

INDIAN OPINION

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NOTES AND NEWS

How Very Merciful!

THE *Natal Mercury* dealing with the Indian question in its issue dated March 20, advocates the postponement of the consideration of compulsory segregation at least for a year on condition that Indians must give an unequivocal guarantee that during this period there will be no further encroachment in European residential areas. If they agree to this, our contemporary further states, the Asiatic leaders must scrupulously enforce the observation of this pledge both in the spirit as well as in the letter, and they must take every precaution to check the more irresponsible members of their community from making inflammatory speeches or spreading disruptive propaganda.

In the same article our contemporary sounds a warning note that the international situation is so delicate that nothing must be done to create hostility between two great members of the British Commonwealth. How can these two things go together? How can South Africa seek India's friendship and at the same time talk of the "encroachment" of her nationals in "European residential areas." Is there not racial antagonism in the very idea of forbidding Indians to enter the so-called European residential areas? How any self-respecting people could be expected to give such a pledge is beyond us. We are sure no European would be prepared to submit to such humiliating conditions. If anybody is guilty of making inflammatory speeches and of spreading disruptive propaganda it is those who are advocating segregation; indeed not those who are opposing it. The latter are doing just what is natural for all human beings to do.

Hertzog To Make Statement On Colour Question

It has been announced in the House of Assembly last Tuesday that General J. B. M. Hertzog, the Prime Minister, will shortly make a full statement on the Government's policy in regard to the Coloured question.

Nationalist Party Leader On Coloured Question

Dr. D. F. Malan, M.P., who was the chief speaker at a Nationalist picnic attended by about 800 people on a farm near Stellenbosch on Saturday, made a speech on the coloured question. They had gathered, he said, to protest in advance against the possibility that when the Government tackled the problem of separate residential areas for Europeans and non-Europeans, they would not regard the solution as of national importance, but would take only half-measures, and attempt "patchwork." They would go only as far as their own supporters, especially their non-European supporters, would allow them to go. The gathering unanimously passed a resolution identifying itself heartily with the segregation policy of the Nationalist Party, and concluding with the statement that they must have nothing less than residential, social, economic and political segregation between Europeans and non-Europeans.

A Threat From Johannesburg

In response to our leading article on "organised hooliganism" last week, the Editor has received a threatening letter from Johannesburg signed "for the society of hooligans." The signature is not discernible and the letter contains no address of the writer. The Editor is warned to "watch his steps" and the letter states: "If we find Manilal Gandhi he will be murdered..." This threat only justifies our last week's criticism and does not in the least deter us from repeating that this organised hooliganism from within our ranks must cease if we wish to remain in this country as belonging, as we claim to do, to a great civilized nation.

Memorandum To Minister In Favour Of Segregation

A plea for legislation compelling municipalities to establish separate residential areas for Europeans and non-Europeans is contained in a memorandum submitted to the Minister of the Interior (Mr. Stuttaford) by the Cape Peninsula Municipal European Residential Societies. "It must be remembered that compulsion is not a matter which affects coloured people

only. When areas are established there will be many white men who would like to trade in coloured areas but they will, of course, be excluded. "While it is felt that legislation is absolutely necessary, it must not be harsh nor unsympathetic and must have for its foundation the principle of equitable justice to all concerned."

Sir S. Radhakrishnan

Professor Sir S. Radhakrishnan who arrived in Durban on Thursday, March 16, was given a public welcome reception by the Natal Indian Congress at the Beach Pavillion. On Friday morning he flew to Capetown accompanied by the Agent-General for India, Mr. B. Rama Rau, where he stayed till March 24, delivering lectures on the subject: The Renaissance in Religion, under the auspices of the Cape University. He will spend about ten days in the Transvaal where he will deliver lectures at the Witwatersrand University and will return to Durban on April 8 and leave on April 16 by the outgoing flying boat for England. Professor Radhakrishnan's learned lectures are a rarity in South Africa. We wonder if this land of no religion and profound race hatred is ready or rather worthy to receive his message, or is it like casting pearls before swine. His visit to South Africa would no doubt be a God send if his lectures inspire the staying of the hand of the rulers from besmirching the Statute Book with harsh and oppressive legislation directed against a vast section of humanity for the only sin of their not being born Europeans.

"From The Civilised At Least We Expect Civility"

In the course of his address in Durban Professor Radhakrishnan said:

"South Africa is a small country and not for the moment to take into account its potentiality, it has every quality to become a great nation. It has a small Indian community whose spiritual home is India, but as far as its economics are concerned it is first, foremost and to the end South African. It is essential for South Africa to secure solidarity, to be generous in its justice and human-

ity. From the civilised at least we expect civility."

In the course of a thoughtful and scholarly address in Capetown at a welcome reception given in his honour Professor Radhakrishnan said:

The only thing that could save the world from the disaster that was threatening it was a return to the fundamental principles of true religion. Through development in transport and communications the peoples of the world had become physically closer to each other, but hatreds and prejudices fostered by propaganda, were keeping people spiritually apart and threatening civilisation. It needed no propaganda to teach a father to love his own child, but it required a lot of propaganda to persuade a man to go out and kill his neighbour. Civilisation was a way of living, and it should find its expression in good manners, friendliness and civility towards everyone. "If you despise your neighbour because he is different from you, you show your self lacking in intelligence, education, sympathy and good breeding. Democracy means political good manners—accepting your neighbour for what he is and assisting him to express the best that is in him."

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A SIMPLE LESSON TO BE LEARNT

(Continued from page 111)

done. I do so, not only because I have always shown an interest in Indian affairs, but because I feel a responsibility as a trade unionist and as a workers representative. My past interest and the leading part I have played in the economic struggles of the Indian workers entitles me to do so. In addition to which I realise the whole question is inter-related with the solution to the problems of the European workers.

Therefore I urge:—Religious differences in the religious field—Yes. Sports for the sporting field—Yes. Disunity in the political field—No! Never.

Build up unity. Do not divide.
Mass united action.

Everything will depend upon what you do yourselves, nevertheless you can do with what assistance can be had. The foregoing will, I am sure, help to draw over to your side your natural allies in your struggles—the liberal and democratically minded people.

Indian Opinion

FRIDAY, MARCH 24TH, 1939

"Indians Unite"

It is with the greatest pleasure that we publish elsewhere in this issue a letter from Mr. Alex. T. Wanless, Labour Member of the Natal Provincial Council, in which the writer appeals to Indians in South Africa that whilst they are faced with reactionary forces in this country it is imperative that they should unite as Indians and not be divided into different sections on the basis of communal and religious differences. Mr. Wanless has been moved to write this letter from the trend of events he has watched during the last few weeks and especially in view of the formation last Sunday of a body known as the Hindu Service Battalion. Mr. Wanless very appropriately quotes the instance of the Indian National Congress pointing out how that great organisation is representative of all the various sections of the Indian people and how it is marching forward towards its goal of independence. It should indeed not require a European friend to point out to us that our slogan should be not "Hindus Unite" or Muslims, Parsees or Christians Unite but that it should be "Indians Unite."

We have already pointed out to our brethren and Mr. Wanless reminds them again that in South Africa it is not the Hindus that are oppressed as such; that restrictive legislation and segregation proposals are not directed solely against Hindus. It is against Indians and non-Europeans whether they be rich or poor, high or low, that these measures are directed. Democratic liberties are withheld from rich Indians as well as poor Indians. Mr. Wanless tells us that our fight is a political one and that what we require is an organised political institution which will unite all Indians, irrespective of their religion, into a solid united mass organisation inseparably bound up with the toiling masses of Indian people.

The initiative, says Mr. Wanless, belongs to those who now profess to speak for the masses, and who, if they examine the case quietly will realise they have shirked this labourious and difficult task in the past and are now excusing themselves by causing a split-off

which is far more harmful than not doing the job which still remains to be done. Mr. Wanless gives expression to our own sentiments when he says, let religious differences be in the religious field and sports in the sporting field, but disunity in the political field, there can never be, there ought never to be.

It is the height of our folly that when we should be working for the unity of all Indians irrespective of cast distinctions and also to unite with the other oppressed non-Europeans in order to form a strong united front to face our common enemy we should be organising ourselves into different groups with a view to fighting one another. It has been truly said that we are very clever in forming scores of clubs, societies and institutes but they do practically nothing. They perhaps do more mischief than good. The Hindus may be justified in excusing themselves for forming Hindu Clubs and Hindu Institutes and a Hindu Service Battalion for their own upliftment when they find in existence Muslim Clubs, Muslim Institutes and a Muslim Brigade. But the sooner we cease thinking of ourselves in South Africa in terms of different sections and begin to feel as Indians first and Indians last irrespective of rich or poor at least, in the political field, the better it will be for our salvation. The other way will assuredly lead to our annihilation and that too without any effort on the part of our enemy. We therefore do not view with favour the formation of the Hindu Service Battalion with the slogan "Hindus Unite." All our efforts should be directed towards organising a strong Indian battalion to fight the scourge of colour bar. That can be achieved only if the leaders of our community would be guided by better counsels and would begin to realise the necessity of uniting into one and only strong body.

A SIMPLE LESSON TO BE LEARNT

MR. ALEX T. WANLESS, Labour member for the Natal Provincial Council, sends the following letter for publication:—

Sir,—A European proverb says: "The spectator sees most of the game." I, as a European socialist, interested in Indian welfare, more particularly of the Indian workers and trade unionists, am a spectator of the drama that has been going on for the past week or two.

The Indian Youth Council, conscious of the increasing dangers to the Indian community resulting from the racial strife being fostered by reactionary elements in this country, manifested in segregation and other repressive measures, made a worthy effort in an endeavour to awaken the Indian youth to the necessity of some political interest and activity on their part.

Quite correctly, they took the first step of urging amongst the Indian people by asking that the Congress and the Colonial Born Association engage in "unity of action" to resist the segregation proposals, on which point there is no division of opinion amongst the rank and file. And unity of action, rather than polemics of words, is the best means of forging unity amongst peoples whose interests are common.

Unfortunately the meeting of the Youth Council held on March 12 almost broke on a division of Congress vs. Colonial Born, and latterly developed into a division between Muslims and Hindus. This was carried further, after tempers had had a chance to cool down, by the holding of a meeting in May Street on Sunday last which, if not inspired by the Colonial Born Association, was at least promoted mainly by persons who are known to support the Colonial Born Association. Spectators must be forgiven if they draw inferences from these circumstances.

I am not so deeply concerned over the *pros and cons* or the rights and wrongs of the existence of two rival political organisations, as I am concerned about the necessity of remedying the division and assisting, as far as I can help, by laying down the basis of unity. I am neither concerned with the glorification of individuals nor the prestige of so-called leaders; what I am interested in is the need of the Indian people, more particularly the interests of the Indian working class.

Behind the slogan "Hindus Unite" an effort is being made, whether consciously or otherwise does not matter, to divide the Indians sectionally on communal and religious grounds. The reply to this must be "Indians Unite." For the Hindus are not oppressed as such; restrictive legislation and segregation proposals are not directed solely against Hindus. It is against

Indians and non-Europeans, as such, whether they be rich or poor, high or low. Democratic liberties are withheld from rich Indians as well as poor Indians. Restrictions are placed on the right to trade as well as the right to occupy skilled positions at work. Your fight for liberation is not Hindus against other Indian religionists. Your fight is a political one, and what you require is an organised political instrument which will unite all Indians, irrespective of their religion, into a solid united mass organisation inseparably bound up with the toiling masses of Indian people. Such a political instrument will be a national liberation organisation whether it is called "Congress" or anything else. Such an organisation, based on the strong bonds of unity, can be developed. The interests of the toiling masses, who outnumber all others, must predominate if they are organised and developed as an integral part of an all-Indian movement.

Mother India has done this. You can do the same. Mother India, through its political instrument—the Congress—in close alliance with the colonial people, can help liberate the Indian people. Standing at the head of the movement in India are men who have proven their interest in the toiling masses, and these persons are ready to exert their whole influence to see that the toiling masses in this country are not deserted in a South African organisation, which by its very nature must be a subsidiary one, even if it enjoys complete local autonomy.

Why has Mother India been so successful in recent years in waging a fight against oppression? How has Mother India conducted the struggle against imperialism? The answer conveys the simple lesson: by uniting all the Indian people, irrespective of religion, irrespective of whether they be rich or poor, into an all-India political movement to bring about the national liberation of Indian people, by removing oppressive and restrictive legislation which applies to Indians as such, and to secure for Indians the necessary democratic (self-government) forms which will ensure them the liberty to progress to higher stages of civilisation.

The most urgent lesson to be learnt from the All-India movement is this: The more the movement became closely bound up with the toiling masses the more vital it became. Only when the Congress became a solid mass Party did it achieve much success. The more it became a mass Party the more it reflected the interests of the masses. Only a Party which reflects the interests of the masses can become a mass Party, can gain the confidence and lead the masses. All of this has been done

in India with the assistance of Merchant capital, in order to secure national liberation and freedom for the merchant class as well as the working class. As a subjected race the interests of both classes are common in respect of national matters. And in a capitalist state the Indian working class can only become free when the Indian capitalist class is free in terms of bourgeois democracy.

It is said, and it is largely true, that the S. A. Indian Congress at present does, and in the past has, expressed the aims of the merchant class only. This is easily explained outside of Natal, where perhaps the relation between merchant class and workers in numbers may be fairly even. To a large extent Natal has been dependent upon the Transvaal and the Cape. But this position could easily be rectified and the Transvaal and the Cape would become dependent upon Natal if the Indian masses in Natal were organised, as workers, in the Congress.

The responsibility for past weaknesses rests on the shoulders of the working class and the peasantry who have remained passive in the past struggles. All efforts on behalf of the Indian community in the past have come from above, instead of an upsurge from below. This can be remedied by drawing the masses into the struggle. The initiative belongs to those who now profess to speak for the masses, and who, I am sure, if they examine the case quietly will realise they have shirked this laborious and difficult task in the past and are now excusing themselves by causing a split-off, which is far more harmful than not doing the job which still remains to be done.

It is well to remember the all-India Congress has large and solidified workers groups, trade union groups, socialist and communist groups within its structure. The same is possible in South Africa, and only such a move closely linking up the masses in a well knit organisation will enable the Indian people to resist reactionary proposals, and offer a solution to their immediate problems.

After consultation and discussions with Indian workers and trade unionists, particularly Hindu workers, I have been asked, in view of the gravity and seriousness of further splits amongst Indian people which may develop from the present move, to write as I have

GANDHIJI'S STATEMENT AFTER THE FAST

Rajkot, March 7.

GANDHIJI issued the following statement to the Press after breaking his recent fast on the Rajkot issue:

"In my opinion this good ending is an answer to the prayers of millions. I claim to know my millions. All the 24 hours of the day I am with them. They are my first care and last, because I recognise no God except the God that is to be found in the hearts of the dumb millions. They do not recognise his presence; I do. And I worship the God that is truth or truth which is God through the service of these millions. But I also know I had the prayers and sympathy of others all the world over.

"And there was a persistent effort of the intelligentsia in order to bring about an honourable understanding and a speedy end of this fast. Englishmen have co-operated as well as Indians. Politically speaking, it is His Excellency who is responsible for the settlement.

Fast And Political Issue

"I know Englishmen do not understand the method of fast, especially on what would appear to be a purely political issue. They often feel disgusted with such method. I know also there are Indians who do not appreciate the method of fast. I hope when I am strong to write about 'The Fast Method' because over 50 years' experience has convinced me that in the plan of *satyagraha* it has a definite place.

"The reason why I bring fast here is because I want to give full valuation to the Viceregal gesture, and he represents the English mind. It was open to him—and I at least would have justified his action—if he had said:

"I do not understand this man's actions. There seems to be no end to his fasts. There must be a stop somewhere. He will give no guarantee that this is his last fast. We propose even this time not to parley with him until he has broken his fast."

"I know that, ethically speaking, he would have been wrong if he had taken up that attitude, but, politically speaking and examining the position from the English standpoint, I would have justified his action if he had been unbending. I am hoping that such a good ending and appreciation even of a method which the English mind cannot understand will produce not merely the righting of what I have held to be a primary wrong, but it will clear the atmosphere and help also in the general solution of the States' problem.

"I do not mean to say that all States will have to follow the Rajkot pro-

cedent. Rajkot is a speciality and must be regarded as an isolated case. There are States whose problems must be considered on their merits. But public attention is riveted on the problem of the States. I hope it will be recognised that it is a problem which does not brook delay.

What He Saw In Rajkot

"I would like the Princes to believe me when I assure them that I came to Rajkot as their friend and as a cent per cent. peace-maker. I saw that civil resisters in Rajkot were, and could not but be, unyielding. Their honour was at stake. I had tales of atrocities poured into my ears. I felt that the basest human passions would be let loose if I allowed civil resistance to go on from day to day. That would have resulted in a bitter feud not merely between Rajkot and the civil resisters but—as the human mind works and even jumps from the particular to the general—there would have been a bitter feud between the Princes and the people.

"I know that, even as it is, there is a growing school of public opinion in India which is convinced that the Princes are beyond reform, and that there would be no free India unless this 'relic of a barbaric past' is done away with.

"I honestly differ with them and, as a believer in non-violence and, therefore, in the goodness of human nature, I could not do otherwise. They have a place in India. It is not possible to wipe out all the traditions of a hoary past. I therefore, hold that if the Princes will read from the lessons of the past and will respond to the time spirit, all will be well. But it will not do to tinker with the problem. They will have to take heroic measures. They need not follow the Rajkot model, but they will have to part with real and substantial powers in favour of the people.

Danger Of Blood Feud

"There is, so far as I am aware, no *via media* of saving the situation and saving India from a terrible blood feud. I dare not publish the letters that I have received about the Princes, but of this I shall have to speak more later. In my present weak state of health it is an effort to give this statement. And yet whilst the effect of the fast is on me and whilst I am full of what I call spiritual exaltation, I must give out the best of my thoughts just now.

"Then there are the *bhayats* and *girasias*. They pleaded with me their case. I told them that they had my

sympathy. They could count upon me as their friend. I want them also to live as *girasias* and *bhayats*, but they will also have to march with the times. They will have to remodel their lives. They will have to feel one with the people over whom they exercise a kind of sway.

"Our Mussulman friends came to me, and I had no hesitation in telling them without any argument that their special interests would be safeguarded, that if they wanted separate electorates in Rajkot with reservation of seats I would see to it that they got them. Without their asking, they would have ample guarantees for the fullest protection of their religious freedom. And I told them that if they insisted upon their nominations, I would not resist them. It is necessary for me to say this in order to ease their minds and to ease the minds of Mussulmans throughout India. I want them to feel that neither I nor the Congress can ever be guilty of diminishing an iota of the safeguards that they may need for their full growth and for the protection of their faith and culture.

"I must explain why I have released for publication only the Viceregal telegraphic message received to day at 10.45 a.m. and my reply. There is an allusion to previous messages in these two communications. With the full consent of the Viceroy, I am refraining from publishing those communications. His Excellency has not prevented me from publishing them. I know that he does not believe in sending secret communications to public men, but for reasons which I need not go into, I felt the force of the argument that, for the sake of the cause, it is not wise to publish them. I hope that it will never be necessary to publish them. There are in my communications allusions which were relevant, but they are not for the public. Hence the responsibility for withholding previous communications is solely mine.

Unable To Go To Tripuri

"One word about the Congress. My heart is there, but I see that I will not be able to reach there. I am still too weak, but what is more, if I am to give the finishing touch to the Rajkot matter and what it implies, I must not divide my attention between Tripuri and Rajkot. I must concentrate my attention solely on Rajkot at present. I have work to do here. I must hasten to Delhi as soon as I am able. I only hope that all will go well in Tripuri.

"It is a strange experience for me to miss the Congress session through all these years. But it is a good thing.

Why should I be so proud as to think that nothing serious can be done without me? There are leaders in Tripuri who are every wit as courageous, as self-sacrificing and as devoted as I am. I have no doubt, therefore, that though another policy may be evolved, there will be no acrimony and there will be no violence in their thoughts, in their words and in their deeds.

"A last thing I would like to say is that I want to thank the Press correspondents who have been with me during all these anxious days. I have felt proud of them. They have carried out the best traditions of good journalism. They have not been newsmongers, but they have been fellow messengers of peace with me. They have shown me

the greatest consideration. They have never pestered me.

"I should like also publicly to thank my medical friends who have so ungrudgingly attended upon me.

Rajkot "Hub Of Kathiawar"

"I hope that the prayers of those who believe in them will still continue. In a way, my work begins from now—I begin to lead an earthly life. I have to carry on delicate negotiations. I do not want to lose the goodwill with which I am surcharged at the present moment. I think of the Thakore Saheb, I think of Durbar Shri Viravalla. I have criticised them, but only as a friend. I repeat that I am in the place of a father to the Thakore Saheb. I have done no more towards him than I

have done to my truant son. I would like them to understand the significance of what has gone on in front of them, and it would be a noble ending to this fast if I discover that they have appreciated all that I have said as from a friend, and that there will be the response from them that I expect.

"Rajkot is the hub of Kathiawar, and if Rajkot is given a popular government, other States in Kathiawar will of their own accord and without any further civil resistance fall in line. There is no such thing as perfect coincidences on this earth. Its beauty lies in its multitudinous variety. There will be therefore variety of constitutions in Kathiawar States. But let the trunk be true."

HOW GANDHIJI BROKE THE FAST

ALL are anxious to know how Gandhiji broke his fast. The following interesting description has been given by the *Times of India* correspondent:—

Rajkot, March 7.

The day dawned here with subdued optimism, optimism born of the knowledge that His Excellency the Viceroy was personally directing the negotiations and that he was determined, if at all possible, to save Mr. Gandhi's life. Till a late hour on the previous night Rajkot was in communication with Delhi, official and non-official. It was not altogether a surprise, therefore, that Mr. Francis F. Pearson, Assistant Secretary to the Resident, drove to Rashtriyashala about 11 o'clock with a letter from Mr. Gibson containing the Viceroy's considered offer for a solution of the tangle.

That the final reply was satisfactory from Mr. Gandhi's point of view was clear from the countenances of his associates. Mr. Pearson returned a few minutes later to fix up an appointment for Mr. Gibson. The latter arrived at midday driving his own car. He had about half an hour's talk with Mr. Gandhi and emerged in a happy mood. He had a brief chat with Mrs. Gandhi on the verandah discussing the weather.

As usual, Mr. Gibson left after sternly resisting newspaper correspondents' request for a "lead." There was a spell of suspense following his departure, but it was the last of its kind. A letter was sent after him requesting him to forward to the Viceroy a brief com-

munication addressed by Mr. Gandhi. The atmosphere in Rashtriyashala had by now become considerably clear. It became apparent that the last stage of formal negotiations was in progress. Within a few minutes Mr. Gibson's driver brought a letter, after reading which Mr. Gandhi gave the word.

At 2 p.m. a lad with a musical instrument walked into the fasting chamber. He was followed by a number of Ashram inmates of both sexes and different ages with solemnity no less than joy writ on their faces. Mr. Gandhi lying on his cot with half closed eyes, listened with prayerful silence to the strains of devotional music. The ceremony began with his favourite song *Vaishnava jana to*, the same that was sung on Friday when he commenced his fast. Then followed chorus singing of *Jai Ram, Jai Ram* which is the song of victory.

After the congregation had dispersed Mr. Gandhi was helped to sit up. Reclining on one of the attendants, he managed a semi-sitting posture. A tumbler with two or three ounces of orange juice was handed to him, and at 2.30 p.m. he began to break his fast, exactly 100 hours after his last meal. He sipped the juice slowly, the "meal" lasting ten minutes.

At his feet was Kasturba hardly capable of speech and looking alternatively grave and joyous. Among others present at the silent yet touching ceremony were Miss Maniben. Patel and Miss Mridulaben Sarabhai, who had returned to Rajkot from Tromba the pre-

vions night in the company of Mrs. Gandhi.

Mr. Gandhi rested for about half an hour, but by that time felt sufficiently refreshed to face the army of newspaper correspondents who had clustered around his bed. Without any preparation, in low, very low but measured tones, he dictated a lengthy cogent message. Not the minutest detail escaped his attention. [The message appears elsewhere in this issue.]

Hardly had he finished with the journalists when a man ushered in who had undergone a sympathetic fast. Mr. Gandhi humourously rebuked him for his venturesomeness, but directed the attendants to give him an orange and a glass of milk with which to break his fast.

Meanwhile, all *satyagraha* prisoners were released and returned to Rajkot. Their arrival at Rashtriyashala was greeted with shouts and slogans by the crowds outside. It appears that their fines will be returned, that the restrictions imposed by the authorities will be lifted, and that from to-morrow there will be normal public life in the State.

All this while enthusiastic crowds, who were steadily increasing in number, kept up a continual demonstration of joy from a distance; by sunset a huge concourse had collected in the compound around the prayer pulpit. Mr. Gandhi lying on his cot and thickly muffled with shawls was taken to the centre of the prayer place and brought back in a few minutes. He retired early and slept soundly.

CORRESPONDENCE BETWEEN VICEROY AND GANDHIJI

THE following is the full text of H. E. the Viceroy's letter to Gandhiji sent through Mr. Gibson, the Resident, at 10-30 on Tuesday morning, March 7:

"My dear Mr. Gandhi—I wired your reply to the Viceroy yesterday and I am now instructed to convey the following message to you from His Excellency:

"Thank you very much for your message, which I have just received. I understand your position. It is clear from what you tell me that what counts with you essentially in this matter is your feeling that there has been a breach of faith.

"I realise that doubts may be entertained as to the meaning which should be attached to the Thakore Sahib's notification as amplified by his subsequent letter to Sardar Patel, and it seems to me that the best way in which these doubts can be resolved is to refer their interpretation to the highest judicial authority in the land, that is to say, the Chief Justice of India. I would therefore propose, with the consent of the Thakore Sahib, which, I understand, is forthcoming, to consult this high authority as to the manner in which the Committee should be composed in accordance with the terms of the notification and the Thakore Sahib's letter referred to above.

"After this the Committee would be set up accordingly and it would further be provided that should any difference arise between the members of the Committee as to the meaning of any part of the notification on which they were to make recommendations, this question would also be referred to the high authority, whose decision would be final."

"I fully believe that this, combined with the Thakore Sahib's assurance that he will carry out the promise contained in his notification, and with my assurance that I would exert my influence to see that he does so, will be sufficient to allay any apprehensions which have assailed you, and that you will join with me in feeling that every precaution has been taken to ensure fair dealing, and that you will allay the anxiety of your friends by abandoning any further strain upon your health.

"As I have already told you, I shall be very glad to see you here, and discuss matters with you, so that any misapprehensions may be removed."

Mahatmaji's Reply

In his reply to H. E. the Viceroy's letter, sent through the Resident, Mr. Gibson, Mahatmaji said:

"Dear Mr. Gibson—I have received your kind letter, and as I wanted some points to be cleared you were good enough to come to me and discuss them. In my present state I want to conserve my energy and therefore I do not want to reduce them to writing. I want you please to wire the following message to His Excellency:

"I am grateful to you for your prompt reply, which was delivered to me at 10-45 a.m. today. Although, naturally it leaves several things unsaid, I regard your kind message as sufficient warrant for breaking the fast and ending the anxiety of millions who are following the fast with their prayers and such efforts as they can make to hasten the settlement.

"It is only proper for me to say that those things which are not mentioned in your message are not waived by me but that I should expect satisfaction on them. They can, however, await mutual discussion. As soon as doctors permit me to undertake the journey to Delhi I shall do so.

"I thank you once more for taking up so promptly and so sympathetically, the matter that necessitated my fast."

In a note to Mr. Gibson in the same letter Gandhiji expressed the hope that all prisoners would be released.

ORIGINAL CORRESPONDENCE.

NON-EUROPEAN UNITED FRONT

TO THE EDITOR "INDIAN OPINION"

SIR,—Kindly permit me a space in the columns of your widely read newspaper to say a few words concerning both the Segregation Bill against the Asiatics, and the Coloureds, and the Native Bills now before Parliament.

I do not choose to indulge in a detailed analysis of these Bills as a further attack upon the rights and liberties of the Non-Europeans, but I want to speak about them as the basis for a very powerful united front of the Non-Europeans for the defence of their democratic, human rights, which is a step towards national liberation for a free South Africa for all.

I do not minimise, nor do I underestimate, the fact that in this country the Non-Europeans find themselves hopelessly divided, falling victims to

racial prejudices and unnecessary sectional suspicions. But these, I maintain, cannot and must not be allowed to keep our ranks divided. Because of the division of the Non-European section of the South African community, the rulers of this country have been able to legislate against one group after the other without meeting with any opposition, thus guaranteeing our further divisions.

Now that there is a move towards unity of the three non-European groups, it behoves us all to be as active as never before in order to build up and strengthen the desire for a united front movement which will be a powerful weapon in our hands. As separate groups, the Government will no doubt be able to defy each and every group as is usually the case, and force through those Bills.

But as a united non-European front, a front without whose labour power no industry can move, we will no doubt be listened to. Now is the time to advocate unity in every section and group, in the trade unions, the Advisory Board, and religious bodies, etc. We should all rally to the banners of the non-European united front.

Yours faithfully,

E. T. MOFUTSANYANA.

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Things In General

"Better Die With Honour Than Live In Disgrace"

"It is better to die with honour rather than live in disgrace," said Mr. S. R. Pather when speaking on the Minister of the Interior's (Mr. Stuttaford's) segregation proposal at a mass meeting of Indians, organised by the Natal Indian Congress, at Clairwood recently. "This segregation Bill," went on Mr. Pather, cost what it may, even lives, so long as a single Indian is alive, it must be opposed and not be allowed to disgrace the Statute Book of this country. These are not mere words but an expression of Indian resentment against this iniquitous segregation scheme."

Teachers To Study Film Education

The headmaster and staff of the Umkomaas Indian School Messrs. R. Varma, C. Moonilall, B. J. Pandit, Guruduth R. Varma and G. Naidoo left for Pretoria on March 18 to attend a practical course in mechanical and educational use of motion picture and still film which will be held in Pretoria on April 6 and 7 under the auspices of the Film Division of the National Bureau of Educational and Social Research (Union Education Department).

S.A. Andhra Maha Sabha

Messrs. D. V. Naidoo and A. J. Naidoo, secretary and treasurer respectively, of the Andhra Maha Sabha (South Africa), returned to Durban by the *Inchanga* on Tuesday, February 28, from a three and half months' holiday tour in the Motherland. During their sojourn they visited Colombo, Madras, Calcutta, Delhi, Agra, Benares, Bombay, Jamsedpur, Karagpur, Ramapuram and other principal towns and villages. The major portion of their holidays were spent in Madras and the Andhra Provinces. In an interesting lecture delivered at a welcome reception accorded to them by the Andhra Mahasabha (S.A.), in the Tamil Institute, Durban, on Saturday, March 4, they said that the latest statistics taken in India revealed that out of 222 vernacular languages of extraordinary variety spoken in the Motherland: Hindi is spoken by about 90 million inhabitants; Bengali, about 50 million; Telugu (Andhra), about 26,300,000; Marathi, about 18,700,000; and Tamil, about 18,000,000. Thus, Telugu is the third principal language spoken in India, while at the same time the Andhra population is the third largest in the Motherland. There are twenty Andhra provinces in all of which eleven are in British India, eight in Nizam and one in Mysore. The area of Andhradesa in which Telugu is chiefly spoken is one hundred and twenty thousand square miles. Apart from the other figures there are thousands of Andhras in the

Tamil provinces, as well as Burma where alone there are two hundred thousand, in Bombay about one hundred thousand, and they are also to be found in the Central Provinces, Karagpur, Jamsedpur, Calcutta, Benares and in several other provinces. While in Madras, they were publicly welcomed by the Andhra Maha Sabha (India), which body held its twentieth anniversary session last October, at which Dr. Sir Sarvapalli Radhakrishnan (who is at present lecturing in South Africa), presided. They had the pleasure of meeting Dr. Pattabhi Sitaramaya, the defeated candidate for the Congress Presidency this year; Hon. Balase Sambamurthi, Speaker, Madras Legislative Assembly; Gajaya Rungiah Naidoo, Member Legislative Assembly, Konda Vengetappaya Pantulu, Member Legislative Assembly; V. Venkateswara Sastri, secretary Andhra Maha Sabha (India); and others, all of whom are prominent Andhra leaders. Similar welcome receptions were accorded to them at Stella Hill on Sunday, March 5, by the Stella Hill and District Andhra Sabha, and at Sea View, on Sunday, March 12, by the Andhra Social Club, at which Mrs. Arthielutomea Chetry presided.

Congress Branch At Potgietersrust

At a meeting of the Indian community of Potgietersrust and district presided over by Mr. Varachia, the following resolution was passed:—"This mass meeting of the Potgietersrust Indian Congress branch of the Transvaal Indian Congress hereby wholeheartedly endorses the supreme decision of the Transvaal Indian Congress in favour of passive resistance and believes that it is the only method by which we can resist the unjust discriminatory and segregation measures of the Government." A branch of the Transvaal Indian Congress has been formed in Pietersburg.

Further Protest Meetings

It is reported by the secretary of the Natal Indian Congress that further protest meetings against the Government's Segregation Scheme were held at Ohaka's Kraal and Isipingo on March 18, when similar resolutions to those passed at previous meetings were passed.

Tongaat And District Branch Congress

For the information of the public and particularly for those residing in those areas, it is desired to state that the Tongaat and Districts Branch of the Natal Indian Congress, have now opened sub-divisional offices at Ezenembe and

Fraser's. The Ezenembe office is in charge of Mr. Seebarith, and that of Fraser's is in charge of Mr. Moonsamy Subramani. These officers urge the public to call on them and make their acquaintances.—Contributed.

Regulation Declared 'Ultra Vires'

When three Indians were charged before Mr. J. Duvenage in Germiston on March 18, with entering or remaining in the Germiston location, Mr. Duvenage declared the section of the regulations under which they were charged *ultra vires*, on the grounds that it was unreasonable. They were charged with contravening the native location regulations. They were found not guilty and discharged.

The Natal Bantu and Indian Blind Society

The second annual meeting of the Natal Bantu and Indian Blind Society will be held in the Mayor's Parlour, Durban, on Tuesday, March 28, at 3 p.m. This Society has the names of 1306 Bantu and 114 Indian blind on its register.

Death Of Mrs. R. Talwant Singh

The death occurred on Thursday, March 16 after a long illness, of Mrs. R. Talwantsingh, of La Meroy. Mrs. Talwantsingh was the wife of Mr. Ravikrishna Talwant Singh, son of Babu Talwant Singh, an old and respected resident of Verulam. Mrs. Singh, who was in her early thirties, was born in Maritzburg. She leaves four children. The funeral, which took place the following day at the Verulam Hindu Crematorium, was largely attended, those present including prominent Indians of Durban and the North Coast. We extend to Mr. Ravikrishna and the bereaved our heartfelt sympathy in the great loss sustained by them.

All India Students' Federation

Mr. P. B. Rangnekar, secretary, Colonial Department, All India Students' Federation, writes: "The All India Students' Federation has opened a Colonial department to aid and advice the Colonial Indian students who are proceeding to India to prosecute further studies in the Indian Universities. This department (21, Dalal Street, Fort Bombay, India), will be only too glad to be of any help to any such Indian students coming over here for same. Detailed instructions will be supplied to any student on request."

Bloemhof, Christiana and District Branch of Congress

A meeting of the Indians of Bloemhof, Christiana and District, numbering about ninety-five was held at Bloemhof on Sunday, March 12, at which a branch of the Transvaal Indian Congress was unanimously formed and the following officials were elected:—President: Mr. A. C. Lakhli, vice-president: Mr. Essop Ismail Patel, hon. secretaries: Mr. Nallabhay E. Kotwal of Bloemhof and Mr. Amod Mahomed Bhikhoo of Christiana, hon. treasurers: Messrs. Ebrahim Dawood Patel and Mr. Goolam Mahomed Timol. It was resolved that this body be affiliated

to the Transvaal Indian Congress immediately. The following were nominated delegates to the Transvaal Indian Congress meetings: Messrs. Essop Ismail Patel and Goolam Mahomed Timol. The following resolutions were unanimously passed for submission to the Transvaal Indian Congress: (1) That the Bloemhof, Christiana and District branch of the Transvaal Indian Congress urges upon the Transvaal Indian Congress to oppose the Local Option Servitude Bill with all its potency, and under any circumstances not to yield to a compromise with the Government but to persist on the total elimination of the obnoxious bill which

is detrimental to the goodwill of Indians and Europeans of this country; (2) That the Transvaal Indian Congress ascertain whether it is true that the Agent-General had not informed the Indian Government of the proposed anti-Indian legislation as recently stated by Sir G. S. Bajpai when asked by Sir Raza Ali in the Indian Legislative Assembly and a discussion thereon ruled out of order. This meeting further suggests that the Transvaal Indian Congress be requested to give timely notice of all future meetings in order to enable its delegates to be present and participate in the proceedings.—Contributed.

India Letter

(FROM OUR SPECIAL CORRESPONDENT)

8th March, 1939.

Jaipur Satyagrah

SCENES of unbounded popular enthusiasm were witnessed in Jaipur city on March 5 when a crowd of 30,000 lustily cheered the first batch of ladies who came forward to offer satyagrah. Every point of vantage in Johri Bazar, including housetops, was occupied by people. The satyagrahis were led by Shrimati Ramabhai, wife of the famous Rajasthani leader, Mr. Deshpande, and included Shrimatis Sumitradevi Khaitan, Indradevi, Vidyadevi, Shardadevi and Sushiladevi. A noticeable feature was that five out of the six satyagrahis were accompanied by their small children. In a moving speech the leader of the satyagrahis explained to the large crowd what had impelled them to take the step. At the conclusion of the speech the six satyagrahis were arrested by the Superintendent of Police and taken in a lorry to the Central Jail.

Muslims On Wardha Scheme

The report of the Working Committee of the Jamiat-ul-Ulema-i-Hind on the Wardha scheme was placed before the open session of the Jamiat when it met at Delhi on March 5. While admitting that the scheme had certain good features, the report declared that it was not acceptable to Muslims in its entirety. The report demanded that co-education should not be enforced in the case of Muslims and that religious instruction during the primary stage should be provided for the boys of the Muslim community.

It was declared that the policy of the Jamiat was in favour of Muslims unconditionally joining the Congress and actively participating in its activities. It reiterated the goal of the Jamiat as the achievement of the country's freedom.

Indian Citizenship Association

The Imperial Indian Citizenship Association has made a strong representation

to the Government of India regarding the proposed scheme of segregating the Indian community in South Africa.

Kenya Question In The Assembly

The Central Legislative Assembly carried Mr. Abdul Qaiyum's adjournment motion on Kenya. The motion sought to discuss the "failure of the Government of India to secure the annulment of the existing practice with regard to the alienation and transfer of lands in the Kenya Highlands to Indians and the disquieting fact that non-British subjects of the European race will receive preferential treatment as against Indians." Mr. Qaiyum declared that the position of Indian nationals abroad was a very painful subject and the present Order-in-Council called for a spirited protest from all sections of the House including the Government benches. He recalled the history of the Kenya question from 1908, when Lord Elgin made awards of about 16,000 square miles to European settlers, and condemned the privileged position that had been given to these settlers at the expense of the Indians, who had developed and opened up Kenya. He admitted that the Government of India did make representations and did all that could be done constitutionally. But the question was whether they had succeeded and if not whether they were to go on making constitutional representations when all the reply they were getting was a blank refusal without explanation. It was, therefore, useless to pin any hope on Britain's sense of fairplay and justice and the only remedy was direct action. When aliens and non-British races were given privileges in the British Empire, where Indians were only outcasts, what was the use of remaining within the British Empire? He would like to ask the Government of India what

other effective means there was for censuring His Majesty's Government.

Sir Raza Ali referred to the identity of views on the question between the Treasury benches and the non-official benches and said that Government might ask what they were expected to do beyond what they had already done. He would answer it by the counter-question: What were the people of India to do and how did the Government expect the people of India to take these humiliating defeats? He was one of those, he said, who clearly saw that it would be very difficult if not next to impossible to obtain that status for our people abroad to which they were entitled so long as we did not enjoy full self-government. Representations made by the Government of India were not at present given that care and heed which would be paid them if those representations were made by the responsible Minister of a self-governing India.

Sir G. S. Bajpai agreed that it was natural and even justified that members should feel both disappointment and resentment at the decision of His Majesty's Government considering the history of the varied and useful work, patient toil, perseverance and fruitful endeavour which Indians as pioneers had contributed to the development of Kenya as of other Colonies. But the question was how were Government expected to have done more than what they had already done. (A voice: Resign). The Government of India had identified themselves wholeheartedly with the Indian claim for equality ever since the question arose, and that attitude of consistent and persistent support of the Indian view had been maintained by Government. Sir Raza Ali had said that the real weakness was that the Government of India were not an autonomous Government.

The Sporting World

Natal Indian Football Association

THE annual general meeting of the Natal Indian Football Association was held at Ladysmith, on Sunday, March 12. Mr. Patrick Narrandes, the president of the association, presided. All the eight associations were re-affiliated, and there was a large muster of councillors representing the various bodies present, and in view of the forthcoming inter-Provincial tournament for the Sam China Cup at Capetown this year, there was a keen interest at the opening meeting of the new season. Mr. R. Kallie, secretary and treasurer, submitted the report of the activities of last season, and the chairman, in moving the adoption of the report, paid a high tribute to the secretary's good work. The councillors eulogised the services of the president and secretary, and resolved to present an illuminated address to the president, and an honorarium of £6 6s. to the secretary. Owing to the inter-Provincial tournament this year, it was felt by the councillors that a fully experienced official be elected for the post of president, and Mr. M. John, of Durban was elected to the office, which was unanimous and a popular one as Mr. John has done over twenty-five years' of good service to Indian soccer in South Africa. He was secretary and treasurer of Durban District for seven continuous years, secretary and treasurer of Natal Association in 1926, secretary of the South African Association for four continuous years—1932 to 1935, during which period the All-India team has toured this country for the first time, and Mr. John was one of those chiefly responsible for the tour. President of Durban District for five continuous years—1935 to 1939, which is a record in the annals of Durban District, and at present he holds the joint offices of Durban and Natal. He was a member of the Natal and South African Council for a number of years, and has served in a large number of sub-committees and commissions, and was largely responsible for the introduction of many modern methods of government on Indian soccer in Durban, Natal and South African bodies. The secretary and treasurer, are Messrs. P. R. Pather and K. Samuels respectively, and both are well known sportsmen and are with good soccer record. Mr. Pather has held both offices as president and secretary of the South Coast Association, and Mr. Samuels is the president of the Durban County Association. The election was as follows:—Patron: Mahatma Gandhi; President: Mr. M. John; hon. life vice-presidents: Messrs. Advocate A. Christopher, R. Bughwan, D. F. Yusuf, S. R. Naidoo, R. N. Moodley, V. S. Pillay, A. H. Peters, A. Sookdeo, S. H. Adam, A. Singh and E. M. Chin; hon. secretary: Mr. P. R. Pather; hon. treas-

urer: Mr. K. Samuels; councillors to the S.A.I.F.A.: Messrs. M. John and R. P. Naidoo; hon. auditor: Mr. S. Badari. At the conclusion of the meeting illuminated addresses were presented to Messrs. A. Sookdeo, K. A. Chin, S. David and S. Chotai.

Stella Football Club

At the ninth annual general meeting of the Stella Football Club, the following office-bearers were elected for the ensuing season:—Life Patron: Dr. William Godfrey, M.D. Ch.B. (Edin.); Patron: Mr. K. M. Moodaley; President: Mr. P. G. Reddy; vice-presidents: Messrs. S. Rangan, V. L. Pather, P. S. Pather, R. R. Khatri and K. M. David; hon. secretary: Mr. S. Govinda Raja Pillay; hon. treasurer: Mr. N. K. Pillay; captain: Mr. N. V. Pillay; vice-captain: Mr. T. Barasathi Naidoo.

Old Collegians Football Club

The second annual general meeting of the above club was held recently at the St. Aidans Sydenham Boys' School Hall, Durban, under the chairmanship of Mr. J. Nadasen Naidoo. The election resulted as follows:—Patrons: Messrs. Wm. Silas Seethal, James A. Paul and O. V. Rippon; President: Mr. J. Nadasen Naidoo; vice-presidents: Dr. M. G. Naidoo, Messrs. S. S. Pillay, J. Huber, R. Kisten, A. Soobramoney, I. A. Nabee, A. Rahim, V. Abrahams, J. Raman, H. Jithoo, G. Raman, V. George, O. Rasool, Seaman Chetty and J. M. Francis; hon. secretary: Mr. Charles M. Pillay; hon. treasurer: Mr. J. M. Francis; captain: Mr. G. Alexander; delegates to D.D.I.F.A.: Messrs. Charles M. Pillay and J. Raman.

Glencoe And District Football Association

The annual meeting of the above association was held at the Glencoe Indian School hall, on Wednesday, March 15. During the past season five of the competing teams succeeded in winning trophies: Mrs. L. Payne's League Championship was won by Glencoe "A"; Grey's Floating Trophy, by Dundee Pirates; N. G. R. Naidoo's Trophy, by Burnside F.C.; Singh Bros. and Jawahir Khan's Trophies, by North Field F.C.; and Ince Bros.' Trophy, by Dannhauser "A". The election of officials for the ensuing year resulted as follows:—Patron: His Worship the Mayor of Glencoe; Hon. Life Vice-Presidents: Messrs. N. G. R. Naidoo, P. W. Samuel, Gopi Singh, A. O. Peer, B. Sookoo, Bob Narrandes and G. R. Maharaj; President: Mr. S. Manickum; vice-presidents: Messrs. N. K. Naidoo, S. Bhagwandeep, Ram Naidu, Bunwarie Maharaj, T. S. Ince, N. B. Naidoo, H. Styles, O. Francis, P. M. Govender and E. Joseph; hon. secretary and treasurer: Mr. M. N. Naicker; assistant secretary: Mr. Ram Naidu; re-

cord clerk: Mr. S. Bhagwandeep; auditor: Mr. Bunwarie Maharaj.

Burnside And District Football Association

At the annual general meeting of the above association (Junior Division), held at Burnside, the following were elected officials for the current year:—Patrons: Messrs. H. Williamson, W. N. Shum, J. M. Doyle, N. V. Morar and N. K. Naidoo; President: Mr. S. Manickum; vice-presidents: Messrs. M. S. Moodley, P. M. Govender, E. Arjoon, S. R. Naidoo, Sewbaran, B. Narrandes, R. Bugwandeep, J. J. Singh, K. M. Joseph and M. S. Reddy; secretary and treasurer: Mr. Bunwarie Maharaj; assistant secretary: Mr. H. B. Narrandes; record clerk: Mr. M. N. Naicker; auditor: Mr. M. R. Naidoo. The headquarters for the ensuing year is at Glencoe.

Everything appearing in this issue of a political nature has been written and edited by Manilal M. Gandhi to express the views of INDIAN OPINION.

TRANSVAAL INDIAN CONGRESS

(Pretoria Branch)

Notice is hereby given that the annual general meeting of the Pretoria Branch of the Transvaal Indian Congress will be held on Sunday, April 23, at 3 p. m. at the Empire Bioscope, Boom Street, Asiatic Bazaar, Pretoria. Agenda: (1) Secretary's Report, (2) Finance, (3) Election of officers.

B. MOOLOO, NANABHAI SITA,
Joint hon. Secretaries.

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ઈન્ડિયન ઓપિનિયન

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સને ૧૯૦૩માં સ્થપાયું.

પુસ્તક ૩૭ મું.

દીનીકસ, શુક્રવાર, તારીખ ૨૪ માર્ચ ૧૯૩૯

અંક ૧૨.

“ઈન્ડિયન ઓપિનિયન”

શુક્રવાર, તા. ૨૪ માર્ચ ૧૯૩૯.

“હિંદીઓ એકત્ર થાઓ”

ના ટાલ પ્રાંતિક કાઉન્સિલના લેખર મેમ્બર મી. એલેક. ડી. વોનલેસ નો પત્ર આ અંકમાં અન્ય સ્થળે પ્રસિદ્ધ કરીએ છીએ. એ પત્રના લેખક આ દેશમાં હિંદીઓની સામેના વિરોધી બળો તરફ ધ્યાન ખેંચી હિંદીઓને કહે છે કે તેઓએ ધાર્મિક અને વર્ગીય ભેદો પાડી પોતાની કોમમાં ભાગલા નહિ પાડવા જોઈએ પરંતુ હિંદીઓ તરીકે સંગઠન કરવું જોઈએ. છેલ્લાં થોડાંક અઠવાડિયાં દરમિયાન બની રહેલી ઘટનાઓ નિહાળી અને ગયા સ્વીવારે ડરબનમાં હિંદુ સર્વિસ એટેલીયન નામક સંસ્થાની સ્થાપના થઈ તે પરથી મી. વોનલેસ આ પત્ર લખવાને પ્રેરાયા છે. મી. વોનલેસ હિંદની મહાસભાને દાખલો ટાંકી સમજાવે છે કે એ સંસ્થા માં દરેક વર્ગના હિંદીઓનું પ્રતિનિધિત્વ છે અને સામાન્ય જનતાની પ્રતિનિધિરૂપ બની જઈ એ સંસ્થાએ સ્વાતંત્ર્યના પોતાના આદર્શ તરફ મહાન પ્રયાણ કરેલું છે.

ખરેખર ઓપણું સુદ્રા લેખ “હિંદુઓ એકત્ર થાઓ” અથવા તો મુસ્લીમો, પારસી કે ખ્રીસ્તીઓ એકત્ર થાઓ એ નહિ હોવો જોઈએ પરંતુ “હિંદીઓ એકત્ર થાઓ” એજ હોવો જોઈએ, એ વસ્તુ એક યુરોપીયન મીત્રે આપણને શીખવવી પડે એ આપણે માટે ઓછી શરમની વાત નથી.

અમે અત્યાર અગાઉ અમારા વાચકોને જણાવી ચુક્યા છીએ અને મી. વોનલેસ આપણને ફરી ચાલ આપે છે કે દક્ષિણ આફ્રિકામાં હિંદુઓ તરીકે માત્ર હિંદુઓજ કચડાયેલા નથી. સઘળા પ્રતિબંધિત કાયદા અને સેક્રેગેશનની નીતી કંઈ ખાસ હિંદુઓનીજ વિરૂદ્ધ રચાયેલી નથી. સમસ્ત હિંદીઓ અને સમસ્ત બીન-યુરોપીયનોની વિરૂદ્ધ અને ગરીબો અને તવંગરોને, ઉચ્ચ અને નીચને સમાનપણે લાગુ પાડવામાં આવેલી છે. પ્રબલતંત્રીય સ્વતંત્રતાથી ગરીબો

તેમજ તવંગરોને સમાનપણે વિરકત રાખવામાં આવેલા છે. મી. વોનલેસ આપણને કહે છે કે આપણી લડત રાજકીય છે અને આપણે માટે જરૂરી એ છે કે આપણી એક મજબુત રાજકીય સંસ્થા હોવી જોઈએ કે જેમાં ધાર્મિક કે કોમીભેદ સિવાય સઘળા વર્ગના હિંદીઓ સંગઠીત થઈ શકે અને હિંદીઓની આમ જનતા તેમાં ઓતપ્રોત હોવી જોઈએ. મી. વોનલેસ કહે છે કે એવી સંસ્થા સ્થાપવાની પહેલ કરવાની જવાબદારી એ લોકોને, શિરે છે કે જેઓ આજે આમજનતાની વતિ ખોલાવાનો દાવો કરી રહ્યા છે. તેઓ જો આત્મ નીરીક્ષણ કરશે તો જોઈ શકશે કે આ મુશ્કેલ અને મહેનતવાળું કાર્ય કરવામાં તેઓએ ભૂતકાળમાં કાયરતા બતાવેલી છે અને હવે તેઓ ભાગલા પાડવાની નીતીને અનુસરી વધારે કાયરતા બતાવી રહ્યા છે, કે જે વસ્તુ જે કાર્ય કરવાનું છે તે નહિ કરવા કરતાં વિશેષ હાનીકારક છે. મી. વોનલેસ વધુમાં, કેમ-જાણે અમારાજ વિચારો વ્યક્ત ન કરતા હોય તેમ, કહે છે કે ધાર્મિક ભેદો ભલે ધર્મના ક્ષેત્રમાં થતા હોય, કોડા ભલે કોડાંગણમાં થતી હોય પરંતુ રાજકીય ક્ષેત્રમાં કુસંપ કદી હોઈ શકેજ નહિ, હોવો જોઈએજ નહિ.

જે વખતે આપણે કોઈ પણ પ્રકારના ભેદો સિવાય સઘળા હિંદીઓને એકત્ર કરવામાં અને એટલુંજ નહિ બલકે કચડાયેલા સઘળા બીન-યુરોપીયનો સાથે એકત્ર થઈ આપણી સામે ખડા થએલા સમાન શત્રુનો સંયુક્તપણે સામનો કરવામાં આપણી સઘળી શક્તિઓનો ઉપયોગ કરવો જોઈએ તેવે વખતે આપણે એક ખીલ સાથે લડી મરવાને બિન્ન બિન્ન વર્ગોનું સંગઠન કરી રહ્યા છીએ એ આપણી સુખંતાની હદજ ગણાય. આપણે વિષે ખરૂં કહેવાયું છે કે

મંડળો સ્થાપવામાં આપણે બહુ શુર છીએ પરંતુ ભાગ્યેજ તેમાંનાં એક પણ કંઈ વ્યવહાર કાર્ય કરે છે. કંઈ પણ કરતાં હોય તો ભલું કરવાના કરતાં કદાચ તોફાન વધારે કરતાં હશે. હિંદુઓને પોતાની ઉન્નતિ માટે હિંદુઓની કલબો, હિંદુ ઈન્સ્ટીટ્યુટો અને હિંદુ સર્વિસ એટેલીયન સ્થાપવાને એક વાજબી ખડાનું મળેલું છે કે મુસ્લીમોએ પણ પોતાની મુસ્લીમ કલબો અને મુસ્લીમ ઈન્સ્ટીટ્યુટો અને મુસ્લીમ પ્રોગ્રેડ સ્થાપેલી છે. પરંતુ દક્ષિણ આફ્રિકામાં આપણે આપણને જુદા જુદા વર્ગો તરીકે ઝોળખાવવાનું વહેલા બંધ કરીશું અને ખાસ કરી રાજકીય ક્ષેત્રમાં જ્ઞાતી, બતીનો કે ગરીબ, તવંગર નો ભેદ પાડ્યા સિવાય સઘળા હિંદીઓ તરીકે ઝોળખાવવાનું શરૂ કરતા થઈશું તેમાંજ આપણું હિત સમાયેલું છે. એથી ખીલે માર્ગ આપણને વિનાશને પંથેજ ઘસડી લઈ જશે અને તે પણ આપણા શત્રુને કંઈ પણ પ્રયત્ન કરવાની જરૂર પડ્યા વિનાજ.

આથી “હિંદુઓ એકત્ર થાઓ” એ સુદ્રામંત્ર સાથે હિંદુ સર્વિસ એટેલીયનની સ્થાપનાને અમે લાભદાયી નથી ગણતા. આપણી સઘળી પ્રવૃત્તિઓ વર્ણભેદના રોગ નો નાશ કરવાને હિંદીઓનું સૈન્ય એકત્ર કરવાની દિશાએ હોવી જોઈએ. અને એ વસ્તુ ત્યારેજ સિદ્ધ થઈ શકશે જ્યારે આપણી કોમના નેતાઓમાં સફળુદ્ધિ આવશે અને એકજ મજબુત સંસ્થામાં જોડાવાની આવશ્યકતા તેઓ સમજતા થશે.



જોડાની સખર્ગથી ધમકી

જો યા અઠવાડિયાના અમારા “વ્યસ્થિત ગુડાગીરી” ના લેખના પ્રત્યુત્તરમાં તંત્રીને જોડાની સખર્ગથી “ગુડાઓની મંડળી તરફથી”, સહીવાળો એક ધમકીનો પત્ર મળ્યો છે. તેની સહી ઉદ્ધરી શકાતી નથી અને લખનારે પોતાનું શીરનાકું જથ્થાવેલું નથી. તંત્રીને “પગલાં સંભાળજો” એવી ચેતવણી આપવામાં આવી છે અને પત્રમાં વધુ જથ્થાવવામાં આવ્યું છે કે “મણીલાલ ત્રાંધી