

# Indian Opinion

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## RACE PROBLEMS FOR AFRICAN DIPLOMATS

(By A Special Correspondent)

**A** GROWING concern over the problems of new African diplomats, particularly in the area of housing and discrimination in eating places in the areas surrounding the Capital, is being expressed by top United States officials. It is generally known that African representatives are dissatisfied over continuing housing difficulties and the indignities they often suffer in areas where racial segregation is practiced. But few of these incidents reach the State Department in the form of protests.

That the new Kennedy administration is concerned about this problem is exemplified in work of the recently dissolved Task Force on Africa, one of several such groups reporting findings to help the new cabinet. While the task force chiefly concerned itself with ways in which the United States could help African nations abroad, it also delved into the situation involving problems confronting Africans in America.

Adlai E. Stevenson, former Illinois governor, defeated Democratic candidate for President in 1952 and 1956, and now permanent U.S. delegate to the United Nations, pointed out in a memorandum prior to the forming of the new cabinet that the situation concerning problems of African diplomats should be thoroughly investigated. He included the significance of finding adequate housing in first-class neighbourhoods at fair prices.

Stevenson maintained that such arrangements should be established by the State Department. His memorandum was submitted to the then President-elect John F. Kennedy.

Also, in the same connection, a United Nations special committee is working on the matter of integrating African diplomats into total communities both in Washington and in New York.

While Africans living or visiting in the U.S. have suffered various indignities resulting from the nation's colour problem, other minority groups including American Negroes, Jews, Mexicans, Puerto Ricans, suffer similar problems.

Recent cases of discrimination against African diplomats, which

incidentally were reported to the State Department, involved a Nigerian second secretary who was rebuffed when he tried to order breakfast in Charlottesville, Virginia, and a Ghanaian second secretary who was put out of a polling place in Georgia during the November elections.

In apologizing for the incident in Virginia, the outgoing Secretary of State, Christian A. Herter, informed Julius Udochi, Nigerian Ambassador, that the action did not represent the attitude of the American people.

African diplomats, on the other hand, are not entirely convinced. They joke bitterly about the attitude of some hotels, restaurants, taxi operators, policemen and real estate men.

Although some African diplomats are aware of instances of

special consideration and kindness, they also tell stories which point to discriminatory practices, many of which have been embarrassing. Until they identified themselves as diplomats, they have been the butts of sarcasm and verbal abuse by policemen in traffic mishaps.

## Teletype Link With Japan

**A** RADIO teletype circuit linking New Delhi with Tokyo for exchange of meteorological data was inaugurated in New Delhi by Dr. P. Subbarayan, Minister for Transport and Communications, with a message to Mr. B. Kogure, Minister of Transportation, Japan.

This link, which will work on a 24 hour basis for exchange of meteorological data between New Delhi and Tokyo, marks the final stage in development at New Delhi of the Northern Hemisphere Exchange Centre for Meteorological Data, as recommended by the World Meteorological Organisation

## TAGORE'S VISION, OUTLOOK

**POET TAGORE'S** world outlook, his internationalism and humanism, philosophy and religion, political thoughts and contributions were discussed at the second day's session of the Bengali Literary Conference being held in Bombay as part of the Tagore Centenary celebrations.

Noted literary celebrities from India and a number of foreign countries paid glowing tributes to the poet's vision and his contribution towards the building up of a world brotherhood of people based on love and peace.

Mr. Norman Cousins, editor of the "Saturday Review" of the U.S.A. and chairman of the Tagore Centenary Committee in the U.S.A., called for a convention of the world's best minds to examine the weaknesses of the existing world structure.

Mr. A. W. Trueman (Canada), Director of the Canada Council for the Encouragement of Arts, Humanities and Social sciences, who inaugurated the discussions, said that the flower of world brotherhood as visualised by Tagore had not yet blossomed.

"But," he added, "despite all the discouragements, despite the pitiless stupidity of human unreason in international affairs, it is not too much to hope that the bud is still alive and that it will burst into bloom. If it ever does, it will have helped, as it rarely has been helped, by the life and example of Tagore."

Tatuo Morimoto, a leading Japanese poet, said that Tagore was the spokesman of not merely India but the whole of Asia. After the severe lessons of the second World War, he said, the Japanese people had reawakened to the truth of Tagore's message that love was a more potential force than power.

Among others who spoke were Mr. Sigurdur Magnusson of Iceland, Prof. Angello Moretta of Italy, and Mr. Richard Church of the U.K. Indians who took part in the discussions included Mr. V. S. Naravane, Manojit-Basu, Amal Home, S. M. Banerjee and Vivekananda Mukerjee. Madame Sophia Wadia of Bombay presided.

## FILM OF GANDHIJI

**A** 10,000-12,000 ft. film depicting the life of Mahatma Gandhi from Porbander to Rajghat (Delhi) was now well under way, Mr. R. R. Diwakar, Chairman of Gandhi Smarak Nidhi, told Pressmen at Bangalore.

The Films Division of the Government of India, he said, was collaborating with the Trust on this behalf. They had already collected 25,000 ft. of film material from all over the world, 15,000 still photographs, 25,000 letters and 50 hours of the recorded voice of Gandhiji.

Attempts were also being made to fill up gaps in the film relating to the prison life of Gandhiji in South Africa and accounts of Gandhiji as a lawyer at the Inner Temple (United Kingdom) and also some accounts of inside scenes of the prisons in India where he was interned.

Mr. Diwakar said they had to process the whole material available before the film could be ready. The two Gandhi documentaries released so far, had, he added, a good response and had proved very successful.

# Indian Opinion

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FRIDAY, 10TH FEBRUARY, 1961

## A Community Without Leaders

THE Indian community may now well regard itself without any leaders at all. There are the Natal Indian Congress and the Natal Indian Organisation. Unfortunately, neither of these has for many years shown that it is capable of keeping on the qui vive for any assault on Indian interests and engaging itself positively in the protection and the furtherance of Indian welfare. The most pressing problem before the Indian community—the Group Areas Act and the Proclamations issued under it—has passed into the care of ratepayers' organisations and, recently, in Pietermaritzburg into the care of an ad hoc body. What, then, may the Indian people ask is the Natal Indian Congress in existence for? About all it has done recently has been to issue statements to the press condemning various things done by others. To issue statements in condemnation seems to be the sum total of achievement by the Natal Indian Congress. It makes its statements in strong language. That is all. What exactly the Natal Indian Organisation does is not known publicly but the people who compose the NIO have always worked by means of negotiation and compromise and possibly they are doing the same thing to further the interests of their particular supporters. The NIO, too, has not shown much interest in organising opposition to the Group Areas Act. On this one issue both the NIC and the NIO have failed the community.

The last fortnight has seen the question of problem of accommodation, in Indian, schools arise once again. Much has happened and much has been done which have given cause for concern. Unfortunately not a single Indian leader has been able to grasp the details of the problem and so the difficulties, of the common people go by unattended. Neither the NIC nor the NIO has shown any interest in this problem—a problem far more acute and affecting many hundreds of people than the Salisbury Island question. Not even the Indian Education Committee seems to be aware of this problem. Its chairman is pre-occupied with the Tribal College. In short, when it comes to problems which require more than pyrotechnics the Indian community is completely lacking in leadership.

## The Alternative To Salisbury Island

THERE seems to be plenty of smoke enveloping the work of those who have urged a total boycott of the Indian University on Salisbury Island and their alternative plans. It is known that Dr. S. Cooppan is the chairman of the committee which is organising the alternative scheme to the Tribal College, but it is not

(Continued on next page)

# THE STORY OF TOLSTOY FARM

By M. K. GANDHI

In 1908, the year of the South Africa Act, constituting the Union of South Africa, Gandhi, and Seth Haji Habib, a Transvaal businessman, went on deputation to discuss with the British Government various matters affecting the Indian people in the Transvaal. Among these were the Asiatic Act, the Immigrants' Restriction Act, land tenure restrictions and the 'colour bar, generally. They returned towards the end of 1909, not having achieved much. So at the beginning of 1910 it was clear that Satyagraha would have to be renewed and with this arose the question: what was to happen to the dependants of the Satyagrahis? There was no finance and a long struggle lay ahead. It was at this stage that Mr. Herman Kallenbach bought a farm of about 1,100 acres and gave the use of it to the Satyagrahis free of charge. The nearest railway station, Lawley, was about a mile from the farm. Johannesburg was 21 miles away. The farm was named Tolstoy Farm and the following account is taken from Gandhiji's "Satyagraha in South Africa," published by Navjivan Publishing House, Ahmedabad

UPON the Farm oranges, apricots and plums grew in such abundance that during the season the Satyagrahis could have their fill of the fruit and yet have a surplus.

The spring was about 500 yards away from our quarters, and the water had to be fetched on carrying poles.

Here we insisted that we should not have any servants either for the household work or as far as might be even for the farming and building operations. Everything therefore from cooking to scavenging was done with our own hands. As regards accommodation for families, we resolved from the first that the men and women should be housed separately. The houses therefore were to be built in two separate blocks, each at some distance from the other. For the time it was considered sufficient to provide accommodation for ten women and sixty men. Then again we had to erect a house for Mr. Kallenbach and by its side a school house, as well as a workshop for carpentry, shoemaking etc.

The settlers hailed from Gujarat, Tamilnad, Andhradesh and North India, and there were Hindus, Musalmans, Parsis and Christians among them. About forty of them were young men, two or three old men, five women and twenty to thirty children of whom four or five were girls.

The Christian and other women were meat-eaters. Mr. Kallenbach and I thought it desirable to exclude meat from the farm. But how could we ask people, who had no scruples in the matter, who had been habituated to taking meat since childhood and who

were coming over here in their days of adversity, to give up meat even temporarily? But if they were given meat, would not that swell our cost of living? Again should those who were accustomed to take beef be given that too? How many separate kitchens must be run in that case? What was my duty on this point? Having been instrumental in giving monetary help to these families, I had already given my support to meat-eating as well as beef-eating. If I made a rule that meat-eaters should not be helped, I would have to prosecute the Satyagraha struggle through vegetarians only, which was absurd as the movement had been organized on behalf of all classes of Indians. I did not take long clearly to visualize my duty in these circumstances. If the Christians and Musalmans asked even for beef, that to refuse be provided for them. To restrict admission to the farm was absolutely out of the question.

But where love is, there God is also. The Musalman friends had already granted me permission to have a purely vegetarian kitchen. I had now to approach Christian sisters whose husbands or sons were in jail. I had often come in such intimate contact with the Christian friends who were now in jail and who had on similar occasions consented to having a vegetarian dietary. But this was the first time that I had to deal at close quarters with their families in their absence. I represented to the sisters the difficulty of housing accommodation as well as of finance and my own deep rooted sentiment in the

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## A PEEP INTO THE FUTURE

## INDIA IN 1961

("Indian Opinion" India Service)

NEW DELHI—Nineteen-sixty-one will mark the completion of the Second Plan and the start of the Third. It will be a busy year in various fields.

India will be host in the New Year to distinguished visitors from many lands. The country will also be the venue of several international conferences, in-

cluding the World Health Assembly and the E.C.A.F.E. session.

In the three steel works at Rourkela, Bhilai and Durgapur, all the blast furnaces and rolling mills will have been commissioned during the year; production of lignite at Neyveli in Madras State will begin; the first unit of the

## The Alternative To Salisbury Island

(Continued from previous page)

known who the members of his committee are. Next it is known that students intending to study through the University of London must first write an admission examination costing, hearsay has it, from £30 to £90 and six months to a year in time. Hearsay also has it that the Committee has asked the Indian community to find amounts varying from £2,500 to £5,000 per year for at least the next five years to meet the "overhead expenses" of the Committee. What exactly the money is required for is not known. There are also some questions to be answered. Will the lecturers who have been briefed to provide tutorial lessons do so free or will they demand a fee for their services? Unless it is absolutely free they cannot be making a sacrifice. Next will these men guarantee their services to students for a full course or will they move on to other pastures as soon as they find other posts? How long does the Committee envisage that it will remain in existence? What will happen to the students should it fail for some reason or other? It seems fairly clear that the Committee will not be able to raise the "overhead expenses" from the community because that portion of the community which has the means has, while objecting in principle to the Tribal College, not found the proposed alternative satisfactory. That the whole Indian community is opposed in principle to the College there is no doubt but there is no agreement over the alternative. A considered statement from the committee might help.

250,000 kw. thermal power station at Neyveli, using lignite as fuel, will start operating.

## Projects

Nineteen-sixty-one will see the commissioning of three major irrigation works forming part of the Hirakud, Chambal and Ghataprabha projects in Orissa, Rajasthan and Madhya Pradesh, and Mysore respectively. Four more in West Bengal, Andhra and Kerala will advance rapidly towards completion. Work will also begin on nine other projects elsewhere.

Three more units of the Bhakra left bank power house will be commissioned.

Fertiliser production will start at the Nangal factory, with an annual capacity of 80,000 tons.

More states—Orissa, the Punjab, and possibly Uttar Pradesh—will put into effect the three-tier system of panchayats raj—panchayats at village level, panchayat samitis at block level, and zila parishads at district level.

In the cultural field, 1961 will be Tagore Year, marking the centenary of the birth of the poet

## Census

The census will start on February 10 and continue till the night of February 28. The most comprehensive yet undertaken, it will bring out various aspects of the nation at work, its resources and talents as well as its requirements.

The New Year will also bring new schemes for the welfare of children, youth and women. Millions more boys and girls in the age group 6-11 will go to school under the Compulsory Primary Education Scheme.

The National Discipline Scheme will be extended to cover more than 700,000 children in about 1,500 schools; the first National Institute for Women's Education will be set up; the National Institute of Sports will start working in Patiala to make available trained coaches for various games.

## GANDHI STAMPS IN U.S.A.

A CHARKHA formed part of the special cancellation on first-day envelopes when U.S. postage stamps honouring Mahatma Gandhi become available in Washington on India's Republic day (January 26).

The special cancellation was available on the first day of the issue of stamps. Cancellation bore the phrase "From Darkness lead to Light," from the early morning prayers used by Gandhiji.

The Gandhi stamps themselves are in denominations of four cents and eight cents, and bear the inscription "Mahatma Gandhi (1869-1948), Apostle of Non-violence" A part of the continuing U.S. "Champion of Liberty" series honouring world leaders who have advanced human freedom, the stamps also bear a likeness of Gandhiji.

The four cent stamps were printed in the same shade of orange as on the Flag of India. The eight cent stamp was in red, blue and golden ochre.

## TAGORE'S WORKS IF U.S.S.R.

THE works of Poet Rabindranath Tagore have been brought out in 12 volumes in various languages of the Soviet Union in connection with the Tagore Centenary celebrations in that country. This was stated in New Delhi by Madame Tatyana Zoyeva, leader of the Soviet cultural delegation.

In the U.S.A., collected works of the poet are to be published during the Tagore Centenary. Mr. Norman Cousins, the American journalist and author, who is co-chairman of the Tagore Centenary Committee in America, told newsmen in Bombay that an exhibition of paintings of Tagore was also being organised in the U.S.A.

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## RACE RELATIONS INSTITUTE DECLARES:

# PASS LAWS DENY FREEDOMS

1. In most societies the worker is free to seek work anywhere in his own country and to reside with his dependants at or near his place of work when he succeeds in finding it.

2. Similarly, in most societies, the individual is free to carry on an independent trade, business or profession anywhere in his native land where opportunity offers.

3. In the opinion of the Institute, these rights and freedoms cannot be denied to the individual by the State without violation of accepted canons of justice and without the gravest social consequences, including destruction of the integrity of the family and impairment of economic incentives vital to national prosperity.

4. The Pass Laws, operating in conjunction with other legislation, such as the Urban Areas Act and the Land Act, do deny these rights and freedoms to the individual African and do have the consequences to him and to society just alluded to. Thus:

(a) The inhabitants of the congested African Reserves, whether landless or otherwise, are prevented from settling with their dependants in the industrial areas and thus relieving such congestion. In general, only the individual worker, without his family, is admitted to the industrial areas, and then only on a temporary basis on condition that he shall accept such work as is assigned to him and shall remain bound to a particular employer.

(b) The landless African inhabitants of White-owned farms are precluded from settling either in the industrial areas or in the Reserves, and have thus been assigned by law the status of rural serfs, bound to the land of their White masters and thereby forced to accept such conditions of work, remuneration and amenities of life as the latter choose to provide.

(c) African inhabitants of the urban areas, whether great cities or remote villages are anchored by law to the local areas wherein they reside, are prevented from seeking their livelihoods elsewhere, and are insecure, even in

The following conclusions were reached by the Council of the South African Institute of Race Relations on the subject of Pass Laws, at its annual meeting held in Cape Town on January 17-20.

their existing homes, since they are liable to be expelled therefrom in various contingencies.

5. The overall result of this system is that the vast majority of Union Africans have no right to be anywhere where they can earn a living. The Reserve Africans are nearly all dependent on outside employment. Yet they have no right to seek it. The farm Africans have no right to remain where they are nor to go elsewhere. They can be expelled by the White landowner, yet prevented from settling in an urban area or a Reserve. The urban Africans are likewise liable to be expelled from their homes by the local authority, yet prevented from settling in another town or in a Reserve.

6. The Institute can conceive of no justification for the continuance of the Pass Laws. Due note has been taken of the points that have been made in their defence during our discussions, namely, that they serve as a protection of the African urban residents against overcrowding, unemployment and low wages. These are economic problems which, we are convinced, can only be effectively dealt with by economic measures, as opposed to police molestation and bureaucratic control. Such measures are suggested later in these findings. Here it is sufficient to indicate that they must be national in their application. An attempt to deal with the problems involved on a purely local basis can obscure but cannot solve them. Thus a problem of housing cannot be dealt with by artificially limiting the local population requiring accommodation, since the need will still have to be met elsewhere. Unemployment cannot be dealt with by chasing away the unemployed. They will remain unemployed. Low wages cannot be raised by harrying the workseekers. Work will still have to be provided for them elsewhere.

7. On the other hand, we are persuaded that the Pass Laws have, and must necessarily have, the following disastrous effects:

- (a) They depress wage rates by artificially stimulating the supply of labour to the most inefficient sectors of the national economy, and to low wage industries, and they put the African worker at the mercy of the individual employer, both in town and country.
- (b) They can only be administered in an arbitrary fashion, involving countless cases of individual injustice, frustration and hardship.
- (c) They tend to perpetuate the migratory labour system, with all its evil effects upon family life and produce efficiency.
- (d) Their effective enforcement involves a degree of bureaucratic inspection and police molestation to which no people on earth can be expected willingly to submit. They are thereby subversive alike of civil liberty and government by consent, and must, in the nature of things, result in resistance by those subjected to them and bloody suppression by those charged with their enforcement. The tragic occurrences at Sharpeville and Langa on 21st March, 1960 are, in our opinion, sombre presages of worse things to come if the system is indefinitely continued.

8. In the opinion of the Institute, therefore, the only remedy for these evils is the complete abolition of the pass system and the extension to the African people of the fundamental human rights of free movement, residence and employment. The system should be replaced by a constructive national policy along the following lines:

- (a) The establishment of a network of labour exchanges, with the functions of registering work-seekers and work-providers on a voluntary basis, imparting information as to the availability of employment and of labour, and seeking to place work-seekers where they are required.
- (b) A system of wage-regulation designed to eliminate wage disparities as between one sector of the national economy and another, combined with appropriate measures for increasing the productivity of labour generally.
- (c) Development of depressed rural areas, such as the existing Reserves, both agriculturally and industrially, with the object of making it possible for the local population of these areas to earn a living.
- (d) Measures designed to deal effectively with unemployment, including planned programmes of public works, especially urban housing, and a comprehensive system of unemployment insurance for the relief of those temporarily unemployed.

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## Vice-President Inaugurates National Museum

(“Indian Opinion” India Service)

**NEW DELHI**—The Vice-President, Dr. Radhakrishnan, inaugurated here the National Museum which, in his words, depicts “a millennia from 2700 B.C. that early Mohenjo-Daro era, down to our own times” and shows the “antiquity, continuity, prolific creativity and outstanding vitality of the people of this country.”

A large gathering, including Prime Minister Nehru, diplomats, and Members of Parliament, was present at the inauguration on the lawn of the museum building, the first phase of which has been completed at a cost of ₹420,000.

Dr. Radhakrishnan said that if one went through the museum with open eyes and a seeking heart one would get “the means of knowing how ancient our culture has been, how powerful has been our instinct for self-renewal, how at no time it collapsed in the face of either foreign invasion or divisions from within.”

### Growth Of Art

“When you look at the historical growth of our art exhibited here,” he said, “you will be imbued with some kind of tranquil hope and heroic cheerfulness that the present crises and catastrophes are not the end but that man is still invincible and that he will be able to overcome the difficulties with which he is faced.”

Earlier Professor Humayun Kabir, Minister for Scientific Research and Cultural Affairs, said that the museum has been designed entirely by Indian architects. The second and third phases of the building, he hoped, would be completed by the end of the Third Plan, by which time the whole building might cost about ₹1.125 million.

Referring to Prof. Kabir's statement that collections from other nations would be included in the National Museum as it developed, the Vice-President said that Delhi was becoming “more and more an international centre.” “If you have the art, sculpture and paintings of other countries of the world, you will see how fundamentally akin the human mind has been.”

“You will know also that no nation is condemned by history to be always backward and inferior. Nations which were dismissed as belonging to the dark continent of Africa also had their periods of creativity both in spirit and in art. You will get the idea that every nation has got the potentialities of doing the very best it possibly can,” he added.

## GUJERAT OIL REFINERY

(“Indian Opinion” India Service)

**NEW DELHI**—Speaking on a non-official resolution in the Rajya Sabha, Mr. K. D. Malaviya, Minister for Oil, said that “there will be a refinery in Gujerat in the public sector, with a capacity of one to two million tons. To this end preparations are already going on.”

Referring to the pace of oil exploration in Gujerat, he declared: “Nowhere in the world has oil been discovered in such quick time and arrangements made to produce it as has been done in the State of Gujerat.”

At the same time, he cautioned members against entertaining the idea that a “prolific oil field” had been discovered in Gujerat. It had not yet been proved that a large quantity of oil could be found in Ankleshwar near Baroda but it was hoped that oil would be found in fairly large quantities in Gujerat in two, three, five or 10 years time.

Reviewing exploration work in Gujerat since the oil strike in Lunej in September 1958, he said that in two years time “we have drilled 15 or 16 wells and out of a total footage of drilling undertaken by the Oil and Natural Gas Commission, 70 per cent was in Gujerat.”

## T.B. CLINICS

(“Indian Opinion” India Service)

**NEW DELHI**—The Union Ministry of Health proposes to establish 200 tuberculosis clinics, five T.B. demonstration and training centres, 5,000 isolation beds, seven rehabilitation work centres and about 25 mobile T.B. clinics for rural areas during the Third Plan.

It is estimated that during the Third Plan a total of 100 million will have to be covered by B.C.G. teams whose work will be mainly confined to school and pre-mass B.C.G. school children. Under mass B.C.G. campaign which was started in 1951 achievement in First Plan was 66.45 million tests and vaccinations and in the Second Plan 90 million.

## INDIA TO HELP AFRICAN STATES

(“Indian Opinion” India Service)

**NEW DELHI**—Asked whether it had been decided to give aid to new African countries of the Commonwealth and if so, in what way India was going to help them, the Finance Minister told the Lok Sabha: “As the communiqué issued at the conclusion of the meeting of the Commonwealth Economic Consultative Council stated the council examined the question of co-operative action among members of the Commonwealth in assisting Commonwealth countries (including dependent territories) in Africa.”

He said they noted that Commonwealth countries, with others, were already providing aid bilaterally and were also making substantial resources available through existing international organisations. In order to focus attention on this effort and to help further in meeting the very great need for assisting in raising the standards of life in less-developed Commonwealth countries in Africa, the Council decided to initiate a special Commonwealth African Assistance Plan.

It was expected that most Commonwealth countries would provide assistance mainly in the form of technical assistance of various kinds, including provision of expertise, training facilities or equipment, or of sharing of experience gained in dealing with development problems.

This assistance would be given bilaterally and by increased support of existing international organisations, and contact would be maintained with these organisations and with other Governments which were active in this field. The council agreed that they would review annually the progress made, Mr. Dassi said.

India's help to these countries would be in the form of technical assistance, he added.

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## Ceylon Can Learn From India

(“Indian Opinion” India Service)

**NEW DELHI**—The Ceylon Prime Minister, Mrs. Bandaranaike, has said that what impressed her most in India was the very strong spirit of national consciousness among people. One could see the genuine love which the people felt for their country and the desire to see India advance and progress. In a statement to the Press Trust of India, she said in Colombo that the people in India were prepared to make sacrifices and to forego many things in order that their country should progress.

Speaking about India's industrial schemes, Mrs. Bandaranaike said the factories and industrial centres working at full pressure and new projects coming up were noticed everywhere. “Ceylon can learn much from this,” she commented.

Mrs. Bandaranaike further said she was generally encouraged by the offers of co-operation and assistance for Ceylon's development projects made by various Ministers and officials whom she had met. She said she had indicated to Mr. Nehru that Ceylon was anxious for the early settlement of the problem of Indians in Ceylon. Her visit to India had made her confident that it would be possible to come to a settlement acceptable to all. She said the problem was a human one and could not be solved overnight. But with the fund of goodwill the people of India had for Ceylon and the statesmanship of Mr. Nehru, a solution would soon be forthcoming, she said.

Mr. J. A. Shah, Charge d'Affaires and the Minister in the Indian Embassy, Tananarive, has been appointed India's first Ambassador to Malagasy.

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## KENYATTA : POWER IN EXILE

By ALAN RAKE In "Contact"

JOMO KENYATTA has not been active in Kenya politics since the fateful day of 8th April, 1953, when he was sentenced to seven years hard labour to be followed by indefinite detention, for organizing Mau Mau. Yet it is fair to say that Kenya politics still revolve around him. He is the centre of all political intrigue.

No political decisions that are made by Africans, and few that are made by Whites, are made without taking Kenyatta into consideration. Every African leader who acts asks himself the question: "What will Kenyatta think about it?"

Today Kenyatta is still under restriction in Lodwar, which is little more than a name on a map; It is a tiny place in the hot, dry, Northern frontier province of Kenya.

### All Parties United

All African political parties are united in campaigning for Kenyatta's release. Tom Mboya, who is visiting India at this time, is making public speeches saying that his party will exert as much pressure as possible for the release of Jomo Kenyatta before the Kenya elections in February. He has also announced that his party, the Kenya African National Union, is considering a civil disobedience campaign if Kenyatta is not released soon.

### No Stability Without Kenyatta

Most moderate and realistic Whites in Kenya see that Kenyatta exerts such terrific power from his desert prison, that he could be little more dangerous if he was let free. The Whites claim that other African leaders are moving to more extreme policies, and as they do so, they are justifying themselves by claiming that they are doing Kenyatta's will. They also see that there is no chance of political stability in Kenya until Kenyatta is on the scene to explain exactly where he stands and to steady his people before independence.

Mr. Michael Blundell, the most realistic White leader, is of the opinion that Kenyatta in restriction is doing more to upset confidence in Kenya than he would if he was released.

### Conservative But Clever

The Kenya Government has been thinking about releasing Kenyatta for well over a year now. It realizes that the other African political leaders have staked their reputations on releasing Kenyatta the moment

they come to power. Thus it is all a question of timing.

The Kenya Government is conservative, but clever. It is choosing the right moment to set Kenyatta free. My personal opinion is that the government is waiting until after the "almost democratic" elections that will be held in Kenya in February. These are the elections that will let the Africans hold the balance of power in Kenya, even if they do not result in outright responsible government.

These are various reasons that the government has for keeping Kenyatta restricted:

- ① The Government fears he might cause disturbance.
- ② It feels he would stand in the elections and sweep to power with a tremendous victory. He would also sweep the Kenya African Union to power, for that party has already reserved him the post of President. This would mean that the many talented Africans, even African nationalists like Dr. G. Kiano, would be eclipsed.
- ③ Though they would never admit it the government would prefer Tom Mboya to Jomo Kenyatta as Kenya's first Prime Minister.
- ④ If Kenyatta was released after the elections he would not be able to sit in the Legislative Council. He could be offered some non-political post such as a governor-generalship in an independent Kenya.

There are other reasons that make the government prefer to risk Tom Mboya's threatened civil disobedience campaign to risking Kenyatta's release.

### Instructions To K.A.N.U. Leaders

In the meantime Kenyatta himself can influence the whole trend of Kenya politics by passing instructions to K.A.N.U. leaders. It is significant that all the things Kenyatta fought for before the Mau Mau episode have now been granted or promised; Kenyatta never wanted to kick the Whites out of

## INDO-PAKISTAN RELATIONS

(Indian Opinion India Service)

THE Indo-Pakistan Information Consultative Committee has called upon the Press of India and Pakistan to supplement the efforts of the Governments of the two countries for the promotion of friendly relations by collaborating to ensure implementation of the joint press code.

The appeal to the press of the two countries is contained in a joint communique issued by the committee, which met in Rawalpindi recently, and reviewed trends in press, radio, films and publications in India and Pakistan.

Appreciating the work being done in the two countries to implement the Indo-Pakistan agreements, the communique says the committee holds that better understanding between the two countries would be promoted by broadening the basis of facilities given to journalists for reporting on activities in each country. It held the present procedure to be unduly restrictive.

The committee, the communique says, was informed by Pakistan representatives that the question of removal of the ban on entry of three Indian newspapers into East Pakistan was under consideration.

The communique has also recorded the views expressed by

Kenya. He wanted respect and justice for the Africans and progress towards independence based on democracy. This is exactly what is happening in Kenya today.

### Figurehead?

It is still not clear what part Kenyatta would play, if he was released, on the Kenya political scene. He is now well over 60 years of age and illness and strain must have sapped him of much of his old vitality. He could surprise everyone by accepting a post as a figurehead, leaving young men as Tom Mboya (age 30) to get on with the job of running the country.

I don't know how much weight can be given to a recent poll taken by a White Market Research Company. When Africans were asked who the most outstanding African leader was 52.3 per cent said Mboya and 42.2 per cent, Kenyatta. When the same question was asked last June 41 per cent said Mboya and 24 per cent, Kenyatta. Nevertheless it is the question of Kenyatta's release that pre-occupied everybody in Kenya today.

the leader of the Pakistan delegation, Mr. Z. A. Bhutto, at the meeting, that the climate of friendship could be further improved if, in addition to observing voluntarily a joint press code, some thought was given to positive aspects of problems and information media in both India and Pakistan, stressed on work being done in both countries in the field of economic and social development.

Dr. B. V. Keskar, leader of the Indian delegation, the communique says, agreed with the leader of the Pakistan delegation that, in addition to observance of a joint press code, the press in both countries should strive to see the positive side of work that is being done in India and Pakistan. Dr. Keskar also emphasised that a media of information other than the press could give a lead by avoiding attacks on personalities of leaders of both countries.

The communique says that on broadcasting, films and publications the committee noted distinct improvement in tone and complexion of broadcasts of the two organisations and agreed that efforts to maintain this trend and to make further improvements should be continued.

The committee also recommended that there should be exchange of radio programmes, documentary films and publications reflecting economic, social and cultural progress of the two countries.

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# The Story Of Tolstoy Farm

(Continued from page 34)

matter. At the same time I assured them that beef would be provided for them if they wanted it. The sisters kindly consented not to have meat, and the cooking department was placed in their charge. I with or without another man was detailed to assist them. My presence acted as a check upon petty bickerings. The food was to be the simplest possible: The time as well as the number of meals was fixed. There was to be one single kitchen, and all were to dine in a single row. Every one was to see to the cleaning of his own dish and other things. The common pots were to be cleaned by different parties in turn. I must state that Satyagrahis lived on Tolstoy Farm for a long time, but neither the women nor the men ever asked for meat. Drink, smoking etc. were of course totally prohibited.

As I have already stated, [we wanted to be self-reliant as far as possible even in erecting buildings. Our architect was Mr. Kallenbach of course, and he got hold of a European mason: A Gujarati carpenter, Narayandas Damania, volunteered his services free of charge and brought other carpenters to work at reduced rates. As regards unskilled labour, the settlers worked with their own hands. Some of us who had supple limbs literally worked wonders. A fine Satyagrahi of the name of Vihari did half of the carpenter's work. The lion-like Thambi Naidoo was in charge of sanitation and marketing for which he had to go to Johannesburg.

One of the settlers was Pragji Khandubhai Desai who had never been accustomed to discomfort all his life, but who had here to put up with bitter cold, a hot sun and sharp rains. In the beginning we lived in tents for about two months while the buildings were under construction. The structures were all of corrugated iron and therefore did not take long to raise. The timber too could [be had ready made in all sizes required. All we had to do was to cut it to measure. There were not many doors or windows to be prepared. Hence it was that quite a number of buildings could be erected within such a short space of time. But all this labour was a heavy tax on Pragji's physical constitution. The work on the farm was certainly harder than in jail. One day Pragji actually fainted thanks to fatigue and heat. But

he was not the man to give in; He fully trained up his body here, and in the end he stood abreast as a good worker with the best of us.

Then there was Joseph Roy-eppen, a barrister free from a barrister's pride. He could not undertake very hard work. It was difficult for him to take down loads from the railway train and to haul them on the cart, but he did it as best he could.

The weak became strong on Tolstoy Farm and labour proved to be a tonic for all.

Every one had to go to Johannesburg on some errand or other. Children liked to go there just for the fun of it. I also had to go there on business. We therefore made a rule that we could go there by rail only on the public business of our little commonwealth, and then too travel third class. Any one who wanted to go on a pleasure trip must go on foot, and carry home-made provisions with him. No one might spend anything on his food in the city. Had it not been for these drastic rules, the money saved by living in a rural locality would have been wasted in railway fares and city picnics. The provisions carried were of the simplest: home-baked bread made from coarse wheat flour ground at home, from which the bran was not removed, groundnut butter also prepared at home, and home-made marmalade. We had purchased an iron hand-mill for grinding wheat. Groundnut butter was made by roasting and then grinding groundnuts, and was four times cheaper than ordinary butter. As for the oranges, we had plenty of them on the farm. We scarcely used cow's milk on the farm and generally managed with condensed milk.

But to return to the trips. Any one who wished to go to Johannesburg went there on foot once or twice a week and returned the same day. As I have already stated, it was a journey of 21 miles and back. We saved hundreds of rupees by this one rule of going on foot, and those who thus went walking were much benefited. Some newly acquired the habit of walking. The general practice was that the sojourner should rise at two o'clock and start at half past two. He would reach Johannesburg in six to seven hours. The record for the minimum time taken on the journey was 4 hours 18 minutes.

The reader must not imagine

that this discipline operated upon the settlers at all as a hardship. On the other hand it was accepted cheerfully. It would have been impossible to have a single settler if force had been employed. The youngsters thoroughly enjoyed the work on the Farm and the errands to the city. It was difficult to prevent them from playing their pranks while engaged in work. No more work was given to them than what they willingly and cheerfully rendered, and I never found that the work thus done was unsatisfactory either in quantity or in quality.

A paragraph may be devoted to our sanitary arrangements. In spite of the large number of settlers, one could not find refuse or dirt anywhere on the farm. All rubbish was buried in trenches sunk for the purpose. No water was permitted to be thrown on the roads. All waste water was collected in buckets and used to water the trees. Leavings of food and vegetable refuse were utilized as manure. A square pit one foot and a half deep was sunk near the house to receive the nightsoil, which was fully covered with the excavated earth and which therefore did not give any smell. There were no flies, and no one would imagine that nightsoil had been buried there. We were thus not only spared a nuisance, but the source of possible nuisance was converted into invaluable manure for the farm. If nightsoil was properly utilized we would get manure worth lakhs of rupees and also secure immunity from a number of diseases. By our bad habits we spoil our sacred river banks and furnish excellent breeding grounds for flies with the result that the very flies which through our criminal negligence settle upon uncovered nightsoil defile our bodies after we have bathed. A small spade is the means of salvation from a great nuisance. Leaving nightsoil, cleaning the nose or spitting on the road is a sin against God as well as humanity, and betrays a sad want of consideration for others. The man who does not cover his waste deserves a heavy penalty even if he lives in a forest.

The work before us was to make the farm a busy hive of industry, thus to save money and in the end to make the families self-supporting. If we achieved this goal, we could battle with the Transvaal Government for an indefinite period. We had to spend some money on shoes. The use of shoes in a hot climate is harmful, as all the perspiration is absorbed by the feet which thus grow tender. No socks were

needed in the Transvaal as in India, but we thought that the feet must be protected against thorns, stones and the like. We therefore determined to learn to make sandals. There is at Mariannhill near Pinetown a monastery of German Catholic monks called the Trappists where industries of this nature are carried on. Mr. Kallenbach went there and acquired the art of making sandals. After he returned, he taught it to me and I in my turn to other workers. Thus several young men learnt how to manufacture sandals, and we commenced selling them to friends. I need scarcely say that many of my pupils easily surpassed me in the art. Another handicraft introduced was that of carpentry. Having founded a sort of village we needed all manner of things large and small from benches to boxes, and we made them all ourselves. The selfless carpenters already referred to helped us for several months. Mr. Kallenbach was the head of the carpentry department, and as such every moment gave us the evidence of his mastery and exaltitude.

A school was indispensable for the youngsters and the children. This was the most difficult of our tasks and we never achieved complete success in this matter till the very last. The burden of teaching work was largely borne by Mr. Kallenbach and myself. The school could be held only after noon, when both of us were thoroughly exhausted by our morning labour, and so were our pupils. The teachers therefore would often be dozing as well as the taught. We would sprinkle water on the eyes, and by playing with the children try to pull them up and to pull up ourselves, but sometimes in vain. The body peremptorily demanded rest and would not take a denial. But this was only one and the least of our many difficulties. For the classes were conducted in spite of these dozings. What were we to teach pupils who spoke three languages, Gujarati or Tamil or Telegu, and how? I was anxious to make these languages the medium of instruction. I knew a little Tamil but no Telugu. What could one teacher do in these circumstances? I tried to use some of the young men as teachers, but the experiment was not altogether a success. Pragji's services were of course requisitioned. Some of the youngsters were very mischievous and lazy and were always on bad terms with their books. A teacher could not expect to make much headway with such

(Continued in next page)

## The Story Of Tolstoy Farm

(Continued from previous page)

# fifty years ago...

February 1911

## Indian Education In Natal

(From "The Indian Opinion" February 11, 1911)

THE annual report of the Superintendent of Education for Natal, just issued, gives ample food for reflexion. Mr. Mudie points out that the Indian schools 'continue to turn out numbers of boys whose education fits them for nothing but clerical work.' That, however, is not the fault of either of the boys or the teachers, but solely that of the system of education itself. Some attempt is, we are glad to note being made to introduce manual training, but we are afraid that it is not with the idea of saving the pupils from the evils of purely clerical training, so much as to reduce the possibilities of competition between European and Indian office-boys and clerks—if the Superintendent's criticism, has any meaning at all. Although the Indian population considerably exceeds the European, there are only 3,387 Indian scholars enrolled at 36 Indian schools, as against 37,972 European children enrolled at 242 European schools. We find, too, that the cost to the Government is an average of £5 9s. 1d. for each enrolled European scholar as against £7 11s 7d.; roughly, for every enrolled Indian pupil, whilst the large sum of £107,618 11s 1d., apart from administration and inspection expenses, was spent on European education, as against a paltry £5,787 2s. on Indian education. In other words, ten times as many European children as Indian children, at ten times as many schools, of all kinds, and at twenty times the cost are being educated at the public expense. And yet, Mr. Mudie has not a word of regret to urge that the vast mass of the children of the indentured Indians are receiving absolutely no education whatever, because the owners of the parents have refused to burden themselves with the cost of the mental development of the progeny of their human chattels. The Education Commission, which reported eighteen months ago, pointed out—though it did not come within the scope of its enquiry, which however, cannot be said of the functions of the

Superintendent of Education—that it felt 'bound to express its regret that, while the large employers derive great benefit from the services of Indians, these employers show themselves so callous in regard to the future of the children of their servants, and so little alive to the future interests of the Colony, an the score of a little expense,' and it recommended that 'it should be made compulsory on the owner of any estate where 20 or more Indian children of indentured employees, between the age of 5 and 12, to supply them with elementary education at the employer's cost preferably by teachers of their own nationality.' With regard to the children of the free Indians, the Commission recommended that, 'in districts in which this class of our population is most congested, Government primary schools should be established. The contributions of this class of citizen to the revenue entitle them as our fellow-subjects to elementary education at least.' Nevertheless, the Superintendent cannot spare a paragraph of his annual Report to tell what steps the Government have taken to act upon these recommendations. We take it, therefore, that Mr. Mudie's silence on the subject is a confession of shame that nothing whatever has been done to carry them out. The real significance of the figures given in the Report lies in the fact that the Indian colonist is being taxed to pay European education, whilst the Government studiously ignore that of the children of the Indian community. That the Government are expending some energy in the direction of training Indian teachers is satisfactory, so far as it goes. But we should be much better pleased to see that the authorities had begun to realise that the Indian community is a permanent element in the population of the Province, and that, if they desire to develop it as a useful asset, they must cease a niggardly policy that can only bear evil fruit if persisted in. We owe it

(Continued in next column)

pupils. Again we could not be regular in our teaching. Business sometimes took Mr. Kallenbach as well as me to Johannesburg.

Religious teaching presented another tough problem; I would like Musalmans to read the Koran, and Parsis the Avesta. There was one Khoja child, whose father had laid upon me

the responsibility of teaching him a small *pothi* of that sect. I collected books bearing on Islam and Zoroastrianism. I wrote out the fundamental doctrines of Hinduism according to my lights,—I forget now whether it was for my own children or for the Tolstoy Farmers. If this document was now in my possession, I should have inserted it here as a landmark in my spiritual progress. But I have thrown away or burnt many such things in my life. I destroyed such papers as I felt it was not necessary to preserve them or as the scope of my activities was extended. I am not sorry for this, as to have preserved all of them would have been burdensome and expensive. I should have been compelled to keep cabinets and boxes, which would have been an eyesore to one who has taken the vow of poverty.

But this teaching experiment was not fruitless. The children were saved from the infection of intolerance, and learnt to view one another's religions and customs with a large-hearted charity. They learnt how to live together like blood-brothers. They imbibed the lessons of mutual service, courtesy and industry. And from what little I know about the later activities of some of the children on Tolstoy Farm, I am certain that the education which they received there has not been in vain.

(Continued from previous column)

to the missionary organisations that something is being done for the education of a portion of the children of the masses of the Indian population: They are responsible for the conduct of no less than 31 of the 36 Indian schools in the Province, the remaining five being under direct Government control. The Indian community of Natal undoubtedly owes far more to the well-meant effort of the Christian missionaries than it does to step-fatherly Christian Government of the Province; but, doubtless, the Christianity of the missionaries differs essentially from that of the State. We trust, nevertheless, that the Indian community will realise the need to preserve its children from the dangers of proselytism, by placing before them the spiritual beauties of the great religions of India, and that it will do its utmost to prevent the coming generation from losing its traditions and the ideals of Indian nationalism.

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ઓપિનિયન

મહાત્મા ગાંધીજીના હસ્તે સને 1૯૦૩માં સ્થપાયું.

શ્રુતપૂર્વ તંત્રી સ્વ. મણીલાલ ગાંધી

પુસ્તક ૫૯ સુ—અંક ૫

તા. ૧૦ ફેબ્રુઆરી, ૧૯૬૧.

જુદક નંકલ પે. ૪

\* કુલને રૂપડામ, રૂમ ડામ પશુ સુખ ન હોય તો ડામ અને સુધે રખાવે માનવ જીવનની સુગંધી છે. એ સુખ જ વાતાવરણને ભરી દે છે ને સાના હૃદયમાં રચાવે આપે છે.

૯ પૂર્વ રેન્ડના શહેરો ભોગ બનશે

૨૨,૦૦૦ હિંદીઓ અને કલડોને ખસેડવાનો નુસકો

કોમર્સના વડાની ભલામણ

પૂર્વ રેન્ડના ૯ શહેરોમાંથી ૧૦,૦૦૦ હિંદીઓ અને ૧૨,૦૦૦ કલડોને ઉબેડી બીજા કોમર્સના વડાની આજ્ઞા આપવામાં આવી રહી છે. આ બંને શહેરોને માટે અગ્રેક 'લોહિયન' રચાવવાની વેરની થઈ રહી છે. આ 'લોહિયન' સબ આ રેરામાં જેટલો હલકો ગણાવે થઈ ગયો છે કે, પકારથી આવનારને એ 'કોન્સ્ટ્રક્શન ડેપ' નેવો લાગે એમાં નવાઈ નહીં કંઈ નથી.

ને શહેરોની પાછળ ગ્રુપ જરીયાઝ બોર્ડ લાગેલી છે તે નીચે મુજબ છે: બર્મીસ્ટન, એમ્પરટન, ક્લિસ્ટમન, બોક્સમન, બેનોની, ર્ડોગ્લિ, ઘાઝ-પાન, નાઇલ્થ, કમ્પટન પાર્ક અને કલાય ઇનવેલ.

અબુક ગોરાઓને એવો મત છે કે આ લોકો ભાંગે રહે છે ત્યાં જ તેઓને રહેવા દેવા પરંતુ ધર્મોંધ નેશનાલીસ્ટો આ લોકોને ખસેડવા માટે બેસ્ક્રામરે તૈયાર થયા છે. પરંતુ સવાલ એ છે કે આ લોકોને ક્યાં ખસેડવા ધર્મોંધ નેશનાલીસ્ટો તો હિંદીઓને હાઇવેલમનની પેમે પાર ખસેડવાની ઇચ્છા રાખી રહ્યા છે.

ખસેડવા માટે એ બગ્યાઓની શક્યતા છે. એક છે વોટવોલ (બેનોની) યા રટ્ટનવીલ (બોક્સમન) કલડો માટે, અને હિંદીઓ માટે એક્ટનવીલ (બેનોની), આ બગ્યાઓ લખુને લાઇક લાગે છે, પરંતુ નેશનાલીસ્ટોને આ ગમતું નથી.

પશુ ટાઇન કાર્ફસીલો કલડોને બગ્યા શોધી આપવા માટે રાજ છે, કારણકે કલડોની મજુરીની, તેઓને જરૂરીયાત પડી છે. અને નેશનાલીસ્ટ હસ્તાંની કાર્ફસીલો હિંદીઓ ગુમાવવા રાજ છે, કારણકે તેઓ હિંદીઓને 'ધરોણ જીવિ' માને છે, અને કલડોને 'ઉલ્કમી' માને છે.

હાલમાં ગ્રુપ જરીયાઝ બોર્ડ આ લોકો માટે સુચવાયેલી બગ્યાઓની તપાસણી કરી રહી છે. ઉપર બતાવેલાં શહેરોમાંથી કેવળ ઇનવેલ સિવાય બધી બગ્યાએ બિન-ગોરાઓ માટે કંઈ પશુ ગોઠવણી થઈ નથી. એક બધીતા

તરફ આ પગલાં ભેવાયી, અન્યાય ક્યો કહેવાય. ● કર બરનારા ઉપર મોટો ભાર આવી પડશે. ગ્રુપ જરીયાઝના કાયદા-કલમ મુજબ બીન-ગોરાઓને મિલકત ગુમાવવા બદલ, બદલો આપવો પડશે. નવા ધરો ભાંધવા માટે સત્તાવાળાઓ એ લાગે પાઈન્ડો કુમડો કરવો પડશે.

ને હિંદીઓ હાલના વેપારી મથકો ગુમાવી બેસે તો હાલના વેપારને મોટો આંચકો લાગશે. ગોરાઓ ને વેપાર આ હિંદી વેપારીઓ સાથે કરતાં તે તેઓ ગુમાવી બેસશે. હિંદી વેપારીઓ સાથે ગોરા વેપારીઓ ડેટલો વેપાર કરે છે તેની તપાસ 'એસોસીએશન ઓફ ગેમ્મસ' ઓફ કોમર્સ' કરવા માંગે છે.

ગ્રુપ જરીયાઝ બોર્ડ ડેટલીએ બગ્યા આપવા પગલાં લઈ રહી છે જેનો ખ્યાલ બીજા પ્રતિને રહેતો નથી. સરકાર ધીમે ધીમે આમ હિંદી વિસ્તારો માં પગ પેસારી કરી હિંદીઓને ખસેડી રહી છે.

મી. ડામનો પત્ર

દુરબનના યુનાઇટેડ નેશન્સ એસો-સીએશનના પ્રમુખ મી. એ. ડામ, મોર ઉપર યુનાઇટેડ નેશન્સના સેક્રેટરી-બનરલ મી. ડામ હેમ્બ્રોએલ્ડનો પત્ર આપ્યો છે. આ પત્રમાં મી. ડામ, આ એસોસીએશનના સભ્યોને, યુનીયન ના પ્રવાસ દરમ્યાન અળી નહિ શક્યા તે બદલ બેદ દરશવે છે.

એસોસીએશનના મંત્રી મી. રેઇમન્ડ ડામ ઉપરના બીજા પત્રમાં જણાવવા માં આપ્યું છે કે તેઓને (મી. ડામ) ને અહેવાલ એસોસીએશન તરફથી આપવામાં આવ્યો હતો તેનો અભ્યાસ તેઓએ બારીકાઈથી કર્યો છે.

આ અહેવાલની બીજી નકલો હાથમાં રહી છે અને તે ટૂંક સમયમાં એસો-સીએશનના સભ્યોને મળશે.

ગ્રુપ જરીયાઝ એક્ટ ઉપર બોલતાં ડરબન ગેમ્મર ઓફ કોમર્સના પ્રમુખ મી. એ. બી. એ. એ કહ્યું કે ડેટાબેનોરમાં રહેતાં હિંદીઓને બાંજ રહેવા દેવું, એટલું જ નહિ પણ આપ્યા ડેટાબેનોરનો વિલામ હિંદીઓને શોધી દેવો એકાએક. આ વિલામમાં કારકારે હિંદીઓની ધરની વ્યવસ્થા કરવી એકાએક.

વધુમાં તેઓ બોલ્યા કે ગેમ્મરને ખાતરી થઈ ચુકી છે કે ને વિલામોમાં હિંદીઓ પહેલાંથી જ રહેતાં હતાં સાં જ તેઓને રહેવા દેવા નથી તેઓ મુશ્કેલી વખત સારી પ્રગતિ કરી શકે. આ ઉપરાંત તેઓએ એવી પણ મામણી કરી છે કે ડરબન સીટી કાર્ફસીલો ૧૯૫૨ના ગ્રુપ જરીયાઝ બોલના પ્રમાણે સીનકામ, ઓવર પોર્ટ, રીવર સાઇડ અને ગ્રેસવેક્ટ હાલના ને વિલામો પાડ્યા છે તે ફરીથી તપાસી નેવા એકાએક. કારણકે આ વિલામો માં લખુ હિંદીઓ રહે છે અને તેઓ મુશ્કેલીમાં મુકાય બશે.

મી. એ. એવી સૂચના કરે છે કે સીટી કાર્ફસીલો ગેમ્મરનો સાથ લઈ ગ્રુપ જરીયાઝ બોર્ડ ઉપર દખાણ કરવું એકાએક ને નથી તેઓ આ વિલામોની વ્યવસ્થા માટે પુનરાવર્તન કરે. આ સિવાય તેઓએ કહ્યું કે સીટી કાર્ફસીલો ૧૯૫૨માં ડરબન શહેર ના મપ્પ બામ માટે એવી સૂચના કરી હતી કે, આ બામને નેમ છે તેમજ રહેવા દેવું, એ સૂચનાને ગેમ્મર ઓફ કોમર્સનો સંપૂર્ણ સાથ છે.

મી. એ. એ કહ્યું કે ગેમ્મર ઓફ કોમર્સ પાસે એવી મામણી થઈ હતી કે તે હાલના ડેટાબેનોરના સમયમાં, ગ્રુપ જરીયાઝ બોર્ડની વ્યવસ્થા તરફની પોતાની નીતિ બદલે કરે. આ માટે પુન વિચારણા પછી ગેમ્મર ઓફ કોમર્સ પોતાની ઉપલી નીતિ બદલે કરી છે.

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૧૦ ફેબ્રુઆરી, ૧૯૬૧.

નેતા વગરની કોમ

હિંદી કોમ પાસે નેતાઓ નથી, એ તેઓ સમજે તો ઘણુંજ સાહે. કેવળ નાટાલ ઇન્ડિયન કોંગ્રેસ અને નાટાલ ઇન્ડિયન ચોરગનાઇઝેશન છે, પરંતુ આ બન્ને સંસ્થાઓ હિંદીઓ ઉપર યતાં હુમલાઓ તરફ બેદરકાર બન્યાં છે, અને તેઓ કંઈ પણ કરવા માટે અશક્તિમાન છે. હિંદીઓને શાગતા-બળગતા મુખ્ય પ્રશ્નો ‘ગ્રૂપ ચેરીયાઇ એક્ટ’ અને આ કાયદાં નીચે યતાં હેરાઓ છે. હવે એ મુખ્ય પ્રશ્નો ‘રેટ પેયર્સ ચોરગનાઇઝેશન’ના હાથમાં આવી પડી છે; અને થોડાકજ વખત ઉપર પીટર ચેરીટીબર્ગમાં આ માટે એક સંસ્થાની રચના થઈ. તો પછી હિંદી જનતા એ ભણવા માંગશે કે નાટાલ ઇન્ડિયન કોંગ્રેસ શા કામ માટે છે? તે કેવળ છાપામાં બીભ્રઓએ કરેલાં કાયોની ટીકા કરે છે. બીભ્ર ઓની ટીકા કરવી એજ કેવળ કોંગ્રેસનું કાર્ય હોય એમ જણાય છે. તે કેવળ અહેવાલો કડક ભાષામાં આપી ભણે છે. અને નાટાલ ઇન્ડિયન ચોરગનાઇઝેશન શું કરે છે તે જનતા ભણતી નથી; પરંતુ આ ચોરગનાઇઝેશનમાંના સભ્યો પોતાના ટેકેદારોની હિત સગવાય એજ મંત્રણાઓ દ્વારા કરે છે. આ ચોરગનાઇઝેશન પણ ગ્રૂપ ચેરીયાઇ એક્ટ’ તરફ બેદરકાર બની છે. આ વિષય ઉપર સમાજને નાટાલ ઇન્ડિયન કોંગ્રેસ અને નાટાલ ઇન્ડિયન ચોરગનાઇઝેશને તરછોડી છે.

હેલા પખવાડીયાથી શાળામાં જગ્યા મેળવવાનો પ્રશ્ન ફૂરીથી ઉમટયો છે. આ ઉપર ઘણી ચર્ચાઓ થઈ પરંતુ આ પ્રશ્ન હાથ ધરવા માટે કોઈ પણ હિંદી નેતા આગળ આવ્યો નહિ. નાટાલ ઇન્ડિયન કોંગ્રેસ અને નાટાલ ઇન્ડિયન ચોરગનાઇઝેશન આ વિષય પ્રત્યે રસ લેતી નથી; અને આ પ્રશ્ન સોલ્સબરી આઇલેન્ડના પ્રશ્ન કરતાં પણ વધુ તીવ્ર પ્રશ્ન છે. આ પ્રશ્નનું જ્ઞાન ‘ઇન્ડિયન એજ્યુકેશન કમીટી’ને પણ નથી. એના પ્રમુખ ‘કોમી-કોલેજ’ ના પ્રશ્નનો શુધાયા છે. જ્યારે જ્યારે આવો મુખ્ય પ્રશ્ન ઉભો થાય છે, ત્યારે ત્યારે હિંદી કોમ નેતા વગરની બની જાય છે.

કોમી-કોલેજના બદલામાં યુનીવર્સિટી એક લંડન!

સોલ્સબરી આઇલેન્ડમાં ઉભી થયેલી હિંદી યુનીવર્સિટીને સંપૂર્ણ અધિકાર કરવાનું કહેનારાઓ અને તેનાં બદલામાં પસંદ કરેલી યુનીવર્સિટીમાં હાબલ થવાનું કહેનારાઓનું કાર્ય ધુમ્મસ દેખાય છે. કેવળ આ કમીટીના પ્રમુખ ડો. એસ. કુમ્પન છે એ બધા ભણે છે, પરંતુ એ કમીટીના બીભ્ર સભ્યો કેણુ છે એ કોઈ ભણતું નથી. બીભ્ર એ ભણવામાં આવ્યું છે કે યુનીવર્સિટી એક લંડન મારફતે શિક્ષણ મેળવવાની ઈચ્છા રાખનારા વિદ્યાર્થીઓએ એક પ્રવેશની પરીક્ષા આપવી પડશે. અને અફવા એવી છે કે એ માટે પાઉંડ ૩૦થી પાઉંડ ૬૦ લાગશે; અને એ ઉપરાંત તે માટે હ માસથી એક વર્ષ લાગશે. આ ઉપરાંત એવી પણ અફવા ફેલાઈ રહી છે કે આ કમીટીએ દર વર્ષે પોતાનો ખર્ચ પૂરો પાડવા માટે હિંદી-કોમ પાસે વાર્ષિક ૨,૦૦૦થી ૫,૦૦૦ પાઉંડની માંગણી કરી છે. આ માટે આ ગૌસાની જરૂરત પડી

એ કોઈ ભણતું નથી. આ ઉપરાંત થોડાક પ્રશ્નોના જવાબોની આશા જનતા રાખે છે. એ અધ્યાપકો આ શિક્ષણ માટે અભ્યાસ કરાવશે તેઓ એ કાર્ય મફત કરાવશે કે પૈસા લેશે? ને તેઓ મફત શિક્ષણ નહિ આપી શકે તો એ ‘લાગુ’ કર્યો નહિ કહેવાય. આ ઉપરાંત આ માણસો અભ્યાસ પૂરો કરાવવાની શું ભગીનગીરી આપશે, યા તો પછી બીભ્ર જગ્યા મળતાં ત્યાં આવ્યા જશે? આ કમીટી કેટલો જખલ ટકવાની આશા રાખે છે? ને એ કમીટી એક યા બીભ્ર રીતે નિષ્કળ નીવડી તો પછી વિદ્યાર્થીઓનું શું થશે? એ તો ચોખ્ખું છે કે હિંદી જનતા આ કમીટીને પૈસા આપશે નહિ, કારણ કે કમીટીની આ યોજના ઘણી ખરી હિંદી જનતાને માન્ય નથી. કોમી કોલેજની આગે આખી હિંદી જનતાને વિરોધ છે, પરંતુ તે સાથે તેના બદલામાં પસંદ કરેલી યોજના પણ તેઓને માન્ય નથી. આ ઉપર કમીટી એક અહેવાલ બહાર પાડે તો એ મંદકર્તા થઈ પડશે.

મહાત્મા ટોલ્સ્ટોય

મહાત્મા ટોલ્સ્ટોય એ રશિયાનો એક મહાન સાહિત્યકાર, વિચારક અને ક્રાંતિકારક વ્યક્તિ છે. એ મહાન વિદ્વાન હતો પણ પોથી પંડીત નહોતો. એનું સાહિત્ય વેદક, હૃદયસ્પર્શી અને ગમે તેવા હૃદયને પણ હચમચાવી મૂકે એવું છે કારણ એની પાછળ એના જીવનનો અનુભવ પડેલો છે.

૮૦ વર્ષની ઉંમરે કે જ્યારે સામાન્ય માણસો કે જેમણે જીવી જવું નથી પણ માત્ર દસરડા તાણીને પૂરું ક્યું હોય છે તેમની સ્થિતિ તેની પછુ નિરાધાર અને લાચાર હોય છે! પણ આવી જાહે ઉંમરે પણ ટોલ્સ્ટોયનો આત્મા કેટલો પ્રબળ હતો તે અંગે એક પ્રસંગનો ઉલ્લેખ કરતા આજાહેર કહ્યું કે આ ઉંમરે તેમને ઘરમાં સિદ્ધાંતિક મતભેદ પડ્યો ત્યારે તરત જ ઘર છોડી ને તેઓ ચાલી નીકળ્યા. જોકે એમના મિત્રો અને પ્રશંસકોએ એમને બીભ્ર કંઈ જવા ન દેતા પોતાને ત્યાં રોકી રાખ્યા. પણ આવો પ્રબળ અને તેજસ્વી એમનો આત્મા હતો.

જો એમનું એક પુસ્તક ‘યુપ નહિ રહેવાય’ વાંચ્યું છે. તેમાં ખીટી અને તમાકુના વપસન માટે તેઓ એટલે સુધી કહે છે કે ખીટીનું વપસન એ દારૂના વપસન કરતા પણ વધતર છે, વધારે બંધકર છે કારણ દારૂનો જે ફેર અને નસો ચઢે છે તે તો માણસને થોડા કલાકો માટે બેભાન બનાવી દે છે અને એ અર્થ બેભાન અવસ્થામાં કે ઉસ્કેરાટમાં એ ન કરવાના કામ કરી મેસે છે ખરો પણ એનો નસો જીતરી જતા એને પોતાના કુલ્પો માટે પરતાવો થતાં હોય છે જ્યારે સિમારેટ નું ખીટીનું વપસન એ ધીમા ઝેર જેવું હોય છે. એ માણસને ડુંક અને નસો તો ચાલે છે પણ એને બેભાન બનીવતું નથી. દિવસના ચોવીએ કલાક એના કેમી ઝંસર એના મમળ ઉપર રહે છે અને એને કોરણે એનું મન અચિર અને તરંગી રહે છે. યુનના બનતા કિસ્સાઓનું પૃથક્કરણ કરતાં તે બધે પશુ તે ઉસ્કેરાટને કારણે જ્યારે સીમારેટ (અનુસંધાન માટે જુઓ પાનું ૩૭)

ના વપસનીઓના ‘હાથે ડાંગ’ કરીને તલન નિદંપતાથી ‘અભિ-હૃદય’ બન્યા બની મનું હોમ તેમ નિષ્કૃપણે યુન થવાના હાખલા છે અને આ વપસનમાં ઉડાણથી સપાટા પછી માણસ પોતાની માનવતા-શુભાવી બેસે છે. ખરાબ કુલ્પો કરતી વખતે તે પુરા માનમાં હોય છે એટલે તેની નિષ્કૃપતા વધી જાય છે. આ વપસનમાં આપણી પ્રબળ પણ અણસુડા કુલ્પો છે. તમારામાંના ઘણા મિત્રો પણ આ વપસનમાં દુસાએલા હશે. એમાં તમારો માટે વાંકે નથી કારણ કે નાનપણથી અણસુધીમાંજ આ વપસનની ભેટ ખાળકને મળે છે. પણ હવે સમજવા પછી એને વળગી રહેવું એ તો નાખરદાહ ગણવાય, નિષ્કપ કરીને એક જાટકે એમાંથી યુકત થવા નો પુરવાય કરવો જોઈએ. વળી ટોલ્સ્ટોયનો પણ અભિપ્રાય છે કે ઝંસર જેવા જીવસેજી અસંખ્ય પીડાકેરી દર્દી આ વપસનને આભારી હોય છે. વપસન ને માટે એમ કહેવાય છે કે પહેલા માણસ વપસન કરે છે પછી વપસન વપસન કરે છે અને આખરે વપસન માણસ ઉપર ચઢી મેસે છે અને એને પોતાનો શુભાચ બનાવે છે; આમાં આ શુભાચીમાંથી ઝેર કરીને આપણું જીવનને જીવે. કોઈ કહે છે ‘અમર’ આશ્રમ નો નિયમ છે એટલા ખાતર જીવનનું પણ એ ઊડવામાં પોતાનું કિર્તિ સંચારે છે એમ સમજીને એકસો તો ફરી કલાપિ એ તમને વળગી રાહશે નહિ. પણ આક્રમકી કે નિયમના દખાણને અધિ પાછા અમથા વેચી ઉજળશે અને એ વળગશે. (અનુસંધાન માટે જુઓ પાનું ૩૭)

# સમાજ જીવનની ગાંધી સાધના

લેખક : જીગતરામ દવે

વૃહ્દવ્યવસ્થા અને આશ્રમવ્યવસ્થા એ આપણા દેશમાં સમાજના સ્તરીર અને પ્રાચીન સમી મણી શાકાહાર. આમાં વર્ણવ્યવસ્થા એ યાત્રિવ્યવસ્થાનું વિદ્યુત સ્વરૂપ કારણ કરીને આપણા દેશમાં જીવી રહી છે. આશ્રમવ્યવસ્થા તે જીવનશૈલીના આજના સમાજને પુણ્યપણે જોડી જ દીધી છે. ચાર આશ્રમોની કલ્પના નામરોપ રૂપે માત્ર પુરાણોની કથાઓમાં જ રહી છે.

ચાર આશ્રમોમાંથી એક શુદ્ધસ્થા-શ્રમજ્ઞ આને યાજ્ઞોત્તેજીઓમાં આવે છે. તે પશુ ધર્મપાલન માટે રહી નથી. માત્ર જોમ જોમવવા પુરતો રહી છે.

અહ્યાયોશ્રમ આજીવ્ય નેની કૌટુંબીક યાત્રિઓમાં બાળકોને જીવેદાન દેવાને રૂપે રહી છે. એને રહી કહેવાય જ નહિ, એ તે જ પ્રાચીન જીવ વસ્તુની કૌટુંબીક છે. બાળકને શુદ્ધિમાં મોકલવે. ત્યાં તે સંયમ અને વિદ્યાનું આયુ' લાભ બાલિ જીવનને મનજીવત પામે. ઘણે, આની જીવ્ય જીવની કલ્પ ના હતી તેને મદલે આજીવ્ય તે યાત્રિના રિવાજ તરીકે અને યાત્રિમાં વરો કરી મોટાકા બતાવવાના સાધન તરીકે પત્રો-પવિત્રની વિધિ કરવામાં આવે છે. મહેતો દોડાવી શુદ્ધિને બુદ્ધકને મોકલવાનું નાટક કરવામાં આવે છે. અને નાટક માં પશુ તેને નાટકી ગુરને ઘરે પહેંચવા દેતા નથી. ઘરના ઉંમરામાંથી જ મામો તેને પકડી લે છે અને આધિ મેસારી પાછો ઘરે લઈ આવે છે.

દેવે વાનપ્રસ્થ આશ્રમની દરજા મોક્ષને. તે તે આજીવ્ય પ્રોષ નાટકના રૂપમાં પશુ બચવા પામ્યો નથી-મરણ્ય ના અંત સુધી ડોસારોસી ઘરસંસાર નો કારભાર ચલાવવાનું જીવનમાં નથી. અને વાનપ્રસ્થ ધવાની ઉંમરે ડોસાઓ ધણીવાર ખીજ અને ત્રીજ વાર બાળ-કન્યા સાથે પરજીવતા જીવવામાં આવે છે. અને ઘરમાં પ્રોષ માની અને જીવન વડુદીકરીની મુલાવડો સાથે ચાલતી હોય છે. આથી શુદ્ધસ્થાશ્રમ માં પ્રોષ જીવનને સંયમ કે સમજતા પશુ સચવાતી નથી. ધરનું વાતાવરણ સૌને માટે નીચું પાડનારું યજ્ઞ અર્ચુ છે. બાળકોને અહ્યાય જીવનને મદલે ટંબકડા વિનાનાં વેલકાબમાં લાડ મહે છે, જીવનને લાપકમાઈના આશ્રિત રહી ખીન-જવાબદારીવાળું સાહસરોહિત જીવન માળે છે અને પ્રોષ ઉમર વધતી જાય છે તેમાં વધારેને વધારે ધનલોભી અને સત્તાલોભુપ થતા જાય છે.

સંન્યાસ આશ્રમ કંઈક જય્યો છે ખરો. જીવું ધર્મમાં શ્રી સંકરચાર્ય

યજ્ઞ મયા તેમજ અને જીન-બોહોમાં મહાવીર સ્વામી અને જીતમ જુદ યજ્ઞ મયા અને તેમજ સંન્યાસ આશ્રમને નવો નેમ આપ્યો છે. તાજા ઇતિ-હાસમાં જીવરાતમાં સ્વામીનારાયણ સંપ્રદાયે પશુ તેમાં નવું મોહી ઉમેર્યું છે. ખીજ પ્રાંતોમાં પશુ રામદાસ, સમય, જીતન્ય મહાપ્રજુ નેવાઓને જાન, સક્રિત, ત્યાગના મંત્રો પ્રચારી સંન્યાસીઓને વંશ કંઈક જીવતા રાખ્યો છે. એક આપણા જમાના માં સ્વામી દયાનંદ સરસ્વતીએ તમા શ્રી રામકૃષ્ણ પરમહંસે સંન્યાસધર્મ માં આધુનિક જીવનની વિદ્યાઓના જીવ્યકાર લોહાને જીવ્યા છે.

આ નામરોપ યજ્ઞ મહેલી જીવ્ય આશ્રમપરંપરાને મહાત્મા અંધીજીએ નવા સમાજની નવરચનામાં બાળવાનો મહાપ્રયત્ન કર્યો છે. આશ્રમધર્મનું પ્રાચીન નામ વાપમાં વિના તેનાં જીવ્ય તરવે અને સિદ્ધિવિતે સમાજમાં પુનર્જીવિત કરવાને પ્રયત્ન તેમજે કેવી રીતે કર્યો છે તેની આજી રૂપેખા આપજે જીવું.

અહ્યાય ધર્મના પ્રતિકરૂપ ઉપવિત-સંકારને સજીવન કરવાની આજી સમાજજીવનની રીત તેમજે અહ્યાય કરી નહિ. તેમજે તે મનુષ્યજીવનની સાચા પાયાઓ નાખી આપનાર અહ્યાયધર્મ માં જીવ તરવે ઉછરતી પ્રજાના જીવન માં દાખલ કરવાના રસ્તાઓ શોધ્યા. આ પાયા એટલે સંયમ, પરિશ્રમ અને સેવામય કલિન જીવન સહિતનું વિદ્યાર્થી જીવન.

આજી બાળકને શુદ્ધકે મોકલવાની પ્રથા નથી. પશુ તેમને ૭ થી ૧૮-૨૦ વર્ષની ઉમર સુધી સાળા-કેલેનેમાં મોકલીને કંઈ ને કંઈ બહુવાની નવી પ્રથા તે ચાલી રહી છે અને કિલે કિલે તે વધારે ને વધારે વ્યાપક થતી જાય છે. જીવન કાળમાં જીવરોએને શુદ્ધકે જીવવાનું મળતું નહોતું પશુ આ જમાનામાં જીવરોએને જેટલું બહુતર મળે છે તેટલું જ મેળવવાના દરવાજા જીવરોએ માટે પશુ જીવાડા થાય છે. માત્ર આ બહુતરમાં અહ્યાયધર્મના તરવે-એટલે કે સંયમ, પરિશ્રમ, સેવામય કહ્યા વિદ્યાર્થી જીવન માટે કશું રચાન નથી. સાધુચરિત્ર માતા પિતા અને શિક્ષકોને પ્રોષને અકરપ્રાત લાભ મળે છે તેને તે તરવે કંઈક મળે છે, પરંતુ સામાન્ય રીતે તે બાળકો અને બાળાઓને મા-બાપના ધરોની અંદર આહારમાં કે વિદ્યારમાં સંયમ, પરિશ્રમ સેવામય, કહ્યા જીવન નો અંચ પશુ મળતો નથી. તેથી

જીવું જીવે છે. નિરાજો અને મહેલો તરવે અને શિક્ષકો અને સમાજ તરવે પશુ તેમને તે તરવે મળતાં નથી. બહુમણીને નોકરી ધંધા કરવા, કમાણી કરવી અને જોમ-સ્વાયંમ્ય જીવન માળવું એ જ ધર્મ તેમની સમજ મુકાય છે. આથી આ જમાનામાં બહુતર કે જાન વિજ્ઞાન અગાઉના કોષ પશુ જમાના કરતાં વધારે પ્રમાણમાં અને વધારે વ્યવસ્થિત થયું હોવા છતાં આપણી જીમતી પ્રજા જીવન, કિંમત વાન અને તેજસ્વી બનતી નથી. અંધી જીવના આ આશ્રમોમાં રહેતાં જીવરોએ કેવળ પુણ્ય કમાવા ખાતર તપસ્થા અને સંયમ પાળતાં નથી. ઉદ્દેશ વચર નાં તપસ્થા, સંયમ માણસ પાળી ન થઈ, અંધીજીવના આશ્રમો એ દેશની રચનાત્મક સેવા કરવાનાં આ દેશની સત્યાગ્રહની ઘડતો ઘડવાનાં ધારો છે, એટલે દેશધર્મમાં જીવન તલ્લીન રહે અને સામાન્ય રીતે સંયમપ્રધાન-અહ્યાય-અધ્યપ્રધાન વાનપ્રસ્થ જીવન જ તેજો બાળનાં હોય. તેમના કાય નીચે ઉછરતાં બાળકો અને બાળાઓને આ રીતે અંધી આશ્રમોમાં સંયમ, પરિશ્રમ,

સેવાપરાયણ કહ્યા અહ્યાયારી જીવનનું કુદરતી વાતાવરણ મળી શકે છે.

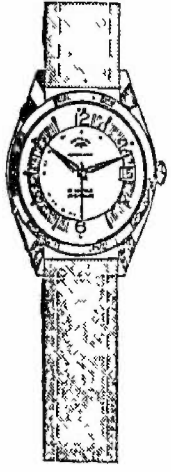
પૂજ્ય અંધીજીએ આ પ્રમાણે આ-શ્રમધર્મને નવા સ્વરૂપમાં પુનર્જીવિત કર્યો તેનાં કેટલાંક અતિ મોલાં જીવો આજી છે. દાખલા તરીકે-(૧) જીવું-સ્તાનની ઓગોને પશુ પુણ્ય જેટલું જ મહત્તર સમાજમાં મળી મુક્યું છે. ઓગોને અમુક ઢક હોય અને અમુક ઢક ન હોય એવી અનુચિત મચોનું રચાન જ જીવી અર્ચું ને, ધર્મ અને વેદ આદિ વિદ્યાઓમાં દૈવો વિધે જીવના જમાનામાં વાધો લેવાયો હતો તે ખાસ કરી અચોએ કર્યા વિના કે સમૃત્તિઓ અને કાષ્ટદાઓ સડયા વિના કે સમીતિ જી અને પરિપદો બધાં વિના જ જીવી મથો છે. રાજકારણમાં મતાધિકાર ધરાવવા, અધિકારનાં રચાનો ધરાવવા, ન્યાયદાનમાં કાગો કરવા, વગેરે સંયમ માં કેટલાક આજીવ્ય પડતા દેશી પશુ જીવ્ય ઓગોને લાયક ગણતા નથી. તે અધિકારો આ દેશ સ્વતંત્ર થતાં ઓગોને બોળામાં આપોઆપ આવી મથો છે.

શુદ્ધસ્થાશ્રમને સંક્ષિપ્ત બનાવી વાન પ્રસ્થ આશ્રમ તરફ કુદરતી રીતે, ખાસ કૃતિમ પ્રયતન વચર જ વળી છે. ચોતાનાં બાળકો જેટલી જ આશ્રમનાં અને દેશનાં અન્ય બાળકોની પશુ સેવા કરવાની જીવના તેમજે આશ્રમ

## જીવ પ્રસંગો માટે ભેટ !

જીવો અને પુરૂષો માટે

# ઘડીયાળ !



૧૭, ૨૧ અને ૨૫ જીવલનાં  
એટોમેટીક કલેન્ડર.

- \* રોમર
- \* ફેરરી
- \* લેકો
- \* રૂસર

વિગેરે દરેક ભતનાં ઘડીયાળ.

ઉપરાંત પુરૂષોના શર્ટ સુટ, પાયજમા વિ.  
તેમજ બાળકોનાં કપડાં.

## હોલસેલ ભાવે મળશે

બોક્સ ૫૬૮૮, ફોન : ૮૩૫-૨૬૦૨.

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૪૪, મારકેટ સ્ટ્રીટ, જોહાનીસબર્ગ.









સમાચાર સંગ્રહ

—ડરબન : શુક્રવારે રીપબ્લીકન પીલ હાઉસ ખા. આર. એ. એફ. સ્પીકરે આપણું આપણે. આ આપણું સેન્ટ યોમસ રોડ હાઉસ આવેલા નોર્થિંગ્ટન હોલમાં થયો.

—ડરબન : ઇન્ડિયન કોલેજિયલ સેક્રેટરી ડી. જી. એન. એ. હેરિસે કહ્યું છે કે ફેબ્રુઆરીની ૧૪મી તારીખથી આફ્રિકનો નેજો આંધકામના કામમાં પડ્યા છે તેમનો પત્તો વધશે.

—ડરબન : કોર્ટના ઇન્ડરપ્રીટર' ડી. ડેવીડ કમ્પ્યુટરના મેજીસ્ટ્રેટ ૪૮૭ પૌંડની ચોરી બદલ શિક્ષા કરી છે. ડી. ડેવીડ ૧૦૦ પૌંડના જેલ હાઉસ છૂટકો છે. ડી. ડેવીડે આપીલ કરવાની કમ્પ્લાઇન્સી છે.

—ગેરીટસબર્ગ સીટી હોલમાં શુક્રવાર રાત્રે ડી. ડબ્લ્યુ. મીસલ આપણું આપણે. તેઓએ પાર્લામેન્ટની બેંક કબજે લેવામાં હતાં તે સમજાવ્યું.

—ડીએનડ : માકવીસ એફ એટલાન્ડ યોર્કશાયરમાં ૮૪ વર્ષની ઉંમરે તા. ૬ ફેબ્રુઆરી મૃત્યુ પામ્યા છે. તેઓ ૧૯૨૫ થી ૧૯૪૦ સુધી ભારતમાં સેક્રેટરી એફ રેટ ટરીફ રજાં હતાં.

—બોહોનીસબર્ગ યોર્કશાયર વાળી આફ્રિકનોની ટોળી મંગળવારે લંડન જવાં માટે ઉપડી ગઈ છે.

—લીડસમાં બજાવવામાં આવ્યું હતું કે ૧૯૬૦માં ઉત્તરના બજારમાં ૪ ટકા નોર્થવોર્ક યથો હતો. કુલ ૧૩૨,૦૦૦, ૦૦૦ પૌંડનો વધારો થયો હતો.

—લંડન : પ્રો-સેસ માર્બોરોને ઈન્ટર્યુએન્સ થયો છે જેવા સમાચાર તેણીના પ્રેસ સેક્રેટરીએ આપ્યા છે.

—ગ્રોસ્ટો રેડીયો આફ્રિકા માટે આવતાં યનીવારને રશીયન ભાષા રેડીયો મારફતે થીપ્પરો જેવા સમાચાર બહાર આપ્યાં છે.

—ગ્રોસ્ટો : આર બાજોમાં કામ કરનારા મજૂરો મીટીંગ્સ હોલમાં આવ્યાં સંપ્રદાય જતાં મૃત્યુ પામ્યાં છે.

—વેસ્ટમીડ : ૬ આફ્રિકનો, વેસ્ટમીડ માં આવેલી એક ડુકાનમાં ફરોડો પાર્ટી ૨,૫૦૦ પૌંડ રોકડાં લઈ ગયા છે. જે ગ્રોસ્ટોમાં બેસી આં આફ્રિકનો આવ્યાં હતાં. ડુકાનના રક્ષકને કાણુ ઢેહળ લઈ તેઓએ ડુકાન છૂટી હતી.

સામાજિક ખબરો

લંડન  
“બોહોનીસબર્ગ”માં શ્રી માધી હોલ માં તા. ૨૨-૧-૬૧ને રવીવારે બોહોનીસબર્ગ વાળી શ્રી લક્ષ્મીબાઈ પ્રમુદાસ મોદીની મૃત્યુની યી. ચારલાખલેનનાં શુભ લક્ષ ક્રેપટાઈન વાળા શ્રી હમન બાઈ નાયુભાઈના મૃત્યુની યી. હરકીસન દાસની સાથે થયાં હતાં.

તે પ્રસંગે પોતાના સમયનો લોખ આપીને ઘણાં બાઈ બહેનો પધાર્યાં હતાં તેમને તેમજ ને જે બાઈ બહેનો અને સંસ્થાએ જે નવવરણીત મુખને તાર, ટેલીફોન, પત્રદારો કે અન્ય રીતે આશીર્વાચનો પાઠવ્યાં હતાં તે સર્વનો આભાર માનતાં શ્રી લક્ષ્મીબાઈ પ્રમુદાસ મોદી ઘણો જ આનંદ અનુભવે છે.”

સાચાર સ્વીકાર :  
આનંદ ભીમા પ્રિટોરીયા ૧-૧-૦  
લક્ષ્મીબાઈ પ્રમુદાસ મોદી ૨-૨-૦

અવસાન  
બાણીતી પેટી પી. પી. ભગત એન્ડ કુંપનીના સંચાલક શ્રી પી. પી. ભગત ને (તરસાડી નિવાસી હાલ ડરબન) ગોટર સાઈકલથી અકસ્માત થતાં તા. ૪-૨-૬૧ના રોજ તેમને દુર્ઘટ અવસાન થયું હતું. સ્વમંરેયની ઉંમર લગભગ ૮૦ વર્ષની હતી. તેઓ પોતાની પાછળ શૈક્ષ કરતાં પુત્રો મૂઠી ગયા છે. પ્રભુ જિમના કુટુંબીજનો ધીરજ ધરવાની શક્તિ આપે અને ખત આત્મા ને શાંતિ અર્પે એજ પ્રાર્થના.

આ રોકડાં દિલ્લોજના પત્રો અને તારથી દિલ્લોજ દાખવનાર, અને સ્મશાન યાત્રામાં ગાવી રોકડાં બાજ લેનાર સર્વને તેમના પુત્ર ઇન્જીનિયર ભગત આ હાપા દારા આભાર માને છે.

રતા મુકા મરચા  
નેટ ૩૦ રતલ બેગની યી. ૫૫-૦  
અને ૧૨ રતલ બેગની યી. ૨૨-૦  
અને આફ્રિકાના હાંબા હાયાના ભુમ ડબ્લ્યુ. યી. ૨૦-૬.

તેમજ હાથની ખાંડેલી સારા લાભ મરચાં પણ મળશે.  
માટે લખો :  
Maarmans (Pty.) Ltd.  
P. O. Box 26, Phone 128  
(Brits, Transvaal.)

માસ્ટર પ્રિંટર્સ (પ્રા.) લીમીટેડ  
બલ ભતના નાયબન, રેલમી તેમજ સુવરાઈ કાપડ, સ્ટ્રીચ વાળકો અને પુસ્તો માટે ભિન્ન ભતના ઉલ્લ નર્સી, પુલોવર, કારડીગન અને બન્યાઓ માટે—બુટીક, બોબ્સ, બેન્ડનેઈસ, ચોક્સ; નેપાઈન્સ વિગેરે.  
ફેક્ટ ભતના માલ માટે તપાસ કરવા બહામલુ.  
૩૩ વેસ્ટ સ્ટ્રીટ, બોહોનીસબર્ગ.  
ફોન : ૮૩૫-૬૭૮૬ — બોક્સ ૧૫૪૯.

લંડન પ્રસંગે માટે  
અમને મળો.  
મુરતી બમણના અને સ્પેસીલીટ બીએ.  
શ્રી કેપીટનની અંગત દેખરેખ નીચે યુનીયનના અને રોડેસીયાના કોઈ પણ કામમાં તમારે મુમયે આવી રસોઈ કરવાનો અમે કમ્પ્લાઈ ગઈશું.  
**કેપીટન સ બાલકની હોટેલ**  
(ધી કોર્નર મીકાઈ હાઉસ)  
એ અને વિક્ટોરીયા સ્ટ્રીટના યુઆપર - ડરબન.  
ફોન નંબર ૨૩૪૧૪ ટેલીગ્રામ : KAPITAN.

આહુ, લસણ બજાર ભાવ, નારીએળ નં. ૧ શી. ૧-૦,  
બેગ (નંગ ૧૦૦) શી. ૬૦-૦.  
ડુકાન ઘર માટે આંધવાના ન્યુઝપેપર બજાર ભાવ,  
બટાટા, કુચરી (કાંઠા), સુકા લાલ મરચાં, છુમલા, સુકા ગીમ (હાલા), સોનેરી રંગનો ગોળ, ફેક્ટ ભતના મરી મચાલો વિગેરે હમેશાં સ્ટોકમાં રાખીએ છે. ક્યુરી અને ચોક્ષી પાત બજાર ભાવ, પોસ્ટલ છાંદ.  
સુરણુ, રતાઈ, આંબા હળદર અને લીલી હળદરની ગોસમ માલ છે.  
રોડેસીયા, ન્યાસાલેન્ડ અને બેલજીયમ કેંગોના ચોરસો હાઉસ પુસ્ત, ખ્યાન આપી કોઈ પણ વસ્તુ પરમોટી મ્લાબી મોકલશું.  
All prices subject to Market fluctuations.  
**A. KADER & Co., (PTY) LTD.**  
WHOLESALE FRUIT MERCHANTS  
P. O. Box 251. DURBAN.

ધીરુભાઈ પી. નાયક  
બુકીપર, સુસાઈરી, વીમાનાં અને બનરલ એલન્ડ  
ઈન્ડિયાન અગર ડુનીયાના કોઈ પણ કામની હવાઈ દરિયાઈ અગર બમીન માગે યુસાઈરી કરવા ઘેર બેઠાં અમારી મારફતે મુર્બોજ કરો.  
ઈન્ડીયા, આજ, ચોરી, ફક્લ્સ, અસ્મતાત, પ્યેટબ્લાસ, વિગેરેના વીમાં અને હવાનાં આપીએ છીએ.  
ઈન્ડિયન, પરસનલ ટેલક, ડિસાલના મોપડા લખાવવા રેન્યુ હબીવરન્સ સર્ટીફિકેટ કે વેપારના લાયસેન્સો. પાસપોર્ટ તેમજ કમ્પ્યુટરના લગતી બાબતોમાં કોઈ પણ ફી લીધા વિના અમે મફત સલાહ આપીએ છીએ.  
રેલવલ મ્યુનિયલ લાર્ડ્સ એસોસીએશન એફ એસસીયો અને ચોક્ષીયાર ઈન્ડિયન કંપની લીમીટેડના પ્રતિનિધિ.  
Office : 9 Barkly Arcade, 38 Market Street, Phone : 339033, Johannesburg.  
Residence : 52 Patidar Manslon, 13 Kort Street, Phone : 330816, Johannesburg.

ફરનીચર! ફરનીચર!! ફરનીચર!!!  
બેડરૂમ મુદ, ડાઈનિંગરૂમ મુદ, વોઈરોમ, હરેસીબ એસ, સાઈડ બોર્ડ એપ્રીસ ટેસ્ટ, બુક કેસ, ટેબલ, તાબ કીખાયત બાવે ખરીદી શકશો. ભતે પધારી હાલ લેવાં મુકશો નહિ.  
—બોક્સ, ટેબલ અને કીચન હરેસર—  
જે હમારી દેખરેખ નીચે તઈયાર માલ છે. તેનો રોકા હમેશાં તઈયાર રહે છે. માત્ર રોકા લાવવાના પ્રાઈસ લીસ્ટ મંગાવો અને વેપાર માગલ વધારો.  
**L. MISTRY**  
51 BREE STREET, BURGERSDORP, J'BURG.  
PHONE 33-4691. BOX 2626.