

Indian Opinion

No. 17—Vol. XXX.

Friday, April 22nd, 1932.

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

SLAVE MENTALITY—ORIENTAL AND OCCIDENTAL

(BY DHIRENDRA N. ROY, P.H.D.)

A FEW years ago I happened to be a passenger in one of the Empress boats on the Pacific line.

There were many Americans coming to the Far East on various kinds of mission work and I had quite an interesting time with them all, discussing things rendered important by the inevitable idleness of the journey. There was one Japanese first-class passenger who seemed to prefer our company to get rid of the aristocratic exclusiveness in the first class. One day he came down apparently to get acquainted with us. I was enjoying an idle conversation with a young man from Philadelphia, when the Japanese gentleman posted himself near me with an air of careful indifference towards our conversation. Being myself an Oriental, I felt naturally interested in him and, forgetting for the time being all the formalities of introduction which the West had taught me, I made bold to begin conversing with him. Soon he became one of us. We talked about many things and in the course of the conversation he put two significant questions, one to me and the other to my American friend. He asked me if I had gone to America to study, and the American, if he was coming to China to teach. We both answered in the affirmative, but then I began to feel different and less disposed to talk, for the two questions, as put to us, meant something which was hardly as simple as the answer.

Again, after our boat had left Shanghai for Hongkong with some new passengers, mostly Chinese, I was given to answer another significant question—this time by an American woman, the wife of a Presbyterian missionary with whom I happened to be rather intimately acquainted—which revealed to me a fact I did not see so clearly before.

Most of the Chinese who embarked at Shanghai were in dresses characteristically Chinese. It was the time when China had been, after a long period of hibernation, aroused to a real spirit of national consciousness. So they were all moving round on the deck quite confidently. But I noticed that the American missionaries bound for the interior of China appeared to cast rather critical glances at them. One American lady, undoubtedly somewhat simple-hearted, came to me and whispered smilingly: "Don't you think it is a real task for us to teach these Chinese to give up this queer sort of dress?" At this I smiled, and whatever answer she might have understood from it, I meant certainly much more than she could think of.

Two distinct types of psychology—oriental and occidental—revealed themselves in these questions. Both are slavish. Our Japanese friend by asking those questions gave out the idea which most people in the Orient are led to harbour, at least in their

subconscious selves, that the relation between the East and the West is one of the pupil and the teacher, and in no sense can it be the reverse. The American lady, intoxicated with that proverbial missionary zeal, had, of course, a double reason for being so impudently certain that she was in the East to teach—and only to teach. There was nothing at all for which the Japanese was to be blamed, for he represented the typically Oriental mind as it was then and is to-day, somewhat loosened from the soul of the Orient and brought under the spell of a cleverly regulated process of foreign dictation. Nor was the American lady responsible for what she said; she was just repeating one of the familiar formulas which the vanity of her people had put into her head. So she did not know what she said.

It is a long history—though not so very long, that we in the Orient have slowly been led to believe we must learn a good deal from others, unlearn an equally good deal of her own, and remember that we have little, very little to teach. There was a time when Asia was not the East and the West was not the West; when civilization was not advertisement and culture was not a vociferous self-consciousness. It was a time when elevated humanity did not think of a scientific bifurcation of lands into the East and the West and of an arbitrary division of mankind to cultivate the art of misunderstanding one another. The spirit of that time began to give place to the new spirit since the campaign of Alexandra or more accurately since the defeat of the Muhammadans at Vienna.

This new spirit has never failed to minimize the importance of the past, for the past were days of a spirit before which it would not grow so luxuriantly. If we now hear so much of the wonders of the Egyptian civilization, it is because it is dead and there is nobody of the great race of the Pharaohs to claim a respectable position in the name of that ancient civilization. Glorification of the absent is a safe indulgence, for there is no danger of its being exacting. If there are still some civilizations which, with their equally glorious past, seek to inspire the people who inherit them,—civilizations other than the one resulting from the activities of this new spirit, nothing must be left undone to cry down their values so as to maintain its absolute position intact. If there was a time when these civilizations of old had many things to give, to-day their surviving values even are often declared as anachronism and relegated to a status with distinct 'backward' brand. The whole judgment may be unpleasant to their countless devotees. But how

can it be set aside when it comes from the new spirit that has got up a 'modern' civilization?

Is it still difficult to apprehend the true nature of this powerful spirit? It is self-love in its most destructive sense,—destructive, because inseparable from hatred! It shows its love more by hating others than by truly loving itself. As its hatred kills the feeling of admiration in others, it seeks to admire itself. Self-admiration emerges into a systematic propagandism, which in its turn causes confusion both in others and in itself. Our slave mentality is due to this sad confusion.

Perhaps, it is necessary here to make it clear that those who come to tell us that we in the Orient have only to learn from them, are no less slavish in their mentality than we are. It is a vicious circle in which we are both caught, but for which they alone are responsible. They in their blind self-love seek to overlook their own weaknesses, magnify their virtues and thus lose the sense of correct judgment. They misjudge others, look down upon them; and then seek to attack all that makes them different. When the attack is well organized from every direction and is persistent, it is first tolerated after a slight resistance by those attacked and then even justified. Some submit slavishly, make new gods and offer daily worship in the form of flattery and imitation; others accept their things, catch the infection of the spirit and then launch a counter spirit of hatred in return. So we are told of the "menace of the world" in the one case and the "yellow peril" in the other. At any rate, both these classes of people develop slave mentality,—one by simple imitation and the other by a highly accelerated imitation whose modern name is competition; for in both there is the tacit admission of non-confidence in their own and consequently in themselves. This slave mentality of the people produces boastful and imperious habits in their masters, who then hardly know what they do or say or think. It is a truism, the weight of which may be felt in the strange difference between these self-appointed teachers and their countrymen who prefer staying at home to know themselves. "The white man's burden" idea is equally devastating to the burden and the ass.

This is indeed unfortunate. The Oriental people, through a long process of cultural evolution, came to realize that it is wisdom and not power which constitutes the ultimate good. They passed through the epic period of splendid chivalry and then sought to cultivate the finer virtues which alone would refine the mind for the attainment of wisdom. These very finer virtues have now become their weaknesses by engendering in them a sort of stoic forbearance even in the face of domineering impositions by insolent minds. The proverbial hospitality of the Oriental people, their politeness and sincerity of heart, give others an advantage over them; for even in cases of positive rudeness, if not physical violence, they of the East seek to restrain

themselves with the consolation that, if a dog bites one, he should not bite the dog in return. True indeed, but when the dog is a biped with such striking resemblance to the *genus homo*, stoicism may let loose the canine species to overtake it. Then it is no more stoical to forbear; since there is no alternative,—then it is slavery. This is just what has happened to the Oriental people.

(To be Continued)

MINISTER'S REFUSAL

THE S. A. I. C. Executive met last Sunday and Monday to consider the situation created by the re-introduction into Parliament of the Transvaal Asiatic Land Tenure Bill in a modified form. The Executive wired the Minister of the Interior requesting him to grant the Congress an interview to enable it to place the community's objections to the Bill. The reply came promptly from the Minister that the interview would not be granted as the Select Committee had fully considered the Bill. However disappointing the reply was it was not unexpected. The Union Government have made no secret about their desire to rush the Bill through and it will be passed in the teeth of the community's opposition.

The Executive has wisely decided to follow the advice of the leader of the Government of India Delegation to exhaust every constitutional means possible to prevent the Bill from passing. It has, therefore, prepared a written statement to be forwarded to the Minister and it will also send a petition to Parliament and ask to be heard before the Bar of the House. If all this results in a failure the Congress will then consider what further line of action should be adopted. The Minister of the Interior would certainly not have lost anything by extending the courtesy of an interview to the Congress. The act would have only enhanced the prestige of the Government and would have satisfied the party concerned that they had been given a hearing. But perhaps there is glory in passing the Bill in bad blood. We would still advise the Government that they will lose nothing at all even at this eleventh hour by giving the people affected by the Bill a full hearing. Even a murderer's last desires are fulfilled before he is executed.

SELF-RESPECT

(By L. W. RITCH)

RESPECT may be defined as the regard entertained for a person by reason of his evidencing qualities considered to be admirable. Such a person is said to be respectable. Introspection, which is looking *into oneself*, is much more rarely practised than criticism, and even the judging of others. Yet the knowledge of our fellowmen is of vastly less importance than an understanding of ourselves; the conduct of those, incomparably less our concern than our own conduct. Introspection may, of course, be morbid, but it may also be healthy, and self-knowledge is said to be the only real knowledge. "Man know thyself!" has ever been the recommendation of the sages.

Self-respect is a term that has been extensively used by the Indian community of South Africa. It has consistently been advanced as the principle ground of opposition to their statutory degradation, to their being stigmatised as undesirable, to their being classed as not "respectable," yet one is sometimes moved to speculate as to whether the real significance of "self-respect" has to any extent been appreciated. One observes that the stigma imposed counts for little compared with restrictions upon opportunities to make money or to acquire possessions. One notices that "principles" takes a subordinate place to "interests." The fact would appear to be that our regard for another is measured less by that others character than by his worldly wealth, and that just as our standards of values have become lowered in our regard of others, so, similarly, have our standards of self-judgment and of our own duty.

Self-respect presupposes the recognition of principles, of an ideal, to which, in order to avoid self-condemnation, one has to strive to be loyal. Maintenance of self-respect necessitates sacrifice and the rejecting of temptations to be bribed into betraying one's principles. True self-respect is respect for one's manhood, for The Self, the Divine in man, and is incompatible with worship of Mammon, with lust for possessions, with enslavement to what is merely sordid and selfish. One does not associate the idea of self-respect with the flunkey who regards a

tip as adequate consideration for an insult. The individual who so far forgets himself as to sell his birthright for a mess of pottage degrades not merely himself but the community to which he belongs; while the community that descends to such abandonment of self-respect similarly lowers the prestige of the nation or race of which it is part and parcel.

Honest self-examination is the first step to salvation. Self-deception and pretence are no better than folly. Mere talk about principles side by side with conduct that demonstrates their absence, convinces nobody, and only creates ridicule. Honesty is always the best policy. If the community's concern is primarily one for "loaves and fishes"; first and foremost for the retention of its possessions; before all else to secure such concessions as will enable it to carry on under no matter what conditions; then, for decency's sake, let there be no more cheap talk about self-respect. Until the community has once again found its soul, let it honestly admit that helotry is the lot for which it is best suited.

Transvaal Indians Protest

Against Land Tenure Bill

The following resolution was passed unanimously at a meeting held last week in Johannesburg under the auspices of the Transvaal Indian Congress:—

"That the Asiatic Land Tenure Bill, now before the Union Parliament is wholly unacceptable to the Indian community of the Transvaal on the following grounds:—

- (a) That the Bill is a violation of the spirit of the Capetown Agreement.
- (b) That it imposes disabilities upon Indians in regard to trade, occupation and residence and deprives them of their vested rights in the Transvaal.
- (c) That it aims at segregation in an indirect and subtle manner, and further restricts the future expansion of trading and residential facilities which the community has enjoyed."

A resolution authorising the Secretaries to forward the above resolution to proper quarters and to leading Indians in India was also passed and Mr. S. B. Medh, one of the joint hon. secretaries, who is leaving for India on May 2 by the *s.s. Khandalla*, was authorised to interview leading officials and members of the Indian community in India and more particularly Mahatma Gandhi, the Rt. Hon. Srinivasa Sastri, Sir K. V. Reddi and Sir Fasil-Hussain on the question.

S.A.I.C. Moves

The Executive of the South African Indian Congress met last Sunday and Monday at 175, Grey Street to discuss the position created by the Asiatic Land Tenure Bill. The following telegram was sent to the Minister of the Interior by the Executive:

"Executive Saio pray you grant it interview prior second reading Amended Transvaal Asiatic Land Tenure Bill enable it present statement objecting provisions of Bill. Shall be thankful you grant interview."

The following reply was received from the Minister of the Interior dated April 18:

"Your telegram 18th instant. Minister regrets unable to grant interview at this stage as whole question has been thoroughly investigated and considered by Select Committee."

In view of the refusal by the Minister to grant an interview, a statement has been prepared by the Executive to be forwarded to the Minister. It was decided by the Executive to exhaust every means constitutionally to oppose the Bill.

It was also decided to hold the South African Indian Congress in Durban on May 29, 30 and 31 when the Agreement will be discussed.

The Situation In India

The *New Republic* has the following editorial note on the situation in India:—

It is war in India. Mahatma Gandhi has again been arrested, and it is reported that he may be exiled to a remote island in the Indian Ocean where he can be held incommunicado. Pandit Jawaharlal Nehru has been given two years' hard labour. Other leaders have also been imprisoned, and the jails will doubtless presently be overflowing. A few persons have already been killed; but the present loss of life is as nothing compared with what may be expected during the coming weeks and months. The new Viceroy, the Earl of Willingdon, is acting with the harshness appropriate to the mood of the new so-called National, actually Conservative, government in England. Technically, the break came over the proposed new measures in India "to preserve order." Mr. Gandhi protested against them, asked for a conference with the Viceroy, warned him of the possible resumption of non-violent non-co-operation. The Viceroy interpreted this as asking for a conference and at the same time making a threat, and the arrest of Mr. Gandhi followed promptly. However, the theoretical causes for this situation are not important; before the Indian delegates to the Round Table Conference had left London, they knew that a resort to force, whether passive or active, was almost inevitable. The repressive measures which will now be undertaken are about as comprehensive as they could possibly be. The Government will outlaw the Indian National Congress, forbid it the use of the mails, look up all its leaders under a hundred-year-old law without trial, put down all public meetings even more ruthlessly (and bloodily) than before. The Hindus meanwhile propose a restoration of the anti-English boycott, which indeed has never been wholly suspended. Despite Mr. Gandhi's pleas against violence, it is almost certain to be employed, and the more radical Nationalists, who are growing in numbers and importance, have long opposed his pacifism. Already there have been several attempts, some successful, at assassination of English officials, particularly in Bengal.

Statement Submitted By S.A.I.C.

To Government Of India Delegation

(Continued from last week)

THE ENTRY INTO THE UNION OF WIVES AND CHILDREN WHO ARE AFFECTED BY THE DECISION IN THE CASE OF RASHID AMOD

When Act 37 of 1927 was gazetted as a Bill clause 10 dealing with domicile agitated the minds of our people. In a memorandum to the Minister of the Interior the South African Indian Congress, on the subject of clause 10, said, that:—

"With reference to Section 10 of the Bill which defined the term 'domicile,' we beg to submit that if it is intended that all persons, who are now absent from the Union, and who do not return within three years from the date of departure, should lose their domicile, then it would be a hardship on those who to-day possess either the Transvaal Registration Certificate, or Natal Domicile Certificate, and who have remained outside the Union for more than three years relying on the validity of, and the protection afforded by, these certificates. We therefore would ask that a clause be added giving such persons sufficient time after the passing of the Bill within which to return to the Union."

The request by the Congress was accepted by the Minister; for, in his reply he said that:

"It is not intended to apply the provision dealing with loss of domicile after three years' continuous absence from the Union retrospectively and to make this purpose quite clear the following words will be inserted in Section 10 at the committee stage of the Bill after the word 'therefrom' or from the date of the commencement of this Act, whichever may be the later."

The Congress interpreted this assurance to mean that those who returned prior to the 5th day of July 1930, would be treated as fully domiciled Indians. This assurance was intimated to all those affected by the Section. In pursuance of this assurance the Immigration officers not only allowed members of our community who had stayed overseas for a period of more than three years, but also permitted them to bring in their wives and minor children. This went on for a period until the case of Rashid Amod was decided. In that case it was held that as he had stayed away from South Africa for a longer period than three years, the possession of a registration certificate merely gave him the right of entry. It did not bestow on him the right of domicile. He has to remain in South Africa continuously for three years to re-earn his domicile. Since this judgment the immigration officers, on instructions from the Commissioner for Asiatic Affairs have refused to allow the entry of wives and minor children of those who had overstayed the period of three years. The entry would only be allowed after the applicant had re-earned his domicile.

We must state with emphasis that the attitude of the Commissioner for Asiatic Affairs, fortified though he may be by the decision of Rashid Amod's case, is not in keeping with the assurance given by the Minister in very explicit terms and the Congress understood it to mean that no matter how long a person in possession of a registration certificate or domicile certificate may be absent from the Union, so long as he returned prior to the fifth day of July, 1930, he was entitled to be placed in the same status as any ordinary domiciled person.

This method of administering section 10 of the Act is causing considerable hardship to members of our community for not only will they lose the right to bring their children who may attain the age of 16 years during the period of their re-entrance their domicile, but the enforced separation of husbands from their wives and children is against all social rules. The Reciprocity Resolution of 1918 recognises the principle that an Indian should be allowed to lead a happy family life. The administration of section 10 is totally against the spirit and interpretation of the resolution.

We would ask that the assurance given by the Minister be adhered to, and that permission be given for the entry of wives and children.

THE REMOVAL OF DIFFERENTIAL TREATMENT METED OUT TO CONDONEES IN REGARD TO IMMIGRATION MATTERS

In his letter to the South African Indian Congress on the 24th February, 1929, giving the conditions governing the condonation scheme, the Secretary for the Interior *inter alia* said "the Protection Certificate or the document he has been authorised to retain under paragraph (c) above will preserve to the holder all the rights enjoyed by him at the date of the commencement of 37 Act of 1927 viz., 5th July 1927, and the holder will be regarded as having entered the Province concerned in terms of Section 25 of Act No. 22 of 1913, but if he has not already brought his wife and/or children to the Union, such wife and/or children will not be admitted."

This condition meant to the Indian community that those of the illicit entrants who came forward in response to the requests of the South African Indian Congress and its affiliated bodies, and applied for Protection Certificates, would be treated not whit less than those who had legally entered the country. And that they would enjoy the same rights and privileges as those enjoyed by the domiciled Indians with the exception of bringing in the wives and children who were not already in the Union. The correspondence that has ensued between the Department of the Interior and the South African Indian Congress support our statement.

Since the acceptance of the condonation scheme, condonees who desired to visit India were being given certificates of identity but lately the various immigration officers have stopped issuing these certificates but instead they are issuing special emergency travelling certificates, thereby creating a distinction between the condonee and the domiciled Indian. We must firmly state that this is totally against the condition which we have referred to above.

We need hardly emphasise that the condonation scheme, simple as it seems, has given the Congress considerable trouble and it was after much persuasion that our people agreed to come forward and make a clean admission of their illicit entry. That was only made possible by our assurance that there would be no differentiation between the illicit entrant and the domiciled Indian. The issue to them of a special emergency travelling certificate leaves a stigma which they do not deserve after having come out openly and admitted their fault. They were sincere and in dealing with the condonees we think the Union Government should give the same consideration as they do to the domiciled Indians. As we stated before, the condonation scheme has been the source of considerable trouble and we are of opinion that if the condonees are permitted to enjoy the same rights and privileges as

the domiciled Indians, this chapter would be closed once and for all.

(To be Continued)

Depot Road Temple

(By G. J. SINHA of the Sastri College)

It is a matter of great satisfaction to note that the Depot Road Temple Committee has renewed the bursaries granted to the Sastri College during the last two years for another period of one year. On the recommendation of the Principal the bursaries have been raised to three full fees for the whole session of twelve months. A very important thing to note in this connection is the fact that the scholarships have been placed at the disposal of the Principal to be allotted to those students of the College who are poor and deserving without any distinction of any kind. This is the right spirit. It is this spirit which should characterise all religious institutions which aim at the solution of many vexed problems which are taxing the brains of great men to-day. It shows that the members of the Temple Committee are not merely concerned with the management of the affairs of the Temple but are really anxious to maintain its dignity by undertaking works of real charity which transcends all limitations and distinctions and is done in obedience to an ideal.

There are many temples in Natal. So far as I know all of them are doing some good in some way or other. But may I suggest that they should follow the lead taken by the Depot Road Temple. There is no gift higher than the gift of knowledge. There is no duty more important than education.

There was a time in the history of India when every important temple had a free school attached to it. The ruins of the once famous universities of Nalanda, Taxila and Nadia Shantipur stand to-day to tell us that several thousand students including foreign scholars were enabled to get the highest knowledge then available in science, arts and religion and philosophy practically at no cost. It is not possible to revive the ancient system to-day nor will it be advisable. But it will really add to the glory of our ancestors to maintain their noble ideals and work them out in a way that will suit modern conditions.

The many friends of Mrs. S. V. Lingham of No. 10, Love Street, Port Elizabeth, will be grieved to learn that her only son, Mr. C. S. Lingham, has suddenly passed away last Thursday after a very short illness. Mrs. Lingham, who had come on a holiday to Durban, flew to Port Elizabeth on learning of her son's illness. The funeral will take place on Sunday. Mr. Lingham is an old and prominent resident of Port Elizabeth and has taken a keen interest in public affairs. We tender our heartfelt sympathy to Mrs. Lingham in her very sad bereavement.



SNOEK—Prime Red Oily
Snoek at lowest market prices.
Quotation on request.

COAST TRADING CO., 217 Kershaw St., Capetown

ઇન્ડિઅન ઓપિનિઅન.

પુસ્તક ૩૦ મું.

ફ્રીનીકમ, મુકવાર, તારીખ ૨૨ એપ્રિલ ૧૯૩૨

અંક ૧૭

“ઇન્ડિઅન ઓપિનિઅન”

મુકવાર, તા. ૨૦ એપ્રિલ સન ૧૯૩૨

જેની કંપના હોદી કોમ રાત હવસ કરી રહી હતી તે એક્રીમેન્ટ તો બહાર પડી ચુક્યું અને કોંગ્રેસની પ્રવૃત્તિ ટ્રાંસવાલનું લેન્ડ ટેન્સોર બીલ કે જેના પર ટ્રાંસવાલના હોદીઓ પોતાનું ભાવિ લટકી રહેલું માનતા હતા તે પાલિમેન્ટમાં કેટલાક ફેરફાર સાથે ફરી મુકાબ ગયું. આ માસની આખરીમાં અથવા આવતા માસની શરૂઆતમાં કદાચ તે પસાર પણ થઈ જશે. વળી જે ઉપરાંત ટ્રાંસવાલનો લાયસેન્સિંગ ઓર્ડિનન્સ જેને સર કુર્માના અધ્યક્ષ પ્રયાસથી ગવર્નર-જનરલ-મન-કાઉન્સિલનું સેક્શન મળતું અટકી ગયેલું તે પણ ઉપલું બીલ પસાર થયા બાદ કામદો થઇ બહાર પડે તો કંઈ નવાઇ જેવું નહિ ગણાય. કેમકે હકીકત માં તે ઓર્ડિનન્સને રદ કરવામાં આવ્યો નથી પણ ગવર્નર-જનરલ-મન-કાઉન્સિલે પોતાનું સેક્શન આપવાનું કેવળ મુલતવી રાખેલું છે. એટલે પછી ટ્રાંસવાલના હોદીઓનું લગભગ આવી બન્યું સમજવાનું.

આ સંજોગોમાં કોંગ્રેસ હવે આગળ પગલાં શું લઇ રહી છે તે તરફ હોદીઓનું સ્વાભાવિક લક્ષ જશે.

ટ્રાંસવાલ ઇન્ડિઅન કોંગ્રેસે તો વગર ઢીલ કરવે પોતાની માસ મીટીંગ ભરી બીલ સામે કોમનો વિરોધ દર્શાવી દીધો છે. ત્યાર બાદ સા. આ. ઇન્ડિઅન કોંગ્રેસે તેના સંબંધમાં એકઝેક્યુટીવ ડરબનમાં બોલાવી. જોહાનીસબર્ગમાં બોલાવી હોત તો વધારે ઠીક જાત કેમકે વધારે અગત્યનો સવાલ ટ્રાંસવાલનો જ ગણાય. છતાં ખેર. એ તો મને ત્યાં બોલાવાઇ. ટ્રાંસવાલથી એકઝેક્યુટીવના મેમ્બરોમાં હાજર થવામાં ફક્ત શ્રી. એસ. બી. મેઠ હતા. બીજા બાકીઓ હાજર નહિ થઇ શક્યા કેમકે મને તહેવાર હતો. ન્યારે એક બાબુ હોળી સળગી રહી છે અને હોદીઓ ટ્રાંસવાલમાંથી સદા થઇ જવાના જોખમ માં છે ત્યારે હજી તહેવારો ઉજવવાને પ્રથમ સ્થાન અપાય એ આપણા બાકીઓની એક્રિકરાઇ બતાવે છે. પોતાના હકકોને માટે જો તેઓને એટલી જ ચિંતા હોય તો પોક મુકવાની કસી જરૂર નથી. એ પણ ખેર.

એકઝેક્યુટીવ તો મળી. એ દિવસ સુધી ચર્ચાઓ કરી. પ્રધાનને બીલ પસાર થઇ જાય તે અગાઉ કોમનો વિરોધ દર્શાવવાને મુલાકાતની માગણી કરી. પ્રધાને મુલાકાતની ના પાડતાં જણાવ્યું કે સીલેક્ટ કમીટીએ તે પર પુરેપુરા વિચાર કર્યો છે અને હવે મુલાકાતથી કંઈ વળવાનું નથી. રાતના ઉભાગરા વેડી એકઝેક્યુટીવે બીલ સામે વિરોધ દર્શાવનારા મુદ્દાઓનું સ્ટેટમેન્ટ ધડી કાઢ્યું અને તે ટપાલથી પ્રધાન પર

મોકલી આપવાનો ઠરાવ કર્યો. વળી રાઉલ ટેબલ કેન્દ્રસમાં આવેલા હોદ સરકારના ડેલીગેશનના સરદાર સર ફઝલ-મ-હુસેને સલાહ આપી હતી કે જે કંઈ કંઈ તે બંધારણસર જ કરવે તેથી બીલ પસાર થતું અટકાવવાને જેટલાં બંધારણસર મલાજો લઇ શકાય તેટલાં બંધાંજ લેવાનો ઠરાવ કર્યો. એટલે બનશે ત્યાં સુધી પાલિમેન્ટ સમક્ષ પીટીશન પણ રજુ કરવામાં આવશે અને કોમનો એક પ્રતિનિધિ પાલિમેન્ટમાં કોમનો કેસ રજુ કરે એવી માગણી પણ કરવામાં આવશે. સાર બાદ જો બીલ પસાર થશે તો ગવર્નર-જનરલને તેને મંજૂર નહિ કરવાની વિનંતિ કરવામાં આવશે. અને તે ફરક પગલાંમાં નિષ્ફળતા મળશે તો પછી આગળ પગલાં શું લેવાં તેનો વિચાર થશે. આટલું કામ એકઝેક્યુટીવે કર્યું છે. અને મેની આખરીમાં કોંગ્રેસ ડરબન ખાતે ભરવાનો ઠરાવ કર્યો છે કે જે વખતે એક્રીમેન્ટ ઉપર વિચાર કરવામાં આવશે.

સાઉથ આફ્રિકન ઇન્ડિઅન કોંગ્રેસ તો આટલું કરવાની છે. પરંતુ અમારે કહેવું જોઇએ કે વધુ આધાર ટ્રાંસવાલના લાઇઓ પર રહેલો છે. તેઓનામાં જો બીલ સામે ઝુંબારું જોર નહિ હશે તો સા. આ. ઇન્ડિઅન કોંગ્રેસ કશું કરી શકવાની નથી. ખરું જોર તો તેઓએ બતાવવાનું છે અને ખરી લડત પણ તેઓએ જ લડવાની છે. “જેવું” તેઓનું જોર તેવી સા. આ. ઇન્ડિઅન કોંગ્રેસની ફતેહ સમજાવી. વળી જો ટ્રાંસવાલના લાઇઓમાં જોર જ હશે તો તેઓને સા. આ. ઇન્ડિઅન કોંગ્રેસની મદદની પરવા રાખવાની જરૂર રહેશે જ નહિ. તેઓ પોતાના જોર પર લડી શકે છે. અને જો જોર ન હોય તો પછી નકામા બધામાં ધુકવાથી કશું વળવાનું નથી. બલકે આપણે કેવળ હાંસિને પાત્ર થઇશું. આપણે વિચાર માત્ર એટલો જ કરવાનો છે કે આપણે પેટને માટે રડીએ છીએ કે સ્વમાનને માટે. જો માત્ર પેટનો જ સવાલ હોય તો સ્વમાનની મોટી મોટી વાતોનો કશો અર્થ જ નથી અને આપણે કોઇની પણ દિલગીજને પાત્ર નથી. અને આપણામાં અને જનવરમાં અથવા તો જંગલી લોકોમાં કશો ફરક નથી. પરંતુ આપણે તો ફનીયાની સળગી પ્રજાઓ કરતાં આગળ વધેલી પ્રજા હોવાનો ફાંકો રાખીએ છીએ. જો એમ જ હોય તો આપણે આપણી કરણીથી તે બતાવી આપવું જોઇએ. સ્વમાનને આપણે એક મણવું જોઇએ અને તેને ખાતર સર્વિસ હોમી દેવાને આપણી તૈયારી હોવી જોઇએ. એ જો આપણામાં હશે તો આપણા પોકારોનો કંઈક અર્થ ગણાશે. અન્ય પ્રજાઓની આપણે દિલસોજી પ્રાપ્ત કરીશું અને આપણી ફતેહ જરૂર થશે. પરંતુ જો બહારથી દમદોલ અને માંહે પોલ હોય તો “સબસે બડી ચુપ” એ નીતી વધારે ડહાપણભરેલી ગણાશે. કોમે આ બાબતનો સંપૂર્ણ વિચાર કરવાનો છે અને જો લડવાની તાકાત હોય તો તેને