

Indian Opinion

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THE RT. HON. MR. SASTRI ON THE AGREEMENT

THE Rt. Hon. V. S. Srinivasa Sastri delivered a long and lucid lecture on the South African Agreement before an open-air meeting held under the auspices of the Deccan Sabha, Poona. Dewan Bahadur K. R. Gokhale presided.

Mr. Sastri began by emphasising the importance of a solution of the Indian question in South Africa. Besides improving the position of our countrymen in that colony, the settlement, he said, would also react favourably on the position of Indians settled in other parts of the British Empire. The difference between the whites and the coloured population was both racial and economic. The marked difference in their standards of life had to be recognized. Mr. Sastri said that the difference was obvious to any one who had visited Indian and European quarters even in a city like Poona. Although everyone well understood the meaning of western standards of life no precise definition of it was possible. The difference between the two standards would be thrust on the observance of any one who visited the city of Durban. There the difference was marked, among other things, between the housing, sanitation, style of dress and scope, for recreation of the whites and the Indians. The whites had incurred sacrifices to maintain their standard of life and were afraid of the large number of Indians in their midst who had a far lower standard of life. The racial bias, no doubt, aggravated the situation; but the maintenance of their western standard of life had always been the primary objective of the whites. We who seek an honourable solution, Mr. Sastri said, must admit its reality. The whites felt that their own standard of life was threatened by being surrounded by numerically superior people with a lower standard of life. They feared that the superiority of a number would ultimately decide the balance. Reduction of the inassimilable Indian community to a manageable compass was therefore to them fundamental to the maintenance of their own standard of living. Proceeding, Mr. Sastri observed that it was our duty to produce a state of comparative ease in the minds of the whites in regard to this question. The agreement arrived at between Mahatma Gandhi and General Smuts conceded the rights of the South African whites to maintain their standard of life and provided for a gradual reduction in the Indian population by voluntary repatriation. The result expected from the agreement had not come about and the fear of number still persisted in the mind of the whites. Impelled by this fear they devised a very harsh and humiliating measure to squeeze out the Indians. Faced by this situation the Government of Lord Reading offered to send its representative to South Africa to discover how to enable the whites to maintain their standard by just and legitimate means.

Mr. Sastri went on to say that the menace to the white standard of life could be removed in two ways, namely, by a reduction of the present number of Indians and by helping the residuary and permanent Indian population to attain to a higher standard of life. For the reduction of numbers, the Gandhi-Smuts settlement agreed on voluntary

repatriation which was later on embodied in the Indian Relief Act. This was considered to be an honourable settlement. Mahatma Gandhi called it the Magna Charta of the Indian people in South Africa. Under that settlement the repatriate had, in return for a free passage, to forfeit the right of domicile in South Africa on behalf of himself, his wife and minor children. This forfeiture of domicile by the repatriates, Mr. Sastri said, involved a surrender of what may be described as their birthright for a mess of pottage. The monetary inducement by way of free passage and bonus, although it caused a rapid flow of Indians from South Africa for some years, did not achieve the object of the South African Government. The number of repatriates steadily decreased. This led the South African Government to frame the Areas Reservation and Immigration and Registration (Further Provision) Bill. The provisions of this Bill were most rigorous, humiliating and oppressive on Indians. The Indian Delegation had succeeded in persuading the South African Government to abandon these bills which threatened the very existence of the Indian community in South Africa. The delegation told the South African Government that the repatriation scheme of the Gandhi-Smuts agreement did not work properly, because it had certain defects which hurt the pride of the Indians. It told them to take away the fraud and the deceit in the repatriation scheme and to treat the Indians as self-respecting people, which alone could assure the success of the repatriation scheme. Proceeding, Mr. Sastri pointed out how the new scheme of assisted emigration safeguarded the rights and self-respects of Indians. Under the present agreement an 'assisted emigrant' was not required to surrender his domicile in South Africa. The difference between the 'repatriate' of the old scheme and the 'assisted emigrant' of the new agreement was not of mere terminology. The Indian born in South Africa had his domicile in the country of his birth and when he chose to come to India he was an emigrant from South Africa and not a repatriated Indian. The assisted emigrant Indian under the present agreement could return to South Africa within three years from his departure from South Africa. This right of re-entry was a great improvement on the former scheme. It maintained their self-respect and gave a *locus penitentiae* to the assisted emigrant. Here, Mr. Sastri referred to the scepticism exhibited by certain people in India regarding the advantages secured by the Delegation. The psychology behind that scepticism, he observed, was that the mind which had dwelt on grievances and hugged them night and day could not believe in the removal of them without imagining the surrender of some important principle, some vital points somewhere.

Mr. Sastri then explained the other advantages secured by the Delegation. He said there was now evident a happy change of heart on the part of the South African Government towards Indians. They had for the first time declared a policy of great beneficence towards Indians. For the last 35 or 40 years the South African Government had never

liked the Indians and had always considered them as aliens and interlopers. Under the new agreement the South African Government admitted their responsibility for the residuary Indian population and agreed to offer them the facilities for upliftment which it was the duty of all civilised governments to give to every section of their permanent population. The policy as enunciated was couched in general terms, but its declaration in clear and unambiguous terms constituted a great advance. For, all future lapses might be remedied by ultimately referring the South African Government to its own pledge. Further, it was necessary to recall the constitution and the division of function of the South African Government. In South Africa there was a Central and several Provincial Governments. Education, sanitation and the granting of trade licences were subjects transferred to the provinces who were exceedingly jealous of their rights and the Union Government could not give promises without reservations safeguarding the rights of the Provinces; they could only suggest and advise the Provincial Governments regarding certain policy and procedure, but they could do no more. It was for the Provincial Governments to take action. They had agreed to take all possible steps to make provision for educational, sanitary and other facilities for the Indians. Mr. Sastri then asked the audience to remember another fact. The change of heart and outlook had just touched only the superior statesmen of South Africa. It had yet to filter down to that element of the population on whose vote the Government of the country rested. This required persistent propaganda and education, in which we had to undertake our share of work and responsibility. An educated Indian community alone could retain its rights. Education, therefore, as Mr. Andrews also believed, was the most primary need of the Indians in South Africa. Enquiry into the educational and sanitary condition of Indians had been promised under the agreement and the Union Government which controls all higher education had offered to make special provision for Indians at the College at Fort Hare.

Mr. Sastri then referred to some of the criticisms levelled against the settlement. Mahatma Gandhi had spoken of the possibility of dangers and dis-appointments in the new scheme. No one denied that we had to be watchful and those who followed Mahatma Gandhi, Mr. Sastri said, must interpret his statements literally, for the Mahatma did not exaggerate. The possibility of disappointment existed and the sense of apprehension had been accentuated by our past experience. It was no use, however, to be guided solely by past experience. We must recognise changes as they occurred. There were unmistakable signs of a new era in South Africa and it would be far better for us to dwell in hope than in fear. The South African Government had requested the Government of India to appoint an Agent in South Africa to ensure effective and continuous co-operation between the two countries. They had promised to treat the Indian Agent with honour and diplomatic consideration. As Mahatma Gandhi had pointed out, much will depend on the Indian Agent, for it was largely for him to see that the possibilities of danger did not eventually become actualities.

Many had naturally wondered at the sudden change of a cruel and arbitrary Government like that of South Africa into a just and reasonable Government. No psychological analysis fully explaining this transformation, Mr. Sastri said, could be expected of him on that occasion. But, broadly, one or two factors suggested themselves. The open-handed hospitality to the South African Delegation while in India and the self-sacrificing and magnanimous omission of any reference to their treatment to South African Indians during the Delegation's stay in India, Mr. Sastri said, had made a great im-

pression on the mind of that Government. Another factor was the transformation of General Hertzog in the last Imperial Conference, where his nationalist aspirations received their consummation and where he reconciled himself to Empire obligations, which included that all sections of the population in the Empire should be treated with justice and fairness.

Mr. Sastri concluded by drawing attention to the constitutional aspect of the Indian Delegation. It was the first Indian Delegation with an Indian leader. The Delegation had come to an agreement with South Africa, to which the Secretary of State was not a party. This was a constitutional advance of some importance. The Delegation had set a precedent and fully vindicated the trust reposed in it. Mr. Sastri asked Indians to see that the procedure was maintained in future.—*Servant of India.*

TECHNICAL EDUCATION

WE reproduce elsewhere in this issue a report of the interview that was granted to the *Natal Witness* by the Principal of the Maritzburg Technical College in connection with the Minister's enquiry with regard to technical education for Indians. Since the interview, we have learnt that Dr. Malan had directed his enquiries to the Principals of both the Durban and Maritzburg Technical Colleges. Mr. Hosley, the Principal of the Maritzburg College, favours the idea of establishing a college to be run on parallel lines. We should have liked to know as to what Mr. Narbeth's reply was. As an educationalist of the highest order, Mr. Narbeth would have undoubtedly replied most favourably.

The news, coming as it did immediately after the Round Table Conference, is most welcome. It gives in clear terms the sincerity of the Government and it is a hard knock on the heads of those few who looked upon the Indo-Union Agreement with suspicion and doubted the sincerity of the Union Government.

The Indian education in Natal, nay, in South Africa, has been neglected a great deal. The Government has hitherto taken very little notice with regard to the education of Indians. The sum voted each year under this head is hardly sufficient to conduct an ordinary elementary school for a full year. It is because of this utter neglect that an appalling state of affairs exists amongst the less fortunate class of Indians. How is it possible for any section of the population to rise to a high standard when its education is neglected? The percentage of schools in comparison to the Indian population of South Africa is remarkably low. The curriculum in these schools is not what it ought to be. The standard of efficiency amongst the teachers is poor. We do not blame the Indian teachers. We do certainly blame the Government for this state of affairs.

In the circumstances the news of the Minister's enquiries with regard to the technical education of Indians is most encouraging. If the opening of technical schools materialises, as it undoubtedly will, we have every hope that in the near future there will be a vast improvement in the status of Indians in South Africa.

The matter is still under consideration and whilst we do not desire to deal lengthily on the subject, we appreciate the sincerity of the Government. It is a clear evidence of the perfect understanding that has been arrived at between the Union and the Indian Governments.

Technical Education for Indians Interior's Letter to Maritzburg College

In connection with technical education for Indians, the following letter has been received from the Department of Interior by the Principal of the Maritzburg Technical College (Mr. A. Hosley):—

"In connection with representations which have been made to the Minister as to the necessity for the provision of facilities in technical education for Indian children in Natal, I am directed to state that in Capetown the need of non-European pupils in this respect has been met by the establishment, in a separate building, as part of the Cape Technical College, of a special section for such pupils.

"The Minister will be glad to learn whether your council can see its way to meet the needs of the Indian community in so far as your institution is concerned on similar lines."

Mr. Hosley told a representative of the *Natal Witness* that he felt that the Indians should not be denied the facilities they were requiring.

From other sources it was determined that although nothing definite has been decided it is very likely that technical education will be provided for the Indian community in Maritzburg in the near future. It will be impossible, however, for this to be done in the present Technical College buildings.

MR. HOSLEY INTERVIEWED

The above letter from the Department of the Interior to the Principal of the Maritzburg Technical College (Mr. A. Hosley) asking if the College can see its way to meet the purpose of providing facilities in technical education for Indian children in Natal, is a proof of the Union Government's desire to meet the community in its educational requirements.

Mr. Hosley, in the course of an interview, reiterated the views which he had already expressed to a representative of the *Natal Witness*, namely, that he felt that the Indians should not be denied the facilities they were requiring.

"I have personally no proof that it is wanted by the Indian community but if the need exists it must be met."

Mr. Hosley favourably regarded the inauguration of a parallel institution, if provided by the Indians themselves, to be run under the auspices of the Technical College.

Asked if there would not be any obstacles in the way of Indian youths seeking apprenticeship in trades, he believed, for obvious reasons, that some difficulties were immediate but he saw no reason why, in course of time, it should not settle itself; a number of young Indians were already apprenticed in Durban. The locally trained youth would often seek other fields for work as this was the case with a number of Europeans, which might equally apply to Indians.

Mr. Hosley as the first Principal of the Technical College which started with 7 students on its roll and which now covers its work under two separate roofs, namely, the City Buildings, and its extension at Mayor's Walk, sees clearly what would be required for provisioning facilities in technical education, if he was ever called upon to take charge of or help in the Indian department.

He sounded, in conclusion, a note of warning to Indians, should they in starting an institution, probably a central one for the whole of Natal independently of the present bodies, they should proceed gradually. Indians

must meet their needs as they arise, without incurring huge expenditure in erecting large buildings without first having students. A point on which Mr. Hosley laid particular emphasis was that their courses must be so framed which best suited local requirements.—*Natal Witness*.

Some Views on Indian Question

The principal objections to the presence of the Indian in Natal are, briefly, that he is unable or unwilling to rise to a Western level of civilisation, that his lower standard of living enables him to undersell his European competitors, and that his neglect of the laws of hygiene depreciates the value of the property and endangers the health and comfort of his white neighbours. The principal criticisms of the Malan agreement have been that, while it is unlikely to induce any large proportion of Indians to emigrate and relies upon time and education to raise and reform those who will inevitably remain, it includes no compulsory clauses, without which, it is argued, they will merely continue in the condition to which God (and their environment and occupations) have called them. In both objections and criticisms there is some force. The Indian does frequently live in a deplorable fashion (though we might well do more to enforce sanitary laws, shop acts, and so on); he does often undersell his white competitor (thought if we are thinking of sales to whites, why not begin at the other end and restrain by legislation the white who is so disloyal as to buy from him?) At his worst he is a menace to the health, or at least the happiness of those living near him. And it is quite certain that he will not change in a day and rise to the high level attained by that fortunately still considerable section of our population which is not in the poor white class. But up to now, no one, so far as we are aware, however much he may have doubted the possibility of improving the Indian, has questioned that South Africa in general and Natal in particular would be the better for his being improved. That has been left for the local Nationalist paper, *Die Afrikaaner*, which, in a leading article last week, while, "agreeing with the principle of granting facilities for higher education for all sections of South Africa's permanent population," asks the Minister to consider the difficulties into which the granting of them to Indians may lead him at some future time. "With high academic qualifications and living according to Western standards of civilisation," continues the writer, "the Indian will be justified in claiming also the further privileges of Union citizenship, which include the right to the vote and to inter-Provincial emigration." Horrified by such a prospect (though inter-Provincial emigration would go far to solve the Indian problem to-day), but admitting that "to deny him these rights would be an injustice," our despairing contemporary finds that "the only solution" lies in trading and residential segregation. In other words, the Indian who has been so often rebuked for failing to rise to "a Western standard of civilisation" is told in so many words that he will be a still greater danger when he does so! His crime, in fact, lies not in his dirt, his degradation or his dishonesty, but in the colour of his skin, which renders him unfit (no matter what his qualifications or his civilisation), not merely to vote, but even to move into another province. We need not, at the moment, ask the Editor of *Die*

Afrikaner to remember that the Indians were originally recruited for a British Colony founded on the basis of a proclamation decreeing that no disability or limitation of legal rights should be imposed upon anyone by reason of colour, race or religion. Nor need we ask him what he imagines to be the ultimate destiny of the native when, if ever, having enjoyed the facilities for higher education which are to be granted to all sections of the permanent population, he also achieves "high academic qualifications and a Western standard of civilisation." We would merely ask him to define for us exactly how much white blood a man must have in him before he should be allowed the blessings of the vote and the freedom to migrate into another province. Evidently he need not be pure white, or anything like it, for the Nationalist Party not only recognises the right of the Cape coloured to vote in the Cape Province, but proposes to extend their privilege to other provinces. In the future, according to the Coloured Persons Rights Bill, any child of a native father or mother who "from language, associates and standard of habits is more closely akin to a coloured person than to a native" may be declared a coloured person, and thereafter be entitled to vote. He need not pass the "Western standard of civilisation" test, let alone any "high academic qualifications," for it will hardly be maintained that the "habits of life" of the Cape coloured are such that they can be said to comply with it. (District Six, for example, has little to learn from Durban.) A dash of white blood, from whatever source, redeems everything. And yet if *Die Afrikaner* were told that the logical effect of his policy of putting a premium on miscegenation would be to produce a coffee-coloured country, where Indians and Natives would interbreed with Cape coloured and poor whites to secure the reward of the franchise and freedom to migrate from Province to Province, we have no doubt that he would indignantly deny it.—*Natal Witness*.

The South African Indian Agreement

(BY H. S. L. POLAK)

I have no hesitation in welcoming the agreement reached between the Governments of India and South Africa as marking the termination of a long bad period of misunderstanding, and the beginning of a new era of closer contact and sympathetic handling of, what has been called erroneously in my opinion, the Indian problem in South Africa. The agreement is particularly valuable, not so much because of its contents or its omissions, as because of the atmosphere in which it has been reached and the hope that it offers for the future. It is, in fact, more in the nature of a beginning of a settlement than of a settlement itself, and, as one is entitled to do, assuming that it is implemented in the same forbearing and friendly spirit in which it has been reached, the hopes at present expressed in many quarters of ultimate solution will probably be, humbly speaking, fulfilled. I prefer to look upon the question at issue as a human one rather than a technical one. Both sides have had, or have believed themselves to have, their grievances and disabilities. Neither has been willing, hitherto, to appreciate and make allowances for the position and attitude of the other, nor was this unnatural, for, on the one hand, there had been an arrogation of superior status and privilege and, on the other,

the resentful and unambiguous assertion of rights, based on a keen sense of national honour and communal dignity, but without always the recognition of the connoted social responsibilities. It is a trite saying that we live in a world of miracles. The true world of miracles is that of the spirit and not of physical nature, and it is in that spiritual realm that the South African miracle has occurred. All those who remember the bitterly hostile atmosphere in which the Class Areas Bill was introduced in the Union Assembly by Dr. Malan, and who contrast that atmosphere with the present one of reconciliation and mutual understanding, will understand what I mean. I am not suggesting that the entire white population of South Africa has suddenly seen salvation, or that the Indian community as a whole, has suddenly and immediately donned the attributes of perfection. It is, however, clear that from the moment that the Indian population, most of which was born in South Africa, has interpreted its willingness to abide by Western standards of life, and the white population in South Africa, as responsibly expressed in the terms of the agreement, recognises the right of the Indian community to acquire the advantages and privileges of these standards, we have emerged from the blank darkness of negation into a dawn that heralds an era of negotiation and understanding.

I admit that there is ample room for disagreement and misunderstanding as regards one or other of the heads of the agreement. Ignorance, prejudice, superstition and bitterness are not entirely exercised in an instant by the waiving of a magician's wand. I have seen enough of State documents to know that, without the desire and determination to implement them in the spirit in which they were devised, they are not worth the paper upon which they have been written. But I do believe that there are enough men of goodwill on both sides to see that an earnest effort is made to give effect to the agreement in the right spirit. I do not regard the agreement as finally settling all outstanding questions. In its very nature it is of a partial and limited character and it places no obligation upon the Indian community to rest content, even at this moment, with what has been achieved. It is to the interests of White South Africa to use its utmost endeavours to help the Indian community to advance along the road indicated in the agreement; but the Indian community itself would be wise to recollect its deficiencies, its weaknesses, its limitations, and to take up this task, a very long and arduous one, in a humble and hopeful and helpful spirit.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

PART II.

Chapter XIX

THE NATAL INDIAN CONGRESS

Practice as a lawyer was and remained, for me, a subordinate occupation. It was necessary that I should concentrate on public work to justify my stay in Natal. The despatch of the Petition regarding the Disfranchising Bill was not sufficient in itself. Sustained agitation was essential for making an impression on the Secretary of State for the Colonies. For this purpose it was thought necessary to bring into being a permanent organisation. So I consulted with Seth Abdulla and other friends and we all decided to have a public organisation of a permanent character.

To arrive at the name to be given to the new organisation perplexed me sorely. It was not to identify itself with any particular party. The name 'Congress' I knew, was in bad odour with Con-

servatives and yet the Congress was the very life of India. I wanted to popularise it in Natal. It savoured of cowardice to hesitate to adopt it. Therefore, with full explanation of my reasons, I recommended that the organisation should be called the Natal Indian Congress and on the 22nd May the Natal Indian Congress came into being.

Dada Abdulla's spacious room was packed to the full on that day. The Congress received the enthusiastic approval of all present. Its constitution was simple, the subscription was heavy. Only he who paid five shillings monthly could be a member. The wealthy classes were persuaded to pay as much as they could. Abdulla Seth headed the list with £2 per month. Two other friends also put down the same. I thought I should not stint my subscription and put down a pound per month. This was for me no small amount. But I thought that it would not be beyond my means, if at all I was to pay my way. And God helped me. We thus got a considerable number of members who subscribed £1 per month. The number of those who put down 10s. was even larger. Besides this, there were donations which were gratefully accepted.

COLLECTING SUBSCRIPTIONS FOR PUBLIC WORK

Experience showed that no one paid his subscription for the mere asking. It was impossible to call frequently on members outside Durban. The enthusiasm of one moment seemed to wear away the next. Even the members in Durban had to be considerably dunned before they would pay in their subscriptions.

The task of collecting subscriptions lay on me, being the Secretary. And we came to a stage when I had to keep my clerk engaged all day long in the work of collection. The man got tired of the job, and I felt that if the situation was to be improved the subscriptions should be made payable annually and not monthly, and that too strictly in advance. So I called a meeting of the Congress. Every one welcomed the proposal for making the subscription annual instead of monthly and for fixing the minimum at £3. Thus the work of collection was considerably facilitated.

I had learnt at the outset not to carry on public work with borrowed money. One could rely on people's promises in most matters except in respect of money. I had never found people quick to pay the amounts they had undertaken to subscribe and the Natal Indians were no exception to the rule. As, therefore, no work was done unless there were funds on hand, the Natal Indian Congress has never been in debt.

My co-workers evinced extraordinary enthusiasm in canvassing members. It was work which interested them and was at the same time an invaluable experience. Large numbers of people gladly came forward with cash subscriptions. Work in the distant villages of the interior was rather difficult. People did not know the nature of public work. And yet we had invitations to visit far away places, leading merchants of every place extending their hospitality.

On one occasion during this tour the situation was rather difficult. We expected our host to contribute £6, but he refused to give anything more than £3. If we had accepted that amount from him, others would have followed suit and our collections would have been spoiled. It was a late hour of the night and we were all hungry. But how could we eat without having first obtained the amount we were bent on getting? All persuasions were useless. The host seemed to be adamant. Other merchants in the town reasoned with him, and we all sat up throughout the night, he and we both determined not to budge one inch. Most of my co-workers were burning with rage, but they contained themselves.

At last when day was already breaking the host yielded, paid down £6 and feasted us. This happened at Tongaat, but the repercussion of the incident was felt as far as Stanger on the North Coast and Charlestown in the interior. It also hastened our work of collection.

But collecting funds was not the only thing to do. In fact I had long learnt the principle of never having more money at one's disposal than necessary.

Meetings used to be held once a month or even once a week, if required. Minutes of the proceedings of the preceding meeting would be read and all sorts of things would be discussed. People had no experience of taking part in public discussions or of speaking briefly and to the point. Every one hesitated to stand up to speak. I explained to them the rules of procedure at meetings and they respected them. They realised that it was an education for them and many who had never been accustomed to speaking before an audience soon acquired the habit of thinking and speaking publicly about matters of public interest.

Knowing that in public work minor expenses at times absorbed large amounts, I had decided not to have even the receipt books printed in the beginning. I had a cyclostyle machine in my office on which I took copies of receipts and reports. Such things I began to get printed only when the Congress coffers were full and when the number of members and work had increased. Such economy is essential for every organisation, and yet I know that it is not always exercised. That is why I have thought it proper to enter into these little details of the beginnings of a small but growing organisation.

People never cared to have receipts for the amounts they paid, but we always insisted on the receipts being given. Every pie was thus clearly accounted for and I dare say the account books for the year 1894 can be found intact even to-day in the records of the Natal Indian Congress. Carefully kept accounts are a *sine qua non* for any organisation. Without them it falls into disrepute. Without properly kept accounts it is impossible to maintain truth in its pristine purity.

OTHER FEATURES OF THE CONGRESS

Another feature of the Congress was service of Colonial-born educated Indians. The Colonial-born Indian Educational Association was founded under the auspices of the Congress. The members consisted mostly of these educated youths. They had to pay a nominal subscription. The association served to ventilate their needs and grievances, to stimulate thought amongst them, to bring them into touch with Indian merchants and also to afford them scope for service of the community. It was a sort of debating society. The members met regularly, and spoke or read papers on different subjects. A small library was also opened in connection with the association.

The third feature of the Congress was propaganda. This consisted in acquainting the English in South Africa and England and people in India with the real state of things in Natal. With that end in view I wrote two pamphlets. The first was *An Appeal to every Briton in South Africa*. It contained a statement, supported by evidences of the general condition of Natal Indians. The other was entitled, *The Indian Franchise—An Appeal*. It contained a brief history of the Indian franchise with facts and figures. I had devoted considerable labour and study to the preparation of these pamphlets and the result was quite commensurate with the trouble taken. They were widely circulated.

All this activity resulted in winning the Indians numerous friends in South Africa and in obtaining the active sympathy of all parties in India. It also opened out and placed before the South African Indians a definite line of action.

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અંક ૧૪

નોંધ અને સમાચાર

જાન. શ્રીતીવાસ શાસ્ત્રીએ લખનઉમાં દક્ષિણ આફ્રિકાની સમજૂતી ઉપર આપણું આપતી જણાવ્યું હતું કે હાથીઓના કેન્દ્રોને દક્ષિણ આફ્રિકામાં જે મિત્રાચારીની લાગણ્યથી આવકાર આપવામાં આવે છે તે સારું છે. તે માટે ધણીઓ કેકે ખતાવે છે, તેની મને અન્યથા ઉપજ છે. હું પોતે આ કુમારને ઉપર યથા હાઈ બહુ હવ આજ્ઞાઓ શરૂ કરી નહીં. હિંદુ દિલ્હીની આજ્ઞા એક દેશ છે, એ કંઈ નવાઈ પામવા જેવું નથી; તેને હમણે નિરાશાઓ મળવી હોવાથી હિંદી પ્રજાને કોઈકેઈકે મનેવાની કેવું પડી ગઈ છે. પણ આનંદ પામવામાં કોઈ પણ પ્રસંગ હોય તો તે હાલનો પ્રસંગ છે. શાંતિ, શાંતિ અને શાંતિ તો હિંદુ, જે ખીલ ધણી ખામી કરતાં દક્ષિણ આફ્રિકા વધે વધારે જાણે છે તેમની જાણે મોજીસે દક્ષિણ આફ્રિકાની સમજૂતીને આવકાર આપે છે સામાન્ય રીતે જે આની હાલમાં અને ખાસ કરીને ડા. મલાને જે કલાસ ઓરિયાંજ ખીલ દાખલ કરવા માટે જવાબદાર હતા તેના હાલમાં ફેરફાર થયો હતો તે વિષે મેરા પહેલું લેખ નથી.

ગાંધીજીએ જે હવના સબધમાં કંઈક કંઈક ખતાવી હતી એટલે કે નાટકમાં અને ખાસ કરી ઉરખનમાં હોદીઓ જે સ્થિતિમાં રહે છે તેમની સામાન્ય સુખાકારી અને રહેઠાણની હાલતા સબધે તપાસ કરવાની માટે કોમીશન નીમવાની હવના સબધમાં વિવેચન કરતાં મી. શાસ્ત્રીએ જણાવ્યું હતું કે એક વરસ પહેલાં દક્ષિણ આફ્રિકાની સરકારે તે કમમ કમુલ રાખ્યા હતાં મદિ. હવે આની સરકારે જાહેર કર્યું છે કે ખીલ વસ્તીની માથે હોદી વસ્તી તરફ પણ તેને ફરજી બંધવવાની છે. ધીરે તે સરકારે એમ પહેલું જાહેર કર્યું છે કે કોમીશનની તેમજ ખીલ સમવડોની બાબતમાં હોદી-આને તે પછાત રાખેશ નહિ. ધમકા જેવું છે કે યુનીયન સરકારને મોટી પ્રજાના કેટલાક વિરોધીઓની સામે જુલુ પડશે કારણ કે શાકા દ. આથી સરકાર ઉપર કાણું ધરાવે છે.

જમણ સમાની કાઉન્સિલની બેઠકમાં પ્રમુખે જણાવ્યું હતું કે દક્ષિણ આફ્રિકાની સરકારે સાથે થયેલી સમજૂતીના સબધમાં ધણી સતોષ આપ્યા છે. યુનીયન સરકારે હોદી-આની ભક્તી કરવાનું માથે લીધું છે. કાઉન્સિલે જણાવ્યું રાખે છે કે જો એન્ટ વનરશ નીમવામાં આવે તે ખીન-સરકારી હોય, પ્રખનો વિશ્વાસ ધરાવનાર હોવા જોઈએ.

દક્ષિણ આફ્રિકા આતેના હોદી સરકારના પહેલા એન્ટ વનરશ તરફ હોદી સરકારી મોકરીવાળી મી. સોમ એમ. એમ. નીમવાની વધી રખાય છે. એમ. રટ્ટે તાર મારતે ખબર આપ્યા છે.

શ્રી ડી. ખાસીના હોદીઓ માટે એમ. એમ. કોમીશનમાં મી. સોમ એક મેમ્બર હતા. અને ધમે ખિરતી છે.

આમની સમામાં એક સંવાદની જવાબમાં અલ વીન્ટરટને જણાવ્યું હતું કે હવે પછી એકના લાંબી તેમજ રાજદારી કોરોબારી માટે ખોટી સરકાર જવાબદાર રહેશે. જ્યારે આંતરીક કોરોબારે હોદી સરકારનાં તાબામાં રહેશે. તા. ૧ થી એપ્રિલ એકના લાંબી તથા રાજદારી અર્થ પેટે હોદી સરકાર ત્રણ વરસ મુખી હો વરસે અડી બાબ પાલક આપશે અને તે પછી ત્રીજી હોસે આપશે. હોદી સરકારને ખરચમાં કેટલો જવાબ થશે તેનો આધાર એપ્રિલ પછીના ખરચ ઉપર રહેશે.

ખીલ એક સંવાદના જવાબમાં અલ વીન્ટરટને જણાવ્યું કે રજાનીક સમીગને લીધે બેરડા અડુકની બંધરે હમણે થઈ છે. આજ વિષય ઉપર બોલતાં સર લેમીંગ્ટને જણાવ્યું કે કહેનકાહતની નંધરે જોતાં એકમના મોરોમાં અમલતા પછી છે. એક હવે હોદી જતી સ્ટીમરો માટે કોલસા લેવાનું માત્ર એકજ અથક રજુ નથી. તેથી અવો ફેરફાર કરવો પડે છે. એકના બંધાવના ખરચમાં ઘટાડો થઈ શકે છે એવી આશા રખાય છે.

“ઇન્ડિયન ઓપીનીયન”

મુકવાર, તા. ૮ એપ્રિલ અને ૧૯૨૭

હિન્દી વિદ્યાર્થીઓ માટે કોલરજાની કોલરજાની સબધમાં મુદ્દા પ્રધાન મરથો થયેલી સમજૂતી ઉપરથી કોલરજાના નાટલ વિતેસ જાના પ્રતિનિધિએ આની ટેકનીકલ કાઉન્સિલના વડા મી. હાર્લીની મુલાકાત લીધી હતી. આ મુલાકાત લીધા પછી જાહેર થયું છે કે હિન્દી વિદ્યાર્થીઓને ટેકનીકલ કોલરજા આપવા વિષે મેરીટ-સમીગ ઉપરથી ઉરખનની ટેકનીકલ કાઉન્સિલના વડા ઉપર પણ ડા. મલાને લખ્યું હતું.

હોલની ટેકનીકલ કાઉન્સિલના સમાન ધોરણ ઉપર હિન્દીઓ માટે કોલરજા આપવા મી. હાર્લીએ પસંદગી બતાવી છે. ઉરખનની ટેકનીકલ કાઉન્સિલના મી. નારબેથના વિચારે જાણવા જોએ. કોલરજાના કોલરજાની સબધમાં મી. નારબેથ લેવા જ પ્રવીણ છે અને તેમના વિચારો પણ આ કોલરજાની તરફથી મળ્યા જોએ.

રાઉન્ડ ટેબલ કોમીશન પછી કોમીશન જાહેર થયેલાં આ સમાચાર ધણી ખરેલા છે અને તેથી યુનીયન સરકાર ની કુદ નિષ્ટા પુરવાર થાય છે. હિન્દી-યુનીયન-વિરોધ અને તેના સબધમાં યુનીયન સરકાર તરફ કમની નજરથી જોનારાઓને પણ ધણી સમન કેટકો વખતસર મળ્યા છે.

એમના નાટલમાં નહી પણ દક્ષિણ આફ્રિકાના યુનીયન માં કોલરજા તરફ ધણી બેરકારી રખાયેલી. હિન્દી કોલ-