

# INDIAN OPINION

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## NOTES AND NEWS

### Gandhiji's Tribute To

#### General Smuts

**E**XPLAINING the principle of non-violence to Khan Saheb Abdul Gaffar Khan, during his recent tour of the Frontier Provinces, Gandhiji stated: "It is the acid test of non-violence that in a non-violent conflict there is no rancour left behind, and in the end the enemies are converted into friends. That was my experience, in South Africa, with General Smuts. He started with being my bitterest opponent and critic. To-day he is my warmest friend. For eight years we were ranged on opposite sides. But during the Second Round Table Conference it was he who stood by me and in public as well in private, gave me his full support. This is only one instance out of many I can quote."

### How Segregation Policy Fails

Attempts have been made in several towns in the Union to segregate Indians in the Municipal Markets and in every instance the authorities concerned have had to retrace their step. It has happened in Johannesburg, it has happened in Springs, it has happened in Standerton, an interesting report of the discussion in the Council meeting, appears elsewhere in this issue, and the same thing has now happened in Vryheid, where, it is reported, "the arrangement for separate non-European markets has proved a complete failure, resulting in heavy loss of revenue each month and consequently the abolition of such markets and permission to non-Europeans to attend the borough market sales as in the past have been recommended by the Finance and General Purposes Committee of the Vryheid Town Council." Indian fruit and vegetable merchants at least have reason to take pride in the fact that they have been able to defeat the authorities in their attempt to create invidious distinctions in the Municipal Markets and have been able to prove an asset not only to the Municipal Councils but to the general public. If anything should bring home to the authorities that any policy of segregation will in the long run be harmful both morally and materially this at least should.

### Licence Refused To Indian Patent Medicine Dealer

The Durban City Council has reversed the decision of the Licensing Officer and refused a patent medicine dealer's licence to Tayob Amod and Co., in respect of the premises in Jacobs Road, Rossburg. The objectors were pharmacies carrying on business in the vicinity. The applicant proposed to sell the ordinary well known patent medicines some of which were imported from India. One of the important grounds of objection was "that it was dangerous to encourage the stocking and sale of medicines imported from India, which contained literature printed in Indian and foreign dialects, when it was obvious that a large number of these medicines were prohibited under the Public Health Act." It seemed to the objector's counsel "that there was a grave danger of concealment of these diseases if the Indian community was encouraged to buy medicines advertised to cure them."

While we are no believers in drugs of any sort and consider them to be harmful we must in the present case state that the grounds on which objection was raised against Tayob Amod and Co's application were not sound enough to justify the action of the Durban City Council. It is quite obvious that the objectors were not so much concerned about the "grave danger" to the public by the applicant selling the medicines he had proposed to do, but that they were concerned about the grave danger of the applicant becoming their competitor. It is becoming a policy of the Pharmaceutical Society to hold a monopoly of all medicines. On this score we think the City Council's action in reversing the Licensing Officer's decision was unfair. If it was a question of contravening the Public Health Act the applicant could have been dealt with under that Act. Another result of this decision is the banning of patent medicines from India as against so many being imported from all over the world.

### Other Licences Refused

The Council upheld the decision of the Licensing Officer refusing the application by Indians for a refreshment

room, fresh produce and general dealer's licence for premises in Beatrice Street. The Council also upheld the Licensing Officer's refusal of two applications by Indians for public entertainment licences in South Coast Road, Rossburg, for premises in which it was intended to instal automatic amusement machines. The Licensing Officer's refusal of an application by an Indian of a general dealer's and refreshment room licence for premises on the Main South Coast Road was also upheld by the Council.

### If The Nationalist Party Came

#### Into Power

At a meeting held at Postmasburg last week, Mr. F. C. Erasmus, organising secretary of the Nationalist Party, discussed the "great possibilities" for Afrikanerdom held out by 1939. It was impossible to expect compromise between the Nationalist Party and a party such as the United Party, which consisted of so many different elements. One of the first ideals of the Nationalist Party when it came into power, he said, was to determine the boundaries of the Union of South Africa, so that when one spoke of South Africa everybody would know of what one spoke. Another early action by the Nationalist Party would be to see that one, and only one, national military dress would be permitted; it was a disgrace to see South African boys in Johannesburg with Voortrekker hearts dressed in Scottish kilts. The Nationalist Party, too, promised a South African coinage; and the foreign banks now ruling the country must be done away with and truly South African banks alone allowed to operate. The Nationalist Party promised a minimum wage for all South Africans, and for farmers the Van der Horst scheme was the objective. Mixed marriages would immediately be prohibited by law.

### Mr. Sturrock On Ownership Of Land By Asiatics

Speaking at the Turffontein Rate-payers' Association's annual meeting, Mr. Sturrock, among other things, referred to ownership of land by Asiatics. He explained the Asiatic Land Tenure Bill, and said that until April 1, Asiatic landowners were protected. After that date their rights to land in Turffontein

would only be vested in the individual. Eventually, all Asiatics would disappear from the suburb. "Now that I am out of the Cabinet, for the time being I have more time to look after the interests of my constituency, and I will endeavour to do my best for you," he added.

#### Medical Service In The Union

Dr. E. H. Oluver, Secretary for Public Health, discussed the development of free medical services in the Union in a Press interview in Capetown. "The whole trend is in the direction of state control of the medical profession," declared Dr. Oluver. "I believe that nearly all doctors like the majority of teachers will be employed by the State in the future. This is a sound development. The present system is unsound. Doctors are doing half their work for nothing while those who are able have to make up for those unable to pay. Few among the Union's 8,000,000 non-Europeans can afford doctors' fees while more than a quarter of the 2,000,000 white people are not in a position to call in medical help when it is necessary. Meanwhile the patient becomes worse, complications may follow and when a doctor is called at last it is difficult to effect a cure. Our aim now is to develop the medical services of the Union in such a way that illness may be cured at the earliest stage. The public must learn to seek medical help as soon as there is a sign of illness. The Department of Public Health is laying more and more stress on the prevention of disease."

#### Two Doctors Arrive

Two doctors, Moseda Ismail and S. V. Appavoo Pillay, who recently qualified at the Edinburgh University, Scotland, arrived in Capetown from England during the month. Dr. Ismail has secured a Government post in Durban as medical officer of the African-Indo Clinic, where she will join her brother, Dr. A. Ismail, dental surgeon at the clinic. It is believed that Dr. Pillay will practice at Port Elizabeth. He has a younger brother who is studying medicine at the Edinburgh University.

#### Mr. F. D. Hugo's New Title

From February 1 the official title of Mr. F. D. Hugo, now Superintendent of Education for Natal, will be changed to Director of Education for Natal. This was a recommendation of the Education Commission and will bring Natal into line with the other provinces.

#### The Late South African Indian Bearer Corps

A general meeting of the members of the late South African Indian Bearer Corps is proposed to be held in the near future to discuss the erection of a War Memorial and other topics. All members of the First and Second Company are kindly requested to send their names and addresses to Dr. Gabriel, 232, Grey Street, Durban, as soon as possible.

## Indian Opinion

FRIDAY, JANUARY 27TH, 1939

### Political Representation For Indians

MR. VERNON L. SHEARER, M.P., speaking recently at a meeting held under the auspices of the Durban Indian Young Men's Club, advocated granting the Indian community some form of political representation in order that it might legitimately express its own views. He was, however, opposed to giving Indians representation either through a common roll or through a roll of their own. He favoured the form of representation Natives had of electing four Europeans to the Senate to represent them, and suggested that the same form of representation should also be granted to the Indian community.

We are glad to note that, unlike the Congress leaders, the President of the Young Men's Club replied that no form of franchise other than being placed on a common voters' roll would satisfy the Indian community. Mr. P. R. Patier too, very correctly, stated that Natives were deprived of the full loaf and then given only a quarter of a loaf, and the Indian community would not be satisfied with such treatment.

The question of granting some form of representation to the Indian community is being frequently discussed by Europeans. It is a sign of a hopeful future. Perhaps these kind Europeans rightly feel that now that Natives have been granted a sort of political representation Indians should not be allowed to lag behind. Such feeling is quite natural and we do not doubt their sincerity. But we would like them to understand the sentiments of Indians more clearly. We Indians are not at all envious of the position that Natives hold. In fact we believe they are treated unjustly.

We are totally opposed to the principle of colour bar and we cannot with any consistency accept any form of representation based on race or colour distinction. We can only appeal to the European intelligentsia that the worst scourge they have to fight against and work for its eradication is the colour bar and that they should preach the doctrine of live and let live. That will satisfy Indians in South Africa more than the talk of giving them some form of representation. We do not consider franchise

to be a question of such great importance that Indians should be so eager to accept it in any form it may be granted. There are some amongst us who believe that "half-a-loaf is better than none." But in the present instance there need be no craving for any bread at all. There are some who suggest that Indians should accept communal representation. In this connection we would like to quote what *The Servant Of India* wrote, recently:

"India has had plenty of experience of communal electorates. And no Indian nationalist, but bitterly laments its imposition on India to serve the British Imperial purpose of "divide and rule." And no nationalist will ever wish to see the vicious and anti-democratic system extended."

We have also before us the example of Indians in East Africa who are not very happy over their communal representation. Moreover, "communal representation, once introduced," *The Servant Of India* very rightly states, "has a tendency to perpetuate itself and extend indefinitely." We do not, however, agree with the conclusion of our contemporary that, "if the alternative is no representation at all, and in the special circumstances of South Africa and of Indians therein it would be unwise for Indians to reject out of hand, in the sense of non-co-operation, communal representation, if it was offered." We profoundly oppose this unpatriotic sentiment. The Voortrekkers, the Malanite Nationalists, however radical they may be in their views they do teach us a lesson in national pride. A great educationist and statesman like Mr. J. H. Hofmeyer teaches us by his own noble example how one should stake everything for one's cherished principle. If Indians in South Africa are living not merely for material gains but for something higher and nobler, if they believe they are representatives of a country which has produced Mahatma Gandhi, Tagore Sarojini Naidu, Sastri, Sir Radhakrishnan and many great sages, philosophers and learned men they will not be prepared to sell their soul for a mess of pottage. Our status in South Africa will very largely depend upon how conscious we are of our responsibilities as members of a civilised nation and how sincerely we attempt to fulfil those responsibilities.

# HOW THE INDIAN PROBLEM COULD BE SOLVED

## A EUROPEAN'S VIEW

**M**R. F. PEARSE of Ladysmith writes to the Editor, *Natal Daily News*: Sir,—It is time that some constructive effort was made to place the relations between European and Indian in Natal on a sounder basis. His Excellency the Governor-General, in his New Year broadcast said, "We cannot build up a nation on the basis of the domination of one section over another," and this is a fact that all of us should take to heart. Is it not opportune to face the questions that divide us, and see if some settlement can be devised?

I take it that the most difficult matters are the licensing question and the representation of Indians in Parliament. If the first could be satisfactorily settled, then, in a few years' time, when passions have died down, the second might be faced with more hope of a successful issue. These things have got to be faced some day, and delay is not likely to make the issues easier.

The licensing position is as follows: The law recognises no discrimination between European and Indian, and yet every licensing authority in the Province, in the administration of the law, does discriminate. Practically any European can get a dealer's licence, while it is most difficult for an Indian to get one. This is not only unjust, it is actually illegal, and certainly un-British. I do not think any of our licen-

sing authorities are very proud of their job! The standing objection of "no necessity" often covers the unexpressed but well understood objection. It is not allowed in the Cape Province, where almost anybody can get a licence.

### Result Of Fear

The position that has arisen in Natal is the result of fear—fear lest the Indian should oust the European. Now, if this fear could be removed an immense step would have been taken towards the settlement of the whole Indian problem. I believe it can be removed.

During the past two generations the Indian trader in Natal has attained a certain position from which no sane man thinks he can be ousted. My proposal is that this position should be stabilised by law in such a way that neither the European can encroach on the Indian nor the Indian on the European. I would pass an Act of Parliament depriving the licensing authorities in Natal of the power to issue licences altering the present proportion in which licences are held by European and Indian in each particular town and district. Or perhaps it would be fairer, seeing the races are roughly numerically equal in the province, to accept the present ratio in each town and district as a basis, and provide for the issue of

future licences equally to European and Indian. Details of the scheme would have to be thrashed out in consultation with the Agent-General, the principle being accepted of stabilisation for the European and fairplay for the Indian.

### Residential Segregation

It is frankly admitted that this proposal involves the placing of some disability upon the European by the surrendering of the whip hand, but would it not be well worth while if thereby the European's position were stabilised and the element of fear eliminated? The way would then be open to deal with other questions for fairplay to rise to the top. For instance, I do not believe there could be any serious difficulty in arranging a scheme of residential segregation of both races provided the Indians were given a fair deal. There is no hope of settling this point by pushing the Indian into slum areas.

I am writing from some knowledge of the licensing question. I am a retired legal practitioner, and for more than 30 years have practised in the Licensing Courts. I know something of the Indian mind on this and other matters, and I believe they would welcome the suggestions I have made, and would be prepared to accept a fair deal.

## AN M.P.'S VIEWS ON FRANCHISE FOR INDIANS

**M**R. VERNON L. SHEARER, M.P., recently spoke on the Indian question at a meeting held under the auspices of the Durban Indian Young Men's Club. Mr. Shearer said that there was no denying that some form of representation should be granted the Indian community in order that it might legitimately express its own views, especially in view of the spirit of liberalism which was rising in the country.

He was, however, opposed to giving the Indians representation either through a common roll, or through a roll of their own. They would find, said Mr. Shearer, that they would be asked to vote for a candidate bearing a political tag, who might be deeply affected by his party connections when casting his vote on some problem vitally affecting the Indians.

The candidate would be representing a divided constituency, and the Indians might find that, in desiring to support a particular political party, they would have to support a man who might have no sympathy with the Indian community, and vice versa.

With regard to the Senate, it had become an institution for retiring politicians; but he was satisfied that the four Native representatives were to play a very important part in reviving the body so that it might achieve the objects for which it was framed.

"By selecting this form of representation, the Indians will be able to select a particular candidate who has studied the problems and acquired a thorough knowledge of the ramifications of the questions affecting the Indian community, and who would be able to voice their sentiments without being fettered

in any way in his opinions," said Mr. Shearer.

Mr. E. C. Hooper, M.P., said that the precedent of representation through the Senate had been established in the case of the Natives, and the Indians, if they accepted this system, could use it as a stepping stone. He emphasised that he and Mr. Shearer were there to listen to the views of the Indians themselves on this subject.

Mr. P. R. Pather, Secretary of the Colonial Born and Settlers' Indian Association, said that the Indian community of South Africa should not accept any form of franchise which was not of a fully representative nature. The Government had given the Natives a quarter of a loaf of bread after taking away the whole loaf, and the Indian community would not tolerate a similar action.

"We either get the fullest form of franchise or we don't get anything at all," he said. "If South Africa possessed a few more Hofmeyrs who stand for their principles, there would be no difficulties of this nature in South Africa."

Mr. R. W. Burne and Mr. R. Fenhals, who had been invited to give their views to the meeting both supported this view.

"The Indian community in South Africa is entitled to adequate representation in Parliament, and by adequate I mean on the same basis as the

Europeans, provided the individual can satisfy responsible tests of education and standards of civilisation," Mr. Burne said.

Mr. B. Dladla, a Native, felt that the Natives were entitled to direct representation in the Assembly on the same lines as that given the Europeans, and for that reason the Natives were prepared to support the Indians in their efforts to obtain direct representation. He assured the meeting that the Natives were not entirely satisfied with representation through the Senate.

Mr. Sootoo Rajah, President of the Club, after expressing disappointment

at the negative nature of Mr. Shearer's speech said: "I do not think that South African Indians would accept any form of franchise and representation other than being placed on a common voters' roll."

The Indians, he said, had contributed in laying the foundation of this country, and the big Indian commercial interests entitled them to equal treatment by the Government. "It would be totally unfair on the part of the Government," said Mr. Rajah, "to offer any franchise other than by placing us on a common roll with the Europeans."

## INDIAN QUESTION AT THE STANDERTON TOWN COUNCIL

At the Standerton Town Council meeting held on Monday, January 9, the report of the Finance Committee provoked a considerable amount of discussion in regard to the boycott of the local market by the Indian community. The committee had recommended that the signs erected demarcating certain parts of the market building as reserved for non-Europeans should be removed and Cr. Dreyer enquired the reason.

He was informed by the Chairman of the Finance Committee, Cr. West, that the committee had come to this decision in order to give the Asiatic community an opportunity of attending the municipal market instead of boycotting it.

Cr. Dreyer warned them that they were making a grave mistake. Now they were going to bend the knee to the Asiatic community. He protested against this recommendation in the name of all the white women of Standerton. If they knew India at all, they would know that there existed several castes whose religious principles were so strict that a member of one caste would not suffer even the shadow of a member of another caste to fall across him in the street. Why should they submit to the Asiatics? The market was not retrogressing. Since the signs had been erected there were people attending the municipal market who had never been there before. The Indians were now adopting a queer (snake) attitude. Good. Let them show the Indians that they were their masters.

Cr. Theron said that these very same women in whose name Cr. Dreyer was protesting could be found daily in their hundreds at the Indian fruit shops, spending their money, yet these self same Indians were not allowed to spend their money with the Council. Moreover, it was not the people from the farms

so much as residents of the town who spent their money with the Indians. Why, then, should the Council discriminate if their women folk did not? That the women came into contact with the Indians in their places of business was nothing, but it was not permissible that they should do so at the market. He, Cr. Theron, would always support the policy of taking the Indian's money as much as possible. The remedy lay in not spending any money with him in return.

The Mayor said that one market gardener had ceased bringing supplies to the market on account of the boycott. He, the Mayor, had gone to the market and found that although there was an absence of Indians the women were apparently quite willing to stand there with the coloured people. Their market was not a market. It did not even pay expenses.

Cr. Dreyer pointed out that no one forbade the Indian to spend his money at the market at such places as had been set aside for him. It had been said that the market did not pay. Well, he was prepared that the market should lose money at the beginning as long as the principle which was inborn in them and which they had inherited from the Voortrekkers was safeguarded.

Cr. West said he was pleased to hear Cr. Dreyer mention the principle of the Voortrekkers and it was their duty to see that these principles were upheld. But from his place of business he could daily see that Afrikaners were the strongest supporters of the Indians. As the market was run at present they were actually protecting the Indians. For instance, any one who wanted vegetables on a Monday was forced to go to the Indians.

Cr. Dreyer pointed out that there was now a European fruiterer in town.

The Mayor said that he was the fourth European to start a fruit and vegetable business there.

Cr. Beyers said that he felt they should have some place where a person could go at any time during the week and purchase his requirements. Why not call for tenders for leasing a stall at the market?

Hereupon followed a lively argument as to the legal intricacies involved should the successful tenderer be an Indian, and eventually it was resolved to allow the market master to sell on non-market days out of hand.

Cr. Beyers said that it had just struck him that this would permit Indians to attend and purchase everything.

### 'Standerton Advertiser's' Comment

Commenting on the above discussion the *Standerton Advertiser* writes: "Another matter of interest to ratepayers is the question of segregating non-Europeans from Europeans at the municipal market. The experiment was tried and resulted in the boycott of the market by the Indian fruiterers. It was, therefore, decided to remove the restrictions. In this matter the Council is in an invidious position. The demand for segregation at the market had a substantial body of ratepayers behind it. To remove the restrictions now is to flout that demand and to acknowledge that the patronage of the Indian fruiterers is of greater importance from a business point of view. However, we are inclined to agree with Cr. Theron that, as long as it is not repugnant to so many residents to deal daily with the Indian commercial community, there could be no sound justification for discrimination at the municipal market."

# DR. MOTT MEETS GANDHIJI

## THE SECOND DAY

### II

#### How To Fight National Gangsterism?

DR. MOTT began the next day with these prefatory remarks: "You put in your original way your views on the question I asked. I value it more than I can say. I was impressed by your recognition that there was a certain amount of advance in thought but not in action. It is a great thing that so many leading minds have begun to think about these vital questions in an advanced way. I could show you, too, that there are certain things actually concretely on foot. But, to-day, I want to engage your attention on another matter. What to do with 'gangster' nations, if I may use the expression frequently used? There was individual gangsterism in America. It has been put down by strong police measures both local and national. Could not we do something similar for gangsterism between nations, as instanced in Manchuria—the nefarious use of the opium poison,—in Abyssinia, in Spain, in the sudden seizure of Austria and then the case of Czechoslovakia. Now, in this connection, let me say, I was deeply impressed by what you wrote on the Czechoslovakian crisis and on the Jewish question. Can we bring something like international police into being?"

Gandhiji—This question is not new to me.

Dr. Mott.—I judge not.

Gandhiji—I have to deal with identical questions with reference to conditions in India. We have had to quell riots, communal and labour. The Ministries have used military force in some cases, and police in most. Now whilst I agreed that the Ministers could not help doing so, I also said that the Congress Ministries had proved themselves bankrupt with their stock-in-trade. I mean their avowed weapon of non-violence. Even so, I would say in reply to the question you have asked, viz. that if the best mind of the world has not imbibed the spirit of non-violence, they would have to meet gangsterism in the orthodox way. But that would only show that we have not got far beyond the Law of the Jungle, that we have not yet learnt to appreciate the heritage that God has given us, that in spite of the teaching of Christianity which is 1,900 years old and of Hinduism and Buddhism which are older and even of Islam (if I have read it aright) we have not made much headway as human-beings. But whilst I would understand the use of force by those who have not the spirit of non-violence in them, I

(Concluded from last week)

would have those who know non-violence to throw their whole weight in demonstrating that even gangsterism has to be met by non-violence. For, ultimately, force, however justifiably used, will lead us into the same morass as the force of Hitler and Mussolini. There will be just a difference of degree. You and I who believe in non-violence must use it at the critical moment. We may not despair of touching the heart even of gangsters, even if, for the moment, we may seem to be striking our heads against a blind wall.

#### How May Missionaries Help?

Dr. Mott's next question was, "How may the Missionaries and Christians in general help in constructive activities like the village industries movement, the new educational movement, and so on?"

Gandhiji gave some personal reminiscences which I omit. The substance of what he said was: "They should study the movements and work under or in co-operation with these organisations. I am happy to be able to say that I have some valued Christian colleagues. But they can be counted on one's fingers. I fear that the vast bulk of them remain unconvinced. Some have frankly said that they do not believe in the village movement or the education movement as they are conducted by the associations you have named. They evidently believe in industrialisation and the western type of education. And the Missionaries as a body perhaps fight shy of movements not conducted wholly or predominantly by Christians.

If I get in my activities the hearty and active co-operation of the 5,000 Protestant Missionaries in India, and if they really believed in the living power of non-violence as the only force that counts, they can help not only here but perhaps in affecting the West.

Dr. Mott—Happily there are a goodly number amongst them who see eye to eye with you.

Gandhiji—I know.

Dr. Mott—I think the Congress movement has great force and every missionary should consider how he can be most helpful to it.

#### Creative Experiences

Dr. Mott next asked a few personal questions. "What have been the most creative experiences in your life? As you look back on your past, what, do you think, led you to believe in God when everything seemed to point to the

contrary, when life, so to say, sprang from the ground, although it looked impossible?"

Gandhiji—Such experiences are a multitude. But as you put the question to me, I recalled particularly one experience that changed the course of my life. That fell to my lot seven days after I had arrived in South Africa. I had gone there on a purely mundane and selfish mission. I was just a boy returned from England wanting to make some money. Suddenly the client who had taken me there asked me to go to Pretoria from Durban. It was not an easy journey. There was the railway journey as far as Charlestown and the coach to Johannesburg. On the train I had a first class ticket, but not a bed ticket. At Maritzburg where the beddings were issued the guard came and turned me out and asked me to go to the van compartment. I would not go and the train steamed away leaving me shivering in the cold. Now the creative experience comes there. I was afraid for my very life. I entered the dark waiting room. There was a white man in the room. I was afraid of him. What was my duty, I asked myself. Should I go back to India, or should I go forward, with God as my helper, and face whatever was in store for me? I decided to stay and suffer. My active non-violence began from that date. And God put me through the test during that journey. I was severely assaulted by the coachman for my moving from the seat he had given me.

Dr. Mott—The miseries, the slaps after slaps you received burnt into your soul?

Gandhiji—Yes, that was one of the richest experiences of my life.

Dr. Mott—I am grateful to you for sharing this experience with me.

#### God Appears In Action

Dr. Mott—What has brought deepest satisfaction to your soul in difficulties and doubts and questionings?

Gandhiji—Living faith in God.

Dr. Mott—When have you had indubitable manifestation of God in your life and experiences?

Gandhiji—I have seen and believe that God never appears to you in person, but in action which can only account for your deliverance in your darkest hour.

Dr. Mott—You mean things take place that cannot possibly happen apart from God?

Gandhiji—Yes. They happen suddenly and unawares. One experience stands quite distinctly in my memory. It relates to my 21 days' fast for the

removal of untouchability. I had gone to sleep the night before without the slightest idea of having to declare a fast the next morning. At about 12 o'clock in the night something wakes me up suddenly, and some voice,—with in or without, I cannot say,—whispers, 'Thou must go on a fast.' 'How many days, I ask. The voice again says, 'Twenty-one days.' 'When does it begin?' I ask. It says, 'You begin to-morrow.' I went quietly off to sleep after making the decision. I did not tell anything to my companions until after the morning prayer. I placed into their hands a slip of paper announcing my decision and asking them not to argue with me, as the decision was irrevocable.

Well the doctors thought I would not survive the fast. But something within me said I would, and that I must go forward. That kind of experience has never in my life happened before or after that date.

Dr. Mott—Now, you surely can't trace such a thing to an evil source?

Gandhiji—Surely not. I never have thought it was an error. If ever there was in my life a spiritual fast it was this. There is something in denying

satisfaction of the flesh. It is not possible to see God face to face unless you crucify the flesh. It is one thing to do what belongs to it as a temple of God, and it is another to deny it what belongs to it as to the body of flesh.

#### Silence

Dr. Mott concluded his visit in 1936 with a question on silence. He had done so during a brief flying visit to Ahmedabad in 1928 and during this visit too he asked if Gandhiji had continued to find it necessary in his spiritual quest.

Gandhiji—I can say that I am an everlastingly silent man now. Only a little while ago I have remained completely silent nearly two months and the spell of that silence has not yet broken. I broke it to-day when you came. Nowadays I go into silence at prayer time every evening and break it for visitors at 2 o'clock. It has now become both a physical and spiritual necessity for me. Originally it was taken to relieve the sense of pressure. Then I wanted time for writing. After, however, I had practised it for some time I saw the spiritual value of it. It suddenly flashed across my mind that

that was the time when I could best hold communion with God. And now I feel as though I was naturally built for silence. Of course I may tell you that from my childhood I have been noted for my silence. I was silent at school, and in my London days I was taken for a silent drone by friends.

Dr. Mott—In this connection you put me in mind of two texts from the Bible:

"My soul, be thou silent unto God"  
"Speak Lord, for Thy servant heareth."

I have often sought silence for communion even during my noisiest time. I have had recourse to sea voyages for this purpose, though of course the radio has now robbed even a sea voyage of the privilege of silence one used to enjoy on the boat. But silent prayer is not a monologue, but a dialogue, and God speaks to us only when we are silently ready to listen to Him.

But the time was up and there was a cluster of visitors already waiting. Dr. Mott therefore left, saying: "I am sorry to have overstayed my time. I lose all sense of time when I am with you. I am grateful than I can say."

## Things In General

### Farewell To Mr. K. R. Vashee

A CORRESPONDENT from Bulawayo writes: Monday, January 16 was a red letter day in the Indian life of Bulawayo, for one of the most respected leaders of the Indian community, and a worthy and honourable citizen of the town—Mr. K. R. Vashee—departed with his wife and children for Beira en route to India. The station platform was crowded with Indians to bid him goodbye. Never before had there been such a representative Indian gathering on the station platform. Two weeks before his departure, several meetings were held to wish him bon voyage, a happy sojourn in our Motherland, and a safe return. The Hindu Youth Club, Arya Mitra Mandal, Indian School Advisory Committee and the British Indian Association convened special gatherings to pay tribute to Mr. K. R. Vashee, whose services for the advancement and welfare of the Indian community during his eighteen years of residence in this colony, particularly in Bulawayo, was greatly eulogised. On each occasion, he was garlanded and presented with gifts. Besides he was the recipient of several gifts from personal friends. The meeting of the Arya Mitra Mandal was significant in that visitors from N. Rhodesia also garlanded Mr. Vashee on behalf of their compatriots. Mr. Vashee was deeply touched by the many messages of goodwill, and the array of gifts, and

he advised the youths to fit themselves for responsible positions and worthy life in the Indian community. His message to the elders was that they should give their full support to the workers of the various organisations. Having undergone many difficulties during his early years, Mr. Vashee had the ability to understand others, and therefore, was much esteemed by all.

### Mr. Ramnath Biswas

Mr. Ramnath Biswas, who is on a world tour on a bicycle, has arrived in Durban. A welcome reception was given in his honour at the Tamil Institute by the Colonial Born and Settlers' Indian Association on Sunday, January 22. Mr. A. Christopher presided. Mr. Biswas related the various experiences he had gained during his lengthy travels in foreign countries. On Wednesday Mr. Biswas spoke under the aegis of the Durban Indian Young Men's Club at the M. K. Gandhi Library Hall.

Mr. Biswas was also given a welcome reception by the Clairwood Literary and Debating Society on Sunday last. Mr. C. R. Warriner, who presided, welcomed the visitor on behalf of the society and the residents of Clairwood. Speakers included Messrs. V. Thumbie Pillay (President of the society), K. Soobramoney of Maritzburg, and S. Gopal. Under the auspices of the Pantan's Hill Branch of the Colonial Born and

Settlers' Indian Association, a welcome on behalf of the residents of Pantan's Hill and suburbs was accorded, on Tuesday, January 24, near the Pantan's Hill Temple, to Mr. Ram Nath Biswas. Mr. S. Ram Naidoo (president), presided and a rousing reception was given to Mr. Biswas and the following joined in congratulating him and wishing him good health and success, namely, Messrs. K. Soobramoney, G. V. Naidoo, Bassana and R. Jethoo. The outstanding feature of the reception was hundreds of children being lined on each side and Mr. Biswas walked through amidst applause by those present, who numbered well over 500, which included many women. Owing to the huge crowd the reception was held in open air. Mr. Biswas will stay in Durban for about two weeks.

### Latest Success Of New Drug

A successful cure by the use of the new drug, M and B 693, is reported to have been recorded in East London. A native child suffering from pneumonia was treated in the Frere Hospital. Twenty-four hours after taking the drug the child's temperature dropped from 103 degrees to normal. Five days later the child was discharged from hospital. The drug is being used fairly extensively in the hospital in treating pneumonia and

bronchial pneumonia. The results have often been excellent—sometimes dramatically so.

### Laundry Workers' Wages

The Wage Board recommendation for the laundering, cleaning and dyeing trade is published in the Gazette dated January 20. Objections, if any, should be lodged with the Secretary for Labour within 30 days.

### Can't Let Land To Natives

Soobrayan N. Moodley (63), of Chester Road, Malvern, pleaded guilty in the Durban Magistrate's Court to being unlawfully a party to agreements or transactions whereby a Native, Stephens Kumalo, hired from him certain land outside a scheduled Native area, between January 1, 1937, and December 31, 1938. Moodley was found guilty and discharged with a caution.

### Shree Gopallal Temple School

#### Hall

The secretary of the Shree Gopallal Temple School Hall Committee writes: The officials and members of the above Temple, hereby wish to convey through this paper their heartfelt thanks to the undermentioned gentlemen for their kind donations towards the above Temple School Hall:—Babu Talawantsingh £100; Messrs. Choonilal Bros. £25; R. Talawantsingh £25; Mrs. Raghunandan £100; Messrs. D. Sewunker (first payment) £50; Tom Murugan Bros. £25; Kissoon Jhagroo £25; Babu Madhosingh £25. The secretary further wishes to announce that the above Temple Committee has recently purchased a property for £500 in the heart of Verulam Township with the object of erecting buildings for further income towards the Temple.

### Indian Women's League

The president, officials and members of the Indian Women's League, hereby acknowledge with thanks the following donations received towards their Christmas Cheer Fund:—Messrs. Ackermans Ltd., £2 2s.; Indian Bus Owners' Association, £1 1s.; B. B. Motors, 10s. 6d.; McCarthy, Rodway Ltd., 10s. 6d.; Natal Motor Industries, 10s. 6d.; Forsdick Motors Ltd., 10s.; S. A. Drug Houses, 10s. 6d.; R. G. Donne, 10s. 6d.; O. S. Brown, 10s.; Allen, & Hanbury Ltd., 10s. 6d.; Dee Bee Bazaar, Toys; Woolworth, Toys; Mrs. P. Morel, 10s. 6d.; Mrs. S. L. Singh, 5s.; Mrs. A. Chetty, 5s.

### Population In Krugersdorp Area

According to the estimate of the Chief Magistrate of Krugersdorp in his annual report for 1938 there are 114,546 people in Krugersdorp, Randfontein and Hekepoort. Europeans number 33,660, Natives 78,540, coloured people 1,734, and Asiatics 612.

### Indian Sportsmen Welcome

#### M.C.C. Cricketers

A welcome reception was given to the M.C.C. team on Tuesday, January 17, by the Natal Indian Cricket Union at the M. K. Gandhi Library Hall, Queen Street, Durban. The whole of the M.C.C. team were present, as well as a number of the South African players. Speaking on behalf of the President of the Natal Indian Cricket Union, who was unable to be present, Mr. S. L. Singh welcomed the visitors and commented on their sportsmanship and prowess. He expressed his sincere appreciation to the Natal Cricket Union for allowing the Indians to give their first organised reception to an overseas team. On behalf of the Natal Indian Cricket Union, Mr. Singh presented Flight-Lieutenant A. J. Holmes, manager of the M.C.C., and Mr. W. H. Hammond, captain, with a silver cigarette case each. The Mayor of Durban, Mr. Fleming Johnston, welcomed

the field. Mr. W. H. Hammond, captain of the M.C.C., and Flight-Lieutenant A. J. Holmes, manager of the M.C.C., both thanked the Natal Indian Cricket Union for the hospitality and for their gifts. The gifts, they said, they would treasure and the memory of their warm reception in Durban by the Indians.

### Motorcycle Trip Round The Union

A 3,000 miles' trip round the Union on a small motorcycle has just been completed by a Verulam Indian school teacher in five weeks, including stops. He is believed to be the first South African born Indian to complete the trip. During the trip this Indian teacher, G. Kisten, of the Umhloti Indian Government School, Verulam, had four spills—he carries three bad scars on his legs—spent one night on the veld in pouring rain, and had to sleep one night in the French Hoek mountains in the Cape, on Christmas Eve. He left his home on December 15 and returned on January 20. His route was Durban, Maritzburg, Ladysmith, Harrismith, Warden, Johannesburg, Pretoria, Klerksdorp, Wolmaransstad, Kimberley, Hopetown, De Aar, Victoria West, Worcester, Capetown—here he spent nine days—Swellendam, Mossel Bay, Knysna, Uitenhage, Port Elizabeth, Kingwilliamstown, East London, Umtata, Port Shepstone and back to Durban. On the way he stopped either with friends or at hotels. The whole trip cost £25.

### Riots Reported In Bareilly

A Reuter's message from Bareilly (India), dated January 24, states: Three persons were killed, 66 injured and 100 arrests were made following the Hindu-Muslim riots which began here on Sunday over a Hindu procession demonstrating against the Nizam of Hyderabad. The second battalion of the Oxfordshire and Buckinghamshire Light Infantry have been ordered to stand by in case of emergency.

### Natal University College Courses For Non-Europeans

Classes leading to the B.A. Degree are to be held at Sastri College, Durban on Friday evenings and Saturday mornings beginning on Friday, March 3rd, 1939.

Fees per half-year for three classes £7 10s. Fees for separate class per half-year £2 10.

Loans for students, to be repaid after graduation may be arranged.

The Adviser to Non-European Students will attend at Sastri College to interview and enrol students from 9.30 to 11 a.m. on Saturday, February 25th, from 4 to 6.30 p.m. on Tuesday, February 28th and from 4 to 6.30 p.m. on Thursday, March 2nd and at other times by appointment.

Further particulars from the Adviser to Non-European Students, Natal University College, P. O. Box 1525, Durban.

## BHULABHAI DESAI

### HIS SPEECHES

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the visitors and wished them every success. "To-day is an important day for the Indian community," he said, "as they have been given the opportunity to welcome the M.C.C. team. Mr. Fleming Johnston said he felt sure that the M.C.C. would appreciate the compliment paid them by the Indians. The Mayor's speech was followed by Mr. M. S. Badat, chairman of the Durban Indian Cricket Union, who said that all Natal Indian cricketers had looked forward to meeting the M.C.C. team. He hoped the team would take back with them kind memories of the Indian sportsmen of Natal. Mr. A. Milville, captain of the South African team, thanked the Natal Indian Cricket Union for their hospitality. He had been friends with several fine batsmen in England, he said, and had learned to appreciate what fine cricketers the Indians could be. Mr. A. Christopher, patron of the Durban Indian Cricket Union, in welcoming the cricketers, said that in the English language the words "to play cricket" had a fine meaning. He knew that the M.C.C. team "played cricket" both on and off

# Doings In India

## Lord Hailey On British Rule In India

**A**DDRESSING a joint meeting of the Royal Empire and the Royal African societies recently, Lord Hailey said he yielded to none in appreciating the good work done in India but he thought that some things might have been done differently. Obsessed by the British conception of the right of property Britain failed to see that the relation between the landlord and the tenant had completely changed with the improvement in economic conditions. Greater part of the peasantry still lived in economic serfdom to the money-lender. There would be many who would readily agree that the conduct of education was one of the less happy features of the rule in India. Lord Hailey added: "I suppose that there are now few who would not join in regretting the reluctance showed for so long in admitting Indians to our higher administrative services." Lord Hailey further continued: "None will honestly say that with the rising standard of living and education, it is possible to prevent the spirit of nationalism rising in India. Everything we have done tended to foster the growth of political consciousness among the increasing class of educated people. Sooner or later we are bound to make a concession to that spirit. If we had been willing at a much earlier date to associate Indians more fully with the administration, we might well have found ourselves able to make political concessions in a form more satisfactory both to them and ourselves. We might have, in any case, avoided that manifestation of racial distrust which has already done much to impair the value of constitutional concessions made."

## International Missionary Council

Opening the third world meeting of the International Missionary Council at Tambaram near Madras last month, Dr. John R. Mott, referring to Mahatma Gandhi, said that it would be hard to find a modern parallel to the moral influence of this one personality over the people near and far, or a more heroic record of sacrifice on behalf of a great and noble cause. He added: "Here in India we find ourselves among a people characterized by their reverence for religion and also by large religious tolerance. Speaking of the Indian people, he asked: Where is there a people more warm-hearted, more gentle and more peace-loving? What is most important for all of us who come to India is the fact that India of to-day presents the world's most instructive laboratory for Christian experience, method and adventure."

## India's Great Culture Attracts America

The director of the Oriental Institute of the University of Hawaii, Honolulu, Prof. Gregg M. Sinclair, is on tour in India. He has undertaken this tour with a view to getting in touch with scholars in this country eventually to establish chairs on Hindu, Islamic and Parsee philosophy and cultures in the University of Hawaii. "I have come solely to get ideas on the best way in which to bring India's great culture to the attention of the West," stated the professor in the course of an interview with a Press representative. "A few centuries ago, he said, men of the Occident were interested in India solely for commercial reasons—an exchange of goods for profit. Today many people in the West wish to know about India, because they appreciate, even though vaguely, the cultural achievements of this great country. As Heinrich Heine put it: "We sought India and found America; now we seek intellectual India: what shall we find?" This attitude is made concrete in the Government-controlled University of Hawaii. The territory of Hawaii, sometimes called the Sandwich Islands, is made up of eight main islands in a compact group about 2,000 miles from the mainland of the United States and 3,000 miles from Japan and Asia. Hawaii is cosmopolitan, but the rhythm of life is definitely American. It is often called "the crossroads of the Pacific," but for cultural purposes, however, we feel that it should be called the Interpreters' House, the place where the cultures of the Orient are brought into focus for the seeing eyes of the Occident. "The University established a Japanese Department in 1920 and a Chinese Department in 1922. These two departments were combined in 1935, when the Oriental Institute was established; and at that time the establishment of an Indian department was discussed. We are concerned with the great living civilizations of Asia—Japanese, Chinese and Indian."

## Next Congress Session

The forthcoming Tripuri Congress session will be held on March 10, 11 and 12. The subjects committee will meet earlier on March 7, 8 and 9; and the working committee will meet earlier in the week prior to the subjects committee. Mahatma Gandhi has agreed to postpone his Frontier tour for a fortnight.

## Unjust And Inhuman Treatment Of People

It is understood that the Faculty of Law, Patna University, has wired in reply to a telegram received from the

Faculty of Law, Amsterdam, inviting support for its resolution, as follows:—The Law Faculty of the Patna University desires to join you in protesting against the unjust and inhuman treatment meted out to innocent and helpless people in some countries on the grounds of faith or race.

## A Demonstration Of Indian Dance

With magical artistry and grace of ancient Vedic Shiva Tandava, Mr. Bimalendu Bose gave a dance recital at the Patna University Senate Hall in aid of the Patna Theosophical Society. The entire hall was spell-bound and Mr. Bose danced for 60 minutes without any break. A representative gathering cheered at Mr. Bose who was acclaimed as the wizard at Oriental dancing art. Mr. Sachchidananda Sinha, Vice-Chancellor, paying a glowing tribute to Mr. Bose after witnessing his dance recital, said:—"Apart from its great artisticness the performance was memorable as a tremendous physical feat of one hour's duration, during which Mr. Bose did not take a moment's rest. As for the great art underlying his dances, it has been testified to by several competent scholars and critics like Pandit Madan Mohan Malaviya, the Rt. Hon. V. S. Srinivasa Sastri and several others. I associate myself with their observations. He deserves encouragement at the hands of all over his classical Indian dancing."

## Indian Overseas Central Association

The Indian Overseas Central Association has been formed in New Delhi with Mr. S. Satyamurti, M.L.A., (Central) as President and the following office-bearers:—Vice Presidents: Mr. M. S. Aney, M.L.A., (Central); Kunwar Sir Maharaj Singh; Mr. A. C. Datta, M.L.A., (Central); Seth Padampatji Singhania; Sir A. H. Ghuznavi M.L.A., (Central); Bhai Parmanand M.L.A. (Central); Seth Huseinbhai A. Lalji, (Central); Dr. B. S. Moonje; Hon. Mr. V. V. Kalikar, Member Council of State; Hony. Treasurer: Mr. Lala Narain Datta, Landlord, Contractor etc.; Hony. Secretary: Mr. C. L. Patel; Members: Messrs. M. Asaf Ali, M.L.A., (Central); T. S. A. Chettia, M.L.A., (Central); N. M. Joshi, M.L.A., (Central); N. C. Chunder, M.L.A., (Central); Dr. P. N. Banerjee, M.L.A., (Central); Mohan Lal Saksena M.L.A., (Central); Hon. Mr. P. N. Saprú, Member, Council of State; G. L. Mehta, Calcutta; D. G. Mulherkar New Delhi; Lala Gyan Chand, Contractor, ND.; Sirdar P. S. Sodhbans, Lahore; Lala Ganpat Rai, Federal Court Agent; B. Banerji Federal Court Agent; Chand Karan Sarda Ajmer; R. G. Bhiday Poona.

# The Sporting World

## Lord Nuffield's Gift To S.A. Cricket

**L**ORD NUFFIELD, Britain's great philanthropist, has given the magnificent gift of £10,500 to South African Cricket Association, for the encouragement of the game in this country.

## South Africa Beaten By An Innings

South Africa was beaten by an innings by England in the third Test which came to a close in three days at Kingsmead on Monday afternoon.

The sum of £3,500 was taken in gate money during the three days of the cricket Test match in Durban. The cost of the match was stated to be roughly £2,300. When all expenses had been paid it was expected that a profit of £900 would be made. Of the total of £3,500 for the three days the highest individual total was £1,200 on Saturday, when more than 10,000 people saw the match.

## Mayville District Indian Cricket Union

The following players have been selected to represent the Union against the County District Indian Cricket Union for the final of Dr. Rochford Wade's Memorial Shield on Sunday, January 29, to be played at Sea View, commencing at 10 a.m.:—Abbash Khan (captain), Schools; G. Rugnanan, Natal Steam Laundry; Rama B. Singh, Old Collegians; Vadi Abrahams, Schools; Maduray Subhan, Natal Steam Laundry; A. Rassool, Schools; R. G. Naidoo, Natal Steam Laundry; Jack Raman, Schools; A. K. Hayath (wicket keeper), Schools; Ettie Servanna, Schools; A. Sewpersadh, Natal Steam Laundry. Reserves: I. A. Nabbe, Old Collegians; C. A. Tommy, Natal Steam Laundry; D. Gordon, Old Collegians; M. Vadi Naicker, Old Collegians. Manager: Ettie M. Pillay.

## M.C.C. Indian Tour Dates

The Indian Cricket Board of Control will consider the draft itinerary of the M.C.C. tour to India in the cold weather season of 1939-40 at their next meeting at Calcutta. So far, 26 matches, including three Tests, have been arranged. In addition to 20 matches against the associations, one will be against the Maharajah of Patiala's XI., one against the combined universities and one against the Cricket Club of India. One of the conditions of the tour is that the provincial associations should meet the boarding and lodging expenses, conveyance and medical expenses of the team during their stay at their centres.

Mr. T. V. Rajagopal Pillay and Mr. N. K. Pillay, of Kimberley, have arrived in Durban last Tuesday, and expect to return after a few days.

## The Late Mrs. Ammonee Gabriel

There passed away at the ripe age of 90 years, one of the very early Indian settlers in the person of the late Ammonee Gabriel, relic of the late Mr. P. Gabriel, at the residence of her youngest daughter, Mrs. V. Lawrence, 63, Gale Street, Durban, on Wednesday evening, January 18, fortified by the rites of the Catholic Church. She had 12 children, seven sons and five daughters, only six of whom survive her, namely: Mrs. J. B. Stephens, Mrs. A. A. Shillong, Mrs. V. Lawrence, Messrs. Lazarus, Bryan and Bernard. She has seen five generations comprising 55 grand children, 123 great-grand children and 15 great-great-grand children. Among them is a lawyer, a Doctor of Medicine, a Bachelor of Science, a Bachelor of Arts, musicians and teachers. Three of her grand children have taken Holy Orders, two belonging to the Order of the Oblates of Mary Immaculate, and one to the Salesians, a teaching Order, and a great-grand daughter is a nun of the Order of the Holy Cross. Seventy-eight years of her life, she spent in Durban; so then, she has seen this beautiful City grow from its sandy roads, sand dunes and bushes to its present gigantic proportions. She has been a loyal and faithful adherent of the Catholic Church, and a devoted mother. She has had the happiness of seeing two of her grand children being ordained priests in the Emmanuel Cathedral, Durban. She was buried in the Roman Catholic Cemetery on Thursday afternoon, alongside her husband and children who had predeceased her, amidst manifestations of deepest sympathy, sorrow and love; the Rev. Father N. de Gersigney, O.M.I., officiating, both at St. Anthony's Church and the grave.

The many telegrams of condolence and the floral tributes which were received, and the very representative gathering that was present, bore eloquent testimony, to the respect in which the deceased and her family were held by the community.

## Natal Provincial Administration

### Natal Education Department

Reorganisation of Carlisle Street Government Indian Boys' School and Dartnell Crescent Government Indian Girls' School

Parents of Indian Children attending Carlisle Street Indian Boys' Government School and Dartnell Crescent Indian Girls' Government School are asked to note the following changes which are contemplated as from the beginning of 1939 school year:—

1. The staff and pupils of the Carlisle Street School will be transferred to the New School Building at Crabbe Street, Greyville. The school admits children from Standard I upwards and is intended more particularly for the upper Standards.
2. The courses at Dartnell Crescent Girls' School will be extended by the addition of a New Junior Department consisting of Mixed Infants' Classes and Junior Girls in Standard I to IV, which will be housed in the Carlisle Street Building.
3. Parents who intend to send their Girls for Secondary Education are advised that as Afrikaans is the second language at Dartnell Crescent School it is to the Children's advantage to enter the school not later than Standard IV unless they are already attending a school where they will receive Afrikaans instruction from the time they enter Standard IV.

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# હિન્દિઅન ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે  
સને ૧૯૦૩માં સ્થપાયું.

પુસ્તક ૩૭ મું.

ફીનીક્સ, શુક્રવાર, તારીખ ૨૭ જાન્યુઆરી ૧૯૩૯

અંક ૪

## “હિન્દિઅન ઓપિનિઅન”

શુક્રવાર, તા, ૨૭ જાન્યુઆરી ૧૯૩૯.

### હિંદીઓને માટે રાજદ્વારી પ્રતિનિધિત્વ

**મી.** વરવન એલ. થેરર એમ. પી., એ થોડા દિવસપર ડરબન હિન્દિઅન યંગ મેન્સ કલબના આશ્રય હેઠળ મળેલી સભામાં ભાષણ કરતાં હક્ષિણ આફ્રિકાના હિંદીઓ પોતાની વાજબી લાગણીઓ વ્યક્ત કરી શકે તેટલા માટે તેઓને અમુક જાતનું રાજદ્વારી પ્રતિનિધિત્વ આપવાની હિમાયત કરી હતી. પરંતુ અંગ્રેજો સાથે સમાન ધોરણે પ્રતિનિધિત્વ આપવાને અથવા તે કોમી ધોરણે પ્રતિનિધિત્વ આપવાને તેઓ તૈયાર નહોતા. નેટીવો આજે સનેટમાં પોતાનું પ્રતિનિધિત્વ ધરાવવાના આર અંગ્રેજોને ચુટી શકે છે તેવું પ્રતિનિધિત્વ હિંદીઓને આપી શકાય એવો તેમણે સત્ કશાંચો હતો.

અમને નોંધ લેતાં આનંદ થાય છે કે યંગ મેન્સ કલબના પ્રમુખે કોંગ્રેસના નેતાઓને પથે નહિ ચાલતાં મી. થેરરને જવાબ આપી દીધો હતો કે હિંદી કોમને અંગ્રેજો સાથે સમાન ધોરણે સીવાય અન્ય કોઈ પણ પ્રકારનું પ્રતિનિધિત્વ માન્ય નથી. મી. પી. આર. પથરે પણ વાજબીજ કહ્યું હતું કે નેટીવો પાસેથી તો આખો રોટલો છીનવી લઈને પછી ના રોટલો આપવા માં આવ્યો છે અને હિંદી કોમ તેવી નર્તાલુક સ્વિકારી લેવા તૈયાર નથી.

હિંદી કોમને અમુક પ્રકારનું પ્રતિનિધિત્વ આપવું જોઈએ એ બાબતની હુમલામાં અંગ્રેજો તરફથી વખતો વખત ચર્ચા થઈ રહી છે. ભવિષ્યને માટે એ આશાજનક ચિન્હ છે. કદાચ આ ભલા અંગ્રેજોને એમ લાગતું હશે કે નેટીવોને જ્યારે અમુક પ્રકારનું રાજદ્વારી પ્રતિનિધિત્વ આપવામાં આવેલું છે ત્યારે હિંદીઓને નેટીવોની પાછળ ધસડાવા દેવા નહિ જોઈએ. આ વિચાર સ્વાભાવિક થાય અને તેઓની

શુભનિષ્ઠા વિશે અમને જરાયે શંકા નથી. પરંતુ એ અંગ્રેજ મીત્રોને હિંદીઓની લાગણી વધારે સમજવા અમે વિનંતિ કરીએ છીએ. અમને નેટીવોની સ્થિતિ ની જરાયે ઈર્ષ્યા થતી નથી. બલકે તેઓ પ્રત્યેની વર્તણુકને અમે અન્યાયીજ માનીએ છીએ.

અમે વર્ણુલેદના સિદ્ધાંતની સખ્ત રીતે વિરુદ્ધ છીએ અને જે પ્રતિનિધિત્વ વર્ણુ કે જાતીના લેહ પર રચાયેલું હોય તેવું પ્રતિનિધિત્વ સંગતતાના કંઈ પણ ડોળથી અમારાથી નજ સ્વિકારી શકાય. એટલે સુશક્ષિત અંગ્રેજોને અમારી એટલીજ ભલામણ છે કે જે કોઈ પણ સહાનો તેઓએ સખ્ત વિરોધ કરવાની અને તેને નાખુદ કરવાનો અવિશ્રાંત પ્રયત્ન કરવાની જરૂર હોય તો તે આ વર્ણુલેહ જ છે, અને તેની સાથે “ભવો અને ખીજને ભવવા દો” ના સિદ્ધાંતનો તેઓએ પ્રચાર કરવાની જરૂર છે. હિંદી કોમને અમુક પ્રકારનું પ્રતિનિધિત્વ આપવાની ચર્ચા કરવાના કરતાં આ વસ્તુ કરવાથી તેને વધારે સંતોષ થશે. મતાધિકારને અમે એટલો ખર્ષો અગત્યનો પ્રશ્ન નથી ગણતા કે હિંદીઓએ ગમે તે પ્રકારનો સ્વિકારી લેવાને આતુર બની જવાની જરૂર હોય.

આપણામાં કેટલાક ભાઈઓ એવા છે કે જેઓ આખો રોટલો નહિ મળી શકતો હોય તો દુકડાથી સંતોષ માનવાનો મતના છે. પરંતુ પ્રસ્તુત બાબતમાં તો રોટલાની જરૂરજ રહેતી નથી. કેટલાક ઘણી એવી પણ સુચના કરે છે કે હિંદીઓએ કોમી પ્રતિનિધિત્વ સ્વિકારવું જોઈએ. આ બાબતમાં હુંકે મુદતપર જોઈએ. આ બાબતમાં હુંકે મુદતપર “સર્વન્દ ઓફ હિન્દિઆ” એ લખેલું છે તેજ અહિં ટાંકીશું :

“કોમી પ્રતિનિધિત્વનો હિંદુસ્તાનને પુષ્કળ અનુભવ થઈ ચુક્યો છે. અને કોઈ પણ રાષ્ટ્રવાદી એવો નથી કે જે કુસંપ કરાવી અમલ ચલાવવાને ખોટીશ શાહીવાદના એક સાધન તરીકે હિંદુસ્તાન પર ઠેકી બેસાડવામાં આવેલી આ વસ્તુનો શોક નહિ કરતો હોય. અથવા તે મળતાંનવાદની વિરુદ્ધની આ ઝેરી રૂઠી નાખુદ ચએલી જોવાને આતુર નહિ હોય.”

એ ઉપરાંત આપણી સમક્ષ પુર્વ આફ્રિકા ના હિંદી ભાઈઓના પણ દાખલો પડેલો છે કે જેઓ કોમી પ્રતિનિધિત્વની રૂઠી હેઠળ જરા પણ સુખી નથી. ઘણી ‘સર્વન્દ ઓફ હિન્દિઆ’ વાજબીપણે લખે છે તેમ, “કોમી પ્રતિનિધિત્વ એક વખત દાખલ થયા પછી તેની ચિરસ્થાયી થઈ પડવાની ખાસીયત છે.” પરંતુ અમારાં સહ-ચોગીના નિર્ણયની સાથે અમે મળતા થઈ શકતાં નથી કે, “જો તેના બદલામાં કંઈ પણ પ્રતિનિધિત્વ વિનાજ રહેવું પડતું હોય તો, અને દાક્ષિણ આફ્રિકાના અને ત્યાંના હિંદીઓના ખાસ સંજોગો જોતાં, હિંદીઓએ કોમી પ્રતિનિધિત્વ પણ જે હાથ માં આવતું તો અસહકારની વૃત્તિ ધરાવીને તેને જતું કરી દેવું નહિ જોઈએ.” આવા નમાલા વિચારનો અમે સખ્ત વિરોધ કરીએ છીએ. આ દેશના કુરુદેકરો, ડો. મહાનના પક્ષના રાષ્ટ્રવાદીઓ ભલે ગમે તેવા સખ્ત વિચારો ધરાવતા હોય છતાં રાષ્ટ્રીય ગૌરવનો પાક આપણને શીખવી રહ્યા છે. મી. હોફમેયર જેવા મહાન રાજનીતીજ્ઞ અને કેળવણીકારે પોતે બેસાડેલા મહાન દાખલાથી પોતે પવિત્ર તરીકે સેવેલા સિદ્ધાંતને ખાતર સર્વસ્વ હોખી દેવાનો પાક આપણને શીખવેલો છે. હક્ષિણ આફ્રિકાના હિંદીઓ જો કેવળ દુન્યવી સુખ સગવડોને ખાતરજ નહિ પરંતુ એથી કંઈક ધર અને પવિત્ર વસ્તુને માટે છવતા હોય, અને જે મહાન દેશે ગાંધીજી, યગોર, સરોજની તાચકુ, શાસ્ત્રી, સર રાધા-કૃષ્ણન અને અનેક મહાન સાધુ સંતો અને જ્ઞાનીઓને પેદા કરેલા છે એ મહાન દેશના તેઓ પ્રતિનિધિઓ છે એમ જો તેઓ સમજતા હોય તો તેઓ તુચ્છ દુન્યવી લાભોને ખાતર