

# INDIAN OPINION

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MAHATMA GANDHI  
IN 1903

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FRIDAY 4TH MAY, 1951.

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## NON-VIOLENT RESISTANCE

"Non-violence in its dynamic condition means conscious suffering. It does not mean submission to the will of the evil-doer, but it means the putting of one's whole soul against the will of the tyrant.

★ ★ ★  
No certificate of merit from the world will give us success, if we have not earned it by the sweat of the brow.

★ ★ ★  
Complete civil disobedience is rebellion without the element of violence in it. An out and out civil resister simply ignores the authority of the State.

★ ★ ★  
Civil resistance is a most powerful expression of soul-anguish and an eloquent protest against the continuance of an evil state.

★ ★ ★  
When a Government becomes lawless in an organised manner, civil disobedience becomes a sacred duty and is the only remedy open specially to those who had no hand in the making of the Government or its laws.

★ ★ ★  
The path of a Passive Resister is beset with unsurmountable difficulties. But in true Passive Resistance there is neither disappointment nor defeat. As truth is all powerful, Satyagraha can never be defeated.

★ ★ ★  
A Passive Resister never does anything out of fear from without. He should fear only God.

★ ★ ★  
A Passive Resister never desires to reach the goal by harbouring or increasing ill-will or hatred against his opponent".

—Gandhiji.

## અહીંસક વિરોધ

"અમલમાં મુકાયેલી અહીંસા એટલે રવેન્ડાએ દુ:ખ ઉઠાવવું. તેનો અર્થ એ નહિ કે બલીમતી ઇચ્છાને આધીન થવું, પરંતુ બલીમતી ઇચ્છાનો વિરોધ કરવામાં પોતાનો આત્મા રેડી દેવો:

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★ ★ ★  
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સરકાર બગાડે ન્યવસ્થિત રીતે અરાજક બને છે ત્યારે, ખાસ કરી જોએતો એ સરકાર અથવા તેના કાયદા બનાવવામાં હાથ નથી. તેઓની સવિનય બંધ કરવાની પવિત્ર દરજ્જા ઘણું પડે છે અને એજ એક માત્ર ઇલાજ તેઓની પાસે હોય છે.

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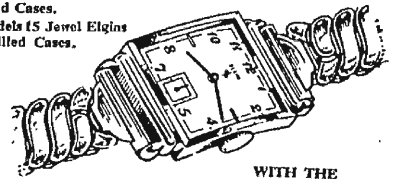
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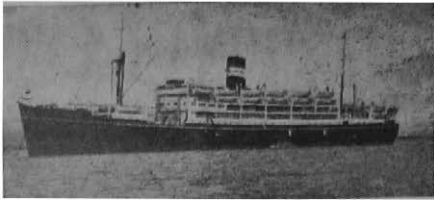
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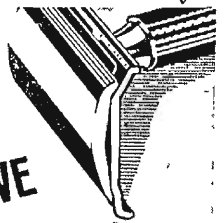
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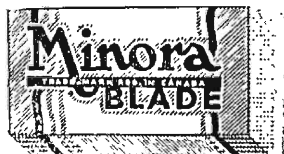
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MAHATMA GANDHI  
IN 1903

No. 18—VOL.—XLIX.

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## Indian Opinion

FRIDAY, 4TH MAY, 1951

### The Writings On The Wall

IN the gloom that is cast over us non-Europeans as a result of the present very reactionary policy of the Government, if something is said favourable to us it brings a ray of hope. We are happy to record three such events this week. One is the very outspoken statement made by the Dean of Johannesburg, The Very Rev. W. A. Palmer in which the Dean said that "when human-beings are denied the opportunities of a full and free life, there are potential sources of hatred and strife and ever-widening circles of evil . . . The test of any political party is how far its practical policy is allied to applied Christianity and how far it stands up to the light of one elementary precept, "Whatsoever ye would that men should do unto you, do ye even so to them."

Then the Vicar-General of Pretoria, the Very Rev. Frederick Amore, has smashed the theory of the Dutch Reformed Church that apartheid is not contrary to Holy scripture. The Vicar-General has proved from the New Testament that Christ never countenanced apartheid. He smashed clean through it.

The third is the very heartening speech made by Dr. Colin Steyn (U.P., Bloemfontein) in the Union

House of Assembly. He is reported to have said: South Africa would have to make reasonable concessions to the Coloured people if white civilisation was to continue. These concessions, he very rightly said, should be made now, before they were forced upon the Europeans. Concessions which were acceptable today, he said, would be rejected tomorrow. Far-sighted as he was, Dr. Steyn said: South Africa was ignoring the effect of such legislation (Coloured Voters' Bill) on its allies. The Union needed friends, and it should not embarrass its allies." The support of the non-Europeans, he said, should be obtained to help build up a happy and contented nation. Sooner or later the Government would have to follow this course. The more we uplift the non-Europeans, he said, the more we uplift ourselves." He also said that the Government, by its present policy, far from crushing communism was making the land fertile for it.

We have quoted above what has been said by thinking Europeans.

We now quote what a distinguished African, Professor D. D. T. Jabavu, has said. Professor Jabavu belongs to the very moderate school. He is a former member of the Fort Hare College staff and has sat on several public commissions.

His presence on a deputation of the South African Institute of Race Relations was so disliked by one of the present Cabinet Ministers that he refused to see the deputation. Professor Jabavu was addressing the students at a graduation ceremony. It was the first time in the 35 years' history of the College that the graduation address has been delivered by an African, "As you leave the College,"

said Professor Jabavu, "you will be ushered into a world that is particularly hostile to the so-called Fort Hare products. The "half-baked European" with exaggerated notions of superiority and a fear of the potentiality of the African, would be their foe, he said.

These are all home-truths—writings on the wall. If White South Africa ignores them it will do so at its peril.

## NOTES

### Working Of The Group Areas Act—Government's Sincerity Being Put To Test

The Native Advisory Board, a statutory body comprising the six municipal Native locations in Johannesburg, expressed "great alarm" at the fact that the Western Areas scheme, which involved moving more than 18,000 families from the western district of Johannesburg, had been discussed by the Government and by various representatives of the City Council without reference to Native opinion. A meeting of the board said that although they had not been consulted, they felt that many thousands of homeless families were being prejudiced by the proposal to give priority to those living in the Western Areas, many of whom were adequately housed. The board said they had always understood that the Group Areas Act the majority in any area, and the meeting therefore suggested that, as the Europeans in the Western Areas were in the minority, they should be moved, if anybody was to be moved.

The same rule should apply to Cato Manor, in Durban, where the Municipality collaborating with the Government, is trying hard to usurp land owned by Indians and to turn the area into a European area. It clearly shows what the object of the Group Areas Act is. It is as has been said by Government spokesmen, to remove what they call the black spots from the white areas.

It of course stands to reason that if black spots predominate the wise course would be to remove the white spots in order to bring the area into uniformity. Is not the Government attempting the impossible? For in the map of South Africa it is the black spot that predominates and therefore it should be the white spot that should justifiably be eliminated. That indeed would be more practicable and the correct thing to do.

### Desperate Plight Of Homeless Coloured People

In a St. George's Day service in St. Mary's Cathedral, the Very Rev. W. A. Palmer, the Dean of Johannesburg, made reference to the desperate plight of homeless Coloured people. So many Europeans, the Dean said, did not know the desperate plight of the Coloured people. The lack of housing had broken up the family lives of many respectable, self-supporting Coloured people. "I ask sincerely: with all this concern about the political status of the Coloured man, is it beyond the wit of man to give the Coloured workmen houses of simplicity and decency? Have we not yet learnt that when human beings are housed in hovels and tenements, not fit for habitation, and denied the opportunities of a full and free life, there are potential sources of hatred and strife, and ever-widening circles of evil?" The Dean concluded: "No doubt I

shall be accused of preaching politics. I am not afraid of that. "The test of any political party to me is how far its practical policy is allied to applied Christianity and how far it stands up to the light of one elementary precept 'Whatever ye would that men should do unto you, do ye even so to them.'"

**"Christ Did Not Countenance Apartheid," Says Dean In Reply To D.R.C.**

"The Dutch Reformed Church may seem very strong in South Africa, but in the wider view of world Christianity it is but a very little part of Christendom; and no other part of Christendom will be found to agree that racialism is countenanced by New Testament Christianity," says the Vicar-General of Pretoria, the Very Rev. Frederick Amore, in the new issue of the Kingdom. "Something ought to be said about the claim of certain members of the Dutch Reformed Church that apartheid is not contrary to Holy Scripture," says writer, who, as Dean of Pretoria, is Vicar-General until the Bishop-elect arrives. It was true that the nation of Israel was given a special position of privilege in the Old Testament. "But if, wrongly, one takes a stand on the Old Testament and ignores the New Testament, the one nation which is proved to be the dominating race of the world is not the Afrikaner but the race of Israel, a conclusion which would be most unpalatable to the supporters of apartheid." Christ was the authority for Christians, and New Testament showed how that authority was followed in the early days of the Christian Church. "Christ came to a country where apartheid was well known; it was the apartheid between Jew and Samaritan. Did Christ countenance this apartheid? On the contrary, He smashed clean through it." Christ healed groups of people all together as human beings in great need of His healing power. He did not separate them into group before healing them. "He chose as the hero of one of His best-known parables a member of a despised people, racially impure, the good Samaritan. He did not say that the Samaritan should have stayed at an inn 'for non-Jews only.'"—"The Star."

**A Sane View**

Speaking in the House of Assembly during the Coloured Voters Bill, Dr. Colin Steyn is reported to have made one of the of the wisest speeches. He counselled caution and compromise. Compromise, he said, was not only possible but essential.

Eventually the Europeans in South Africa would have to make reasonable concessions to the Coloured people if white civilisation was to continue. These concessions should be made now, before they were forced upon the Europeans. It should be remembered, declared Dr. Steyn, that concessions which were acceptable today would be rejected tomorrow. South Africa was ignoring the effect of such legislation on its allies, he added. In the troubled state of the world, with "difficulties in Asia and Africa," the Union need friends, and it should not embarrass its allies.

"Then we must go under," exclaimed the Minister of Justice, Mr. C. R. Swart.

"No, we need not perish," replied Dr. Steyn. The support of the non-Europeans, he said, should be obtained to help build up a happy and contented nation. Sooner or later the Government would have to follow this course. "The more we uplift the non-Europeans," he said, "the more we uplift ourselves." Dr. Steyn added that it would be unwise and harmful to pass the Bill, even by a two-thirds majority. The way to combat Communism was not by making the non-Europeans embittered. "You are making the soil very fertile for Communism," said Dr. Steyn.

**What Mrs. Ballinger Was Precluded From Saying**

Press reports state that as the stipulated time for the debate on the Coloured Voters' Bill was over the Native representative, Mrs. Ballinger was not able to say what she had desired to say. The following are some of the points given by the 'Sunday Times' which Mrs. Ballinger wanted to make: General Hertzog gave a solemn undertaking in 1936 that this very thing would not happen. It was a bargain—in return for support in putting the Natives on a separate voters' roll. General Hertzog said that the Europeans were afraid of the Natives, but if they could be put on a separate roll and given a representation which would not involve any swamping of the Europeans, they would then be able to be generous towards them. So their proportional representation was curtailed. But it has not had the effect General Hertzog suggested. It has created a political inferiority from which a progressive loss of basic rights has flowed. Fear has not diminished and restrictive laws have increased. The natives are much less free today than they were in 1936, particularly in the Cape, where they had the franchise. When you have reduced citizen-

ship status, there is nothing to stop you giving inferior rights in all directions—education, freedom of movement, etc. It is against the whole principle of Parliamentary Government to legislate without consultation, or at least majority consent. It is the destruction of the whole essence of Parliamentary Government that a fortuitous majority in Parliament should disenfranchise another section of the community, and it is destructive of the whole spirit that they should disenfranchise those who disagree with them.

**UP's Pledge To Restore**

**Rights**

The Leader of the Opposition, Mr. J. G. N. Strauss, pledged the United Party to give back to the Coloured people their political rights and to see that these rights were entrenched. As soon as Dr. T. B. Dinges, Minister of the Interior, had moved the second reading of the Vote Bill in the House of Assembly last week, Mr. Strauss began a long speech condemning the Bill, which, he said, could only lead to the formation of a solid anti-European bloc in South Africa. He was asked several times by way of interjections whether or not he would repeal the Bill when the United Party was returned to power. He gave no categorical answer until in an interjection he told the following speaker, Mr. P. O. Sauer, Minister of Transport: "The political rights that are now being taken away and that were always entrenched, will be given back to the Coloureds and will be entrenched." Mr. Strauss said that the United Party would also entrench the equality of the two official languages, the freedom of the Press, of the courts, of conscience and of speech, and would

entrench the position of the Union in the Commonwealth.

Mr. Leo Lovell (Benoni) who spoke for the Labour Party said the Labour Party would stand by the United Party Pledge to restore the Coloured vote.

**Dr. Malan Agitated**

The Nationalists' first thoughts, as voiced by the Prime Minister, Dr. Malan, says the Political correspondent of 'The Star' (Johannesburg), were to turn the Opposition's declaration to electoral advantage not only in Ceres but also in the country generally.

Guarantee the Commonwealth connection? That would infringe the sovereign independence of South Africa.

Guarantee freedom of the Press? That has never been threatened.

Guarantee freedom of movement? That would enable Indians to stream from Natal into other provinces.

Guarantee freedom of association? That would mean recognising Native trade unions.

Guarantee freedom of speech? A gift to Communism.

The air of almost pained shock with which Dr. Malan spoke of these horrifying guarantees carried the suggestion that the idea of governing with due regard for personal freedom was foreign to him and his party.

**Cape Town Rejects**

**Apartheid For Taxes**

A motion opposing apartheid in taxis in any form was passed at a meeting of Cape Town City Council last week. Moving the motion, Mr. H. J. M. Holmes said that the introduction of such a policy would cripple non-European taxi owners financially. "The non-European community was long-suffering, he said, and was gradually being oppressed by losing its common roll vote, by the introduction of apartheid in trains and other measures, and now there was talk of apartheid in taxis.



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## TO THE AFRICANS

(MANILAL GANDHI)

I WISH my words would reach the eyes and ears of every African. My heart goes out to them in the extremely difficult times they are passing through. Their grievances are far greater than those of the Indians. They have been crushed in their own land and now the present Government wishes to keep them permanently down-trodden by dividing them into various groups. The pass laws are a curse. They have been declared so by eminent Europeans. Still they exist. They must be abolished. But they cannot be abolished until there is a proper awakening among the Africans. As I have said in the case of the Indians I say also to the Africans that they cannot afford to be angry with their oppressors. They too need to direct the searchlight within. Let them search within themselves and try to examine their own weaknesses. There is a growing hatred for the white man among them. I admit there is quite sufficient provocation for it. But the Bible teaches us that we should not hate the enemy but conquer him by love. It is a difficult thing to do, and yet not difficult if we have faith in God and obey His law in every act of ours. Are the Africans trying to do so? They are victims of hate and a great many other sins. Drink evil amongst them is perhaps the worst of all. It is ruining them and their whole society. Gambling is also rife amongst them. And these evils are deliberately encouraged by the authorities because the more poverty-stricken the Africans are the more easily can they be exploited. It is heart-rending to see thousands of Africans (and I am ashamed to have to admit, Indians too) flocking at the race course to squander their hard-earned wages and it is just as heart-rending to see them getting mad after strong drinks and resorting to fratricidal wars. (I might state here, by the way, that my heart bleeds to see the disgraceful sight of hundreds of Indians flocking at all the Indian bars. There is nothing more degrading and the sooner it ends the better it will be for themselves and for their future generation and for the fair name of Mother India.) These are evils the Africans must do everything in their power to get rid of. Here and everywhere beer halls are being put-up by the authorities for the Africans. These are places which I would wish they could shun. It is folly to believe that they cannot live without intoxicating drinks. They will live

longer, be more healthy and more sane by avoiding them. And sanity is a commodity which is rare today throughout the world.

The Africans should know that not all white men are bad. There are very many who are extremely good and who have rendered and are still rendering magnificent services to the Africans. The Adams Mission, the McCord Hospital, and the Fort Hare College are outstanding examples, and many Africans who are articulate today, owe a deep debt of gratitude to those institutions. So the Africans should think before condemning or hating the white man as such.

Today the white man is living in fear of the black man. To a great extent the white man himself is to blame for that. Nevertheless the African should dispel that fear. The behaviour of the African should be such that the white man could have no fear of him whatsoever, and not need to carry fire arms for self-

protection. Nor should the African fear the white man. Who fears God fears no man. God is his shield at all times. If the Africans can be persuaded to follow this path and stand solidly united to face their troubles with courage and patience they will soon find them disappearing like the morning mist before sunshine.

It might be considered somewhat presumptuous on my part to venture to offer unasked-for advice to the Africans when there are many distinguished leaders of their community who can better guide them. With my sincere apologies to them I would urge them to treat me as one of their humble servants and be assured that I have been prompted to address these few words to the Africans with a desire to serve their cause which I deem it my duty to serve as much as our own cause. It is - not money that is needed but men—God-fearing men—to fight for the freedom of the African people. The way of Mahatma Gandhi of Truth and non-violence in thought, word and deed is the only way for their salvation and the salvation of all the oppressed people.

first place, may I call Mr. Mallinson's attention to the fact that one looks for water, light, sewerage and the convenience of patients when siting hospitals? The same considerations that led to the founding of the Berea Nursing Home on the Berea led Dr. McCord to site this hospital 45 years ago.

Rather, one might say that certain Europeans have sited their homes badly in building or buying beside McCord's if they are not able to see the African other than through the jaundiced eyes of self-interest.

The hospital was sited outside of the city limits nearly 50 years ago. Today it is surrounded by European homes with their ikayas for household servants.

I cannot accept the principle that it has no right to remain here, if the need for healing still exists. That need may disappear when we decide we can get on without African servants and industrial workers. Then it will be logical to send their schools, churches and hospitals away with them to the Reserves or wherever else we find for them.

Until such time does come, we had best make up our minds to keep their hospitals for our own protection as well as for humanity's sake.

ALAN B. TAYLOR,  
Medical Superintendent

## DR. TAYLOR'S TELLING REPLY TO MR. MALLINSON

Dr. Alan B. Taylor, Medical Superintendent of the McCord Zulu Hospital, in a letter to the 'Natal Daily News' writes:

SIR,—May I be permitted to reply to Mr. Mallinson, M.P.C., whose address to a Mayville group you reported in your columns last week. You report Mr. Mallinson as having stated that there was bound to be friction between the residents in the area and the McCord Zulu Hospital authorities.

It has been the policy of the hospital management to see that the hospital was conducted in such a way that it would not be a nuisance, with the result that only four of our neighbours have voiced complaints in the last two years. Most of them have again and again availed themselves of the services of the hospital on behalf their servants.

I am not conscious of the friction referred to, except as it has been stirred up in recent months by two or three individuals.

It is suggested that the hospital be moved to a more suitable area, and that, as it caters for large numbers of Indians, it should go to Sydenham.

Here Mr. Mallinson betrays his lack of knowledge of the facts involved. Our in-patients are approximately 82 per cent. African, 16 per cent. Indian, and 2

per cent. Coloured. This is a Zulu hospital, as its name implies.

If Indians are admitted it is because they are sick and in need, because we have accommodation available for the time being at least, and finally because it is our belief that God cares as much for a sick Indian as a sick African or European.

If McCord's were in fact an Indian hospital, which it is not, it might still be said to be well situated. It is within 300 yards of Sydenham, now almost entirely Indian. Only two European homes facing on McCord Road can be aware of the presence of the hospital, so the hospital in essence has McCord Road to itself.

Moving the hospital as suggested by Mr. Mallinson, to Sydenham, would be the height of folly. Why should an African hospital be moved into a predominantly Indian area, at a cost of £250,000? Would it make it easier for the servants who come on foot or in their mistresses' cars from homes along the Berea, or even for those sick who come by train or bus into Durban and then find their way up to the hospital on the hill, if the hospital were moved deep into Sydenham where possibly land might still be found available?

To the suggestion that the hospital was wrongly sited in the

## Durban To Protest Against Coloured Voters' Bill

On the eve of the general strike planned by the Franchise Action Council in Capetown, a mass protest meeting will be held in Durban on Sunday, May 9, at 2 p.m. at the Nicol Square, under the joint auspices of the Coloured Peoples' National Union (Natal), the African Peoples' Organisation (Natal), the African National Congress (Natal) and the Natal Indian Congress. Besides condemning the Separate Coloured Voters' Bill, the meeting is also to condemn the Group Areas Act. A statement issued by leaders of the convening bodies calls upon all non-Europeans of Durban and European democrats to come in their thousands to this meeting to voice "the united opposition of all justice-loving people of Durban against measures which violate human rights and which make deep inroads into the meagre existing rights of the non-European people." Among those who are scheduled to speak at Sunday's meeting are Mr. S. D. Finchell, Mr. E. C. Swales, Mr. A. W. G. Champion and Dr. G. M. Naicker, chairmen of the respective convening bodies.

# OUR INDIA LETTER

(FROM OUR OWN CORRESPONDENT)

Baroda, April 23.

## BARBARISM IN SOUTH AFRICA

SHRI Manilal Gandhi's fast has served to Focus once again the attention of the Indian people to their compatriots' sufferings in South Africa as also to those of the coloured people. Re: the recent ruling of the speaker of the South African Parliament the 'Hindustan Times' remarks:—The present ruling of the Speaker throws to the wind all those assurances by enabling Parliament to enact the new Bill by a bare majority and since the present Government do not command a two-thirds majority in Parliament, the immortality of the whole proceedings becomes all the more evident. One incidental result of the ruling is to bring Section 137 of the Act which established English and Dutch, now Afrikaans, as the official languages of the Union within its scope, thus depriving the English-speaking peoples of the Union of a guarantee embodied in the Constitution. Dr. Malan's Group Areas Act has already thoroughly anti-tonized the Native, Coloured and Indian sections of the population. Mr. Manilal Gandhi's fast and his determination to break the apartheid laws are indications of the deep feeling which the policy of segregation has aroused. Mr. Gandhi's breach of the Group Areas Act may well be the prelude to a protest movement which will involve not merely Indians in the Union but also the Africans. And now the coloured population of the Cape and even English-speaking people of the Union are bound to be alarmed by the course the Union Government seem determined to take. Dr. Malan can afford to defy the voteless African and Indian but when he challenges the English-speaking people of the Union, he is striking at the very basis on which white hegemony in South Africa has been reared. Having embarked on a policy of naked racialism, it is not surprising that the South African Nationalists do not know where to stop. The Congress President, Mr. Purushottamdas Tandon, strikes the right note in his belated cable to Mr. Manilal Gandhi when he challenges U.N. to do its duty towards the "barbarism" of South Africa's rulers.

## Baroda Ruler Deposed

The president of India issued an order withdrawing recognition from H.H. Maharajah Sir Pratap Singh as the Ruler of Baroda and recognising his eldest son, Yuvaraj Fateh Singh, as the Ruler of Baroda. The order says *inter alia*: "His activities alter the coming into force of the Constitution of India have been particularly objectionable. He challenged the Constitution of India and contended that the merger of Baroda with Bombay was brought about without his concurrence and was not warranted by the terms of his agreement with the Government of India. The Government of India pointed out to him that, in challenging the validity of the merger and the Constitution of India, he had indulged in an act of disloyalty to the country and that the Government of India would have to consider whether he could continue to enjoy his present status and position which depended on his recognition by the President under the Constitution which he sought to repudiate. Undeterred by this warning, he has in subsequent correspondence defied the authority of the Government of India, even charging them publicly with 'malicious distortion of facts.' Furthermore, it has been brought to the notice of the Government of India, and they have every reason to believe, that His Highness is organizing and financing various activities with a view to undoing the constitutional settlement arrived at with Rulers of Indian States. They have also reason to believe that he has been giving support generally to the reactionary and anti-national elements in the country."

## Stern Warning

This announcement made by the Prime Minister, was welcomed with tumultuous cheers in Parliament and has been universally acclaimed in the country. Pandit Nehru said in Parliament:—"I need not remind the House the integration of States has been brought about peacefully and with the willing co-operation of the rulers. In view of this co-operation received from the rulers, generous provision has been made in the Constitution regarding their privy purse and

the maintenance of titles, privileges, and dignities. This privileged position inevitably imposes corresponding obligations and standards of behaviour and loyalty to the Constitution. The rulers took a wise decision and a great majority of them, I have no doubt, still consider their decision was a wise one. They have given no cause for complaint. A few of them, however have not appreciated the obligations that rest upon them and their behaviour had not been satisfactory. The Maharaja of Baroda has been one of them. The Minister for States made a reference in Parliament on April 3 to some of those rulers. It is with great regret and reluctance that the Government have had to take action in this particular case. But any challenge to the Constitution of India or any other unconstitutional or anti-national activities on behalf of the Government and very prompt action has to be taken so that the very privileges and resources we have placed at their disposal may not become means for subversion of the Constitution and of the peace of the land, when we have so many difficulties and dangers to face.

## Scarcity In Bihar

Re: Bihar's acute scarcity of food grains the Prime Minister Nehru said that every member of the Government of India and Parliament was determined to do his utmost to deal with the food situation in Bihar. "So far as I am concerned," he said, "I am almost beginning to feel that perhaps I can serve better, if I may say so, by going to Bihar, if necessity arises, than sitting here and even serving from those benches." Mr. Nehru said in a brief statement that members from Bihar were naturally very deeply interested in the food situation there. In fact, every member of the House and every member of Government was anxious and determined to do his utmost in this regard. All that we wished to say at this stage was that the Government of India were in constant touch with the situation in Bihar and only a little while ago the Director-General of Food returned from the affected areas of Bihar with his report. The Government of India had sent in the last two or three months over 200,000 tons of food grains, and were trying their utmost to send much more.

## Relief Measures

A message from Patna says that the Government of Bihar have allotted over Rs. 5 crores for giving relief to the people in scarcity-hit areas to "mitigate their sufferings as far as practicable" by providing them with both work and food, it was officially learnt. Arrangements have been made for distribution of food grains through over 3,000 fair price shops in the urban and rural areas which will cater to the needs of over 10 million people.

## Rajghat Samadhi

The Government have introduced in Parliament a Bill seeking to ensure the "proper maintenance, preservation and administration of the Rajghat Samadhi, the shrine built in memory of the Father of the Nation." The Bill proposes to establish with certain powers a committee consisting of seven members, of whom four will be non-officials. The chairman of the committee will be nominated by the Central Government. The statement of objects says that the Committee will do "all things reasonable and necessary to ensure that the Rajghat samadhi is properly maintained, controlled and administered. It shall organize and regulate periodical functions at the samadhi such as "Sarvodaya" Day, Friday prayers and Gandhi Jayanti."

## Nehru On World Situation

Prime Minister Nehru, told a U.S. journalist that he favoured firmness tempered with friendliness but no appeasement of evil as a basis for approach to settle international disputes. Mr. Nehru said the basic threat today in the world was fear. "And fear is the most dangerous companion for any individual or any country to possess. Fear clogs the mind and fear leads to passionate action." Of the United Nations, Mr. Nehru said it had been created as an instrument for peace but he believed its spiritual effectiveness was growing less. "If its peace structure is changed and if it becomes an instrument for war then it does not function as United Nations but as something else which may really not be necessary." The original United Nations idea, he said, was that every country in the world should be a member and hammer out solutions instead of fighting on the battlefields. But now he felt a good part of the world was not there. "The United Nations puts itself in a position by keeping out



tries like China or Ceylon. If you cannot deal with a country within the form of the United Nations, then the only alternative is to deal with it outside ultimately by force of arms."

### India-South Africa

The Government of India have published the text of the communications which passed between the Governments of India and South Africa last month. On March 3 the Government of India asked the Government of South Africa whether the Union Government were agreeable to a round table conference being convened in terms of the U.N. General Assembly resolution of December 2, 1950. The Union Government on March 5, replied that they were unable to accept the resolution since its terms constituted "intervention in a matter which is essentially within the Union's jurisdiction." They were, however, prepared for a RTC on the basis of the Cape Town formula of last year, which allows the widest freedom of discussion to all parties without any further conditions." On March 17 the Government of India urged reconsideration and pressed their own view that "discussions should take place in accordance with the General Assembly's resolution." On March 21, the Union Government expressed their inability to agree to this proposal. On March 28, the Government of India sent the Union Government a copy of their own communication of March 27, to the Secretary-General of the UN, which, after giving a gist of the correspondence between the two Governments concluded by saying: "The Government of India have no option but to bring the matter to the notice of the UN for such action as may be considered necessary."

### Males Exceeding Females

There are more men than women in India today. This masculine predominance is evident to a greater extent in the North than in the South. The only exceptions are Madras, Travancore-Cochin, Orissa, Cutch and Manipur. According to the 1951 census figures, the male population in Madras is about 28,490,000 compared with about 28,500,000 females. In Travancore-Cochin there are 1,007 women to every 1,000 men, while in Orissa, Cutch and Manipur, the female population exceeds the male respectively by 2.377 and 3.4 per cent. In most Western countries, including the British Isles and the

New World, the preponderance of females has, however, been prominent. The note giving these figures adduces several reasons for this phenomenon, the more important being: subconscious neglect of the female-child and preference for the male child; child marriage; lack of facilities for the birth and growth of children; prohibition of widow re-marriage; purdah system.

### Important Census Figures

The land area of India (excluding Kashmir) is 1,138,874 square miles; total population

centage increase, the first three: Delhi 99 p.c.; Coorg 35.5 p.c.; Tripura 26.7. States with the minimum percentage of increase: Punjab 0.4; Pepsu 1.3; Himachal Pradesh 4.8.

### For Harijan Uplift

Shri Rajaji, Home Minister, said in Parliament on this subject:—"If my friends will be just to this Government and to the Governments of the various States, he will recognize that a great deal more has been done that he or anyone like him would have done if he had been in our position,

tail, as an instance, the measures taken by the Madras Government to help Harijans politically and economically. Other Governments have similar records to their credit. In the matter of educational facilities, recruitment to services, welfare work, housing etc., there has been substantial increase from year to year in the money spent and measures taken for the benefit of Harijan. There has not been a single complaint that any Harijan has adversely suffered. The safeguards provided in the Constitution are sufficient guarantee for the future.

### We Can't Help Ghaffar Khan, Nehru Grieves

Prime Minister Nehru feelingly referred to the incarceration of Khan Abdul Ghaffar Khan, "our friend, fighter and comrade," who is in Pakistan prison. In a speech in Bombay Mr. Nehru said that the thought of the imprisonment of the Khan brothers was "pricking my mind like a thorn" all these years. "All our achievements seem fruitless to me when I think of one man." Mr. Nehru said: "a man who was with us in the fight for freedom. We called him Badshah Khan and we love him dearly. But he and his brother and several of his countrymen are in prison today." There were two difficulties facing him in this matter, Mr. Nehru said. One was the pain caused to him personally and to India to see "this great man" in prison; and the other was his helplessness to help him in any manner. Pakistan had alleged that India was aiding Afghanistan financially. "We do not believe in doing things under a curtain or behind a purdah. If we wish to help anyone, we shall do it openly. But I must state that we have not helped, either openly or covertly, Afghanistan in any manner. Yet, we are helpless as regards Khan Abdul Ghaffar Khan. "He is in prison today because he would not compromise on the question of provincial autonomy for his province. He accepted Pakistan, but the Government of Pakistan has charged that his loyalty is with India. And since he was in the opposition, Pakistan has imprisoned him. My position is very embarrassing. If I were to raise my voice in favour of Badshah Khan, then the charge would be that I am interfering in the affairs of Pakistan. I have written a couple of letters to Mr. Liaquat Ali Khan, not in the capacity of a Prime Minister



Appearing before the Foreign Affairs Committee of the United States House of Representatives, United States Secretary of State Dean Acheson recently urged the United States Congress to take prompt action on legislation which would make available 2,000,000 tons of grain to meet food shortages in India.

Secretary Acheson told the Committee that "It is of the greatest importance to the world that India, this great new nation" be granted food aid as a means of maintaining its stability.

The photograph, made after the congressional committee meeting in Washington, D.C., shows Secretary Acheson (left) conferring with Madam Vijaya Lakshmi Pandit, Ambassador of India to the United States.—(USIS)

356,191,624; of these, males 183,384,807; females 173,506,817; Percentage of increase 13.4. In area; the three largest States are: (in thousands) Madhya Pradesh 130, Rajasthan 128, Madras 127. In total population, the three largest States: (in thousands) Uttar Pradesh 63,254; Madras 56,952; Bihar 40,218. In male population, the first three are: (in thousands) U.P. 33,142; Madras 28,413; Bihar 20,172. In female population: (in thousands) U.P. 30,112; Madras 28,538; Bihar 17,311. In per-

A great deal more courage has been shown by those in the upper classes who took up this movement than anybody in any country has shown in respect of parallel matters. A great deal more courage has been taken in hand by the upper classes in all the States by all Congressmen or others to whatever persuasion they may belong in this regard, than anyone could have expected of them according to ordinary human nature." The Home Minister gave in de-

but as Jawaharlal, a citizen. I have received replies from Liaquat Ali Khan, but he too has expressed his helplessness in the matter. "It is a fact that India has been partitioned, but how can we ever forget our old comrades who fought with us side by side? We are silent about Badsbah Khan's incarceration not because we are not hurt but because, however injured and grieved we may feel, we are still helpless. It does not bring me any happiness to remember that we here are occupying seats of power and our friend is suffering imprisonment."

### The Greatest Danger In The World

Prof. S. Radhakrishnan India's Ambassador to the Soviet, told the Press Trust of India in London, in March that the greatest danger in the world today is that we are attending more to the increase of armaments than the settlement of problems by negotiations." Prof. Radhakrishnan, who left by air for Berlin and Moscow, said in an interview: "We seem to approach conference tables with the conviction that we shall not succeed—not with the conviction that we must make the conference succeed. The great idealism that prevails in the world for the United Nations today must make us realise the insufficiencies of the present United Nations Organisation, and make it more representative. There is a danger of it being weakened further and dividing the world into two United 'blobs.'" Prof. Radhakrishnan recently addressed the Royal Institute for International Affairs and the School of Religion, and met leading members of the Society of Friends and the National Peace Council. He gave his last lecture of the term at

Oxford University, where he is Professor of Eastern Religions.

### Whispering Gallery Repaired

Repairs to the Gol Gumbat at Bijapur, world famous for its whispering gallery and acoustic properties, started by the Archaeological Department two years ago, have now been completed and the monument is expected to be thrown open to the public by the end of May. First repairs to the dome were carried out in 1936-37 when it was noticed that the dome had developed a number of vertical and horizontal cracks and the intrados showed patches of dampness due to percolation of water. The dome was then sealed by guniting on the outside by laying a fabric of mild steel. Later it was decided to strengthen also the intrados of the dome as thick patches of plaster began to fall and the same process of guniting was repeated over the whole of the intrados. Pandit Madho Sarup Vats, Director-General of Archaeology, Western Circle, said that it was a matter of great satisfaction that the marvellous acoustic properties of the dome had not suffered on account of the repairs and had remained absolutely unimpaired. It was proposed, he said, to have a mechanical recording of the acoustic properties of the bamboo scaffolding raised from the floor of mausoleum to the apex of the intrados, during the carrying out of the repairs, had been removed. It was possible, Mr. Vats added, that it might be found that the acoustic properties had improved after the repairs.

### Reports About Netaji

Dr. B. V. Keskar, Deputy Minister for External Affairs, stated in Parliament in a written

reply to Mr. H. V. Kamath that Government had not received any special communication or news or any kind of evidence which might lead to the possibility of Subhas Chandra Bose being alive. The Deputy Minister on October 12, 1946, after due enquiry and the collection of whatever evidence it was possible to gather then to the effect that there was little doubt that Subhas Chandra Bose died on August 18, 1945. This conclusion, said Dr. Keskar, had been confirmed from reports received from the Japanese Government and their agencies and in particular by a statement of a medical officer of the Japanese Army who stated that he had made out a death certificate, the cause of the death being extensive burns and shock. "The latest communication that the Government received was from Major General Bhonsle of the I.N.A. Committee on March 30, 1951, in which he stated that the ashes of Subhas Chandra Bose were deposited in a Japanese temple in Tokyo on September 18, 1945. Enquiry is being made in this matter." Dr. Keskar expressed the inability of Government to furnish the dates and sources of the various communications they had received regarding the matter.

### World-Wide Braille

About five million blind people in the Continents of Asia and Africa will benefit from a UNESCO conference that was held recently at Beirut, in the Lebanon. This conference was attended by delegates from eleven different countries in the Middle East and Africa, many of the delegates themselves being blind. Although they spoke many different languages, they could all read Braille, and one of the things the conference has done is to sponsor a standardised braille

alphabet. The Secretary of the British Empire Society for the Blind, Mr. John Wilson, who is himself blind spoke in a BBC programme of what this conference had achieved. He said that their task was to work out a single Braille alphabet which could express all the letters and sounds of more than eight hundred different languages. He explained that Braille letters are formed by different combinations of six dots arranged like the dots on a domino. The different combinations of these dots give sixty-three possible variations. In English Braille there are twenty-six for the letters of the alphabet, and the rest are for punctuation and contractions. Nearly all the principal languages of the world have at least one Braille code. But the trouble is that the pioneers did not know about each other's work. They arranged the signs in their own way, and so in many parts of the world people who speak the same or similar languages cannot read each other's Braille. UNESCO's task was to produce a single world Braille, and then to get Braille printing houses all over the world to use it. In Europe and America there has been a reasonable uniform Braille system for years. Last year representatives of the blind from many countries agreed that this uniformly should be extended, and the Beirut Conference has made that possible for more than half the blind people in the world. This will have no effect on English Braille, but it is an immense step forward in many countries where countries where Braille printing has only just begun, and where education of the blind is going ahead rapidly. Ultimately, a blind man using a single set of letters will be able to read any Braille book in any language he knows, which is more than any sighted person can do.—(B.B.C.)

### NEW MYSTERY COMIC SERIAL

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## FOOD AND CULTURE

Under the above caption Mr. M. P. Desai writes as follows in 'Harijan' dated April 21:—

**A** SUDDEN upsurge of culture propaganda and uproar in some of the capitals of our States is a sign of the times. Observers must study this phenomenon as it vitally affects the birth and growth of freedom and true democratic progress in our country.

In this connection the following observation made by the 'Hindustan Times,' Delhi, in its editorial of March 17, 1951, deserves consideration:

"Culture is not something that one can develop by talk or by holding conferences and setting up academies. Culture in its essence is the projection of a people's way of life. There cannot be a national cultural tradition which shuts out the broad masses of the people. That is mere ivory-tower exotic refinement which soon degenerates into decadence, as has happened with the rise and fall of dynasties."

It is said, art and culture flourish as a result of the plenty that brings in its wake leisure which is said to be necessary for their expression. This leisure may be of the few, or of the many. All along through the ages in history a leisured class of a few going easy by riding on the shoulders of the many has always existed, demanding and encouraging the so-called art and culture to enliven it. The many under such an order have always been the hewers of wood and drawers of water for the upper few. But there is, there should be, another art and culture which is borne of the true leisure of the whole people. In fact, it is a misnomer to call it leisure. It is really a necessary period of relaxation after honest and strenuous bread-labour, exclusive of the period of sleep. The mind, which being not quite fatigued, is active, and being robust and pleased with the day's or season's work, seeks to express its happiness and joy in life in its own original manner. The modern age holds or should hold this to be ideal, and strive to have it. Its artificial development by people who have not experienced the preceding happiness and joy of life resulting from honest and strenuous bread-labour, is to be classed with art, which has lost its soul and will therefore naturally decay.

Again culture is not a mere matter of art and literature, though both may serve its true ends if they themselves are true to their vocations. It was in this connection that Upton Sinclair declared that much that went under the name of art was "Mammon-Art." At a time when our people have no food, nor raiment, nor shelter to a necessary and sufficient degree, the first concern of any culture worth the name should be to mind first things first and to take to life-giving productive labour. Everything else will then be added unto it and will come into its wake at its proper time and in a manner which will be original and not a mere copy of or improvement over the past. It will then not need to be made attractive by means of coloured rays, rosy powders, balms and operations for concealing age, fantastic dresses, and unnatural angles and curves of the various limbs of the body. These are a travesty of art and culture, by people who have not known the joy and contentment of life, but make a pretence of it before spectators, equally ignorant and innocent of a truly happy life.

### End Of A Perfect Day

"I don't know if you ever heard of two men who worked in the same office, and one afternoon one of them turned up with a large bunch of flowers. The other one said, 'Hello, who are these for?', and the first man said, 'Oh, they're for my wife,' and the other said, 'Oh, is it her birthday or the anniversary of your wedding or something?' 'No,' said the first man, 'I often take my wife a bunch of flowers. Don't you?' and the other one said "Don't be silly. I've been married twelve years.' 'Well now,' said the first one, 'Why don't you try it? I'm sure your wife would be delighted.' So on the way home the second man bought his bunch of flowers and when he got home instead of walking straight into the house he rang the bell. His wife opened the door and he said, 'Hello darling, I thought I'd give you a little surprise tonight so I've brought you some flowers.' To his astonishment his wife burst into tears. 'Well now, what's the matter?' he said. 'Well,' said his wife, 'It's been a dreadful day. I've had a bad cold, at lunchtime I dropped the whole of the dinner things and now you've come home drunk!'—CA. Joyce speaking in a BBC programme,

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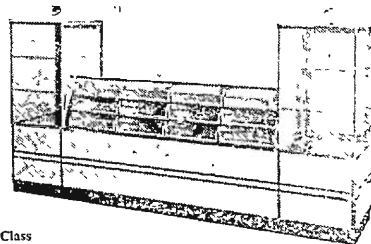
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પાપવાનો વિરોધ કરનારા ઠરાવ ક્યો છે. ઠરાવ રજુ કરતાં મી. એચ. એમ. હોમ્સે નજીવણું કે એવી નીતી અપનાવ કરવાથી બીન-ગોરા ટેકસીયાણાની આર્થિક પાપમાલી થશે. તેમણે કહ્યું કે બીન-ગોરા કામ લાંબા વખતથી કુન્મી થઇ રહી છે અને

સમાન મતવચનમાંથી તેઓને દુર કરવામાં આભવાથી રેલમાડીઓમાં ઇલાયલાપણાની નીતી અને અન્ય કાયદાઓથી તેઓવાર જીલમ વર્તા રહી છે. અને હવે ટેક્સીઓમાં પણ ઇલાયલાપણું દાખલ કરવાની વાત ચાલી રહી છે."

તેમ આફ્રિકને ગોરાનો પણ ભય નહિ રાખવો નોંધ્યો. જેને ઇશ્વર નોડર છે તેને માનવીના ડર હોય જ નહિ. ઇશ્વર તેનો રક્ષક છે.

આફ્રિકનને જે આ માર્ગે ચાલવાનું અને સંગઠિત થઈ પોતાની ઉપરની યુશીબળોનો દર્શાવતે અને ધીરજથી સામનો કરવાને સમર્થ થઈ શકાય તેો સુખંના ક્ષોળીથી જેમ સવારની ઝાંઝા ઉડી નખ છે તેમ તેઓની યુશીબળો ઉડી જશે.

આફ્રિકનોને વધારે સારી ઠારવણી આપવાને તેઓના પોતાના પ્રતિષ્ઠિત તેતાઓ વણીએ હોય હું આ વણીમાં સલાહો આપવા કુદી પડયો છું જે કદાચ મારી કૃપતા ગણી કાઢવામાં આવશે. મારી હાર્દિક ક્ષમાપાયાના

સાથે હું લીનવિત કહે છે તેઓ મને પોતાનો એક નમ્ર સેવક ગણે અને ખાતરી રાખે કે આફ્રિકનોને આ શબ્દો કહેવાની ભને પ્રેરણા થઈ હોય તેો તે કેવળ એટલા જ ખાતર કે તેઓના સલાહને હું મારા પોતાના બાઈઓના સલાહના જેટલો જ મહત્વનો ગણું છું અને તેઓની સેવા કરવાની મારી નમ્ર કરજ સમજું છું. આફ્રિકનોની આ-ઠાની લડત લાગને આપણે પૈસાની નજર નથી. પરંતુ મરદાન-ઇશ્વરનો ડર રાખનારા મરદાનો નજર છે. મહાત્મા ગાંધીજીએ શીખવેલા સત્ય અને અહંસના માર્ગને અટકાવવામાં જ આફ્રિકનોનો અને કયાસેલા સળળા લોકોનો ઉદ્ધાર રહેલો છે.

આફ્રિકનોને

હું ઇચ્છું છું કે મારો આ અવાજ દરેક દરેક આફ્રિકનોની નજરે અને કાને પહોંચે. તેઓ જે ગંભીર યુરોપીઓમાંથી પસાર થઈ રહ્યા છે તેમાં માઈ લિલ તેઓને માટે દ્વેષ છે. તેઓ ની યુશીબળો દર્શાવવાને કરતાં વણી જ લીશય છે. તેઓના પોતાના જ રક્ષક માં તેઓને કયાસેલા રાખવામાં આ વ્યા છે અને હવે હાલની સરકાર તેઓનો જીદ જીદ બાગલા પાડી તેઓને કાયમનો કયાસેલા રાખવા માંગે છે. તેઓની સામેના પાસના કાયદા એક સાપક્ષ રીતે, પ્રતિષ્ઠિત યુરોપીઓએ તેને સખત રીતે વખોડી કાઢ્યા છે. છતાં તે દરિત ધરાવી રહ્યા છે. તે નાણુદ થવા જ નોંધેછે. પરંતુ ભ્યાં સુધી આફ્રિકનોમાં યુરતી ને જીવતી આવેલી નથી ત્યાં સુધી તે નાણુદ થવા અશક્ય છે. જે દર્દી બાઈઓને વિષે હું કહી ગયો છું તેજ આફ્રિકનોને કહું છું કે તેઓના ઉપર જીલમ કરનારાઓ પ્રત્યે રોશ કરવો તેઓને પોષાવનો નહિ. તેઓએ પણ અંતરબોજ કરવાની નજર છે. પોતાનું અંતર તમામ પોતાની ખાખીઓ શું છે તે બાંધવું નોંધેછે. ગોરાને માટે તેઓમાં તિરસ્કાર દ્રવિત વધવા લાગી છે. હું કહુલ્ય કહે છું કે તેને માટે તેઓને યુરતી ઉતરવેશી થયેલી છે. પરંતુ બાઈજલ આપણને શીખે છે કે આપણા દુઃસ્વપ્નને પણ આપણે તિરસ્કારવો નહિ નોંધેછે પરંતુ પ્રેમથી તેને ડહવો નોંધેછે. એ કરવું થયું"

પોતાની પરસેવાની કમાણી ફેરવી નાખતા નોંધે છે હદય વધારા છે અને દાઝ પીને વચ્ચુર થયેલા નોંધે અને પછી પામલપણમાં આપસ આપસમાં યુનામરકી ચલાવી રહેલા નોંધે પણ. હદય એટલું જ વીરાય છે (અહીં મારે સંભોવવામાં નજીવણું નોંધે છે ન્યારે મારા દર્દી બાઈઓને સેંકડોની સંખ્યામાં દાંડા પીકાંઓમાં બંધાતા જેઈ હું ત્યારે એ શરમ બરેલાં દસ્ખથી એ વસ્તુ આપણા પોતાના જ હાથની છે.")

આ બધીઓ નાણુદ કરવાને આફ્રીકનોએ પોતાનું બનવું સધળું કરવું નોંધેછે. સત્તાધીશીએ આફ્રીકનો માટે ભ્યાં ને ત્યાં બીર હોલો બનાવેલાં છે. હું ઇચ્છું કે સળળા આફ્રીકનો તેનો બંધકાર કરે. માદક પીણા વગર તેઓથી છટી નહિ શકાય એ તરલ બોટી માનવા છે. તેનો ત્યાગ કરવા થી તેઓ દીર્ઘાંતુ બની શકશે વધારે તંદુરસ્ત બનશે અને વધારે બુદ્ધિશળી બનશે. અને બુદ્ધિ એ આને સારી કુનીયામાં એક અનેરી વસ્તુ થઈ પડી છે.

આફ્રીકનોએ સવળવું નોંધેછે કે સળળા ગોરા ખરાય નથી. ઘણા ગોરા અભવત બલા છે અને તેઓએ આફ્રીકનોની અણબા સેવાઓ કરેલી છે. એડમ્સ મીશન, મેકકોર્ડો હોરપી ટલ, ફેટ્ટે ટેર કોલેજ એ તેના આદર્શ નચુના છે, અને ઘણા આફ્રીકનો, ન્યેઓ અને વાચણ જે તેઓ પોતાની એ સિદ્ધિને માટે આ સંસ્થાઓના મળી છે. એટલે ગોરા માનેને તિરસ્કારતાં આફ્રીકનોએ ઉડાં વીચાર કરવા નોંધેછે.

આને ગોરાને કાળા માણુસના ભય માં રહેવું પડે છે, તેને માટે મોટે ભાગે ગોરા બનેજે જોડાવે છે. તેમ છતાં આફ્રીકનોની ફરજ કે તેણે ગોરાને એ બમથી યુક્ત કરવો નોંધેછે. આફ્રીકનનું વર્તન એવું હોવું નોંધેછે કે ગોરા ને આફ્રીકનોના ડર રાખવાનું જરૂરે પ્રયોજન ન કરે અને પોતા ના રક્ષાધર્મ શેષ લઈ કરવાની નજર

ડો. ટેલરે મી. મેલીનસને આપેલા સચોટ જવાબ

રૂપનની મેકકોર્ડો જીવ હોરપીટલને કેસીલ સુપ્રીટેન્ડન્ટ છે. એલન મી. ટેલરે નાટલક ડેલી ન્યુઝમાં એક નજીવણું કાળગ લખ્યો છે જે યુજરાતીમાં નીચે આપીએ છીએ: સાહેબ, મી. મેલીનસ, એમ. પી. સી. એ ગયે આઠવાડીએ મેલીનના લેલો સમક્ષ બાપણ કહ્યું હતું તેનો રેલાલ તમારા પત્રમાં પ્રસિદ્ધ થયો હતો. તેનો જવાબ આપવાની રજીલ હતું. મી. મેલીનસને કહેલું તમે જણાવો છે કે મેકકોર્ડો જીવ હોરપીટલ ના સંચાલકો અને એ લતામાં વસનારા ઓ વખે અવચ સંબંધીય થવાનું છે.

હોરપીટલના સંચાલકોની હોરપીટલ એવી રીતે ચલાવવાની પ્રથા આવેલી છે કે જ્યે તે હરકતકાય નહિ થઈ પડે. તેને પરિણામે હોલા એ વર્ષમાં અમારા માત્ર ચાર પરડેશીઓએ જ ફેરિયાદ કરેલી છે. ઘણા ખરાયો તે પોતાના નોકરોને માટે હોરપીટલનો ફેરિફરોને લાભ ઉઠાવેલો છે.

જવાબવામાં આવેલા સંબંધીઓની પને કશીજ ખખર નથી, સિવાય કે, દમણુ હમણામાં બે કે ત્રણ વ્યક્તિ ઓએ ઉતરવેશીઓ કરી છે.

એવું સુચવામાં આવ્યું છે કે હોરપીટલને વધારે લાયક લતામાં ખસેડી નોંધેએ અને ઘણા દર્દીઓ ની તેમાં સારવાર થતી હોવાથી તેને સીડનમમાં ખસેડવી નોંધેએ.

અહીં મી. મેલીનસ હકીકતોને વિષે પોતાનું અજ્ઞાન વ્યક્ત કરી રહ્યા છે. અમારા રચાંબી દરદીઓમાંના ૨૨ ટકા આફ્રીકનો છે, ૧૬ ટકા દર્દીઓ છે અને ૨ ટકા કલેડો છે. તેનું નામક કહી આપે છે તેમ આ જીવ હોરપીટલ છે.

જે દર્દીઓને તેમાં લેવામાં આવતા હોય તે તે એટલાજ માટે કે તેઓ બીમાર છે અને સારવારની નજર છે, અને ખાસ કરીને હાલ તુરતમાં અમારી પસે જગ્યા છે, અને અમારી એવી માનવા છે કે બીમાર માણુસ પછી તે દર્દી હોય કે આફ્રીકનો હોય કે યુરોપીયન હોય—તે ઇશ્વર એક સરખીજ કાળજી કરે છે.

મેકકોર્ડો હોરપીટલ એ હકીકતમાં દર્દી હોરપીટલ હોત તે પણ તે લાયક રચળમાં છે એમ કહી શકાય. સીડનમ જે હવે સળળા દર્દીઓનું જ બની ગયેલું છે, તેનાથી ત્રણસોએક વાર ફર આવેલી છે. માત્ર જેન યુરોપીયન ના હર મેકકોર્ડો રોડની સામે આવેલાં હોય તેજ હોરપીટલની દરિતને વિષે શેષતા હશે. એટલે આખો મેકકોર્ડો રોડ હોરપીટલને જ ગણાય.

મી. મેલીનસ સુચવે છે તે યુજળ એ હોરપીટલને સીડનમ લઈ જવામાં આવે તે મોટી જીલજ ગણાય. પાઉન્ડ ૨૫૦,૦૦૦ ના ખચેએ એક આફ્રીકન હોરપીટલને સર્વોચ્ચ દર્દીઓના વસવાટ ના લતામાં શા સાર લઈ જવી નોંધેએ? બીરીયાપરના ધરામાંથી પોતે ચાલીને આવતા અથવા પોતાની શેહાણીઓની મોટરોમાં આવતા નોકરોને અથવા તેો રેલમાડી કે બસો માં ડરજન આવતા દરદીઓ ન્યેઓ ટેકરીપર ચાલી હોરપીટલને સહેલાઈથી પહોંચી શકે છે તેઓને સીડનમના ખચામાં હોરપીટલ લઈ જવામાં આવે તેો વધારે સગવડ બરેલું શી રીતે થાય?

હોરપીટલ શરૂથીજ ખોટી જગ્યામાં રચવાઈ છે તેના જવાબમાં મી. મેલીનસનું હું ધ્યાન યોગ્ય માર્ગ (અવસરના પાને ૧૫૪ ને)

હજારો આફ્રીકનોને (અને અને કહેનાં શરમ ચાપ છે કે દર્દીઓને પણ) રેડ કોસ પર એકાદ માં અને





પર રહેલી ફરતેની કદર કરી નથી, અને તેઓનું વર્તન સંતોષકારક રહ્યું નથી. વરદારના રાજની આવા રાજનીઓ પૈકીના એક છે. બારતાના બંધારણ સામેનો ક્રોધ પડકાર અથવા તો રાજનીઓના વતી કોઈ પણ પ્રકારની ખીત-બંધારણીય તેમજ રાષ્ટ્ર-વિરોધી પ્રતિબંધોને સરકાર પીલકુલ સાંપી શકે નહિ. વળી અત્યારે બ્યારે આપણને અનેક સુરેલીઓ અને ભયનો સામનો કરવાને છે, હારે રાજનીઓને આપણે આપેલા અધિકારો અને હક્કો દેશના બંધારણ અને યાનિતમાં સુરંખ આપનારાં સાધનો ન બની જાય તે માટે ખુબ જ કડકી પગલાં પણ સરકારે લેવાં જ નોજાય."

**બિહારનો દુકાળ**

પંડીત નેહરુએ કહ્યું કે, "બારત ધરકર અને પાલોનિટના એકે એક સભ્યો બિહારની અનાજની પરિસ્થિતિને પર્યોક્તિ વળવા માટે બનતું કરી છુટવા માગે છે. મને લાગેવળગે છે ત્યાં સુધી, મને તે એમ લાગવા મળ્યું છે કે, જ્યારે પડે તો, અહીં મેસિને કે આ હોલા પરથી જે કંઈ કરી શકાય તેના કરતાં બિહાર સુધી જ, બિહારની વધુ સારી સેવા બનવી જાય. બિહારના સભ્યો ત્યાંની પરિસ્થિતિમાં ઉડા રસ લઇ રહ્યા છે. હકોતમમાં સભાસુઠના તમામ સભ્યો અને સરકાર આ સંબંધમાં બનતું કરી છુટવા માગે છે. આજને ત્યાંએકે એકે એક જુદાં જુદાં કોઈએ જોયું કે, બારત સરકાર બિહારની પરિસ્થિતિ અંગે સતત સંપર્કમાં રહ્યા કરે છે અને થોડા જ સમય પહેલાં અનાજ કચેરીના ડાયરેક્ટર જનરલ તેમના અધિકાર સાથે બિહારના તંત્રીવાળા પ્રેસીડેન્ટી મુલાકાત લઈ પાછા ફર્યા છે. જેવા ભેધી ત્રણ મહિનામાં બારત સરકારે બે લાખ ટનથી વધુ વધારે અનાજ મોકલ્યું છે, અને વધારે મોકલવાના બનતા પ્રયાસ કરે છે."

**તાર્પીશિળાના લાભ**

મુંબઈના અહેવાલોમાં ખાતાના પ્રધાન ડો. જ્યારજ મહેતાએ નવસારી જણાવ્યું હતું કે, "અનેકવિધ ઉદ્યોગ-વિગમ તાર્પી નહેરૂ યોજનાના પ્રથમ તબક્કા પુરા થતાં છ લાખ એકર જમીનેને સાથી પુરું પાડી શકશે. આમાંથી સુરતે ઉદ્યામાં પ્રયાસ હળવર એકર જમીનેને પાણી પુરું પડશે. ૨૪,૦૦૦ ટોલોલોટ વીજળીનું ઉત્પાદન થશે જેકે પણ અંશતઃ કાણ માં લઇ શકશે. નદીમાં આશરે સાતકે માઇલના બાગમાં નીકા સંચાલન કરી શકશે. આમ કિસાને તેમજ ઉદ્યોગપતિઓને અપેક્ષા સુધારવાની તક મળ્યા રહેશે." મુંબઇ સરકારે કોલેવી પહેલી પ્રતિષ્ઠિત લેવા, બે કરોડ

ની તાર્પી નહેરૂ યોજનાની લેવામાં ફાળો આપવાની અપીલ કરતાં તેમણે કહ્યું હતું કે, "બળસિંચનની સારી સગવડ થતાં લાંબા તાંતણાવાળા કેનો પાક ઉગાડી શકશે. અને પાંચથી છ કારખાનાંને પુરી પડે એટલી શેરડી પણ થઈ શકશે."

**સરદાર રમારક ફાળો**

યુજરાતના સરદાર રમારક ફાળોના મંત્રી જયભાવે છે: "સરદારશ્રીનો રમારક ફાળો ઉધરાવેલો એવો દરખ યુજરાતની પ્રબલ્યે કર્યો છે, અને તેનું કામ શરૂ થઇ ગયું છે. તે ફાળોની જે અપીલ બહાર પાડી છે તેમાં આ ફાળોના શો ઉદ્દેશ છે અને તેની રક્ષાનો શો ઉપયોગ થશે, તે વિગતવાર બતાવ્યું છે અને તે ફાળો બચાવવા પછી તેના વહીવટ કરવા માટે એક દસ્ત નિમારી એ

પણુ તે અપીલમાં જણાવવામાં આવ્યું છે. સરદાર રમારક ફાળોને ઉપયોગ તેને માટે રહેલી બહેર અપીલ પ્રમાણે જ કરવામાં આવશે. તેને ઉપયોગ સુદઢણી માટે કરવાની વાત બોટી છે અને જનતાને ગેરરસ્તે દારનારી છે. સરદાર રમારક ફાળો યુજરાતની પ્રબલ અચુક નક્કી કરેલા ઉદ્દેશો પુરા પાડવાને ધરાઈ એકદાં કરશે, તેનો વહીવટ કરવા દસ્ટ રચાશે. સરદાર શ્રીનો રમારક ફાળો આખું યુજરાત ની સમસ્તે પ્રબલ ઉપર છે. તે અદા કરવા આ કુલપાળની આપણે એકકી કરીએ છીએ અને તેનો ઉપયોગ પણ અને તેની રક્ષાનો શો ઉપયોગ થશે. તેમાંથી જ બ્યાપક છે. તેમાંથી રચનાતમક પ્રગટિ, કુશ તથા નિશાણો નામકાનો કરવા, વગેરે કામો થશે."

**ઈસ્લામનો વિશ્વ કવી**

સર સુહરૂખાલ ઇકબાલ

સુર સુહરૂખ ઇકબાલને જન્મ ઇ. સ. ૧૮૭૭ યાલકોટ (પંજાબ) માં થયો હતો. તેમના પુર્વજો કાશમીરી બ્રાહ્મણ હતાં. મુઝલ કાલમાં કેટલીક વેટોથી પહેલા તેમના પુર્વજોએ ઇસ્લામ ધર્મ અંગીકાર કર્યો હતો. આર્યો જ કદાચ ઇકબાલની વ્યક્તીતરમાં ઇસ્લામ અને હોઈ સંસ્કૃતીને શુભસુશ્રેણી મેળ ખેવામાં આવતાં હતાં. કધારેક કધારેક એવી વ્યક્તીઓ ફુનીયામાં દેડ ધારણુ તેમાં અવતર્યાં નથી પણ પરદેશ સુધી પહોંચી જઇ પરદેશીઓને પણ તેમના તરફ આકર્ષે છે. સર ઇકબાલ એવી જ એક વ્યક્તી હતાં. તેઓ જન્મ. જો. સુધી બહુવા હતાં અને લાહોરની ફાલેજમાં ત્યાના દર્શન સાબના પ્રોફેસર અબદુલના સમાગમ માં આજ્યા. શિક્ષક અને શિષ્યનો પ્રિપ વિશય એક બનતાં બને આનંદથી અપખનમાં મર્યા રહ્યા. જીમ. જો. પાસ થવા પછી લાહોરની ઓરીપન્ટલ કોલેજમાં તેઓ "રીડર" બન્યા. અને થોડાક વખત પછી ગવર્નમેન્ટ કોલેજ તેમને સેક્રટર બન્યા. ત્યાં તેમણે સુન્દર રીતે પ્રવંશ મેળવી હતી ૧૯૦૫ માં વધુ અજ્યાસ માટે—કાયદાને અને દર્શન સાબને—ઈંગ્લંડ જવાનું નક્કી કર્યું. પ્રોફેસર આનંદ જેઓ તે સમય માં ઈંગ્લંડ હતા તેઓની સુચનાથી તેઓએ ધારસી સાહીબના સંશોધનનું કાર્ય હાય મધુ અને કેંબ્રીજમાં કાયદા નો અજ્યાસ શરૂ કર્યો. ત્યાં મેરીસ્ટર જન્યમ પછી તેઓ જર્મની ગયા. અને ત્યાની મુનીક વિલાપીટ એમને "ડો. એલેક હિલ્સેન્ડેર" ની પદવી આપી. ત્રણ વર્ષ બાદ દેશ પાછા ફરતાં તેમને કોલેજમાં પ્રોફેસરની જગ્યા આપવામાં

આવી હતી પણ તેઓએ વકીલાત કરવી જીકી માની. પરંતુ સાહીબ અને દર્શન સાબ તરફ મેળવેલાં બહને તેઓ સફળ મેરીસ્ટર ન બની શક્યા.

**કવીની કીર્તી**

સર ઇકબાલ જન્મતાંજ કવી હતા એમ કહી શકાય તેઓ જ્ઞાના હતા ત્યારથી કવીતા કરતા. ન્હાની ઉંમર માં જ્યારે લાહોરના કવી અખેલનમાં તેઓએ પોતાની એક કવીતા ગાઇ સંભળાવી ત્યારે લોકો તેની કવીલ શક્તી પર ખુશ થઈ ગયા. ૧૮૯૯ માં અનુમતે ધરવાચના વાર્ષિક સરમે લન વખતે તેઓએ પોતાનું એક કાબ્ય ગાઇ સંભાળ્યું હતું. તે દુર્ની ગાળાનું કહેવામાં આવ્યું હતું. એટલું જોકોને તે ગર્ભી ગયું અને તેઓ કવી તરીકે પંકવા લાગ્યા. તેઓએ પોતા ના કેટલાક કાબ્યો નિઝમના દરગારી કવી ધારાપર વિનતી પર સાથે જુલ સુધારવા મોકલવામાં હતાં. ધારાએ તે કાબ્યો ઘણી જ પ્રવંશ સાથે કહી જુલ નથી કહી પાછાં મોકલાયાં હતાં. તેમની કવીતાઓ ઉર્દૂમાં થતી હતાં કવી તરીકે ડો. ઇકબાલે કાબ્યો ધારસી માં રચવા મોકામાં અને તે પ્રસીદ્ધ થતાં ઈંગ્લાંડ, ટર્કી, અઝરબાયજાન, અને ધરાનમાં તેઓ મહાશુર થયા. અને ત્યાર પછી તેમના કાબ્ય સંબંધનો ધારસીમાંથી પ્રો. નિઝલસને ઈંગ્લીશમાં અનુવાદ કર્યો. આથી તેમની ખ્યાતી જન્યમમાં ફેલાઈ મધુ અને તેઓ બારત બન્યા પછી તેઓ જર્મની ગયા. અને ત્યાની મુનીક વિલાપીટ એમને "ડો. એલેક હિલ્સેન્ડેર" ની પદવી આપી. ત્રણ વર્ષ બાદ દેશ પાછા ફરતાં તેમને કોલેજમાં પ્રોફેસરની જગ્યા આપવામાં

પ્રેમી, વિશ્વ બંધુત્વામાં માનનારા અને માનવતા પ્રિય હતા. કવી ઇકબાલનું કાબ્ય "સારે જહાં મે અબ્હા હીદારતાં હમારા" એ આપણને ઘણું જણાવ્યું છે અને તે દેશ બહારથી બર પુરુ છે. કાવં માકસના સિદ્ધાંતથી તેઓ આઘોષ્યા હતા અને તેમના કાબ્યમાં મશુર અને ધનીએકે જે યંચવામાં આવતાં. કવી ઇકબાલ સુલીમ-લીબના થોડા વખત માટે પ્રખુખ હતા અને લેછરમેટીવ કાઉન્સીલમાં તેઓ એક સભ્ય તરીકે સુદાખા હતા. ૧૯૩૧ ની રાઉન ટેબલ કોન્ટ્રનર-સમાં તેઓ પણ હતા. અઝરબાન હાકમે પોતાના દેશમાં શિક્ષણ વિશે સુધારા કરવા ચર્ચા કરવા હોઈથી ત્રણ વ્યક્તી ઓને મોકલાવ્યા હતા તેમાં કવી ઇકબાલ એક હતા.

૩. ઇકબાલને નાઈટનો ઇલકાળ આપવામાં આવ્યા તે એક રમુજ ભરી ખીના છે. પંજાબના ગવરનરને ત્યાં નિલાસથી તરતના આવેલા એક અંગ્રેજ મહેમાન હતા તેઓએ કવી ઇકબાલને મળવાની પોતાની ઇચ્છા મવરનરને જણાવી. મવરનરને પુછ્યું કે આપને કવી સાથે કરી પરી ચુકુ છે? ત્યારે તે મહેમાને જણાવ્યું કે તેઓ જ્યારે ધરાન અને રશીયામાં મુસાફરી કરતા હતા ત્યારે કવી ઇકબાલ ની કવીતાઓ ત્યાં ખુબ પ્રેમથી જ વંચતી તેઓએ સાંભળી અને આથી તેઓ પણ તે મહાન કવી તરફ આકર્ષ્યા. આ ખીનાથી ગવરનરને કવીની આંતર રાષ્ટ્રીય ખ્યાતીની જાણ થઈ અને તેઓ તેઓએ કવીને નાઇટનો ઇલકાળ આપ્યો. ૧૯૩૦ ના અરસામાં કવીનાં પત્ની લાંબી માંદગી થોવળી મરણ પામ્યાં અને ત્યાર પછી ડ એકે વર્ષ બાદ એટલે ૧૯૩૮ માં કવી પણ ૨૧ વી એપ્રિલે આ સંસારથી ડુકે માંદગી બાદ વિદાય થયા. તેમનાં ઘરીર રૂપે તેઓ બે કે સંસારમાં ન રહ્યા પણ કાબ્ય રૂપે તેઓ ફુનીયામાં અમર છે.

**દેશ નેતાઓની મહી રાખવા લાયક છળીઓ**

સૌએ પોતાના ઘરમાં મહી રાખવા લાયક સુંદર આટપેર ઉપર હાપવામાં આવેલી દેશ નેતા છળીઓ.

મહાત્મા ગાંધી,  
ડો. કર્સલુરખા,  
સરદાર વલભાઈ પટેલ અને  
પંડીત નેહરૂ સાથે,  
શ્રી. અરવીંદ કોલવ,  
દેરકની શી. ૧  
ચાર છળીએ સાથે લેનારને શી.  
૩-૧ પોરેડજ સાથે.

**c/o 'Indian Opinion'**  
**P. Bag, Phoenix.**







# ਮਧੁਰ ਸ਼ਾਲਿਮਾਰ ਗਲਪ ਗੀਤੀ-ਕਾਵਲ



## ਕਵੀ

ਮੁਕਤ ਕਵੀ  
੧੧-੧-੫੧  
(ਸ਼ਾਲਿਮਾਰ ਕਾਵਲ)

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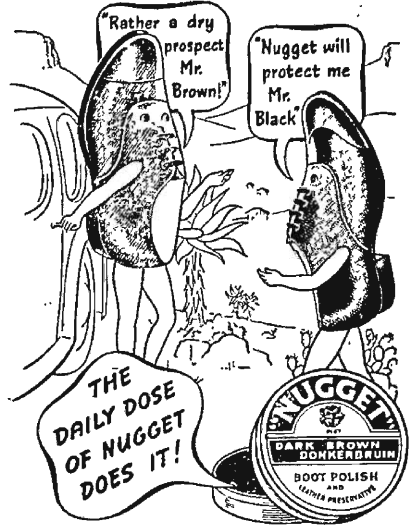
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