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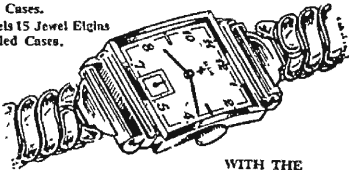
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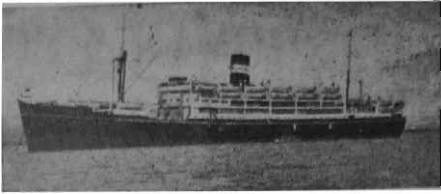
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Korean War And The Non-Europeans

THE African National Congress has made a statement that no non-Europeans will be prepared to go to fight in Korea when they have to fight the Apartheid evil in South Africa which is just as bad as, if not worse than, the evil of Communism. Since this statement was made more than one counter-statements have been made which seem to be inspired, that there are thousands of Africans who are just waiting for the call to go to the front. We think both are right. Those who look only to their material interests—and they are plentiful—will always be prepared to do any job. But it is not they who will count in the end. Only those who stand up for a principle will count, no matter how small their number may be. If anybody is to blame for the present state of mind of the non-Europeans it is the short-sighted policy of the Nationalist Government. These are only the first fruits of that policy. The bitter harvest has yet to be reaped. We say this with no bitterness towards the Nationalists but with grief for South Africa's future.

The question before us to day is to choose between two evils—Communism or Apartheid. We think wisdom lies in rejecting both because we want nothing that is foisted on us.

We say we are thoroughly sick of war. Yet we have not learnt to be humble ourselves. We are very quick in seeing the mote in the other person's eye but fail to see the beam in our own. That is how the war in Korea has begun and who knows how long it will go on and how widely it will develop. "Because there are still despots crazy enough to believe that they can forcibly enslave their fellow men, those who treasure freedom and liberty more than life itself are compelled to take up arms to defend themselves. No one has a monopoly of horror at the prospect of a third world conflagration. It is a feeling shared by everyone not blinded by the lust of power. Freedom, however, was not won for the Western peoples by the faint-hearted. It was secured by men and women of great courage and only at the price of heavy sacrifice and suffering. Black mailers and dictators flourish because they succeed in instilling a craven fear into their victims. Hitler proved himself to be the master of such tactics until the world belatedly awakened to the fact that he was an utterly dishonourable and unscrupulous tyrant. Stalin has now stepped into the shoes of his former enemy." We have quoted these words from 'The Natal Mercury's' leading article dated July

26. Some are too true and we may well apply them to ourselves. But there are some we cannot agree with. For instance, we do not agree that Hitler was alone to blame and that the hands of the Allied Powers were clean. They were soiled and it is because they were soiled that the world has not seen peace after the expiry of Hitler. We are now quick in blaming Stalin, but can those who are up against him honestly claim to be stainless? If they would only do a little introspection and try to listen to the voice of their conscience they would surely see light and find a better way than resorting to arms to settle disputes. They may have to renounce a great deal but what they would gain would be infinitely greater

than what they would renounce.

Put the sentiments that appeal to us from 'The Natal Mercury's' article in these. Because there are still despots crazy enough to believe that they can forcibly enslave their fellow men, those who treasure freedom and liberty more than life itself are compelled to take up arms to defend themselves." Would we not be fully justified in describing the present Government as despots and should not those of us who treasure freedom and liberty more than life itself fight to defend ourselves? We should not be blamed if we do so by resorting to more civilised means of non-violence and self-imposed sufferings. That is what the non-Europeans have to do against the tyranny of the present Government.

NOTES

Durban City Council and Protect Day Dismissals

The Durban City Council, last Monday by 10 votes to five decided to support the Finance Committee's recommendation that non-Europeans Municipal vacancies can be filled by any racial group. This decision endorsed a resolution passed by the Council on July 3, when it was decided to dismiss certain employees who were absent on protest day, but rescinded by another resolution to replace Indian vacancies with Native employees in future. In a letter to 'The Natal Mercury', the Deputy Mayor, Councillor Mrs. A. M. G. Maytom writes: "The resolution before the Council came from a recent meeting of the Finance Committee, at which an attempt was made to rescind most of the clauses of the Council's original resolution passed on July 3. This attempt met with no success. After a very lengthy debate the finance

Committee recommended the rescission of Clause four of the original recommendation and advocated that vacancies occurring in the non-European staff be filled by any racial group of the non-European community. It was this resolution only that could be and was debated and upon which a vote was taken." Commenting on the above 'The Natal Mercury' writes: "Are we to understand that the Council, in view of its latest action, is now contemplating re-engaging the Indians whom it decided on July 3 to dismiss because of their absence from work on Protect Day? If this assumption is correct it is good to know that the Council has come to our way of thinking."

Boycotting S.A. Medical

Meeting
Members of the Indian Medical Association which is affiliated to the British Medical Association are, says the London correspon-

dent of the Natal 'Daily News,' not likely to attend the B. M. A. conference in Johannesburg next year. A meeting of the I. M. A. executive is expected to be held shortly to make the official decision. It was on the Indian initiative that the suggestion of canceling the Johannesburg meeting was made at the Southport conference of the B. M. A. The suggestion was at first accepted by the B. M. A. Council but later rejected by delegates who, though they agreed to their disapproval of racial discrimination, believed that the B. M. A. conference might do more good by going to South Africa and insisting upon non-discrimination than by staying away. The Indian Medical Association believes that all non-European doctors will similarly refuse to attend the conference. Indian doctors who have already decided privately against attendance say that their action is non-political. They maintain that it is purely to avoid the inconveniences and embarrassment of having to visit South Africa.

Whilst appreciating the stand taken by the Indian Medical Association we are of the opinion that its members should not abandon the idea of coming to South Africa, provided they are not subjected to differential treatment and are treated on an equal footing with the members of the British Medical Association. It is an opportunity to gain a first hand knowledge of the racial problem in South Africa which in their own interests, in the interests of the oppressed people of South Africa and in the interests of Truth, they should not lose.

If The United Party Came Into Power

Addressing his constituents Mr. J. R. Sullivan, M.P. (U.P. Durban Berea) is reported to have said: If the United Party returned to power they would restore the Commonwealth status which South Africans lost under the Citizenship Bill; abolish the carrying of passes under the Population Registration Bill and keep only the national register; restore the rule of law and the right of appeal to the Courts filched under the Suppression of Communism Bill; withhold the application of the Group Areas Act to the Cape Province until a judicial commission has decided whether it would be just and desirable to apply it there. Mainly to retain the franchise rights of the Coloured people as laid down in the South Africa Act, and maintain the Native franchise provided in the Native Acts of 1936.

Labour Party's Call

Speaking at a meeting of Labour Party supporters in Dur-

ban, Mr. John Christie, M.P., Leader of the Labour Party in the Union is reported to have urged all the people of South Africa, whatever party they supported, who were aware of the danger of the Nationalist Party's ruthless legislation to stand together and fight this Government on a common front.

Death Of Mr. Mackenzie King

The death took place on July 22 of the former Canadian Prime Minister, William Lyon Mackenzie King at the age of 76. He was given a State funeral in Ottawa where he guided the nation for 21 years—longer than anyone else in history. First entering the Canadian Parliament in 1908, Mr. King, became Prime Minister within 13 years. He led the Liberal Party for nearly 30 years. He retired in November 1948.

Dr Malan's Tribute

In a tribute to Mr. Mackenzie King, South Africa's Prime Minister, Dr. Malan said there were few statesmen in overseas countries who throughout their public careers, had stood higher in the estimation of South Africans generally. "The reason is not far too seek. Without prejudice to his ready co-operation in wider international circles, he was, above everything else, a Canadian in respect on the growth of full Canadian nationhood," said Dr. Malan. His contacts with South Africa were indirect, and more or less confined to common participation in Imperial Conferences, notably that of 1926, at which the foundation was laid of the Commonwealth as it exists today—a free association of independent nations. Together with General Heriözig, he was a powerful force in the achievement of that great historic step.

French Paper's Stern Warning To Malan

The French Socialist Party newspaper, 'Le Populaire' in an editorial on June 21 described the Malan regime in South Africa as 'racism inspired by Hitler.' The paper said: "It is decidedly not always necessary to go beyond the Iron Curtain to find intolerance and complete contempt for mankind. The Senate of the South African Union has approved by a majority of one a law of zone grouping which creates the most brutal, vile and systematic racial segregation existing in the world to-day. Indian ghettos are to be added to the already numerous Zulu ghettos in the land of Malan where wretchedness and sickness have so far been the monopoly of the black natives."

It is probable we shall soon have an opportunity of seeing to what extent the United Nations Organisation is capable of imposing on its members respect for international declaration of the rights of man. It is already incredible that the disciples of Hitler are to-day in power in a country of the British Commonwealth. It passes the imagination that in 1950 they have the audacity to vote new Nuremberg laws. There remains only the U.N. organisation to bar the way to this outrage on mankind whose authors would gladly extend it to the whole African continent. If the words of the United Nations Charter are to have any meaning, it is not gratuitous admonition that the U.N.O. should give Malan. It should act efficiently against the brute and his partisans until they understand that it is they who are the greatest savages of the African bush."

Britain Does Not Favour South African Policy

Britain reaffirmed in the House of Commons on July 12 that it did not favour South African policy of Apartheid. In a debate on colonial affairs, Conservative Member Sir Ian Fraser said that the white man had rights in Africa. Apartheid was not a new policy of a particular party though it was a new name. At that point Sir Ian was ruled out of order. John Dugdale, Minister of State for Colonies said Sir Ian Fraser's views were reactionary and not representative of his own party. "I would reaffirm that racial discrimination does not play any part in colonial policy of the British Government."

Apartheid Policy Criticised By Egypt

The South African Government's Apartheid policy has been criticised by the Egyptian Prime Minister, Nahas Pasha. In a statement published in Egyptian Gazette, Nahas Pasha declares that no other continent except Africa affords an "example of more inhuman and insufferable discrimination." In Central and South Africa people are sacrificed to interests of colonisers. Describing the colour discrimination as "one of the most humiliating chapters in man's history," he says: "This can only generate hatred and revolt. Nahas Pasha pleads for more extensive and sincere efforts to put an end to colour bar and for loyal co-operation between Europeans, Africans and Indians in Central and South Africa."

An Example Of Devotion And Faith

An interesting passenger on board the Durban Castle, which arrived on Wednesday morning in Durban, from the East Coast and is bound for England, is Mr. Ambubhai H. Patel, from Nairobi. He is going to England, accompanied by another medical student, to study paper manufacturing.—Mr. Patel is a devotee of Mahatma Gandhi and has long had the ambition to pay homage to every institution founded by him. He had learned about the Phoenix Settlement in S. Africa and he had tried for a considerably long time to visit the Union just to pay homage to the place which was sanctified by Mahatma Gandhi. His application for a permit to do so was, however, much to his regret, refused by the Immigration authorities and it was just coincidence that he happened to pass Durban on his way to England. He was, therefore, overjoyed and immediately his boat arrived he set about in a religious spirit on his pilgrimage. He started early morning on foot from the docks trading his way by asking passers by. He managed to find the Congress office and enquired how he could get to the Phoenix Settlement. From there he was directed to Mr. N. S. Devshi. Mr. Patel expressed his desire to Mr. Devshi who was willing to place his car at his disposal and to take him to Phoenix but Mr. Patel gratefully declined his kind offer, stating that it was his vow to walk barefoot to the place and not to take even a drop of water until he had reached there. So Mr. Patel was given the direction and he plodded his way in the scorching sun, since it was an exceptionally hot day, to the Phoenix Settlement, which was fifteen miles from Durban, and arrived there at 5 o'clock in the evening, accompanied by a few friends who had joined him in the district to show him the way. In his great joy over the fulfilment of his ambition he was completely unconscious of his fatigue. He was heartily welcomed by the Gandhi family and other friends from the Durban Castle who had already arrived there in the morning by car. Mr. Patel joined the evening prayers and spent the night in Phoenix. The next morning he joined his boat, which sailed in the afternoon for England via Capetown. Mr. Patel has a very large and most interesting collection of photos of India's great and historic struggle for freedom of 1942, in which he had himself taken a very active part. We have taken special note of this as it is seldom that we see the manifestation of such devotion and faith, which, we have no doubt must bring to one who possesses them, success in life.

A WORLD IN THE RESHAPING

By L. W. Ritch

WE are living in a world that is being reshaped. Not, of course, in the sense that the Globe, itself, is undergoing a change of shape, of its conformation. It is a reshaping of the relationships of the world's peoples, a readjustment of balances, a correction of lopsidedness that has characterised those relationships during several centuries, a restoration of disturbed equilibrium.

Traditional beliefs that were regarded as almost sacrosanct in their correctness, such as the white man's natural right to overlordship and dictation of the world's "coloured" peoples, and the insuperable barriers that must ever keep East and West apart, are now seen to be fictions arising from either short-sightedness or wishful thinking.

George Bernard Shaw, when asked what he thought of Democracy is reported to have replied that he considered it "a splendid idea." Well! It is an idea that "has legs" and is on the march. It has still to be tried out in practise, because a very great deal of the coin that has passed current as democracy has been no better than spurious metal.

Now, Democracy, if it means anything at all, stands for the dignity of the human being. It is rooted in the belief that every individual has certain fundamental and inalienable rights by virtue of his being Man; rights upon which no other man or body of men is entitled to encroach or trespass. Of these, perhaps the most important is the right to be afforded freedom to develop, unfold and bring out, the best and highest that is within him.

This applies equally to mankind, the world over irrespective of geographical, colour or other distinctions. It applies no less to the most backward members of the human family as it does to most advanced. It recognises that mankind is at different stages in evolutionary progress, but that even in the most backward is the potentiality of reaching the same heights as those who have forged ahead of them, given time, opportunity and encouragement.

The spurious democracy that hitherto has passed current, mistakes 'opportunity' for 'right.' Real democracy denies the right of the powerful to employ their power for the oppression of the weak; of the astute to take advantage of the less sophisticated for selfish exploitation. It repudiates the notion that men must either be exploiters or

exploited; the jungle-inherited idea that survival is the reward of superior cunning and brute force.

On the contrary, it advances the claims of Duty; stresses the obligations of Service; emphasises the organic wholeness of mankind and the interdependence of its parts. In short, true Democracy is the practical application of the doctrine, "Do unto others as you would they do unto you," and conversely, "Do not unto others what you would not they did unto you."

The world is reshaping under the urge of forces that are gathering momentum and must eventually prove irresistible. They are the forces that are responsible for mankind's progress from lower to higher levels; the forces that compelled the abolition of chattel slavery and of child factory labour. They are sometimes spoken of comprehensively as Conscience.

In the process of this conversion, the advance guard of the world's thinkers are realising that preservation of what is good in this civilisation of ours is conditional upon the definite abandonment of fundamental ideas, rules of conduct and activities, to which entirely false values have, hitherto been given.

As always happens when the critical time for some radical change in human relationship arrives, the forces of reaction and vested interests do their utmost to defeat the movement. The privileged are merely willing to surrender the privileges of their order. Their motto is, usually, "What we have, we hold."

Asia and Africa furnish striking illustrations of this.

For centuries India and China, for example, were the Tom Tom Tidler's Ground of the European adventurer and investor. Their peoples were regarded with a sort of contemptuous tolerance as being decadent and unfit for any responsible place in the comity of nations. To-day, no longer supine and submissive, but keenly alert and assertive, their rebirth has not only astonished, and in some respects disappointed, the West, but has compelled a recognition, which if somewhat reluctant, is definite and unmistakable.

In both cases the well-worn, and now threadbare, fiction regarding white trusteeship has had to be abandoned, and if it be true that "coming events cast their shadows before" a similar process of "abandonment" would seem to be imminent in other

parts of the Asian continent, before very long.

A white skin and European origin are no longer presumed to invest their fortunate possessors with divinely-appointed sovereignty over their less fortunate, pigmented, fellow-men.

Turning to Africa, and more particularly the Union, with which Indians are most directly concerned, we see that the tide of progress is being obstructed by the erection of almost every conceivable kind of barrier; of barriers so obviously artificial and impermanent against the advancing tide that, though their destruction may be delayed, any such delay will probably mean the piling up of the waters with disastrous

results that foresight and a wise adaptability could have avoided.

Those who contend that history does not repeat itself, might, with advantage, recall the Biblical account of Pharaoh and the Children of Israel. Our Prime Minister, who is, we believe, also a Doctor of Divinity, must know the story well. We respectfully suggest that it might pay him to ponder over it. It should not be difficult for Dr. Malan to detect some quite interesting correspondences between what happened in those far-off times in North Africa and what looks very like happening, unless there is a change of heart, in South Africa, in the not very distant future.

ATTITUDE OF AFRICANS ON KOREAN WAR

The following statement has been made by the National Executive Committee of the African National Congress on the War of Korea:

THE situation in Korea has been the subject of world-wide comment reflecting a divergence in opinion likely to flame into a world conflict and threatening to bring distress and suffering to millions of people.

Since the occurrence of this situation, the African National Congress representing 8,000,000 people, has been inundated with enquiries as to its attitude towards the Korean War. In response to these enquiries, and in order to clarify its position, the African National Congress wishes to make the following observations:

1. The fundamental cause of the present conflict is to be sought in the action of the Allied Government after the defeat of Japan in 1945, when Korea, being a state ethnically, historically and economically one unit, was partitioned into two portions each serving as a strategic base for a foreign country.

2. Whilst the African National Congress recognises that UNO, acting independently and without undue influence by interested powers has a right to intervene in any situation covered by the United Nations Charter, yet the African National Congress is not satisfied that the mere insistence on the observance of the 38th parallel as a boundary dividing Koreans into two separate States is calculated to ensure lasting peace in Korea.

3. The Security Council has, however, appealed to member

States, including South Africa, to send troops to Korea. Needless to say, the appeal is not directed to the African people but to the reformed citizens of South Africa through their Government. It is not unlikely, however, that the Government of South Africa which has antagonised the world by its cruel suppression and victimisation of the non-European people, will now attempt to regain its lost prestige by offering up and sending the same non-Europeans to the Korean "Slaughter house," as troops from South Africa.

The African people cannot be called upon by the Government to go to fight an "evil" Communism in Korea when there is an equally evil apartheid to be resisted in their own Motherland.

In any event, during the Great War and World War II, the African people were called upon to assist the South African Government in building its international prestige and on both occasions they freely gave their services and their lives. It is, however, a painful fact that not only were their sacrifices not acknowledged, but in place of the promised homes and just treatment they are being housed in shacks and jails and subjected to merciless discrimination. Indeed the position of the African people since their participation in the last War is so grave that if there was ever any cause for which they gave their lives between 1939 and 1945 there is now a much greater cause in South Africa.

THE DETERMINANTS OF INDIAN EDUCATION IN NATAL

(Continued From Last Week)

Inferior Status

THE inferior political, economic, and social status assigned to the Indians has influenced educational development in the following respects:—

(1) the general view of the legislative and administrative authorities appear to have been that the education of the Indian was not of the same consequence or urgency as that of the European (a) because of the limited role assigned and opportunities opened to the Indian in the social, political, economic and military life of the country; (b) because the European in order to maintain his leadership and supremacy over the non-European races, had to be physically and intellectually better equipped;

(2) the general education of the Indian, and in particular their technical, vocational and professional training were frequently viewed as a threat or menace to the economic security of the European; and

(3) consequently pressure was brought upon the European-controlled State not to assume full responsibility for the education of the Indian, and it was prevailed upon to follow a policy of *laissez faire* in which the initiative and chief burden of providing school accommodation and equipment fell upon the Indians themselves and other private agencies; and, therefore,

(4) the per caput expenditure on Indian education was much less than the per caput expenditure on European education the figures for 1948/49 will illustrate this social hierarchy in Natal.

| Government. | Aided. |
|------------------|----------|
| European £491/19 | £10/2/1 |
| Coloured £371/14 | £14/15/3 |
| Ind an £191/14 | £15/7/2 |
| Native £84/10 | £18/13/4 |

(whereas the bulk of the European pupils are in Government schools the bulk of the Indian pupils are in Government aided schools.)

(5) political disenfranchisement, restrictions upon economic activities, exclusion from certain social and cultural amenities tended to diminish in the Indian the usual social, political and economic incentives for education and self-improvement.

(6) it created a dual system of education in which educational opportunity was not the same for under-privileged Indian group as

for the privileged European group; in the two systems there was no parity of conditions with regard to buildings and equipment, size of classes, quality and status and payment of teachers, payment of tuition fees (this is being progressively equalised), availability of bursaries and study loans, boarding and hostel facilities, payment of indigency grants, medical and dental care, proportion of children of school-going age brought and kept under instruction; and general standards of attainment. The system of education, in short, revealed not only class distinctions but also racial and colour discrimination.

(7) the inequality of educational opportunities was made easier of practice by the development of a system of racially segregated schools, colleges and universities.

Disenfranchisement

Owing to the complete disenfranchisement of the Indian in central, provincial and municipal government two important consequences flow for Indian education.

Firstly, the concentration of all political power in the hands of the Europeans, most of whom have been hostile to Indian settlement and advancement, gave the Europeans exclusive use of a powerful weapon against those whom they considered to be their rivals. Very often in the history of Indian education this weapon was wielded to curtail the expenditure on Indian education or to refuse the grant of sites for educational institutions, and for physical recreation, which is an equally important part of a total education programme. One has but to refer to the Botanic Gardens site, Curries Fountain and Argyle Road and the part played by the Durban Municipality. The vacillatory and dilatory policy of the City Council has retarded the establishment of a number of much needed schools and a technical college.

Many of the elected members of the Provincial Council, too, are so touchy about Indian pressure for improved conditions of life generally, that the Indian is compelled to play an unnaturally docile role in the country lest the education of his children suffer. The lack of adequate Indian representation in these councils place the Indian in a disadvantageous position. We have had a demand for the curtailment of funds for Indian education in the Provincial Council this very year. Coming upon the heels of agitation for repatriation it is ominous.

Fortunately for the Indian community they had in the present Administrator, Mr. D. G. Shepstone, a statesman and a Christian gentleman, to raise a voice on their behalf.

From another point of view, the total exclusion of the Indian from participation in the political life of the country, makes it non-sensical for the Indian to toy with an idea of education for citizenship or education for democracy. The teaching of civics and civic responsibility in Indian schools cannot but be a hollow pretence if not actually farcical. One of the tasks of education in multi-racial society is to stimulate and inculcate in the children and the people generally a sense of common loyalty and patriotism towards their country, and of tolerance and comradeship with their fellow citizens. How is this possible in Indian and non-European schools when they are outside the pale of citizenship? The generally inferior status of the Indian and non-European child educates them for rebellion and hatred rather than for reasonableness and co-operation. The work of the schools is undermined by the awareness of the child of his real status in this country and by the conditions outside the school.

To consider one other determinant of Indian education; the demand for educational facilities and the desire for education came from the economically more advanced sections amongst the Indian people. It was the affluent class amongst Indians which contributed much towards the erection of schools for Indians. Restrictions upon the commercial activities of the Indians and the restricted avenues of private and public employment available to them have tended to keep low the standards of living of the Indian. Limited avenues of employment and the almost complete exclusion from the more highly paid skilled occupation retard the growth of technical and vocational education for Indians.

The industrial color bar, as it is generally known, by compelling the Indians to stay on the less remunerative unskilled and semi-skilled occupations has not only kept down their standard of living but it also disables them from contributing more to the national revenue and thereby to the finance of education and other services. It is through no fault of the Indian that his hands are fettered and his inherited skill wasted; that his capacity for greater production of wealth has been artificially restricted.

But that has not prevented the use of the argument that education and other services should be provided in proportion to the contribution of each section towards

the public revenue. If the Indian section of the population has not been able to contribute more than the European section to the public revenue in the form of direct or indirect taxation it is because they are a poorer community. The chief reason for their poverty rises from the abovementioned racial policies of the country.

Post-War Reconstruction Commission's Report

In illustration of the point it would be sufficient to mention the views of the Natal Post-War Reconstruction Commission 1946. The Report of this Commission stated that the general view of the European community was that the affluent Indian was a menace to white civilisation, and that the commercial activities of this group should be confined to their own group in their own locations. This obviously is going to make that section of the Indian less affluent. Now, is it not by the taxation of the more affluent section of any community that the state hopes to swell its revenue? Use by the European of this argument, that is, the insufficient contribution of the Indian to the public revenue, is not fair.

Funds for Indian education appear to have been allocated just on that principle. It is, however, not a sound social principle, nor should a civilised Government allocate the elements of social wellbeing along such class lines. If anything at all, it is the poorer sections of the community which need a helping hand from the common pool of social resources. Seventy per cent of the Indians in Durban live below the bread line, and Durban alone contains about half the Indian population of Natal.

The economic determinant of education operates in another way too. The economic incentive, the incentive for material success and well-being, which urges young men and women to hard work and study does not operate to the same degree amongst men and women in a free economic society, that is a society which does not bar the material advancement of an individual by legitimate use of his skill and learning.

From another angle the poverty of the Indian people makes it necessary for any young girls to enter domestic employment or to stay at home and to look after the young ones while the father and mother go to work; it makes it necessary for young boys to start work as early as possible. Combined with the meagre funds for the expansion of the system it appeared inadvisable to introduce compulsory education in case it led to further suffering.

But the lack of compulsion has led to much wastage of pupil-life,

and has not solved the question of mass illiteracy. Thus we are caught in a vicious circle of ignorance and poverty.

Poverty and poor home conditions and surroundings, the illiteracy of parents, and the generally poor cultural and nutritional standards at home have all combined to depress further the quality and attainment of Indian education.

Finally, let us consider briefly the third broad group of social determinants.

Firstly, by the census of 1936 it was revealed that the Indian community was a "youthful" population. Some 47 per cent were under 15 years of age, whereas, there were only 27 per cent Europeans in this age group (Coloured and Bantu populations are youthful). Consequently, there are more potential children of school-going age amongst the Indians than amongst the Europeans. This is a point one should bear in mind when making comparisons between European and Indian education in Natal. Ignoring past repression or neglect, the educational system today accommodates more Indian children than European children. If the potential school populations had been equal, the educational system from this stage could, if a progressive social policy were being followed, set about using its financial resources to equalise the two systems in other respects. Taking all the circumstances into consideration, this will take another decade or more to achieve, for in the mean time available resources must necessarily be utilised to provide school places for the forty per cent who are still out of school, and, to train a sufficient number of teachers. This factory would not have such a heavy burden had past policy been less neglectful and variable.

The internal determinants of education in Indian society are language, religion, and social customs. Racially and culturally Indian society has remained more or less "pure" and cohesive as a result of being "battled up" in the Province of Natal by legislative restrictions on their movement to and residence in other provinces. Indian women are still more Eastern than Western in their unbringing and outlook upon life. As it is to be expected this is more evident in the rural area than in the urban areas. The male population, however, is becoming more and more westernised. It is however, true that the younger generation of Indians is poised twixt the East and the West. In some matters like religion, diet, family life and aesthetic they are still Indians, but in political loyalties, economic aspirations, dress, and even language, they are very

largely westerners. Indian society is, therefore, in a transitional stage.

The Eastern in them wishes to see their children have a modicum of vernacular and religious instruction, training in Indian music and separate schools for girls after the age of puberty. The West in them, and more particularly the desire to attain western standard-of living and particularly in Western political and economic institutions impels them to seek a Western education. Consequently, by Indian demand the curriculum of Indian schools is the same as that obtaining in compulsory religions clause does not apply to non-Christian Indian children. On the other hand, owing to the variety of linguistic groups represented in any one school and class it is difficult to teach all or any one of the vernaculars. Indian themselves are not agreed upon a lingua franca, such as, the Hindi language in India. In any case, it is a debatable point whether it is in the interests of the small Indian community to use the normal school hours for this purpose or for learning the languages of the people amongst whom they live and work.

In conclusion, one may, perhaps, refer to what is generally alleged to be a component of eastern civilisation, that is, the high birth rate. It is true that the excess of the birth rate over the death rate is higher among the Indians in Natal than among the Europeans. I think one of the reasons why there are more potential children of school-going age in the Indian community and the other two non-European communities is this higher birth rate. It is, however, not correct to class this phenomenon as something peculiar to Indians and non-Europeans. It is a well known fact that all over the world high birth rates are concomitants of poverty and ignorance. The only sound and effective way of controlling this rate is by removing

these factors. If Indian girls, for instance, are compulsorily kept in school to a later age, and subsequently educated in the methods of birth control, I am sure that within ten years there will be an appreciable drop in the birth rate. Nor is this so much theory. Family limitation is now actually taking place amongst the educated and economically better-off class in Indian society. Educated Indian girls marry at a later age. As for any great increase in the birth rate by polygamy this is grossly exaggerated. Educated Indian girls will not put up with it at all. Educated Indian men know how difficult it is to manage just one woman. The breaking down of the joint family system resulting chiefly from the impact of western ways of living and the establishment of individual homes and the higher cost of doing this is having the same effect on the Indian as

on the European-family limitation.

It is another matter at what number this limitation should remain. At the figure quoted by the Director of Education, that is, an average of three for each family, the European community is committing race suicide. It may have to choose between very high standards of amenities for the few and racial extinction ultimately or racial survival with slightly lower standards. The standard of European living in South Africa is higher than that obtaining in most parts of Europe. If present trends of family limitation in Indian life are encouraged I think the Indian, too, will endanger his racial survival. The European and the Indian are minority communities in Africa. They would do well to ponder the ultimate consequences of any severe limitations on the family unit.

BRITISH LABOUR TO TAKE S.A. TO TASK

SOUTH AFRICA'S domestic policies will come under fire at the annual conference of the British Labour Party, which will be held in Margate in October, says Sapa-Reuter's London message dated July 24.

The agenda has seven resolutions criticising the Union Government's racial legislation.

The Epping branch of the Party has proposed a resolution that "this conference regrets the decision of the Union Government to introduce the Group Areas Act; this conference believes that this is racial discrimination of the worst kind, and is contrary to the principles which civilised communities should uphold."

It calls upon the British Government to take such steps as are possible both in the United Nations and elsewhere, to "prevent the operation of this law."

The Woodford branch will ask the conference to express its "disgust" at South Africa's racial policies, and call on the Government to state categorically that

the inhabitants of the Protectorates will not be allowed to become subject to similar treatment.

Four other resolutions demand that the British Government be asked not to hand over the Protectorates to the Union.

One of these four resolutions, from the Rotherham branch, "rejects entirely" South Africa's claims to Swaziland, Basutoland and Bechuanaland. It proposes that, should the people of those territories desire a change before self government, control should be handed only to the United Nations.

The Bexley branch considers the Union unfit to administer the Protectorates and further urges the Government to take the initiative in removing South West Africa from the jurisdiction of South Africa.

A resolution from Croydon proposes that the Government be urged to "make up for its mistake in refusing the Rev. Michael Scott a hearing at Lake Success by helping the Hereroes to achieve independence of Dr. Malan's Government.



UNHAPPY KOREA

By K. G. MASHRUWALA In 'Harjan'

IMPERIALISTIC ambitions of powerful countries have made Korea an unhappy land for about the last half a century. First Manchuria allowed it no peace. Then Japan conquered it and treated its people brutally and exploited its resources for its own benefit. Japan's defeat brought the Koreans under the subjection of the victorious nations without any fault of their own. These nations, for their own selfish ends, divided the country into two and established two mutually incompatible systems of government in the two parts. All this was done without the consent of the Koreans. If this conquest had taken place in the last century, most probably the United States would have annexed Japan and South Korea itself in the same way as it had done the Philippines. Similarly, North Korea would have been annexed with Soviet Russia. But in the course of the present century new moral ideas have grown up which do not approve of territorial extension. They have become more popular than what would suit imperialists.

Unlike Mussolini and Hitler, the democratic imperialists are unable to reject these ideas with brutal frankness. They have, therefore, taken recourse to hypocritical ways. Instead of straightaway annexing parts of Germany, Japan and Korea to their several realms, they were placed under their several "mandates" until such time as they would find it convenient to leave them to their own people.

When Germany and Korea were partitioned, it must have been evident that it was impossible for these countries to relish the division of their respective countries into small bits. They were each a single people, with common language, religion and ideas. They were one before the conquest and wanted to remain together after it. So far as the Koreans were concerned, they were never a willing party to the War. They were involved in it because of their masters, Japan. It was also perfectly well known that Russia and the so-called Democracies held totally different conceptions of the way in which human good could be achieved in this world. It was also perfectly well known that through Russia and the democratic countries had somehow made it convenient to unite in defeating Germany, Italy and Japan, they were mutually as hostile towards each other as they were mutually as hostile toward the vanquished enemies. Indeed, it

serpent and the mongoose for defeating the monkey. The defeat of the monkey has left the serpent and the mongoose to resume their old bitter enmity.

The hostility between the Democracies headed by U.S.A. and the Communist countries headed by Russia has long since become an open matter. Soviet Russia feels that it has a mission in the world. Like the early Christian missionaries and the early Muslims, the Communists believe that humanity can be saved only by making the world accept the Communist way of life. And like all religious fanatics, they do not believe in the purity of the means, but sanction all kinds of tactics to achieve their purpose. On the other hand, the Democracies feel that the spread of Communism is bound to affect their own happiness. Of the Democracies, those which are very rich and advanced, have raised their standard of living to so high a level, that it is impossible to maintain it if they have to share their riches equitably, not to say equally, even with the poor of their own country. Sharing them with the poor nations of the world is inconceivable. And the spread of Communist ideas ultimately means both. They are, thus, like priests and supporters of an orthodox religion, who would find their vocation gone, if people accepted a new Master's teachings. They know that their present position is morally unjustifiable. But they want to maintain it and feel that they should join all their strength and resources while there is still an opportunity of crushing the new trend of thought. They too have no scruples about means. They are wealthier and better organized and feel that they have destructive weapons superior to those of Russia. So, before the latter get too strong they are anxious to pick up a quarrel with the Communist powers. Thus, there appears to be a will on both the sides to bring matters to a head. An excuse was awaited. Both Korea and Germany possess the potentiality for it. Korea has already provided one. It may not be long before Germany does the same. Or the defence of South Korea and Japan might involve the necessity for an aggression against Soviet-controlled Germany.

Before the Second World War the Democracies had made an

alliance with the Nazis against Russia. At the commencement of the War, the Axis powers entered into an unholy alliance with Russia to crush the Democracies. During the progress of the War, that unholy alliance was broken to be replaced by another unholy one between the Democracies and Russia against the Axis powers. The War saw a crash of the Axis powers leaving the Democracies and Russia free to resume their old hostilities. One sin after another has been perpetrated against mankind by each of the three groups, and none is still repentant. Each is willing to repeat the same crime.

When do the Asiatic nations, including India, stand in this picture? We are too much populated, too very poor, too very illiterate, too much divided internally. We have slept too long and have been unscrupulously and immeasurably exploited during our sleep. We are just getting out of our slumber, and are not yet fully awake. We feel confused about what will save us. Some look to the Democracies, others to Russia to help them. A few are unable to believe in either, but at the same time they do not know their own mind and their independent course. In India, Gandhiji tried to show them a definite course. But they still waver.

But the Gandhian way apart, this much is certain that if the Democracies mean the present capitalistic order and the liberty and facility to raise one's standard of living as high as one pleases without a thought for the condition of the masses, the people of Asia will not tolerate it for long. If the capitalist order does not take rapid and progressive steps to liquidate itself, it will be impossible for any power, however strong and Fascist-minded, to stop the tide of Communism from spreading over the whole of Siberia and the whole of China, as also North Korea, gone red, and with India and the South-East Asia not free from its influence and possibly getting increasingly under it, how does U.S.A. expect South Koreans to be satisfied with the imposition of an exploiting order under a seeming democracy? The Democracies, I feel, would labour under a serious mistake if they think that Communism spreads in Asia simply by reason of the machinations of the Russians; or that it can

them large loans and weapons. It spreads, because Asia is poor, starving, has been ruthlessly exploited, is densely populated and has become conscious that condition, and at the same time witnesses that in the midst of its appalling poverty there are in their own countries a handful of people who are rolling in riches and are heartlessly selfish, and control their governments.

It may not be impossible for the Democracies of Europe and America to crush Russia. But that will not be an end of the trouble. The amount of truth which Communism represents will make its appearance in their own countries. The only true answer to Communism is voluntary liquidation of capitalistic economy, and reducing their high standard of living and inviting people of densely populated countries to spread in the vacant regions of the earth.

But apart from this, why should U.S.A. and U.S.S.R. put at the disposal of one or another group their funds, weapons and technicians? If they really mean Peace in the world, the first thing each ought to do is not to trade in destructive weapons and not give their technicians to any outside country. Let both Russia and U.S.A. withdraw from Korea and Japan, along with their weapons and technicians and trainers. Let Koreans decide their quarrel without the interference of a foreign power. It is hardly sufficient that the two Korean powers should stay inside their artificial border line. What is necessary is the abolition of the border line altogether by the unification of the country. If the Big Powers bear real goodwill towards the people of Asia (which, of course, includes India), let this policy of bisecting and trisecting every natural regional unit be once for all abandoned. Palestinians, Punjabis, Bengalis, Kashmiris, Indians, Indonesians, Koreans have all had enough of partition. If the Big Powers cannot use their talents to foster unity among the people of these lands, let them leave the people of the region to their own fate and resources. Let these people commit fratricidal warfare, if it is only thing they are capable of. The U.N.O. must interfere not to maintain a seeming peace but to create real unity among the people of natural regions. If that is not possible, the second best thing is to allow violence to be confined within their natural regions. This is possible only by the Big Powers clearing out of Asia, and refusing to sell their arms and talents to the

Things In General

Apartheid Extends To Taxi Service

Apartheid has come to taxi owners and drivers. The Road Transportation Commission is reported to have decided that taxi-drivers applying for the "M" licence, which entitles them to carry passengers, will in future have to choose whether they want to carry Europeans or non-Europeans. They will not be allowed to carry both classes of passengers. The rule will apply throughout the Union.

First Indian Nurse In

The Transvaal

Miss Mariam Nagdee of 38 Park Lane, Fordsburg, Johannesburg and daughter of Mr. M. E. Nagdee, an old and well-known resident of Johannesburg, is the first Indian lady in Johannesburg to qualify as a medical and surgical nurse and a midwife. Miss Nagdee is to be sincerely congratulated on her achievement and for setting a fine example to other Indian ladies to take up this noble profession so essential for the health and welfare of the community.

World Council Of Churches Denounces Racialism

The view that the support of the Christian Churches to S. African racial segregation policy was "laying the foundation for Communism" and was a "gross misrepresentation of theology" was expressed by Dr. Benjamin E. Mays of Atlanta, Georgia, a Negro, at a meeting of Central Committee of World Council of Churches, Toronto, on July 14. The Committee unanimously decided to send multi-racial delegation to S. Africa to discuss racial problems with Church leaders. A suggestion for an all-white delegation by S. African representatives did not find favour.

Socialist Party Of India Opposes Racialism

The Socialist Party of India, meeting at Madras warned the Government of South Africa against continuance of the policy of racialism which was "opposed to all modern concepts of democracy."

Expressing its strong resentment at the policy, the party in a resolution appealed to all democratic nations to take immediate steps to put an end to this policy of racialism "as this apartheid policy offends against the Declaration of Human Rights and the very principles and purposes of UN Charter.

The Party also believed that when Indian nationals were in this manner "degraded and discriminated against by a member of the Commonwealth, India's continuance as equal co-partner in the Commonwealth is a mockery and the sooner the Government of India withdrew from it the better."

For Campaign Of Truth

President Truman sent a letter to the speaker of the House of Representatives, Sam Rayburn, requesting the funds for the Department of State and the general services administration for an expanded information program. He said: "The free nations of the world have a great advantage in that truth is on their side. Communist leaders have repeatedly demonstrated that they fear the truth more than any weapon at our command. We must now throw additional resources into a campaign of truth which will match in vigor and determination the measures we have adopted in meeting post war economic and military problems. Anything less than our best and most intense effort will be insufficient to meet the challenge and the opportunity."—U.S.I.S.

Life Of Mahatma Gandhi In African Language

Life and works of Mahatma Gandhi is being published for the first time in African language. Book called "Gandhiji's Life" in Luganda language has been prepared by Indo-African Literary Society, Nairobi.

At publication ceremony, Kaka Kalelka who is at present touring East Africa asked people to follow the teachings of Gandhiji who he said, he something more than an Indian since he belonged to whole world. By publication of such works, he added, Africans will be able to know and understand Indians better, thus paving the way for real neighbourliness.

Muslims Celebrate Id-Ul-Fitr All Over India

Muslims all over India celebrated Id-ul-Fitr on July 17 after a month's fasting and 77 yrs. In Delhi more than 150,000 Muslims offered their prayers at Idgah, Jama Masjid and Foteh-puri mosque on July 17. Id prayers were offered in other mosques also. Among these who attended prayers at Jama Masjid were diplomatic representatives of Afghanistan, Egypt, Iran, Pakistan and Turkey in India. Government Offices, Banks and Public Offices throughout India were closed for celebration of Id.

Pakistan Repeated Overtures

It is officially learnt that Pakistan Government have again asked the South African Government if they would be prepared to revise or modify the policy underlying the Group Areas Law and all previous anti-Asiatic legislation should Round Table Conference indicate a more satisfactory alternative solution of the problem.

Indian Ambassador At Moscow

Indian Ambassador at Moscow Dr. S. Radhakrishnan, who is getting acquainted with life in Russia saw the working of collective farm, visited Soviet Factory and Moscow University and also visited the home of Leo Tolstoy which is preserved as public museum.

New Deal For Prisoners

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no's mo-l-i prison recently But they chose to come back They were allowed to go shopping without escorts, and the Jail Superintendent himself gave them money. At the appointed time they returned after making the necessary purchases at most competitive prices.

Gift To Gandhi Memorial

Professor Trivedi Yogic expert from India, who is touring East Africa and giving public performances, has undertaken to donate entire income to Gandhi Memorial College funds,

Hindi Yuvak Sabha

The Hindi Yuvak Sabha Hall at Leonard's Township, Ladysmith, was officially opened by Pandit Nardev Vedalankar of Durban, recently in the presence of a large gathering of men, women and children.

The President of the Sabha Mr. L. Sewgolam thanked all those who had worked hard in building the hall, and said that the hall will serve as a Government Aided Indian School. He said the Sabha was still in debt of about £500.

Among the other speakers were Pandit Nardev, messrs. Ramouhar (President of the S. A. Hindu Mahasabha), Satyadev (general secretary of the Arya Pratinidhi Sabha Natal), S. Chetas (secretary of the Aard Shiksoa Singh, Durban), F. Satv-pal (vice president of the Ved Darma Sabha P. M. Burg), Pandit Jugmohan, Pandit Shivarathen, (Mount Partridge), Gangadeen (Glenceo), B. Gordhan (Wesselnck), Simbo Maharaj, Nr. Chinnah (Principal of the Klip River Indian Aided School), Vittal Lale, G. Cheddie, Mrs. Amar Singh, and Mrs. Panoram Maharaj.

Songs and music were rendered by the Hindu Youth Club Gujarti-Hindi School children, and Miss K. S. Ramdeen and party.

Death Of Mr. S. N. Amin

The death, after a short illness, Mr. Shankarbai N. Amin, took place at the St. Aidan's Hospital on Wednesday, July 19. The late Mr. Amin, who was seventy years of age was an old resident of Natal. He began his career as a sugar farmer, millar and a produce merchant in Stanger where he was well-known and well liked by all those who came in touch with him in the district. For the last fifteen years he was resident in Durban. His remains were cremated the same afternoon in the presence of a large number of people of all sections at the Umgem Cemetery. The late Mr. Amin leaves behind Mr. Amin, the solicitor, practising in Durban and his younger brother and two married daughters to mourn their sad loss.

AFRICA MAY SOLVE RACIAL PROBLEM

A dinner given in honour of Kakshahab Kalelkar by Mr. Nanjee Kallidas at the Lake Victoria Hotel in Entebbe, Uganda. Among the guests present were besides the leading officials and non-officials of the territory H. E. The acting Governor as well as the mayor of Kampala Shri A. N. Maini.

Shri Kalelkar gave the assembled gathering a brief outline of the Gandhi Memorial Museum planned in India as well as of the study centres for Gandhian literature and philosophy.

His main work now was, Shri Kalelkar said, to create a Central Gandhi Museum and to establish Study Centres at various Centres in India. The Museum will be in Delhi. The study Centres would fulfil a dire need of the world today. Far Gandhi's teachings were the only hope left for the world which was on the brink of a catastrophe. He hoped that God willing, Africa would be a monument to the teachings of the Mahatma who evolved his non-violence technique on this soil.

People of three different races and colours have been brought together on this soil by destiny, he said, they all owe allegiance to one Commonwealth which in itself is a new venture in racial and international cooperation. His two months tour in these territories had strengthened his hope. His own countrymen earn well and spend well also. His African friends have told him that they have been taught many things by Indians. But he himself would not claim that Indians have civilised Africans. No one should venture to make that claim. One should not criticise others. One should criticise oneself.

Many Africans had expressed the desire to study in the Institutions run by Gandhiji's followers like himself and on Gandhian principles and methods. He was glad that it was so. The desire to learn these methods and through these methods is becoming gradually universal and he was trying with the help of his friends to take in one or two Africans into these institutions.

African students are already in India through the gesture of friendship of the Indian Government and their friends in Africa. They are not only there in India but have held their own amongst their Indian peers. One of them has stood fifth in the whole of Delhi University.

He would like to say a few words about these students. Their letters to the Indian Commissioner reveal their joy at long freely accepted as equals

without the slightest hesitation. These letters show their self confidence as well as their modesty. They could mix freely amongst our people and there is no sense of superiority or inferiority anywhere.

He would add that in his talks with Europeans also he had found his growing realisation of the change offered them here. This was a hopeful sign. Indians also were changing and Europeans, Indians and Africans must work together in their common interests.

He was struck with the tremendous desire of the Africans for more and better education and he was sure that a spirit of hope and determination will solve their problems.

The world was on the brink

PRIME MINISTER'S PRESS CONFERENCE

At a press Conference Pandit Nehru was asked for his views on use of atom bomb to check aggression in Korea. The Prime Minister said "I think atom bomb should be completely banned."

Replying to a question if India's moral support given to South Korea would not indirectly help French in Indo-China and Americans in Formosa, Nehru said "not necessarily because we have made it clear that our attitude applies to south Korea only. It may have such indirect consequences sometimes. One cannot in a very complicated situation steer clear of all possible perils and dangers of interpretation."

Replying to other queries as Prime Minister made the following points: India's policy of neutrality does not mean passive doing nothing. It does not mean supporting one policy or one nation or not supporting it. It simply means not being bound down to any group. What we mean is that we try to decide each question without being bound down to any group as possible on merits and interests of whatever India's objectives and ideals might be.

"I am prepared to allow any kind of discussion or propagation of philosophy of Communism peacefully as a Government which tries to respect civil liberties. But if Communism becomes or any ism-violent then any State has to suppress it. Communists in South East Asia have firstly by their extreme violence and terroristic methods and secondly by going against one of the dominant urges of these countries that is nationalism counter-revolutionary act."

of a crater and he did not know when the lava of discontent will pour out and destroy all that has been so fondly built up by them. Therefore we must take the warning in good time. They must get rid of the sense of superiority and condescension. "Let us all try to evolve a better life," said Shri Kalelkar. "The spirit of non-violence evolved by India is the only way to save the world."

In conclusion he referred to the plan for establishing a Gandhi Memorial College in East Africa. He felt that his people must not waste any more time quibbling but hasten to start the institution, where Africans, Europeans and Indians can come and work together. People are thirsting for this kind of institution and are fully alive to the urgent need of it and he was confident that they will not fail him.

justified in resorting to war to remove such danger, Nehru replied that war seldom solved problems and in recent years had never solved one. Two wars gave thundering victories to Allies but they did not achieve their objective. After enormous sacrifices they found that instead of one great problem they were faced with problems of greater magnitude.

Shri Apa B. Pant, Commissioner for the Government of India in British East Africa, has been appointed with the concurrence of the Government of the Belgians as the Consul General for India in Belgian Congo and Ruanda Urundi, in addition to his duties as Commissioner.

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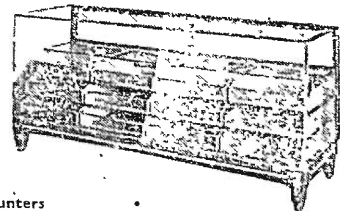


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બ્રીટીશ લેબર પાર્ટી સા આ.ની. હાજરી

લેશે

લેબર પાર્ટીના સંપાદકરને જુલાઈ ૨૪ મીના સંદેશો જણાવે છે કે અટકાવરમાં માર્ગદર્શિત ખાતે મળનારી બ્રીટીશ લેબર પાર્ટીની કોન્ફરન્સમાં સાહિય આફ્રિકાની સ્વદેશ નીતીની સખત ટીકા કરવામાં આવશે. તેના એન્ટી-કોમ્યુનિસ્ટ યુનિયન સરકારના જ્ઞાતિ બેનના કાપદાની ટીકા કરનારા સભ્ય હરવે છે. પાર્ટીની એખીંગની શાખા એ એવો દાવ્ય મુક્યો છે કે : "જ્યુન ઝેરીયામ એકટ દાખલ કરવાના યુનિયન સરકારના નીત્યપ માર્ટે આ કોન્ફરન્સ બેઠ દર્શાવે છે. આ કોન્ફરન્સ માને છે કે આ છુટામાં છુટા પ્રકારને વધુ બેઠ છે અને સુધરેલી કોમિયો ટકાવી રાખવા બેઠછે એ સીદ્ધાંતોની વીરુદ્ધ છે." એ કાપદો અમલમાં આવતો અટકાવવાને હરાવ બ્રીટીશ સરકારને યુનાઇટેડ નેશન્સમાં તેમજ બહાર લઇ શકાય તે સચળાં પગલાં લેવા સુચના કરે છે.

યુદ્ધ અંતેની શાખા સાહિય આફ્રિકાની જ્ઞાતિબેનની નીતી પ્રત્યે અત્યંત અયુગમે દર્શાવે છે અને પ્રોટેક્ટરોના વંતીઓને એવી વતજી કહેણ હરગી નજ પશુ મુકવામાં નહિ આવે એવું સ્વદે જણાવી દેવા સરકારને સુચવે છે.

યુનાઇડમાં કાકાસાહેબ

જુલાઈ એથીના યુનાઇડમાં થી. કાકા સાહેબ કલેક્ટર તથા શ્રી. કમલનયન બળબળના માનમાં શેઠ નાનજી કાલીદાસના પુત્ર થી. ધીરજીભાઈ મહેતા તરફથી બોલન સમારજ યોજવામાં આવ્યો હતો. તે પ્રસંગેપર આભાર માનતાં કાકાસાહેબે જણાવ્યું કે, શેઠ નાનજી કાલીદાસે આપુછેનો જન્મ થયો તે ઘર અને જુમીપર કીર્તી મંદીર ઉભુ કર્યું છે. આથી તેમને આભાર માનવો ઘટે. જ્યો હાંદની યાત્રાએ જ્ય તેઓને આ યાત્રાનું ધામ પશુ જોવા મારી નજ અરજ છે. વધુ માં તેઓએ જણાવ્યું કે, માંડે સુખ્ય કાર્ય માંધીછું એક સંપ્રદાયન ઉભું કરવાનું છે. આ સંપ્રદાયન દીલ્લી માં સ્થપાશે. સાથે સાથે રેક ગામમાં માંધીછું શિક્ષણ આપવું માંડે શાળા એા સ્થાપવાનું ધામ પશુ છે. દુનીયાને આને માંધીછના શિક્ષણની કહી નહતી તેટલી જરૂર છે. હું આશા રાખું છું કે, ઇશ્વર કૃપાથી આફ્રિકા કાન્માં મહાત્મા ગાંધીએ અહિંસાની સૌથી પહેલાં પ્રધાન કર્યો હશે તે

બીજા ચાર હરાવે પ્રોટેક્ટરે યુનિયનને નહિ આપી દેવા બ્રીટીશ સરકારને માગણી કરે છે.

આ ચારમાં એક હરાવ રોષરહેમ શાખાને છે જે સ્ટ્રાટીવેન્ડ, બસ્ટ્રોલેન્ડ અને બેયુવાનાલેન્ડ સાહિય આફ્રિકાને મળવાં બેઠછે એ સાહિય આફ્રિકાના ઘાવને તરછેડી કાઢે છે. અને સુચવે છે કે, એ પ્રદેશના લોકો સ્વતંત્ર સત્તા પહેલાં જો કંઈ પણ ફેરફાર પડેછતા હોય તે તેના અકુશ યુનાઇટેડ નેશન્સના હાયમાંજ સોંપાવે બેઠછે

બેકસલી શાખા પ્રોટેક્ટરોને વહીવટ ચલાવવા યુનિયનને નાલાયક ગણી કાઢે છે અને સાહિયવેર આફ્રિકાને સાહિય આફ્રિકાના અકંશ હેઠળથી બેચી લેવાની બ્રીટીશ સરકારને પહેલ કરવા વાનવે છે.

કોપરનેનો હરાવ જણાવે છે કે સાહિયવેર આફ્રિકામાં ફેરેશો જ્ઞાતિના લોકો, જેઓની ફરીયાદ લેક્સકેસેસ ખાતે રજુ કરતાં રેવરન્ડ માઇકલ રોકટને અટકાવવામાં આવ્યા હતા એ કોમન. લોકો સાંતીથી અને ગૌરી ભાષી સંબંધથી કેવી રીતે રહી શકે એ દુનીયાને બતાવવાનું તમારા હાથમાં છે. મારા બે મહીલાના આ દેશના સદવાસથી મારા આ તોચાર અલકમ નથી જણાવતો બલકે વધુ દ્રઢ બને છે મારા દેશના લોકો સાંદે કમાય છે અને અર્થે પશુ છે. મને આફ્રિકન મીત્રો એ જણાવ્યું છે કે, તેઓને હાંદીએ પાસેથી ઘણું શિખવાનું મળ્યું છે, પશુ હું માનતો નથી કે, આપણે હાંદીઓએ આફ્રિકાને સુધારવાને કરો પ્રયત્ન કર્યો હોય. તેથી આ વખાણથી આપણે ગર્વ લેવાને કર્યું કારણ નજ હોય. બીજાના દોષની ટીકા કરવા કરતાં આપણે આપણી જ ટીકા કરવી યોગ્ય જણાય. ધણા આફ્રિકનોએ માંધીછના શિક્ષણની સંરમામાં જોગવાની મરજ બનાવી છે. આથી મન ધણો આનંદ થયો છે. માંધીછું શિક્ષણ મેળવવાની

ધમ્મ આને દુનીયાના જુજુણુણમાં જણાય છે. આવી સંસ્થાઓમાં એક એ આફ્રિકનોને દાખલ કરવાને હું પ્રયત્ન કરી રહ્યો છું. હિંદની સરકાર તરફથી પશુ આફ્રિકન વિદ્યાર્થીઓને હાંદમાં શિક્ષણ મેળવવાનો લાભ આપવામાં આવ્યો છે. અને તેનો કાપદો આફ્રિકનો પુર્ણ લે છે. એક વિદ્યાર્થી કે જે આ લાભ પામ્યો છે તે દીલ્લી યુનિવર્સીટીમાં પાંચમે નંબર ધરાવે છે. આ વિદ્યાર્થીઓના બારમાં હું કહેવા ઇચ્છું છું કે, તેઓએ અહીંના હાંદના જ્ઞાતિને પત્ર લખી જણાવ્યું છે કે, હાંદમાં લોકોએ એમને કરી અગવડ જણાવવા દીધી નથી. આ પત્રો પરથી જણી શકાય છે કે, આ વિદ્યાર્થીઓ જ્ઞાતિ નીચની બાવાના વજર તેઓ હાંદના વિદ્યાર્થીઓ સાથે બળી ગયા છે. ધણા અંગ્રેજ વીદ્યાર્થીઓ સાથે વાતો કરી હું જણી શક્યો છું કે આવા વાતાવરણમાં બધવાથી તેઓ ને પશુ ધણો લાભ થયો છે. આ

એક આશાનું કીરણ છે. હાંદીઓ, યુરોપીનો, અને આફ્રિકનોએ ભેગા યતને કાર્ય કરવું બેઠછે. આફ્રી કનોમાં આશા અને દ્રઢતા ધોવાથી મારી ખાતી છે કે, આથી એમના સવાલનો ઉકલ આવી નક્કરી. દુનીયા આને એવી જગ્યાએ ઉભા છે કે, કયારે ગખડીને ભાંગી તુટી જશે તે સમજી શકાતું નથી. તેથી આપણે ચેતતા યુનિવર્સીટીમાં પાંચમે નંબર ધરાવે ના આપણે સદંતર સુસી નાખવી બેઠછે. હાંદુસ્તાનની અહિંસાની બાવ નાથી જ દુનીયા બચી શકશે. અંતમાં તેઓએ કહ્યું કે, ઇરટ આફ્રિકામાં માંધી સમારક વીવાપોઠે બાંધવાની વીચાર વહેતો મુકાયો છે. હાંદીઓએ આસ સંસ્થા સ્થાપના અગ્રા કોરે મુકી આ સંસ્થા બાંધવાનું કાર્ય શરૂ કરવું બેઠછે. આ સંસ્થામાં ગોરાઓ, હિંદીઓ, અને આફ્રિકનો સાથે કામ કરી શકશે. આવી સરચાને માટે લોકો આતુર છે.

વિવિધ સમાચાર

રશીયા યુદ્ધ નથી ઇચ્છતું
પંડીત નેહરુએ રશીયા અને અમેરીકાને કોરીયાના બારમાં જે સંદેશાઓ મોકલ્યા હતા તેમાં કરેલી સુચનાને દુનીયાનો ગોટો ભાગ આવકારે છે. યુનાઇટેડ નેશન્સના જનરલ સેક્રેટરીએ એક સંદેશમાં જણાવ્યું છે કે, હાંદના વડા પ્રધાનના આ પગલાંને લઈ એમના માનમાં વધારો થયો છે. પેરીસના છાપાઓએ આ સુચનાને વધારી લીધી છે. મોરકોમાં હાંદના જ્ઞાતિ ૩૦. રાધાકુણ્જ એક નીવેદન બહાર પાડી જણાવે છે કે, રશીયામાં પંડીત નેહરુ ની સુચનાને જે આવકાર મળ્યો છે તે ઘણો સંતોષાવક છે. સર રાધા કુણ્જને વધુમાં જણાવ્યું છે કે, અહીંની પ્રજાની એવી ઇચ્છા છે કે કોઇક દેશ વતમાં પડીને દુનિયાને ત્રીજા યુદ્ધ બનાવી નથી

ત્રીજું યુદ્ધ અટકાવે
જુલાઈ ૧૫ મીના 'વિવાઈંગન પોરટ' પોતાના અગ્રવેખમાં લખે છે કે, ધણા લોકો એમ માને છે કે પંડીત નેહરુના આ પગલાંથી કંકત કોરીયાનો બળવો શાંત થશે પશુ તેમ નથી. એમનું આ પગલું દુનીયા ત્રીજા યુદ્ધના રાક્ષસના નડપામાં ન જડ પડે તે માટે છે. આ પગલાંની કીમત એછી આંકવી ન બેઠછે કારણ કે, એશીયામાં પંડીત નેહરુનું જન્મ ઘણું પડે છે.

ઇલ્ટરટ દક્ષિણ આફ્રિકાના સવાલ પર
દક્ષિણ આફ્રિકાની સરકારની ઇલાય વાપણીની સરકારની ઇલાય વાપણીની

નીતીની ટીકા કરતાં ઇલ્ટરના વડા પ્રધાન નાસ પારા એક નીવેદન દ્વારા જણાવે છે કે, દક્ષિણ આફ્રિકામાં બીન-ગોરાઓપર જે જુદમ યજ રહ્યો છે તેવો બીન કોઇ દેશમાં નથી થતો. માનવ જ્ઞાતના ઇતીહાસમાં આ રંગ બેદની નીતી એક શરમાવનારું પ્રકરણ છે. હું ઇચ્છું છું કે, આ નીતીને અંત લાવવા દુનીયાને દેશોએ મક્કમ પ્રયત્ન કરવો બેઠછે.

બ્રીટનને ઇલાય વાપણીની નીતીને ટેકા નથી.

જુલાઈ ૧૨ મીના બ્રીટનની હાલ એક કોમન્સમાં જણાવણું હતું કે, દક્ષિણ આફ્રિકાની ઇલાય વાપણીની નીતીને ક્રિટનને કહ્યા સહકાર નથી. કોન્ઝરવેટીવ પક્ષના સભ્ય સર ફેન્ડરે કહ્યું હતું કે, દક્ષિણ આફ્રિકામાં ગોરા ઓને પુર્ણ હકો છે. ઇલાય વાપણીની નીતી કાંઈ નથી નથી. કંકત નામ જુદુ છે. આને વીરિષ કરતાં મીની-સ્ટર ઓફ સ્ટેટ ફોર કોલોની ગી. જેન કડકેને કહ્યા સહકાર નથી. અંતમાં તેઓએ જણાવ્યું કે, હું ભાર યુવક ફરી જણાવું છું કે દક્ષિણ આફ્રિકાની કોમી નીતીને બ્રીટીશ સરકાર તરફથી કશું ઉતેજન આપવામાં નથી આં છું.

—દુનીયામાં સૌથી ગોટામાં ગોટું આપ્રક્ષ અંધામાં છે તેનું વર્તણુ કેટ કુટ છે. તે વર્તની ચાર સો મધ્ય કરીઓ આપે છે.

આળ ઉપયોગી સાહિત્ય

તમારા આળકોને સુંદર પુસ્તકો આપી તેમના જ્ઞાનમાં વધારો કરો.

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| પાંચ ચરિત્રોનો સેટ | કોપમ સંગ્રહ | ૨ | ૦ |
| આમાં પાંચ ઇતિહાસિક મહાન નરોના ચરિત્રો છે. | ૧૦ થી ૧૨ વર્ષના આળકો માટે ૧૩ પુસ્તકોનો સેટ. | કીમત પા. ૧-૦-૦ | |
| આઠ વામાયણ | ૮ થી ૧૦ વર્ષના આળકો માટે | | |
| ૧૬ આઠીની સુદ્ધી | ૧૫ પુસ્તકોનો સેટ | કીમત પા. ૧-૫-૦ | |
| શિક્ષક મથાવલી | કીમત પા. ૧-૫-૦ | | |
| સેટ પહેલામાં ૧-પુસ્તકો | ૧૨ થી ૧૮ વર્ષના યુવક યુવતી માટે | | |
| સેટ બીજાની | ૧૫ આઠ સુંદર પુસ્તકોનો સેટ | કીમત ૧૪/- | |
| કીશોર મથાવલી | કીમત ૧૪/- | | |
| ૭ પુસ્તકો નો સુંદર વાર્તાઓનો સેટની | લીલી ૫ ૧ ચીટ ૫ ૬ ખાણુ ૫ ૩ | | |
| ઇસપના પાત્રો ગદ્યો | આળકોનો આંધવ ૧ ૦ ઈન્ડોરાને પત્રો (નંદર) ૫ ૬ આળવાતાવળી ૩ ૦ ચપટી ધુળ ૧ ૦ ચલુરની વાર્તા ૩ ૦ જ્ઞાન ગોષ્ઠી ૧ ૦ ભાભે ૫ ૧ મહાનની શોધમાં ૪ ૬ | | |
| આળકો ને માટે રચુલ પુસ્તકો | Obtainable From: | | |
| કીમત ૨ ૦ | 'Indian Opinion' | | |
| યાંત પળોમા ૨ ૬ | P. Bag, | | |
| સોફ્ટવેઈસની સુંદર ૪ ૦ | Phoenix, Natal. | | |
| બુદ્ધિનો આઠવાઈ ૫ ૩ | | | |
| બુદ્ધ અને કેટલી ૫ ૬ | | | |
| કેટલાંક પક્ષિઓ ૧ ૬ | | | |
| ભાગવત કથાઓ ૩ ૬ | | | |
| મરિચ રત્નોનો સેટ કામ ૧ ૨ જેમાં પ્રત્યેક સેટમાં પાંચ પાંચ પુસ્તકો છે. પ્રત્યેક સેટની. | ૭ ૦ | | |

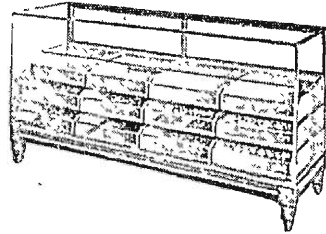
ધાર્મિક પુસ્તકો

| | | | |
|------------------------------|-----|--------------------------------------|-------|
| ગીતા કલ્પ | ૩ ૦ | યોગ વાસિષ્ઠ | ૧૦ ૦ |
| ભકતરાજ હનુમાન | ૨ ૦ | રામાનામ ગાંધીજી | ૨ ૦ |
| પરમ્હમા | ૫ ૦ | બુદ્ધ લીલા | ૧ ૬ |
| આર્ય ધર્મ નીતિસાર | ૨ ૦ | સુદામા ચરિત | ૨ ૦ |
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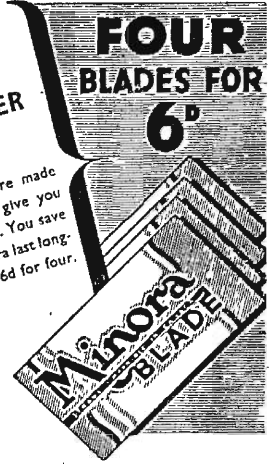
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