

# INDIAN OPINION

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## NOTES AND NEWS

### As Others See us

**D**R. John R. Mott, of the World's Student Christian Federation, who recently visited the Union has in reviewing general conditions particularly in British South Africa described South Africa according to a message from Montreal, as the hottest spot in the world regarding the colour problem. In expressing admiration of the coalition in the Union, he added that much remained to be done in the matter of social legislation especially colour bar legislation.

### Rand Well Off

**UNEMPLOYMENT** among the White men of course in so far as the Rand is concerned seems to rapidly vanishing. The gold mines, whose prosperity has made this great industrial revival possible, have led the way in the expansion of employment. In January of this year the number of Europeans employed on the gold mines was 26,818. By September it has risen to 28,579, to-day it is well over 29,000. In the building trades there has also been a remarkable growth in employment. The building boom is absorbing all the available artisans on the Reef at higher rates of pay, and tradesmen from other parts of the Union are being eagerly snapped up as they arrive on the Rand in search of work. In other trades such as engineering, printing, clothing factories are also fast thriving.

### Steps To Improve Employment

**IN** giving an outline of the steps to be taken by the Government to improve employment and of legislation contemplated at a luncheon given to the members of the Wage Legislation Commission, Mr. A. P. J. Fourie, Minister of Labour, said inter alia, that the Government had taken "the important decision to proceed with a minimum wage Bill during the coming session. This Bill will empower the Minister of Labour to prescribe a minimum wage not less than 1/- an hour which shall be payable to employees engaged on various scheduled occupations, including (a) driving or operating mechanically-propelled vehicles, except those used exclusively for the transport of Indians or natives; (b) operating power driven machinery and pneumatic or electric tools, and including acetylene

welding and cutting, unless performed underground; (c) attending to locomotives, engines and boilers, unless in use underground; (d) operating elevators, lifts and hoists; (e) drill sharpening; (f) baking bread and making confectionery; and (g) such branches or sections of unskilled labour unless performed underground, as the minister may determine.

### A Slip

**LAST** week in our leading article we referred to the Motherwell Team as the "M.O.C." we hope our readers might have noticed the mistake and read it correctly.

### Separate School For Girls

**IT** is time that the Education Department in the centres where there are sufficient number of girls provided separate schools for them with lady teachers. We could understand where there are just a few that this is not possible, but in thickly populated centres as Stanger and other such places it is important that they should not lag behind their brothers in the matter of education and these schools would also naturally be the feeders to the Girls High School in Durban. In a petition to the Education Department submitted by the Indian community of Stanger, urging the establishment of a separate Indian girls' school at Stanger, it is pointed out that at present approximately 150 girls attend the Stanger Indian School. They discontinue their studies when reaching a certain age because the present school is a mixed one and all the teachers are males. It is believed that if a separate girls' school was provided, staffed by women teachers, the number would be increased by another 50 per cent. Owing to the lack of facilities and want of separate schools, many girls have hitherto received no education at all. Many have been withdrawn on reaching a certain age, with the result that they are illiterate as compared with boys, who are inclined to look down on them owing to their inferior education. This creates a serious social problem, which must be faced. "We feel strongly that the time has arrived when every Indian girl should receive education commensurate with that of boys, to enable them to become good and useful citizens and to keep the Indian social life separate and distinct. At present girls

are not the equal of boys in education, with the result that the boys marry coloureds and others and this is to be deplored. As the matter is urgent, continue the petitioners, we suggest that until such time as a separate girl school can be erected the boys presently attending the Sabha Hall be transferred to the present school and the Sabha Hall be converted into a girl school.

### Damage Done to Natal by Locusts

**THE** locusts it seems have come to stay and are causing damage to the country to such an extent that Natal's sugar industry in the course of time may be crippled or entirely wiped out if some better protection is not forthcoming. It is estimated that Natal's sugar production for this season will amount to just over 355,000 tons, according to the latest crop revision. This represents a decline of between 30,000 and 40,000 tons compared with last year's production, and the drop is due almost entirely to the damage done to the cane by locusts. The earliest estimates, made when the sucrose content of the growing cane was largely a matter of speculation and when the exact ravages of the locusts could not be gauged, was 340,000 tons. A later estimate put the output between 2,000 and 3,000 tons lower than the latest revision. Many mills will continue crushing until the middle, if not the end of December, and in fact one mill has indicated that it will probably have to continue until the second week in January. In a normal season most of the mills close at the end of November or during the first week in December.

### Justice In S. Africa

**THE** following is a typical example of how some of the magistrates in our South African Courts deal with cases brought before them. The Natal Advertiser correspondent from Volksrust, states that Amod Suliman Omar, an Indian store keeper of Rooderail, reported a case of house-breaking and theft. On investigation Omar handed over to the police two natives. The one was charged with housebreaking and theft and the other with trespassing. The native charged with trespassing lodged a counter complaint of assault against Omar. They appeared before the magistrate, Mr. H.

A. van Rooyen, and the native charged with housebreaking and theft was found guilty and sentenced to a fine of £3 or 21 days' imprisonment. The native charged with trespassing was cautioned and discharged, while Omar was found

guilty of assault and sentenced to a fine of £25 or two months' imprisonment.

We wonder if any other country could beat the above judgements. This might be an isolated case but it is far from being just and equitable.

## Indian Opinion

FRIDAY, DECEMBER 7TH, 1934

# INDUSTRIAL LAWS AS AFFECTING INDIANS

NOT long ago the Colonial Born and Settlers' Indian Association submitted a statement to the Industrial Legislation Commission appointed to enquire into and report on the effect upon employment of the operation of (a) the Wage Act No. 27 of 1925, as amended, and (b) the Industrial Conciliations Act No. 11 of 1924 as amended, etc. A similar statement has now been submitted by the Commission by the South African Indian Congress in Johannesburg. The statement has by quoting census figures exploded the theory that Indians would swamp the Europeans in this country. According to the figures in 1911 the European population of the Union was 1,276,000 while the Asiatic population was 152,000. In 1931 the European population had increased to 1,828,000, while the Asiatic population had increased to 185,000. Thus while the Asiatic population since 1911 had increased only by 24 per cent., the European population had increased by 43 per cent. This of course is in so far as the whole of the Union is concerned.

A fitting reply has been given in the Congress statement also in regard to Natal where the Asiatic population is the largest and which is supposed to be the centre of the trouble. Here in Natal the European population numbered 99,000 in 1911 while the Asiatic population numbered 154,000. But in 1931 the European population increased to 178,000 while the Asiatic population increased to 161,000 which shows that while the Asiatic population had only increased by 18 per cent. after a period of twenty years the European population had nearly doubled within that period. These are telling figures and in addition one has also to remember that while there is scope for increase in the Asiatic population only through excess of births over deaths owing to the closed door policy of the Union Government the Europeans may flood the Union if they liked by immigration on a large scale.

It has been rightly suggested in the statement, therefore, that to ease the Asiatic question in Natal the one and only thing desirable is to throw open the doors of the other Provinces of the Union

thus affording the Indians an opportunity of distributing themselves.

Then the next step is the observance by the Indians of the laws of general application and in this connection we are concerned at present with the Industrial Conciliation Act and the Wage Act. These Acts while they are meant to bring relief to employees they are in so far as Asiatics are concerned a source of trouble both to the employees and employers. Indeed all laws are bound to be so if they are applicable to all alike while the conditions in which those to whom such laws apply live are unequal. And that is the case in so far as Indians are concerned. It has been rightly pointed out in the Congress statement that while strict observance of the principle of equal pay for equal work is insisted upon, Indians are not given equal opportunities of obtaining work. We do not know that the Indian community can make any suggestions at all in connection with the working of the Industrial laws so long as the Union Government persists in its white labour policy, by which many avenues of employment have been closed to Indians and its segregation policy. The enforcement of these laws on Indians in the present circumstances is to inflict on them an additional hardship. We do not thereby mean that there should be differential legislation for Indians but that Indians should be given equal opportunities to enable them to fit in the economic life of the country.

### Fountain of Wisdom

*All men are by nature equal, made all of the same earth and by one workman; and however we deceive ourselves, as dear unto God is the poor peasant as the mighty prince.*—PLATO.

*I am not bound to win but I am bound to be true; I am not bound to succeed, but I am bound to live up to what I have. Here is the advice I give you.*—ABRAHAM LINCOLN.

*The goal of life is not comfort, but character, not pleasure, but perfection.*—A. J. RUSSELL.

### THE THINGS WE'VE FORGOTTEN.

## Twenty Years Ago

EXTRACTS FROM "INDIAN OPINION,"

December 2nd, 1914.

Writes INDIAN OPINION:

AN INDIAN V. C.

WHILST all Indians will be deeply gratified that the coveted Victoria Cross has been conferred on Havillar Ganga Singh for gallantry displayed in extraordinarily difficult circumstances, no one who knows anything of the bravery, dash and chivalry of the Indian military races will be astonished that an Indian soldier has won this unique distinction, and consequently one's elation is tempered by the knowledge that the expected has happened. What however, does mark out the incident is the fact that, for the first time so far as we are aware a coloured man has had the V. C. conferred upon him! When Indians volunteered for service on the European battle-fields, it was on terms of the most perfect equality with the British regiments. There was to be no question of racial superiority or inferiority. They were to stand shoulder to shoulder, and share the hardships and also the military glory. There is no doubt, from all the tributes that have been offered to their valour and their daring, both by friend and foe, that the Indian troops have well maintained their ancient traditions, and the conferring of the V. C. upon an Indian soldier is merely the recognition of the exceptional bravery of one man where all have been exceptionally brave.

### POET'S CORNER.

#### THE TEST.

*To be a man! Aye; that's the test,  
To take up that and leave the rest;  
To aim for truth and hit the mark,  
To strike against the smothering dark,  
And out of strife and out of pain  
Rise like an honest man again!*

*To be a man! who could ask more  
In this great human work day war  
Of earning, not what life may give,  
But evermore the right to live,  
And from the battle and the gloom  
Rise still a man in manhood's bloom!*

*To be a man! Just that and see  
How all else comes in victory;  
Wealth and success, attendant aids,  
While comfort aids and beauty nods,  
And all the sweet world seems to be  
Glad of a man, clean-souled and free,*

*To be a man! What's wealth and all,  
Crowns, fame and power besides that call  
Of inner sweetness and content  
That unto every man is sent  
Who struggles always while he can  
To be a man, to be a man!*

# SOUTH AFRICA'S RACE PROBLEM

## THE AGENT'S IMPRESSIONS

ADDRESSING the Johannesburg Indo-European Council at the Rand University on his impressions of South Africa Kunwar Sir Maharsj Singh, the Agent of the Government of India referred to South Africa's race problem.

South Africa's fault was that she too often concentrated on race differences than similarities declared the Agent. In Mauritius, for example, the small European population was surrounded by a non-European population about 30 times its size, and yet they lived amicably side by side. There were no bars, social, political, or of any other kind. A similar state of affairs existed in other parts of the world.

It was also wrong to say that these prejudices were chiefly with the Dutch.

South Africa, however, was fighting shy of its race problems, and doing relatively little to overcome them. She was talking of difficulties but not making the necessary efforts to solve them through better understanding. With nearly 200,000 Indians in South Africa, of whom over 80 per cent. were South African born, South Africa had no Indian policy. Every new party—and there were many—that rose had its anti-Asiatic Clauses.

These were always restrictive clauses and the Indian, an equal subject of the King, was denied his rights. South Africa's race problems were not tackled with sufficient wisdom and understanding, nor with the necessary thoroughness.

The Indians in South Africa would be infinitely happier if they knew what was going to happen to them in the years to come. Wholesale repatriation seemed to him to be a most unlikely thing in South Africa and therefore a policy for Indians was essential.

His impressions of his own countrymen in South Africa were that there was far more primary education for them in South Africa than in India. Here, as in India, the boy was getting more education than the girls. India, however, had a much larger proportion of secondary and higher education schools than in South Africa. There was much good done at the Sastri College in Durban, and already six Indian students at the Cape University College. Next year the first Indian student would enter the Rand University. In 1934, £86,000 would be spent on Indian education as compared with £28,000 eight years ago. Thrift and industry had been brought from India to

South Africa, and the Indian community was the most law-abiding in the country, according to Union statistics. Drunkenness was small as in India herself.

"Man for man and class for class, the standard of living of the South African Indian was higher than that of the Indians in India. This was mainly due to the former living in close proximity to large numbers of Europeans. There was, however room for improvement in both." Religion seemed to have far less hold on the South African Indian than upon the Indians in the homeland. He could not, for instance, imagine an anti-God speaker addressing an Indian audience overseas without being torn to pieces.

Though not thought to be so, there were much poverty among Indians in South Africa, as a visit to the Asiatic bazaars on the Reef would prove to anybody.

He was leaving South Africa feeling that the Europeans here were no worse than Europeans in any other part of the world, only they were born in an atmosphere of prejudice, and he trusted that the time was not so very distant when a better feeling between Indians and Europeans would manifest itself in South Africa. It was the duty of both races to work towards that end.

## WHAT THE FUSION MIGHT DO

### REMOVE PROVINCIAL BARRIERS

By  
STUART HELPS  
in the 'Natal Advertiser'

I HAVE never been able to understand why at the Round Table Conference it was decided that South Africa should take any part in an hair-brained scheme. Apart from the utter futility of thinking that we can find any other country that is prepared to take our surplus poor Indian population, the cost of carrying out such a scheme would be colossal, and would have to be borne by the Government of this country. The sooner that we—the people of this country—come to realise that our Indian problem here has its solution in our own country the better for us.

We have got to recognise that 83 per cent. of the Indians in South Africa are South African Nationals, whether they are recognised as such or not; they are South African born and therefore entitled to that status.

It is an extraordinary coincidence that the Commission should be exploring the possibility of emigration to Malaya, when we in this country have a big Malay population settled at the Cape who, in 1925, were given full South African

status by the Nationalist Government. That there should be such an extraordinary discrimination between the Malays at the Cape and the Indians of Natal and the Transvaal, I cannot conceive, but I do hope that in the coming together of a new Fusion Party, wherein they speak of the Christian spirit under which they are coming together, some enlightenment will be given to our leaders on the solving of our Indian problem in South Africa.

I contend that the true solution of the Indian problem here is the removing of the provincial barriers. As long as we have the 75 per cent. of the Indian population of South Africa concentrated in Natal, and quite 60 per cent. of that amount confined in and around Durban, the Indian problem assumes gigantic proportions which seem insurmountable. But if we remove the provincial barriers

and allow the free movement of the Indian population of Natal to settle themselves throughout the Union and in German South-West, I venture to say that in 10 years' time you will have no Indian problem in South Africa, more especially if the Indians are given the same status as has been given to the Malay population at the Cape.

Surely it is far better to aim at having a happy and contented population in our midst to having a people who have a continuous grievance owing to the disabilities under which they live. I am not advocating, of course, that the whole of the Indian population should be given the franchise and put on an equal footing with the European population—indeed the Indians themselves do not ask for this—but I do think that, where a community who have vested interests in this country to the tune of some £30,000,000 are deprived of any say in the disposal of taxes derived from their investments in this country it is grossly unjust. Surely they are entitled, together with other subject races of this country, to look to some future for themselves.

### Citizen Rights

At the time when we went into Union, a certain percentage of Indians in Natal had both Parliamentary and Municipal franchise. To-day only a limited municipal franchise remains.

If we take, as a start, the 15,000 Indians who are qualified to have the franchise in the Union, and give them some hope that in the future, their claim to equal citizenship would be considered, we would not be embarrassing in any way the European population's prestige in the Union. Certainly something will have to be done to cope with the problem as it exists to-day, and I say that to confine

the greater part of the Indian population of the Union to Natal is, not only grossly unjust to the Indians themselves, but is far from playing the game to Natal. Surely we in Natal have the right to say that the rest of the Union shall help us to bear our burden and not only share the good things that come from Natal.

I earnestly appeal to the Government to look at this question with broader vision, and to see the urgent necessity of doing something to allay all the unrest which must of necessity exist among our Indian community while they labour under the many disabilities which are

theirs to-day, and to let the same spirit which considered the status of the Malay in 1925 have some force in solving the problem of our Indian community. I say it is highly improbable that any country would be prepared to take our surplus Indian population, and it is absolutely impossible that any such scheme could be financed by our Government. Therefore, the sooner we look to some other source to find a solution the better not only for the Indian community but for the Europeans as well.

I heartily commend as a first step the removal of our provincial barriers.

### A NEGLECTED

## SECTION OF THE INDIAN COMMUNITY

By

M. BEETHASEE MAHARAJ.

It is very unfortunate and heartrending to note that among all sections of the Indian community the most neglected or backward in the Hindustance section familiarly known as the "Calcuttia" group, although they might have no relations with Bengal but they are so called because they originally embarked from the Calcutta Depot to Natal. It could not be said that they lack the fire of patriotism and are not enthusiastic about progress and improvement nor could it be laid down that they are not enterprising or are not endowed with God's gifts to bring this group forward in line with others for the general good of the community. The prominent and well to do members of this group have assisted other groups and well deserving causes by liberally subscribing to their funds, yet they have done nothing for themselves. They have no schools, no halls, no clubs nor any society where they may mutually exchange their views for the general improvement of the group. The defect probably was and is noticed by the liberal and philanthropic members of other groups and hence they do not care to give it a lifting hand. God helps those who help themselves and because this group would not help itself nobody until now has done anything to improve its condition. They have like in other groups men with vision, tact and thought; they have like other groups prominent leaders who occupy front benches in religious, political and social camps; they have like other groups men who could lead—not

only be led—yet this group is right at the bottom rung of the ladder. It is passing strange that the members of this group (I refer to educated members) make common cause with other groups but will not make common cause between themselves. This weakness I presume is the cause of this group not advancing from the rut they are in.

Is it possible for the leaders of this section to pause, look around and resolve from now onwards to make good by concentrating their thoughts in establishing something—a hall or a club or both—which would be the pivot around which the members might devise ways and means to join in the race with other groups in bettering their own conditions. What would posterity think of our present day leaders when they will find, say in Durban or in Maritzburg, if nothing else, a hall ascribed to all other sections of the community excepting their own. I hope some of the leisured men in this group will move in right earnest without any party or religious taint in the movement to include all irrespective of caste, religion or politics and form a body representing the heterogeneous members of this section into a homogeneous one. If they did this I have no doubt they would succeed in laying the foundations for a united "Calcuttia" group which would in course of time find its way among the

other groups, instead of groping as it is to-day in darkness, to more strengthen the cause of the Indian community in South Africa.

It might have been noticed by the readers of the special Deepavali Number of this journal that among the many Indian professional men and women such as Doctors, Lawyers and Graduates in South Africa there are none belonging to this group. In the teaching profession there are a few who hold such posts, but they also comparatively speaking are lacking the necessary qualifications to climb up the ladder. In the newspaper world there is no journal in South Africa which caters for this group's wants in the Hindi language. In trade they fare no better. Why, there are even no members of this group made Commissioners of Oath yet, what a sad reflection on the Calcuttia section!

May I appeal to the leaders of this group to carefully ponder over this sad but fatal aspect of the question to see and try and fathom the cause of the backwardness of this group so as to find a solution to this somewhat of a problem which if not tackled now will bring about the ruin and disgrace of the Hindi group in South Africa. I appeal to the leaders of the other groups also to give all encouragement, help and advice in strengthening this other limb as it were of the whole Indian community in South Africa.

United thoughts and counsels, equal hope,  
And hazard in the glorious enterprise.

## TRANSVAAL TAMIL BENEFIT SOCIETY

At a recent crowded meeting of the above Society presided by Mr. N. S. Pillay, the following officials were elected. Patron: Sir Kurma Reddi Kt.; President: Mr. N. S. Pillay; Vice-Presidents: Messrs R. S. O. Pillay, V. N. Naidoo, P. S. Pather J. F. Marrian, Appasamy Nayagar; Honorary Secretary: Rev. B. L. E. Sigamoney, Messrs K. Narasamy, A. S. Moodley, Honorary Treasurers: Mr. N. V. Naidoo; Honorary Auditors: Messrs A. P. Pabliney, and K. Vengtas. Members of the Committee: Messrs D. Pavaday, G. Vasso

Naidoo, S. V. Pillay, S. Joseph, M. O. Mooliar, S. R. Naidoo, B. Shunmugam Naidoo, N. G. Pillay, V. Doorasamy, M. P. Pillay, A. D. Williams, R. G. Naidoo, N. Vadivaloo Pillay, N. Thumbi Naidoo, Ruthenvale Pather, A. W. Naidoo, M. R. Naidoo, N. Ramsamy, V. M. Moodley. Representing Pretoria District: Messrs N. Murgas Padayachee, Scobiah Naidoo, Krisanna Pillay, P. Singaravalo Moodley, Thagarah Pillay; Boksburg: N. G. Naidoo; Eastern Transvaal: M. S. Pillay. The other centres will send in their names later.

## Clairwood Tamil School Committee

The following are the officials elected to serve for three years; Patron: P. Murgasa Naicker Esq.; President: Mr. M. C. Naicker, Vice-Presidents: Messrs M. R. Govender and N. P. Naidoo; Hon. Secretary: N. Manickum Pillay; Hon. Treasurer: R. M. Pillay; Hon. Auditor: N. P. Pillay. The following Committee are elected for a term of twelve months. Messrs A. S. Naicker, V. S. Pillay, P. S. Pillay, S. J. Pillay, P. P. Govender, R. M. Pillay, V. M. Reddy, M. M. Moodley, V. G. Padayachee, S. K. Nayagar, V. P. Padayachee, O. S. Naicker and S. K. Moodley.

# IS MAHATMA GANDHI PLAYED OUT?

## A STUDY IN RETROSPECT

By

DR. PATTABHI SITARAMAYYA

Dr. Pattabhi Sitramayya, the well-known South Indian writer and thinker, contributes the following brilliant exposition to the "Twentieth Century" of Allahabad, a monthly periodical just started by Mr. Iewara Dutt:—

IT has been well said that the history of a nation is the biography of its great men. If that is so, one may appropriately claim that the history of India since 1920 is really the biography of Gandhi and a graphic representation of this history marks its rises and its falls—its zeniths and its nadirs which coincide with the high and low watermarks of the great movement that Gandhi inaugurated thirteen years ago. That movement had begun with the name of non-co-operation embracing a wide variety of activities and ended for the time being—as an aspect of Satyagraha. A purely political movement which it was thought to be at the time of its inception has developed a religious basis and an ethical background and when it meets with reverses and set-backs, now and then, the superficial critics are not slow to remark that only the expected has happened. Nothing is easier than to sit on the bank of a river and predict a drowning fatality to the tyro that has entered the waters to learn swimming. Little do we remember nevertheless how the same Gandhi and his movement were hailed as an unqualified success in the year 1931 when the Gandhi-Irwin pact was signed. The fact is that nothing succeeds like success and nothing fails too like failure. Only, let friends and foes alike not forget the somewhat trite saying that all success is but the last phase of a series of failure and that every failure—is but a step preliminary to ultimate success—is indeed a success in disguise.

Why do people now ask the question whether Gandhi is not played out? Because the moment is one of those ever recurring in the history of all great men and great movements which mark the commencement of an epoch. In fact, there is a periodicity about the events of human history even as there is about the functions of the human organism. Who asks, when the diastole of the heart follows the systole, whether cardiac action is not a failure? And what is less well-known is that after a systole and a diastole there is a pause. Does any one ask whether the heart has failed because of the pause? Likewise about the peristaltic action of the bowels—likewise too about the diurnal activity followed by the nocturnal rest of this work-a-day world. We rest but to wake up, We are passive only to become active once again. Thus does progress move in a spiral curve—pursuing the same course to all

appearances but really rising in level with each curve even as in hill climbing the Railway rises higher and higher but always in sight of the track below. Yes, there is a dull monotony about the world's history which tends to repeat itself and the issues once decided become problems every now and again. The Councils once boycotted become in time favourite political resorts. The legislatures, once resorted to, become anathema. Civil Disobedience, once embarked upon, becomes suspended and raises its head off and on in the name of Satyagraha. Questions, once raised repeat themselves. They asked whether Gandhi was not played out when on February 6, 1922, the Bardoli retreat was decided upon and on the 22nd was confirmed by the All India Congress Committee in the midst of the jeering protests of Bengal and C. P. Gandhi was considered to be a damp squib when he returned from his Yerwada home in 1924, when he pursued the Juhu conversations when he signed the Patna Pact in September 1925, when he surrendered the Congress to the Swarajists and went into political obscurity till in 1928 he was sent for through urgent messages by the late Pandit Motilal Nehru on the eve of the Calcutta Congress. He became a live rocket once more, gave a year's time to Government and at Lahore unfurled the flag of Purna Swaraj.

From December 1929 to April 1934, Gandhi has had a quinquennium of ceaseless activity—now in the smaller prison and now in the larger; now in India, now in England, now drafting ultimatums to Viceroys and now negotiating treaties and truces. That is not all. He was now dictating pact to a Premier and now demanding a change of heart of his fellow countrymen. In a word, he was now living to die for the cause of the Harijans and now dying to live for their rights. He has brought home to the people of India the age-long stain upon the nation and 'sin against God' which 'untouchability' constitutes, made the social questions equal in rank with the various political and the moral questions with which he has bracketed it. The Gandhi Irwin truce, it is said, was built on the three beams of federation, safeguards and central responsibility. The Gandhi Congress scheme of Swaraj is built on the three beams of social justice, moral uplift and economic self sufficiency. The removal of untouchability illustrates the first, prohibition of drink and drugs the second, and Khaddar the third. From 1920 to 1924 the economic beam of

Khaddar was constructed, from 1930 to 1934 the social beam of untouchability has been fashioned and we have still to carve out the moral beam of prohibition. Yet people ask whether Gandhi is not played out and whether Swaraj is not a myth or mirage that is defuding popular imagination.

No. If Swaraj is a process, not a result is an attempt not an attainment, is a direction and not a destiny.—to use language analogous to Lord Irwin's before the truce was concluded—then no one can ask the architect, who is ramming the concrete of the foundations whether, he is not played out. The foundations and basements of even a brick and mortar building are built, and let alone to settle, for a year or two. How much longer may the foundations of Swaraj not rest to get consolidated and bear the weight of the edifice to be raised on them! Gandhi is no more played out than India or the great East which have their future before them even as they had their past behind them. Caesar had his day and his victories. Napoleon had his glory and his graves. Hitler and Mussolini have their heights and will probably have their depths but Christ, Buddha and Gandhi are not the adventurers of tumultuous times who carve out kingdoms and end their life on the gallows or the guillotine, but are the living emanations of the Eternal mind organically operative in history.

(To be continued)

### South African Indian Congress

All constituent Bodies please take notice that the Annual Conference of the South African Indian Congress will be held at Durban on the 19th and 20th days of January 1935.

#### Agenda—

1. Transvaal Land Tenure Act.
2. Colonisation Enquiry Report.
3. Slums Act-Housing.
4. Entry of Condoneses wives and children.
5. Labour Legislation.
6. Election of Officials.
7. General.

A. I. KAJEE & S. R. NAIDOO  
Joint Hon. Secretaries.

# SOUTH AFRICA

## NEWS IN BRIEF

### *Anti-Asiatic Ban*

**O**BJECTION to the suggested removal of the anti-Asiatic ban on a certain piece of land at the point was voiced by Councillor H. H. Kemp at the meeting of the Durban Town Council.

"I was returned unopposed at a by-election on this question of the anti-Asiatic residential ban in certain areas," said Mr. Kemp. "The burgesses of Ward I are definitely opposed to the removal of this ban over any land in that area. I move that this particular matter be referred back for two months and not let the Finance Committee put it across me in the way that has been done." Councillor W. E. Langton seconded Mr. Kemp's amendment. Councillor A. E. Worman, Chairman of the Finance Committee, explained this particular site, which was situated in the Bamboo Square, at the Point and the lease were purchased by Mr. R. H. Stainbank for a bonus of £810 in 1929. The lease stipulated that the land could only be occupied by a person of European descent. "The land," said Mr. Worman, "has been vacant since 1929, and up to the present Mr. Stainbank has paid to the Corporation £1,328. The lease holder has received no use from the property; and the Finance Committee considers that the existence of the anti-Asiatic clause is an unfair imposition on the property, by reason of the fact that it is situated in an area which is undoubtedly well patronised by the Indian and Native community." On Mr. Kemp's amendment being put to the meeting it was carried by 14 votes to eight.

### *Fire-arms For Indians*

Sympathetic consideration of applications for fire-arms from Indians has been assured by the authorities as a result of representations made by the Indian community.

It has been pointed out by the authorities that transfers from deceased owners to heirs are usually granted and only refused where it is found that the applicant is an undesirable character. Such refusals, however, have been rare. On the grounds of necessity, for instance, for protection of person, or premises or crops, each case receives careful investigation and is dealt with by the local police, magistrate, Native commissioner, deputy commissioner of police and finally the chief native commissioner.

It has been pointed out that factors such as isolation of the individual, lack of police protection, character and general fitness to possess a firearm, and in the case of crops the nature of the pest and its prevalence, and such other circumstances would warrant possession of a firearm, all form the subject of

inquiry and consideration. It is usually the rule to grant revolvers in case of protection of persons and premises, and shotguns for the protection of crops. Special privilege for sporting purposes is restricted to those who are of high social standing. "Each case," according to the official assurance, "is dealt with strictly on its merits, that each is carefully and sympathetically considered, with due regard to any such circumstances as may apply to any particular instance." The number of Indian applications for the last four years is as follows:

1931, 25; 1932, 40; 1933, 40; 1934, 40.

This official assurance, it is considered is highly satisfactory and will go a long way in allaying the fear in the minds of those Indians who live and trade in isolated areas and away from adequate police protection-

### *Can Indian Live On 8/5 A Month?*

Can an Indian live on a pension of 8s. 5d. a month, plus rations?

Durban Town Council spent 20 minutes debating whether a certain Indian, who was employed in the General Stores Department, could exist on this amount, which was recommended as a pension. Councillor G. A. Riches said that he could not, and suggested that the Council should investigate the whole question of Indian and Coloured wages. It was only by increasing the wages of these people that it would be possible to eliminate slum conditions. He moved that this particular case be referred for further consideration. He was supported by Councillor Mrs. E. A. Benson, but his amendment was lost on being put to the vote. The matter was adopted on the understanding that the Council would inquire into whether the wages and pensions at present paid to Indian employees was sufficient to prevent them from living under slum conditions.

### *Distress Of Indian Relief Workers*

The Indian relief workers recently met at the Tamil Institute under the auspices of the Colonial Born and Settlers Indian Association to voice their grievances. Several of the speakers stressed the point that only a few of the married men had been exempted from the payment of Personal Tax and the rest would have to meet this obligation. As the rate of pay was only 12s. 6. for a five-day week, the speakers urged that necessary representations be made to the Provincial Authorities for redress. It was further maintained that Good Friday and Christmas holiday were not paid for, and as they suffer disabilities on rainy days the stoppage of holiday pay was hard. The

meeting was of the opinion that the week should constitute six days and appealed to the authorities to ameliorate the conditions of the workers, as their present rate of pay was the absolute minimum and imposed a great struggle to make ends meet.

### *City Indian School Concert*

The pupils and staff of the St. Paul's Indian School, Maritzburg, will stage a grand variety concert in aid of the school funds on December 8, at 8 p. m., in the School Hall. An excellent programme has been arranged. Owing to the fact that tickets are selling rapidly; it has been decided to hold a matinee for children only on Friday, December 7, at 3.15 p. m. Children will not be admitted to the following (Saturday) night's performance.

### *University Education*

Those who have read with anxiety the proposed formation of a club of University Students in Natal will be pleased to learn that Thursday, December 13th, 1934 has been definitely fixed for the meeting at the Bantu Social Centre. The meeting will comprise of Non-European students i. e. Bantu, Indian, and Coloured young men and young women. It will be opened at 8 p. m.

### *Penny Postage In S. Rhodesia*

Speaking at the St. Andrews Night Banquet in Salisbury, the Minister of Internal Affairs, Justice and Defence, Mr. V. A. Lewis, mentioned that the Minister of Finance had given an assurance that from December 31, penny postage would be introduced between the Colony and the Union, South West Africa, Northern Rhodesia and Portuguese East Africa. He also foreshadowed the early establishment in Rhodesia of an auxiliary wing of the Royal Air Force and said that the Cabinet had agreed to spend £31,000 on the locust campaign.

### *Shrad Ceremony*

The Havan and Shrad ceremony in connection with the death of the late Mrs. Ramsunder Singh was duly performed by Pandits Roodrapersad and Beehary Maharaj at the residence of the father (Mr. Anand Rai) and the father-in-law (Mr. Kalichuran Singh) last Sunday. Mr. Rai did not forget the inmates of the Aryan Benevolent Home Mayville, who were provided with a sumptuous dinner. Both Messrs Rai and Kalichuran Singh wish to thank through these columns all those who sent wreaths, letters and telegrams in their sad bereavement.

# MY PILGRIMAGE TO THE HOLY SHRINES

By

EL-HAJ. E. M. ASVAT,

(Ladysmith.)

(Continued From Last Week)

OUR stay in Medina lasted fifteen days, and we were preparing for our second stage, the journey to Mecca, the Mother of the holy Cities. Before dealing with this further journey, I would like to make mention of the inhabitants of Medina,—a kind, generous, and most hospitable people, their children well advanced in manners, respect, and always obliging. Every pilgrim before reaching Mecca has to don the Ikrām. This consists of two seamless wrappers, generally two seamless towels. One is wrapped round the body from the abdomen to the calves, the other is thrown diagonally across the left shoulder, leaving the right shoulder bare, and the feet are covered with sandals. From now on the pilgrim, whether he be prince or peasant is to show that there is no distinction between rich and poor, and all are equal. The pilgrim's head must not be covered, nor may he change his garb, or shave any part of his body, and he must be particularly careful to bring his words and thoughts into harmony with the sanctity of the territory he treads, a territory in which even the life of an animal is to be held sacred from attack. In our Ibraam garb we journeyed some 40 to 50 miles to Mecca. Arriving at midnight in Mecca, we were examined by police authorities once more; our guide received us and took us to his house, and after off loading our luggage, we got ready for our morning prayer. In the early hours of the morning at 2 a.m. we went to the great mosque of Mecca, the gelling of which stands 20 ft. high; with sandalwood doors and windows

• Here we stand in the house of God "Kaaba." The Kaaba which is 50 ft. long by 50 ft. broad and 50 ft. high is covered with black carpet, on which inscriptions from the Koran in golden letters are written. Many pilgrims inspired by spiritual powers had tears streaming from their eyes with joy.

My ambition was now fulfilled which I had longed for for years. I circled round the Kaaba with my guide, seven times. First slowly, then quickly. At the completion we were taken to the black stone, which stands in the corner of the Kaaba. Each pilgrim kissed this stone, which is oval and set in silver cover. Originally this stone was white, not black, but with the kissing of millions of pilgrims it has turned black. The Muslims do not worship this stone as an idol. Before proceeding to the well of Zam Zam, I was shown where Abraham stood when building the Kaaba. We now arrive at the holy well of Zam Zam which is about 8 ft. in depth. It never loses its supply of water, since Hagar drew water for her son. After drinking the water from the well we were taken to Babal Saffa, the street of running, where on two hills the ceremony is to be continued. Now I have

discarded my Ibraam garb and changed into my usual clothing. We now rent a house near the door of Babal Salaam (The door of Peace), According to the Muslim calendar the month of Haj, the 9th month, moon was due on a Friday. This does not happen every year but once in ten years. I and many other pilgrims who were there at the time were therefore very fortunate in being ordained as the Akhary Hajj. On the 6th of the month Haj King Ibn Sand, his three sons, of whom one is the Governor of Mecca, and many other officials were in Mecca. Mecca was now crowded with about forty to fifty thousand people over-seas tour pilgrims. King Ibn Said is a handsome, tall and good looking man. He is very simple and anybody, even the poorest man, can talk to him. He is a modern ruler with a magnetic personality. Leaving on the 8th moon dressed in our Ibraam garb, the two seamless towels, we now left for Arafat, in camel caravans of 60 in a group. At the plains of Arafat there were over 200,000 pilgrims including King Ibn Sand and his three sons.

Thousands of pilgrims trod behind us seated in their sudkufs on camel's back reciting this prayer:

Labbayka allahuma Labbayka  
(Here I am O God)

Labayka la Sbarika Laka Labayka  
(Here I am Thou hast no partner)

Inalhamda wanamata Keka wal  
mulk (All praise and Grace and  
Lordship are Thine)

La Sbarik laka labbayka  
(Thou hast no associate).

It takes us two hours to reach Arafat from Mecca. On the way to Jabel-ar-Rahma, (the Mount of Mercy) the hill that is in Arafat, we listen to the sermon of the Emam, standing on the top of the hill. We all joined in prayer, the prayer I mentioned. Then the sun set, the great pilgrimage was over, and all who had come to the plains of Arafat were now confirmed as Hajj for the rest of their days. Leaving Arafat, our pilgrimage now over we came to Muzalafa. After prayers we proceeded by camel to Meena; arriving at Meena we sacrifice goats and sheep to the poor. We stayed at Meena two and half days, and from Meena we went back to Kaaba which is now draped in white. We circulated seven times round the Kaaba and kissed the black stone, and that ended our pilgrimage to Mecca. The mosque at Mecca which took the kings (Khalifans) 80 years to build can accommodate two hundred thousand pilgrims; has a chain of light

some thousands of globes; some hundreds of servants to attend to keeping it tidy.

It has a power station, and gets its water supply from the Zobedah Furrows and has its own hospital with experts from Egypt. Zobedah Furrow is well covered and is under protection of the Government. It was named after a woman by the name of Zobedah who with princely charity and at her own expense had constructed the covered furrow, to lead the water for the use of residents and pilgrims. Her name is still held in memory and not yet forgotten. Mecca is 2,200 ft above sea level. Mecca is usually busy at this time of the year after the pilgrimage is over. Business people make new acquaintance and discuss trade. Mecca has no banks, but has in their place money exchangers. The latter have wooden boxes with thousands of pounds in them, at the call of prayer they leave these boxes unattended and go to prayer. The merchants do the same, leaving thousands of pounds worth of stock in their shops with their shop doors open, and attend the mosque. Volumes could be written on this pilgrimage, and it needs a good pen to describe it. Staying a week in Mecca I made enquires over the phone to Port Jeddah for my boat. I was told that a boat was to leave for India. I packed my kit, wished every one "good-bye," and sailed for India. My stay in Arabia was a pleasure to me from the moment I landed, and every bit of my journey by motor, camel, boat camps and foot was enjoyed. My heart was full of regrets at leaving.

## Social and Personal

The Sanathan Dharma Sabha, Ladysmith, accorded a welcome reception in honour of His Holiness Swami Adhyandjee, M.A., (of the Rama-Krishna Mission) in Pandy's Theatre, on Tuesday, 4th December, 1934. His Worship the Mayor (Mr. O. B. Jones, M.C.) presided.

The Kunwarani Lady Maharaj Singh visited the Westport Luper Institution recently and was conducted round the institution by the superintendent, Dr. J. J. du pre Leroux, and the matron. After visiting the Indian patients, the Kunwarani walked round the other departments, and was entertained to tea by Dr. and Mrs. du Pre le Roux. The Kunwarani was accompanied by Mr. and Mrs. Bob Maharaj. Mrs. Maharaj is president of the Pretoria Indian Women's Association.

Mr. P. F. Kincaid, Commissioner for Immigration and Asiatic Affairs, who is in Durban on official duty will return to Pretoria before leaving for Capetown on December 15, with Mrs. Kincaid and family, for the parliamentary session.

Mr. P. I. Hoogenhout, Secretary for Interior, will leave about the middle of December for Capetown on parliamentary duty. Mrs. Hoogenhout will accompany him.

## THE FIRST BATCH OF INDIANS TO GO UP IN THE NEW JUNKER



The Indians no less than others seem to be very much air-minded. A party of seventeen booked the junker on Thursday afternoon, the day being specially chosen on account of the royal wedding of Prince George and Princess Marina, for a half an hour pleasure flip. They were Messrs. S. K. Maharaj, A. Debba, H. Harrypersad, Mrs. M. I. Martens, B. L. Singh, E. Khan, K. Kangaloo, I. Nanawttee, B. J. Mistry, R. Seepersad, R. Rugho, R. N. Naidoo, M. Naidoo, R. Roopnarain, Coopsamy Naicker, Bojee Naidoo and J. B. Singh.

The giant junker not getting a good start made some of the passengers a little nervous owing to one of the engines refusing to start. The pilot tried his best to start the left hand engine, but it would not work until one of the mechanics came and with a few adjustments here and there she roared like a mighty lion and took up the air with an unnoticeable difference.

It flew past Inchanga within fifteen minutes, rounded there through Pinetown, over South Coast Junction into the Indian Ocean, round Durban and District, lowering down to central Durban thence to the Aerodrome.

Although the cruising speed is over 200 miles per hour, it was not felt in the least, nobody was airsick, all the eyes were fixed down for thirty-five minutes, taking an ariel glance of places as far as could be seen. It was very comfortable and enjoyable, writes the first named, and the only thing the whole party regretted was that why was it not made longer.

It was not only the first batch of Indians but it was a record for the Junker to carry that number at one time.

### In The Magistrate's Court for the District of Johannesburg

Held at Johannesburg

Case No. 23447/34.

In the matter of The Ex Parte Application of Essop Mia & Sons, Applicant, and E. A. Bhyat, Respondent.

To E. A. Bhyat: Take notice that summons has been issued against you in this court by Essop Mia & Sons for (a) £5' (b) £5, (c) £5, (d) £5, (e) £5, (f) £5, (g) £5, (h) £5, (i) £5, (j) £5, (k) £5-5-0 under certain 11 (eleven) Promissory Notes dated 11th March 1929, 11th March 1929, 25th December 1928, 11th March 1929, 25th February 1929, 11th March 1929, 11th March 1929, 11th March 1929, 11th March 1929, & 11th March 1929, respectively, payable 25th September 1929, 25th November 1929, 25th December 1929, 25th January 1930, 25th February 1930, 25th March 1930, 25th April 1930, 25th May 1930, 25th June 1930, 25th July 1930, and 25th August 1930 respectively, made by you in favour of E. A. Cassoojee, of which Plaintiff is now the holder, which Promissory Notes were on respective due dates presented for payment and were dishonoured, and that an Order has been made that publication of such summons shall be deemed to be good and sufficient service of summons on you. You are required to enter an appearance to the summons within 30 (thirty) days of the date of the last publication hereof, and if you do not do so, judgment may be given against you in your absence.

Dated at Johannesburg this 28th day of November, 1934.

By Order of the Court,  
(Sgd.) M. R. HARTOGH  
Clerk of the Court.

GUS. FRIENDLY,  
Plaintiff's Attorney,  
Harvard Buildings,  
Joubert Street, Johannesburg.

### In The Magistrate's Court for the District of Johannesburg

Held at Johannesburg

Case Nos 23448/34 to 23459/34.

In the matter of The Ex Parte Application of Essop Mia & Sons, Applicant, and The Several Respondents named in Schedule "A" hereunder.

To the Several Respondents named in Schedule "A" hereunder:

Take notice that summons has been issued against each of you in this Court by Essop Mia & Sons for the recovery of moneys paid by them under their Guarantee given at your request and on your behalf to Messrs. J. W. Jagger & Co., and also in the case of Essop Mahomed (Nagdee) and Mahomed Salejee Bulbulia to Messrs. Randles, Bro. & Hudson, Ltd., in the amounts set opposite your respective names, and that an Order has been made that publication of notice of such summons shall be deemed to be good and sufficient service of summons on you. You are each required to enter an appearance to the summons within 30 (thirty) days of the date of the last publication hereof, and if you do not do so, judgment may be given against you in your absence.

Dated at Johannesburg this 28th day of November, 1934.

By Order of the Court,  
(Sgd.) M. R. HARTOGH  
Clerk of the Court.

GUS. FRIENDLY,  
Plaintiff's Attorney,  
Harvard Buildings,  
Joubert Street,  
Johannesburg.

Schedule "A": E. M. Dawood—£200-0-0; Hassan Adam Badat £100-0-0; Ebrahim Mcoosa Hufferjee £26-18-9; Ebrahim Fakir Karolia £200-0-0; Ahmed Fakir Loonat £110-0-0; Mcoosa Essop Seedat £50-0-0; Ahmed Ebrahim Nana £200-0-0; Ebrahim

Jeeva Dinath £74-2-1; Hassan Ismail Patel £10-9-7; Ismail Mcoosa Rawat £136-6-7; Essop Mahomed (Nagdee) £200-0-0 and £100-0-0; Mahomed Salejee Bulbulia £20-2-1 and £48-17-1.

### INDIAN COMMUNITY'S MESSAGE

Mr. G. M. A. Vawada (chairman) sent a message on behalf of the Colonial Born and Settlers' Indian Association, Newcastle, as follows:

"Congratulations to your Royal Highness and Princess Marina occasion marriage. Pray heavenly blessings and future happiness."

The reply received was:

"The Duke and Duchess of Kent thank your association for their good wishes on the occasion of their marriage."

ધી સુરત હીંદુ એસોસીએશન

જનરલ મીટીંગ

ધી સુરત હીંદુ એસોસીએશનના સરવે મેમ્બરોને ખબર આપવામાં આવે છે કે એસોસીએશનની જનરલ મીટીંગ રવિવાર તા. ૯-૧૨-૩૪ના રોજ બપોરે ત્રણ વાગે ૧૨૭ વીક્ટોરીયા સ્ટ્રીટવાળા હોલમાં મળશે.

કારણ:-૧૨૯ વીક્ટોરીયા સ્ટ્રીટ વાળી કુકાન તેની ઉપરના ચાર રૂમો તથા તેને લગતા કીચીન પેન્ટ્રી સાથે બાકે આપવાના ટેન્ડરો પાસ કરવા, સંબંધી તથા પરચુરસ.

શ્રી. ડી. કે. પરલ.

સે. સુ. હીં. એ.