

INDIAN OPINION

Founded by
MAHATMA GANDHI
IN 1903

No. 13.—Vol. XXXVII.

Friday, March 31st, 1939.

Registered at the G.P.O. as a Newspaper.
Price Fourpence.

Indian Opinion

FRIDAY, MARCH 31ST, 1939.

Government's Segregation Policy

WE reproduce elsewhere in this issue the Prime Minister's statement in regard to the Government's policy to segregate the coloured people. Whilst no mention was made about Asiatics we had understood from the statement that Asiatics would also be dealt with on the same basis as the coloured people. We had sound reasons for doing so as it has always been the policy of the Government to make a distinction between Europeans and non-Europeans. Wherever separation exists it is demarcated by the term "Europeans" and "non-Europeans," and Asiatics have been debarred from the places marked "Europeans" and have been relegated to those marked "non-Europeans."

The statement of the Prime Minister regarding the Government's policy to deal with the coloured people has, however, been followed by an explanation that it does not refer to Asiatics. "When the Prime Minister made his statement," the *Star* lobby correspondent of the House of Assembly states, "he made no mention of the Asiatics and the special problems surrounding them in the Transvaal and Natal. The omission, it is learned, was deliberate. The Government has de-

ecided to deal with coloured and Asiatic "social separation" as two distinct matters, and the policy enunciated was designed to meet the position of the coloured people as distinct from the Indians. As the latter are in any case voteless the guarantee of political rights could mean nothing to them."

Is this explanation due to the fear caused by the threat of a united non-European front or because Indians are so vociferous against the segregation policy of the Government, we wonder?

The explanation, however, goes further and states that, "this does not mean, on the face of it, that the powers proposed to be given to local authorities to place restrictions on occupation and ownership might not be applied in practice to Asiatics, say, in Durban."

Referring to the proposals the Johannesburg Municipality has placed before the Government, which would have the effect of sweeping away the general prohibition of ownership and substituting security of tenure in separate areas, the explanation states that, "such a proposal is strictly in accord with the Government's declaration, which, although it dealt only with coloured people, set out a general policy of separation without injustice which will undoubt-

edly apply equally to the Asiatic problem." (Italics are ours.)

One thing appears quite clear from this, and that is, that even if the Government does not propose to herd the Coloureds, Natives and the Asiatics, together in one common area it does propose to set apart three separate areas for these sections of the community on the same basis as described in the Prime Minister's statement. Whether, therefore, we await another statement from the Government or not we may anticipate what is in store for us. The explanation mentioned above takes note of the fact that "there is no indication that the Indian community would be prepared to accept the principle of separation even in exchange for rights of ownership in the Transvaal."

It also states that "although active penetration of European areas has been denied by them, the South African Indian Congress disowns the undertaking reported to have been given from the Indian side that no further encroachments would take place. It is also clear from reports from India, that the matter is being closely watched there. In the circumstances," concludes the explanation, "a separate consideration of the Asiatic problem is inevitable, and the Prime Minister's statement must not be taken as anticipating the decision."

It will be well, if the Union Government takes cognisance of the fact that not only the Indian

community in South Africa but the whole of India is agitated over its policy of segregation, and will stay its hands in introducing any legislation aiming at the fulfilment of such a policy which would be in complete violation of the solemn undertaking given to the Government of India in regard to the Indians domiciled in South Africa. We would also urge upon the leaders of the community to be more consistent in the stand they take up and think of the principle and not the material interests involved.

A strange incident has been brought to our notice in connection with the public lecture, by Sir S. Radhakrishnan, arranged by the Witwatersrand University in the Selbourne Hall, Johannesburg on March 27. We are authoritatively informed that, though cards were issued to attend the lecture, Europeans and Indians were to be segregated by means of separate seating accommodation in the Hall. This, we understand, was done in consultation with and with the consent of the officials of the Transvaal Indian Congress. Many Indians led by Dr. Dadoo, however, took exception to this arrangement and went to the length of threatening a boycott of the lecture and as a result of this agitation the authorities concerned thought it wise to waive the proposed invidious distinction. If such treatment of Indians is possible at the hands of the European intelligentsia what could one expect of the ordinary white layman?

An Example Of National Pride

TO all intents and purposes all the laws of the Union affecting Asiatics equally affect the Japanese. But the latter are invariably accorded preferential treatment. To quote a glaring instance, when a Bill was recently introduced in Parliament

restricting Asiatics from employing White women, there was strong opposition against it on the part of the Asiatics. A vigorous protest was voiced on behalf of India by the then Agent-General for India and on the behalf of the Japanese nation by the Japanese Consul. The sponsors of the Bill were quick in exempting the Japanese from the operation of the said Bill but the voice of Indians was a voice in the wilderness, and the Bill was dropped as a result of an assurance given by the Congress officials to persuade Indians by voluntary action to refrain from employing White women. Besides this, of course, whenever a Japanese battle ship or ordinary Japanese boats arrive at a Union Port all the places where Asiatics are generally restricted from entering are flung open to the Japanese. We do not at all begrudge our fellow Asiatics this preferential treatment. In fact we admire them for the firmness with which they are able successfully to assert their rights. Indians may well emulate their example if they wish to live in this country as men and as civilised and self-respecting human beings. They cannot do so by making an empty noise and by quarrelling amongst themselves. We reproduce in this issue a report of an incident that recently happened to Captain Hiromatsu Kanegae, the commander of the Japanese ship *Manila Maru*. In protesting to the Mayor of Durban against his being refused admission to a local bioscope when his ship was last in port on February 4, Captain Kanegae stated: "It is not my personal pride so much as my national pride that has been hurt. We Japanese have pride not for ourselves so much as for our nation. We would

rather be trampled under muddy boots than that our nation should be insulted." Indians in South Africa will be able to acquire their rightful place in this country only when they imbibe this spirit of the Japanese people and feel an insult hurled at one of them to be a slight to their whole nation.

Indians' Assault On Europeans

Supreme Court Judgment

MR. JUSTICE MILLIN and Mr. Justice Malan gave judgment in Pretoria in the appeal of Ahmed Ebrahim (40), Ismail Suleman (20) and Essop Suleman (19), who were found guilty in the Rustenburg Magistrate's Court in December of assault with intent to commit grievous bodily harm on William Gouws and another European youth on November 19, and were sentenced to six months' imprisonment, six out with a juvenile cane and a fine of £50 (or six months) respectively. There were originally 31 Indians charged, and five were convicted. The other two did not appeal. In the case of Ismail Suleman the conviction was altered to one of common assault, but the sentence was left unchanged. Mr. Justice Millin said in his judgment, that for some time before the offence there had been "bad blood" between certain of the Indians and Europeans in Rustenburg, and the assault, it had been submitted, must be regarded as a step in the vendetta Gouws had been severely injured, both his arm and leg being broken, and it was fortunate he escaped with his life. He was definite in his identification of Ismail Suleman and there seemed no reason to interfere with the Magistrate's decision that Ismail Suleman had taken part in the assault. It seemed, however, that this appellant had merely hit Gouws in the face with his fist, and therefore, the conviction would be altered to one for common assault. The sentence was in any case lenient and would remain as it was. In the case of Ahmed Ebrahim and Essop Suliman the assault was much more serious. Therefore, the conviction and sentence in both cases, must stand

MEANING OF GANDHIJI'S FAST

"Act is less, far less, than the right thinking mind."

—("Bhagavad Gita.")

GANDHIJI'S "Rajkot" fast was, happily, brought to an end after the first few days, leaving Bapuji, if the writer knows him at all, little, if any, the worse physically for this one additional self-denying ordinance. For, Bapuji's body must, by now, have become a very obedient and responsive servant of its master. What he would, and perhaps we should consider of major importance is the question whether we have understood the true meaning of his action and whether we ourselves are any the better, in the sense of being wiser, for the lesson.

That we are living in an age in which mankind generally would appear to be ruled by egoistical and materialistic considerations is but to repeat a truism. We are "I"-dolators" consumed with the lust for domination, self-aggrandisement, and worldly possessions. We have become spiritually blind; of the earth earthy. We have grown deaf to the murmuring of the "still small voice" of our higher and essential nature. The spiritual in our being has become atrophied. It is, therefore, not difficult to understand why as the writer has observed to be the case, the true motive and significance of Gandhiji's fast has with so many been misconstrued, the

By L. W. RITCH

moral intended to be conveyed, missed.

Gandhiji's fast seems to have been regarded somewhat widely as a form of coercion or duress, a subtle weapon in a war of wills cunningly adopted by him to enforce compliance. Of course, it is nothing of the sort, and the misconception is no compliment to those who entertain it.

It might not unreasonably be expected that the doctrine of vicarious atonement, should by this have ceased to be entirely foreign to the professed adherents of the world's faiths, whether of East or West. Moreover, Gandhiji has for long inculcated by precept and example the teaching that love is the certain victor when it is opposed to hate; that the spiritual power of good, or God, can conquer and dispel the evil in another in whom the divine spark of goodness or Godness is not wholly extinguished; that the fire of divine love expressed through one who, like Gandhiji, is capable of the most extreme self-sacrifice, can in most cases, melt the evil in the heart of the wrongdoer.

To understand Gandhiji aright, then, one needs to view his conduct as that of one whose fatherly or brotherly love and compassion for his fellow-men

impels him to share, and perhaps even bear, the consequences of their wrong doing, and by that same love and compassion to convert them to a change of heart. It is because of this Buddha-like, this Christ-like character—"by his own similitude, seeing the same one Self in all"—that Gandhiji is so universally revered and in India designated Mahatma ("Great Soul.") The sceptical materialist and the worldly-minded will, of course, be far too sophisticated to give serious ear to such views. To them, only what is cognisable through the five senses is real. Happily there are others to whom the lofty ideal of the Christ life and the Christ perfection have both existence and meaning. They, because of their weaknesses and deficiencies can but worship awefully and at a distance; nevertheless they do worship in the hope that some day they may perchance aspire to follow. Meanwhile, it may help to recall the ancient reminder, "If the Sun thou canst not be, then be the humble planet." Meanwhile, the spirit of selflessness, manifested at its highest in our Indian exemplar, may be encouraged by right feeling and right thinking, and the first right sentiment and right view-point to develop and translate into conduct is perhaps best expressed as "I am my brother's keeper. His bondage is my bondage; his freedom mine likewise."

THE SEGREGATION ORDINANCE

EAST LONDON CITY COUNCIL REVERSES ITS POLICY

THE East London City Council on Wednesday, March 22, passed a resolution that the Cape Province Municipal Association be informed that on reconsideration the Council is not prepared to support the Local Authorities (Further Powers) Ordinance providing for the segregation of non-Europeans.

The matter was raised as a result of letters from the British Indian Association and the African People's Organisation and a report by the Town Clerk. The Mayor (Col. V. Greville Lewis) said councillors were fully aware of circumstances which led up to the adoption of the principle of supporting the draft Ordinance. It was discussed by the General Purposes Committee in May, 1938, and subsequently confirmed by the Council.

The primary object which actuated the Council at the time in deciding to support the principle underlying the Ordinance was in order to enable it to impose, in the case of sales of municipal land such as the Selbourne Extension Township and the Baysville

Township, a certain condition restricting the sale of lots to Europeans, a power which the Council at the present moment did not possess.

Cr. G. C. Starkey said he was very glad the Mayor had made that statement, because the Indian and Coloured community had a wrong idea of the matter. They had an idea that if segregation came about they would be dispossessed of the properties they now owned, that they would be confined to certain areas and that if they were outside those areas they would be forced to surrender their properties. There was no such intent on the part of the Council, nor was there any such intent in the Ordinance.

The Mayor said the draft Ordinance as it stood at present was purely permissive. It was not obligatory on a Council to adopt its provisions.

Cr. J. F. Pearce said that so far as one could see from the proceedings in Capetown they were not quite sure of their ground, and if this thing was going to give offence to the Coloured

people and the Indians of this town he felt there would be no harm in going back on what the Council had done. Even though the Council had said it was in favour of the principle underlying the Ordinance, he thought they should tell the Cape Province Municipal Association that on reconsideration the Council was not prepared to support the Ordinance. He moved accordingly. Captain C. J. Neale seconded.

The Mayor asked whether it was to be understood that the Council's delegates to the Municipal Congress must regard that as a mandate. The Ordinance had already been changed on two occasions, and during the forthcoming congress further amendments might be suggested. Were the delegates to understand that it was the Council's wish that now, having reconsidered the matter, it was not prepared to support the principle underlying the Ordinance under any circumstances?

Cr. Pearce: Yes, that is my intention. The motion was agreed to —East London Daily Dispatch.

"NOT ME, MY NATION SLIGHTED"

JAPANESE PROTESTS AGAINST DURBAN "INSULT"

THE commander of the Japanese ship, *Manila Maru*, called on the Acting Mayor of Durban (Mr. J. Fyfe) to protest against his being refused admission to a Durban bioscope when his ship was last in port—on February 4.

"It is not my personal pride so much as my national pride that has been hurt," said the commander, Captain Hiromatsu Kanegae, in a letter he handed to Mr. Fyfe.

"We Japanese have pride not for ourselves so much as for our nation. We would rather be trampled under muddy boots than that our nation should be insulted."

Some Mistake

Mr. Fyfe assured the commander that his complaint would receive attention. It would be handed to the Mayor (Mr. Fleming Johnston) when he returned from Capetown next week.

The managers of the various cinemas, interviewed by a representative of the *Natal Daily News*, said there certainly appeared to be some mistake because the Japanese had always been allowed to enter the theatres in South Africa.

The manager of the Twentieth Century Theatre declared: "We reserve the right of admission, whether European or otherwise, but I cannot believe that this captain of the ship was refused admission. If there was such a mistake I would be the first to apologise to him."

"A few weeks ago a number of Japanese sailors wanted admission; we did

not think they were fittingly dressed and did not allow them to enter, just as we refused to let some Europeans enter because their clothes were dirty and torn."

Captain Kanegae stated in his letter that he liked Durban, its climate and the pleasant modern city area; he admitted that it was already an important distributing centre and had a most promising future; it was a world-famous port and the natural spaciousness of the Bay would meet any demands that development might make upon it.

"The people of Durban are kind and polite—so much so that my crew as well as myself always feel quite at home in Durban when we call after a long sea voyage. We are grateful for your hospitality. But I fear that this experience has done much to disturb my hitherto kindly feelings towards Durban."

"On my asking the reason why I was refused admission I understood the manager to explain that it was 'an agreement of their association.' I do not know whether I understood this rightly or not; in the past there has been no question about admitting me or my officers to local cinemas. I sincerely trust that there is no suggestion now that we should be barred from the cinemas, and I appeal to you to use your influence for the continued recognition of Japanese for what they are—people who are treated on the same footing as Europeans in any part of the world without exception."

Mr. Te Water

"It is hardly necessary to remind you that in London and New York, Japanese may occupy any seat in any theatre. In Capetown the Japanese is treated as well as any European. I might add that I know many Europeans of high social standing and with them I can dine, talk, play and dance and be thoroughly easy in mind. I shall never forget, for instance, the constant kindness of Mr. te Water, the South African High Commissioner in London, and Mrs. te Water."

"Ours is a country that has taken a high and honourable place in the world; we have a culture which many admire, an ancient and honourable history, a record of considerable practical achievement."

Insult To Country

"To insult one Japanese by making him feel that he is regarded as one of an inferior or despised race is to make him feel that not he so much as his country has been slighted."

Captain Kanegae states he has no doubt that the management of this particular picture house intended no gratuitous slight to him or to his people. "But through you (the Mayor) I appeal to them, and to Durban as a whole, to reciprocate the friendship which we Japanese have always felt towards Durban. It is our wish that each of us should leave this beautiful port with nothing but pleasure, cordiality and gratitude in our hearts."

UNION GOVERNMENT'S POLICY ON THE COLOURED QUESTION

IN the Union House of Assembly on March 23 General Hertzog, the Prime Minister, said that Dr. Malan had asked him for a comprehensive statement of the Government's policy in reference to the Coloured people of the Union and he was going to satisfy him. He then read from a typed statement after remarking that the Government's policy was defined under four heads, namely political status, economic status, social status and mixed marriages.

"Political status: The Coloured people are not to be deprived of their existing political rights and the Government will resist any proposals to change their franchise in a manner that would diminish those rights."

"Economic status: Coloured people shall not, by reason of race or colour,

be debarred from engaging in any form of industrial occupation or employment, but the Government will endeavour to ensure that the working conditions of employment accord with the social policy set out below.

"Social status: There is no desire on the part of either the White or the Coloured people that there shall be social intercourse between them and social separation is accepted by both as the definite and settled policy of the country. Wherever social or economic conditions conflicting with this policy of social separation are found to exist the Government will do its best to remedy such conditions, but it will always try to do so in a manner that will avoid ill-feeling or a sense of grievance and will involve no greater

discrimination than the necessities of the case required.

Effective Step

"The most effective step in this direction is the provision of adequate housing accommodation so that White and Coloured need not crowd together under slum conditions where it is difficult for the inhabitants to remain socially apart. This step has already been taken on a very large scale and with universal approval."

"The Government intends to go forward with this policy. Legislation will, however, be necessary to carry it out. Local authorities are at present not equipped with proper powers to provide for the establishment of separate European or non-European townships in the future."

"While servitudes on property limiting the right of occupation either to Europeans or non-Europeans have frequently been imposed, with very satisfactory results by private owners when cutting up their estates for sale, our common law does not allow public bodies to impose such a condition. It is proposed to introduce legislation which will rectify the position. It will empower public bodies, when selling or letting land or buildings, to impose conditions limiting the ownership or occupation to either the Europeans or non-Europeans and it will empower township boards to require the imposition of such conditions by way of servitude when land is sub-divided.

Residential Areas

"There remains the difficult case of residential areas already occupied by both Europeans and non-Europeans.

"While it is intended to interfere as little as possible with existing rights of ownership or occupation, provision will be made to prevent promiscuous occupation extending further in future. In most cases mixed occupation or residence exists only to a small extent and it is possible to devise machinery for gradually eliminating this difficulty

without undue hardship, or even by consent, and thus in the long run securing a homogeneous community either of Europeans or non-Europeans. Such machinery will be created.

"The Government looks forward to the time when most of the Coloured community will be living happily and contentedly in their own villages, townships or suburbs. It will then be possible to make them responsible for running their own affairs and services as far as possible. Substantial outlets will thus be found for the Coloureds among their own community and the friction which now arises will be avoided.

Policy Of Separating

"In industry the policy of separating Europeans and non Europeans wherever conditions are such that but for such separation there may be social intermingling is already in force and is being carried out with very willing co-operation on the part of the great bulk of both the employers and the employees concerned. The Government will give effect to this policy in its administration and also if this course is at any time necessary by legislative measures.

"Mixed marriages: Mixed marriages

are looked upon with the greatest dis-favour by both Europeans and non-Europeans. The question whether there is any need for legislation on this point and whether legislation is desirable or is likely to be effective will have to be considered when the Mixed Marriages Commission, appointed by the Government last year, issues its report, which is expected within the next few weeks.

Feelings Not Hurt

"The Government feels that the policy enunciated here is one in which both Europeans and non-Europeans can co-operate, as it is designed to give effect to the wish of both for social separation, while avoiding any features that may damage the material interests or hurt the feeling of either section.

"The Government also feels that the question of the relationship between the races is not a local or a Provincial one, but one in which a single policy for the Union is essential. It trusts that Provincial and local authorities will co operate with it, both by carrying out their administrative functions in accordance with the policy enunciated here and by leaving the major issues that require legislation to be dealt with by the Union Parliament on national lines.

MAHATMA GANDHI

"NO Moghul Emperor ever had more power in India than Mr. M. K. Gandhi," writes Mr. Richard Freud in the *Spectator*. "He holds no rank or post, but his quiet voice plays on the heart strings of a people accustomed to cherish preachers. To show that he is more than a preacher, there is the tremendous fighting machine of the Congress Party, built up and held together by his faith and generalship. At 70, he lives far from the centres of action as every good Hindu should do in his age, and from his little village hut he rebukes the worldly for their sins like a prophet by the city gate.

"When a party is running nine parliamentary governments in a country where that form of government has existed for just two years, things are apt to go wrong in places. There may be corruption in one district and a brawl in another; Mr. Gandhi prints all the facts in his little weekly newspaper, wailing at the depth to which Congress morality has sunk from the heights of truth and non-violence.

"When the politicians appeal to him to settle some dispute, he usually replies that he has retired from politics, but he rarely escapes, for they have no one else to turn to for ultimate guidance. If in the past 12 months the fear that Indian self-government would mean bad government has largely disappeared, it is due chiefly to the power of Mr. Gandhi over the consciences of his followers.

"The really astonishing thing is his influence with the common people. There is not a village where his name is not known or revered. Even in the distant Frontier Province, where the people profess a different religion and are by no means pacifists like him, he is held in deep veneration.

"The upshot of all this is that the villagers all over India are beginning to enter into history, to experience a sense of loyalty beyond the small units of family, caste, and village, which for thousands of years have made their horizon. Unsteadily, tentatively but already visible in outline, an Indian nation is emerging and Mr. Gandhi is its maker.

"During the 20 years he spent in South Africa, he developed the technique of civil disobedience as a method of preventing or compelling legislation, which he later applied with success in the wider field of India.

"In 1915, Mr. Gandhi returned to India teaching that passive resistance was India's shortest way to freedom. Three elements, I think, joined to make his agitation successful. Firstly, his doctrine was the exact alloy of mysticism and simplicity that appeals most to the Indian of any class; secondly, he gave new hope of effective revolt to a people still cowed after 60 years by memories of the mutiny; and, thirdly, *satyagraha* was the very thing to disarm the British, who, by some twist of character, cannot easily kill in cold blood.

"Mr. Gandhi and his British rulers were made for each other. Had India been ruled by, well, by any other Western nation, Mr. Gandhi would to-day not be a great man, but a dead body. That is worth considering.

"Although the vow of non-violence has never been kept by all his followers, many thousands have cheerfully faced police charges and imprisonment without raising a hand, and such is the trust he inspires that last year the Bengal Government, not a Congress Government, set free hundreds of terrorists simply on Mr. Gandhi's assurance that the lads had promised him to be good.

His language on important occasions, the writer says, can be dreadfully involved, and if you do not work hard to unravel it, you may think he has said nothing much when he has really made a statement that will change history. That happened in 1936, when he appeared to be splitting hairs over the special powers of the Governors in the new provincial administrations.

"Even Sir Tej Sapru, who has the finest legal brain in India, thought Gandhiji's objections were mere quibbles. But when the Government at last met them, it was seen that the re-statement of a few clauses had not only changed formal into real self-government, but had brought home to the Governors, who admitted it, the hitherto nebulous meaning of autonomous government. Gandhiji had felt a call, seen a blurr, and groped inaptly for expression, knowing all the time that he was right."

GANDHIJI ON FASTING

Mahatma Gandhi writes as follows in *Harijan* dated March 18:—

FASTING is an institution as old as Adam. It has been resorted to for self-purification or for some ends noble as well as ignoble. Buddha, Jesus and Mahomed fasted so as to see God face to face. Ramchandra fasted for the sea to give way for his army of monkeys. Parvati fasted to secure Mahadev himself as her Lord and Master. In my fasts I have but followed these great examples no doubt for ends much less noble than theirs.

I do not propose to discuss the merits of my recent fast beyond answering a suggestion whether I left Segaoon with the knowledge that I was going to fast. I have become a coward of late for fasting. My fast in August, 1933, though short-lived, was a perfect torture to me. I had prepared for death the very day I was discharged. I had made over many of my medical stores to the nurse in charge. Since then I have dreaded fasts. The twenty-four hour annual fasts of 6th and 13th April have

shown me since then that my system is ill able to undergo any protracted fasting. Therefore when I left Segaoon there could be no question of my lightly thinking ahead of any fast in Rajkot. Had I made any such resolution, I was bound by a promise to friends that I should give them due notice. Thus there could be no premeditation. It came upon me all of a sudden and out of the intense agony of the soul. The days preceding the fast were days of deepest prayer. The experience of the night before the determination to take the fast had choked me. I did not know what to do. The morning following told me what I was to do, cost what it might. I simply could not have taken the resolution but for the belief that God wanted me to take it. So much for the Rajkot fast.

Fasting is a potent weapon in the Satyagraha armoury. It cannot be taken by everyone. Mere physical capacity to take it is no qualification for it. It is of no use without a living faith in God. It should never be a mechani-

cal effort nor a mere imitation. It must come from the depth of one's soul. It is therefore always rare. I seem to be made for it. It is noteworthy that not one of my colleagues on the political field has felt the call to fast. And I am thankful to be able to say that they have never resented my fasts. Nor have fellow-members of the Ashram felt the call except on rare occasions. They have even accepted the restriction that they may not take penitential fasts without my permission, no matter how urgent the inner call may seem to be.

Thus fasting though a very potent weapon has necessarily very strict limitations and is to be taken only by those who have undergone previous training. And, judged by my standard, the majority of fasts do not at all come under the category of Satyagraha fasts and are, as they are popularly called, hunger-strikes undertaken without previous preparation and adequate thought. If the process is repeated too often, these hunger-strikes will lose what little efficacy they may possess and will become objects of ridicule.

HINDU SERVICE BATTALION

AT a mass meeting of Hindus held under the auspices of the Hindu Service Battalion at the Krishna Theatre, Clairwood, on Sunday last, the president, Mr. T. M. Naicker, who outlined the aims and objects of the newly formed battalion said that the Tamil, Hindi and Telugu people who formed the major portion of the South African Indian community were not being considered and the position in which they were placed was not as it should be. They were confronted with a serious economic problem.

He stated that ways and means must be devised by which the economic and social standing of the poor Hindus could be raised to a higher level.

"We have been accused of creating a sectional movement, but I wish to emphasise the fact that while the wealthier sections established institutions to benefit their own members, we are also entitled to form a movement which would benefit the more depressed classes whose needs are great," concluded Mr. Naicker.

Mr. D. S. Chetty who spoke in Tamil, pointed out that recently when the officials of the Hindu Tamil Institute applied to the Surat Hindu Association for permission to permit the pupils of the Institute to make use of their pre-

mises for educational purposes until the Institute erects its own school buildings in Carlisle Street, the Gujarati officials of the Surat Hindu Association refused to grant them the permission asked for. This refusal, he said, was based on sectional grounds. "While there were many Gujarati children who were receiving education at the Institute, the Surat Hindu Association found it impossible to co-operate with us especially when there was an urgent need. These are matters which should not be tolerated; it is high time now when things should take a different turn; our attitude must be changed," declared Mr. Chetty.

Mr. P. B. Singh, another spokesman of the battalion, said that the time had arrived when the Tamil, Hindi and the Telugu sections who represented the depressed classes of the Hindu community should be firmly united and plan methods of collaboration in order to elevate themselves from the deplorable position in which they are now placed. The unpleasant circumstances under which the poorer Hindus live does not speak very well for the wealthier classes who enriched themselves at the expense of the poor, he added. "We form more than 80% of the Indian community and as we form part and parcel of the

entire Indian community we are not being recognised by the other sections. We must organise to uplift ourselves and to gain recognition as a community; to this end I am prepared to dedicate my life to the cause of the Hindu community," he concluded.

Others who spoke in support of the movement were:—Messrs. T. L. Nunoo, R. P. Das, P. M. Harry, N. M. N. Pillay, Choudree, R. A. Naidoo and S. Gopal.

The meeting which decided to form a local unit passed the following resolution unanimously: "That this meeting of Hindus held at Clairwood on March 26, pledges its support to the Hindu service Battalion." Contributed.

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Things In General

Maritzburg To Welcome

Sir Radhakrishnan

THE Maritzburg Branch of the Natal Indian Congress has completed its programme to hold a welcome reception in honour of the visit of Dr. Sir S. Radhakrishnan, Spalding Professor of Eastern Religions and Ethics (Oxford), in the City Hall, Maritzburg, on Thursday, April 6, at 8 p.m. The Mayor (Mr. F. J. Lewis) will preside and the speakers at the meeting will include prominent Europeans. On the following day (Friday) at 9.30 a.m., Sir Radhakrishnan will open the new school building of the Veda Dharma Sabha, in Longmarket Street, Maritzburg.

Non-European Commercial

Examination

Non-European candidates in the June, 1939, National Technical and Commercial Examinations are reminded that entries close with the local secretary, care of Sastri College, Durban, on April 3 at 6 p.m. Entry forms should be applied for immediately.

Physical Culture Display At

Tongaat

A variety physical culture display was given by the Tongaat Indian Physical Culture Club in conjunction with the St. Aidans Physical Culture Club, at the Gokhale Memorial Hall, Tongaat, on Saturday, March 11. A fine display in tumbling, pyramid building and wrestling was given by the members of the local club. Lgr. Young Pillay thrilled the audience with a fine show of acrobatic stunts. S/LDO. C. R. D. Naidoo, a keen physical culturist, demonstrated the three famous Olympic weight-lifting feats and reached a total of 145lbs. in a Clean and Jerk. The spectators thoroughly appreciated the comical sketch given by Lgr. Moodley and his comedians, all members of the club. S/L. J. Nadason thanked the audience for their kind support in making the entertainment a success. The club wishes to extend their thanks to the members of the Tongaat Indian Young Mens' Orchestra for providing free music.

Transvaal Indian Congress

The adjourned annual general meeting of the Transvaal Indian Congress (Germiston Branch) was continued on Sunday, March 26, at the Tamil School Hall, Asiatic Bazaar, Germiston Location,

under the able presidentship of Mr. B. S. Singh. About 350 people were present including the vice-presidents of the head office of the Transvaal Indian Congress, Messrs. M. Jajbhay and W. Ernest, also an official of the Pretoria Branch Congress, Mr. Shaik Ahmed, it was the first unique gathering of Indians in the history of Germiston Location. The following office-bearers were unanimously elected for the ensuing year:—President: Mr. Adam Kara; vice-presidents: Messrs. C. M. Moodley, E. E. Makda, Moosa Laher, E. Ismail and L. V. Desai; joint hon. secretaries: Messrs. B. S. Singh and C. S. Moodley; joint hon. treasurers: Messrs. Mahomed Ebrahim and D. V. Patel; committee: Messrs. P. S. Govender, R. R. Padayachee, P. C. Govender, Naynah Naidoo, Ismail Bhamjee, Ismail Jasat, Moosa Husen, Moosa Akooder, H. H. Akhalwaya, Ebrahim Amoojee, Abdool Razak, M. V. Patel, R. Dahys, D.

BHULABHAI DESAI

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J. Patel, Doolabh Bhoola, B. J. Maharaj, Kishan Singh, Gurudiyal Singh and G. B. Desai. Mr. W. Ernest, vice-president of the head office, paid high tributes to the yeomen services rendered by the ex-president, Mr. B. S. Singh, during his term of office and appealed to the successor to follow in the noble footsteps of his predecessor. A vote of thanks and appreciation for the valuable services rendered by the ex-officials was unanimously and enthusiastically recorded. The present officials wish to thank, through the medium of this paper, the Indian community's loyal support and co-operation rendered to the officials during the election crisis. All persons and secretaries of organisations desiring to communicate with the Congress, should direct all communications to the Joint Hon. Secretaries, P. O. Box 119, Germiston.

In Aid Of A Hindi School

The Plessislaer Woonathee Natak Mandal are staging a repeat performance of the thrilling drama "Koonie Kanjar," written by Mr. F. Satyapal, the well known writer and producer of many Hindustani dramas, on Saturday, April 1, in the H. Y. M. A. Hall, Pietermaritzburg. The proceeds will be devoted to the erection of a building for the Hindi School which has been in existence for a number of years.

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)

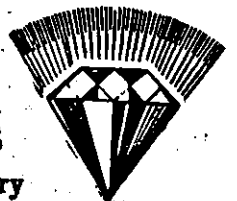
Notice is hereby given that the annual general meeting of the Pretoria Branch of the Transvaal Indian Congress will be held on Sunday, April 23, at 3 p. m. at the Empire Bioscope, Boom Street, Asiatic Bazaar, Pretoria. Agenda: (1) Secretary's Report, (2) Finance, (3) Election of officers.

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

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India Letter

(FROM OUR SPECIAL CORRESPONDENT)

15th March, 1939.

The Tripuri Congress Session

THE Tripuri session of the Indian National Congress has unanimously voted for the undisputed leadership of Mahatma Gandhi. It also authorised the Congress Working Committee to give directions on the course of the struggle in the Indian States. These are the two outstanding features of the last session of the Congress. It is regrettable that the delegates from Bengal tried to create obstacles in the smooth working of the open session when Pandit Pant's resolution to accept Gandhiji's leadership was being discussed. It provoked indignant condemnation from Pandit Jawaharlal Nehru who characterised the attempt as "goondaism and not socialism." However, a hundred recalcitrant delegates from Bengal had no chance to carry the day when thousands were against them. It was a great triumph for the Right Wing, "Gandhism" as it is called. Even a Socialist delegate was urged to remark, "A difference in principle cannot be settled by a show of fists."

The whole Press in India has unanimously approved of the Congress resolution in accepting Gandhiji's ideal as the only course for the non-violent progress of the country. The *Hindu* states: "The aim of the resolution regarding the Congress resolution is to emphasise that the Congress cannot afford to give such violent elements their head if it is to preserve its ideals and its influence for good intact." The *Statesman* says: "The issue at Tripuri can, we think, be reduced to simple language by saying that it is between those who recognise where the menace to India's freedom comes and those who do not. The "Left" Wing wish to go on pretending that Britain is the enemy. The "Right" know that to throw away self-government after it has won in the Provinces and undertake a struggle with Britain at a moment when the only issue left between Britain and India is the regulation of the time programme as regards full status, and when free institutions alike in Britain and India are in grave danger, is to work for Hitler, Mussolini and Japanese War lords. Every vote given against Pandit Pant's resolution at Tripuri was a vote for the Axis and the defeat of democracy."

The *Tribune* of Lahore is of the opinion that "the resolution has definitely deprived the Congress President of any freedom either in the choice of his cabinet or in the prosecution of his policy and programme. The policy and programme is to be the same as it has

been under Mahatma Gandhi's guidance all these years..." The *Times of India* states: "That resolution which insists on Mr. Gandhi's guidance of the Congress during the coming year, is a clear vote against Mr. Bose's policy. India indeed has had a lucky escape and may well congratulate itself on the triumph of the Congress Right Wing." The *Bombay Chronicle* which of late has shown a "Left" tendency says: "A time like the present when in the scramble for the miserably little power given by provincial autonomy the old communal conflict is revived on a larger scale than it had reached before when to this are added provincial feuds and class clashes when there are ocular demonstrations all around us of party squabbles, indiscipline and malpractices in the ranks of the Congress itself, it is wise to be more cautious and less precipitate even at the risk of caution being misrepresented as pessimism and to think less of ultimatum and more of preparation for them." The *Leader* of Allahabad says: "We have never believed in the efficacy of direct action in the conditions prevailing in India, but for anyone to talk of giving an ultimatum to the British Government and then resorting to mass civil disobedience at a time when there is a serious conflict between tenants and landlords and between capital and labour, when the Congress and the Muslim League are at daggers drawn and communal riots are becoming increasingly the order of the day, when even the Congress itself is presenting the spectacle of a house divided against itself—this is really political sagacity with a vengeance."

The *Hindustan Times* says: "The Congress and with it the country has reiterated its faith in Gandhiji and his methods, repudiated the unworthy allegations against the former members of the Working Committee and has asked the President to nominate the members of the next Working Committee in accordance with the wishes of Mahatma Gandhi."

Chamber Of Princes

H. E. the Viceroy addressed the Chamber of Princes in New Delhi. The Viceroy is a great master of mild language when he has something very strong to say. He told the Princes in a very gentle manner and gentler words that the Paramount Power was abandoning the policy of benevolent neutrality. His Excellency said that the Paramount Power would neither obstruct the Princes nor bring pressure on them regard-

ing constitutional reforms but he was positive as to what the Princes ought to do. The vulnerability of the States would increase, he said, if the legitimate grievances of their subjects were left unredressed. His Highness the Jam Saheb of Nawanagar in reply to the Viceroy's address said: "There is a clear distinction between matters relating to improvement in administration and the question of constitutional reforms. We deny the right of any party from outside to dictate to us or to coerce us in the matter of constitutional reforms within our States." Referring to the Viceroy's recommendation to the smaller States with limited resources "to combine and co-operate in matters of administration." His Highness declared that in order to encourage co-operative grouping on such lines, "it is essential that the combination should be entirely voluntary and not rigidly limited to the geographical boundaries of a group so that it may inspire natural confidence and trust which can alone ensure smooth working."

The Viceroy's warning to the Princes on the eve of his conversation with Mahatma Gandhi has a great political significance. It was superfluous on the part of Jam Saheb to say that they denied the right of any from outside "to dictate to us." He knew as well as anyone else knew that by inviting Mahatma Gandhi to discuss with him the problems of Rajkot the Viceroy has already accepted the willing co-operation of the Congress regarding constitutional reforms in the States.

Jaipur Satyagrah

The Jaipur Durbar has recognised the Praja Mandal with certain conditions, one of which is that none of its members should be a member of an "outside" organisation and that all its members should be the subjects of the State. Satyagrah in the State continues and arrest of men and women volunteers goes on as usual.

Later News

Mahatma Gandhi, accompanied by Mr. Mahadev Desai, left Birla House for the Viceroy's House. For about half an hour before he left he had talks with Mr. Vallabhbhai Patel, Mrs. Sarojini Naidu, Khan Abdul Ghaffar Khan, Rajkumari Amrit Kaur and D. G. Birla. Mahatma Gandhi appeared to be in good spirits. A large crowd gathered near Birla House to see Mahatma Gandhi leave for his interview with the Viceroy. As he passed the Secretariat buildings many members of the staff

ined both sides of the road leading up to the gates of the Viceroy's House. Mahatma Gandhi entered the Viceroy's House at 11 a.m. Mr. Mahadev Desai followed him carrying a number of files. It is now learnt that Mahatma Gandhi is not going to the Frontier from Delhi, but proposes to return to Rajkot. After an interview lasting nearly two hours Mahatma Gandhi drove straight to Birla House and from there proceeded to the Central Jail to interview the

State prisoners who are on hunger-strike. Mahatma Gandhi stated to press representatives at Birla House that a communique would be issued from the Viceroy's House on the interview.

Asked whether he was seeing the Viceroy again Mahatma Gandhi said he did not know. He emerged from the Viceroy's House exactly at 1 p.m. Just outside the gate of the Viceroy's House his car stopped as its passage was blocked by a crowd of employees of

the Government of India's Secretariat. Mahatma Gandhi acknowledged their greetings cheerfully.

A communique issued later says: His Excellency the Viceroy to-day received Mahatma Gandhi. A discussion took place on various points arising out of the settlement recently reached in the Rajkot dispute. The conversation, which was very friendly in character, lasted for about two hours.

The Sporting World

Sastri College Old Boys' Club

An inaugural meeting of the Sastri College Old Boys' Football Club was held at the College Hall, on Wednesday, March 22, at 7 p.m. Mr. Patrick Nulliah occupied the chair, and Mr. Wm. Anderson, the patron of the club and principal of the College, addressed the gathering. In the course of his address, Mr. Anderson emphasised the need for self sacrifice on the part of the individual for his group, and congratulated the club on their achievement. His encouraging words were a source of inspiration to the members present, and the members responded generously to the chairman's appeal. The colours of the club will be gold and blue. A pro-tem captain was elected in the person of Mr. N. K. Sham. The following office-bearers were elected for the ensuing year:— Captain pro-tem: Mr. N. K. Sham; vice-captain: (to be elected at a later date); secretaries: Messrs. Manjee and M. D. Naidoo; treasurer: Mr. Amin; delegates to the D.D.I.F.A.: Messrs. J. S. Gabriel and Manjee. Selection committee to be elected at the next meeting of the club. It was decided that an appeal be launched for monetary assistance from all members of the club, ex-students of Sastri College and all well wishers, to assist the club in its financial obligations. The patron, Mr. Wm. Anderson headed the donation list with one guinea (£1 1s.). The Old Boys' team comprises the following players: P. Nulliah, M. Soobiah, G. A. Pillay, N. K. Sham, S. Thummiah, S. Gyanda, Jack Naidoo, G. K. Nulliah, Harry Singh, C. Charles, P. N. Pillay, M. Y. Manjoo, N. R. Pillay, Schowan, Soobrayal and B. Padyachee. The club makes an appeal to all players, who wish to join the club, to do so as soon as possible.

Swaraj Football Club

The 14th annual general meeting of the Swaraj Football Club of the Pretoria District, was held at the Tamil Institute, Cowie Street, Pretoria. The meeting was well attended. The following office-bearers were elected for the ensuing season:—Patron: Mr. Omarjee Moosa; President: Mr. S. Ganeran; vice-presidents: Messrs. I. N. Naidoo, Jeeva

Mohammed, J. Uthfa, Darwood Omar and H. Mohideen; joint hon. treasurers: Messrs. M. V. Naidoo and Pombahy; hon. secretary: Mr. H. Darwood; assistant secretary: Mr. G. Moothoo; captain: Mr. W. Charles; vice-captain: Mr. V. Soobramoney; delegates to the P.D.I.F.A.: Messrs. M. V. Naidoo, W. Charles and H. Darwood.

Pirates Indian Football Club

The first annual general meeting of the Pirates Indian Football Club (Nigel), was held at the residence of Mr. S. Pillay, on March 20, when the following officials were elected for the ensuing season:—Patrons: Messrs. T. D. Prajapal, S. L. Mistry, T. Abader and Selworths; President: Mr. S. Pillay; vice-presidents: Messrs. L. P. Modi, W. D. Pretorius, MacKenzie, Johnson, Moola, V. Dayal, and K. Pillay; joint hon. secretaries: Messrs. Gopal Keshoo and Laloo B. Chohan; hon. treasurer: Mr. Mithal P. Bhervia; captain: Mr. C. Wille; vice-captain: Mr. R. Govinder.

Prospect Sporting Club

A general meeting of the Prospect Sporting Club was held recently. The following officials were elected:—Patrons: Messrs. D. Billat, M. S. Naicker and G. Kanjull; President: Mr. S. K. Reddy; vice-presidents: Messrs. R. Juglall, Jack

Sidhoo, R. Balla, B. Ramnarain, M. A. Naicker, M. Domun, Rajoo, R. Ramouhar, R. Rasool, T. M. Reddy, George, N. Gardner, G. Gopaul, Jalkission, S. B. Jimmy Lutchman, K. Reddy, K. Greshanker, B. Rughbeer and K. Daya-shanker; hon. secretary: Mr. Freddie Badal; assistant secretary: Mr. K. Deolal; treasurer: Mr. R. Sunker; trainer: S. Bhoola (Bux); assistant trainer: Mr. R. T. Paul; soccer captain: Mr. N. Gopaul; soccer vice-captain: Mr. R. Ramdeo; manager: Mr. Harry Soamers.

Motion Of No Confidence

In compliance to the requisition signed by three of the four clubs, namely, Azad Cricket Club, Swaraj Cricket Club and Kiamet Cricket Club, which are affiliated to the Northern Transvaal Indian Cricket Association, a special general meeting was held and a motion of no confidence in the president of the association, Mr. G. Sooboo, was passed. There was no amendment.

To Club Secretaries

Secretaries are requested to send in their reports for publication to reach us not later than Wednesday mornings.

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ઈન્ડિયન ઓપિનિયન

મહાત્મા ગાંધીજીના દસ્તે
સને ૧૯૦૩માં સ્થપાયું.

પુસ્તક ૩૭ મું.

ફીનીક્સ, શુક્રવાર, તારીખ ૩૧ માર્ચ ૧૯૩૯

અંક ૧૩.

“ઈન્ડિયન ઓપિનિયન”

શુક્રવાર, તા. ૩૧ માર્ચ ૧૯૩૯.

સરકારની સેરેગેશનની નીતી

કલડ' લોકોને સેરેગેટ કરવાની નીતી વીશે વડા પ્રધાનનાં નિવેદનનો ઉતારો ખીલ જગ્યાએ કરેલો છે. એ નિવેદનમાં એ કે એશીયાટીક બાબતમાં કશો ઉલ્લેખ કરવામાં આવ્યો નહોતો છતાં એ નિવેદનથી એમ સમજતું હતું કે એશીયાટીકની બાબતમાં પણ એજ કામ લેવામાં આવશે. અને એમ માનવાને અમને મજબુત કારણો હતાં કેમકે અત્યાર સુધી સરકારની નીતી ગોરા અને ખીન-ગોરા વચ્ચેના લેહની ચાલતી આવી છે. જ્યાં જ્યાં બીન-નતા બતાવવા માં આવી છે ત્યાં ત્યાં “ગોરા અને ખીન-ગોરા” એજ શબ્દનો ઉપયોગ થયો છે. અને જે જે જગ્યાઓ પર “ગોરા” શબ્દ હોય ત્યાંથી એશીયાટીકને ખીન-ગોરા તરીકેજ બાતલ ગણવામાં આવ્યા છે.

કલડો બાબતમાં સરકારની નીતી દર્શાવનાર વડા પ્રધાનનું નિવેદન ખુબ પડ્યા આઠ એવો ખુલાસો થયો છે કે તે એશીયાટીકની બાબતમાં નથી. એ નિવેદન સંબંધમાં ‘સ્ટાર પત્ર’નો ધારા સભાનો લેખીનો ખબરપત્રી જણાવે છે કે તેમાં એશીયાટીક અને તેને લગતા ટ્રાંસવાલ અને નાતાલના સવાલોનો કશો ઉલ્લેખ કરવામાં આવ્યો નહોતો. અને એવું માલુમ પડ્યું છે કે ધરાઈ પુર્વક તે છોડી દેવામાં આવ્યું હતું. સરકારે કલડ' અને એશીયાટીકના સંબંધમાં સામાજિક બીજતા માટે જુદી જુદી રીતે કામ લેવાનો નીર્ણય કર્યો છે. અને જે નીતીનું નિવેદન કરવામાં આવ્યું હતું તે હિંદીઓને આઠ રાખી બાકીની કલડ' પ્રબંધની રીતીને અંગેજ કરવામાં આવ્યું હતું. હિંદીઓને મતાધિકાર ન હોવાથી તેઓનાં રાજકીય હકોની ખાંદાધરી આપવી એનો અર્થ કશો હોઈ શકે નહિ.

અમે આશ્ચર્યતાથી વિચાર કરીએ છીએ કે આ ખુલાસો કુલ ખીન-ગોરાઓનું “નોન યુરોપીયન કન્ટ” ના નામે જે એકય થયું છે તેને પરિણામે છે, કે, સરકારની સેરેગેશનની નીતીના વિરોધમાં હિંદીઓનો મોટો પોષાર ઉઠ્યો છે તેને પરીણામે છે. પણ એ ખુલાસામાં વળી આગળ જતાં જણાવવામાં આવે છે કે એનો અર્થ એ નથી થતો કે સ્થાનિક સંસ્થાઓને માલીકી અને વસવાટના પ્રતીબંધ બાબતમાં જે સત્તા આપવામાં આવનાર છે તેનો વ્યવહારમાં એશીયાટીકની સાંભા ઉરખન જેવી જગ્યામાં ઉપયોગ ન થાય. જોહાનીસબગની મ્યુનીસીપાલિટીએ સરકાર સમક્ષ જે એ મતલબની દરખાસ્ત સુકી છે કે માલીકી સંબંધનો પ્રતીબંધ દુર કરી તેની જગ્યાએ જુદા લક્ષ્યોમાં વસવાટની સલામતી દાખલ કરવી તે બાબતમાં એ નિવેદન જણાવે છે કે એ દરખાસ્ત સરકારે બહાર કરેલી નીતી અનુસારજ છે, કે, જે નીતીમાં એ કે કલડોનો ઉલ્લેખ કરવામાં આવ્યો હતો છતાં કાંઈ પણ અન્યાય કર્યા વગર જુદા વસવાટની સામાન્ય નીતીનેજ અવલંબીને તે કરવામાં આવ્યો છે અને તે બેશક એશીયાટીકને લગતા સવાલની બાબતમાં એક સરખી રીતે લાગુ પડશે.

આ ઉપરથી એક બાબત જે સ્પષ્ટ જણાય છે તે એ છે કે સરકાર કલડ', નેટીવ, અને એશીયાટીક ત્રણે ને એકજ જુદી જગ્યામાં એકઠાં ગોંધવા માંગતી નથી. છતાં એ દરેકને માટે જુદા લક્ષ્ય એક જ ધારણે ઉપર જણાવ્યા મુજબ નક્કી કરવા માંગે છે. સરકાર તરફથી ખીલું નિવેદન બહાર પડે, કે, ન પડે તો પણ આપણે માટે ભવિષ્યમાં શું છે તેની આગાહી આપણે કરી શકીએ છીએ. ઉપરોક્ત

નીવેદનમાં આ બાબતની ત્રોંધ લેવામાં આવી છે કે હિંદી પ્રબંધ ટ્રાંસવાલમાં મીલકત માલીકીના હકોને મેળવવાના બદલામાં પણ આ સેરેગેશનની નીતી કબુલ કરશે એવું માનવાને કશો આધાર મળતો નથી.

સ્ટારનો ખબરપત્રી જણાવે છે કે એશીયાટીકોએ યુરોપીયન લક્ષ્યોમાં ખાસ પગપેસારો કર્યાનો ઇન્કાર કર્યો છે પણ તે સાથે જે એવી વાત બહાર આવી હતી કે હિંદીઓ તરફથી વધુ પગપેસારો ન કરવાને ખાંદાધરી આપવામાં આવી છે, તે વાતનો દક્ષીણ આફ્રિકાની ઇન્ડિયન કોંગ્રેસ ઇન્કાર કરે છે. વળી હિંદુસ્તાનથી મળતાં ખબરો ઉપરથી જણાય છે કે આ બાબત ઉપર ત્યાંથી પણ ખાસ ધ્યાન રાખવામાં આવે છે. અને એ પરિસ્થિતિમાં એશીયાટીક સવાલ વિષે જુદો જ વીચાર કરવામાં આવશે એ નક્કી છે. અને વડા પ્રધાનના નિવેદનથી અમુક નીર્ણયની આગાહી કરી શકાય નહિ. એકલી દક્ષિણ આફ્રિકાની સમસ્ત હિંદી પ્રબંધ નહિ પણ સારું હિંદુસ્તાન આ સેરેગેશનની નીતીથી ઉસ્કેરાઈ રહ્યું છે. તે બાબત સરકાર ધ્યાનમાં રાખે, અને એવી સેરેગેશનની નીતી હિંદી સરકારને જે વચન આપવામાં આવ્યું છે તેનો ભંગ થાય એવો કેઈ કાયદા કરવાથી દુર રહે એ જરૂર છે. અમે હિંદી કોમના આગેવાનોનું ખાસ ધ્યાન ખેંચવા માંગીએ છીએ કે તેઓ જે નીતી અખત્યાર કરે તેને મજબુતીથી વળગી રહે. અને આર્થિક લાભોનો વિચાર ન કરતાં તેના સિદ્ધાંતોનું જ ધ્યાન રાખે.

સર એસ. રાધાકૃષ્ણનું જે બાપણ વીટ-વોટ્સ રેન્ડ યુનીવર્સિટીએ જોહાનીસબગ ખાતે સેવલોર્ન હોલમાં તા. ૨૭ મી માર્ચે ગોઠવ્યું હતું તેને અંગે એક વિચિત્ર બનાવ અમારી બંધુમાં આવ્યો છે. અમને સત્તા વાર રીતે ખબર મળી છે કે બાપણને માટે ટીકીટો વહેંચવામાં આવી હતી. અને તેમાં યુરોપીયન અને હિંદીઓને માટે જુદી બેઠકો ગોઠવવામાં આવી હતી. એ