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# INDIAN OPINION

Founded by  
MAHATMA GANDHI  
IN 1903

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FRIDAY 6TH OCTOBER, 1950.

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## MAHATMA GANDHI'S MESSAGE

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—Apa Saheb B. Pant,  
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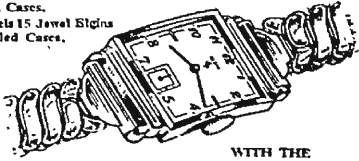
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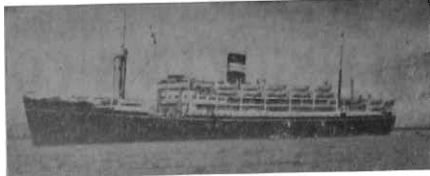
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## Indian Opinion

FRIDAY 6TH OCTOBER, 1950

### The Conference

ONE of the most important events of the last week-end in Durban was the annual conference of the Natal Indian Congress. An important feature of the conference was the opening of it by Senator E. H. Brookes and the wise, matured and most friendly advice given by him, and a survey given by Mr. Msimang, secretary-general of the African National Congress, of the whole political situation as it affected the non-Europeans in South Africa and of the relations between the Indians and the Africans. Both were most thought provoking and, in our opinion, quite enough in themselves to engage the whole time and mind of the conference. We are indeed most fortunate in having friends like Senator Edgar Brookes, for it takes some courage, these days especially, for any European of standing to associate himself with the non-Europeans or their cause. That we still have such friends is the only ray of hope in the otherwise dark and gloomy clouds which threaten to annihilate us. The question is how to keep them, how to win other and how to turn our enemies into our friends, without selling our soul. No true friend will remain with us if we are prepared to sell our soul. That in our humble opinion, should be our deepest anxiety and the most important item in our plan of action. Unfortunately that is just the thing we seem to be lacking in.

#### Indian Press Attacked

"A very insignificant section of the Indian Press" in South Africa, in which we do not at all regret to include ourselves, was taken severely to task by the conference for being "ignorant and foolish" because it was

said by that section of the Press that the S. A. I. C. conference, held recently in Johannesburg, had dealt with irrelevant matters and had failed to give a proper lead to the community at this critical juncture in the history of South Africa. It was stated that the present leadership had been students of politics of fifteen years standing and knew exactly when and how to give a proper lead. We think it wise to abstain from entering into a discussion on that matter. We are more interested in what Senator Brookes has said. Our task, he said, was in South Africa and we had to look for friends here and try to befriend those who were not. We have always been and are fully in agreement with this view point. But our whole attitude unfortunately appears to be to do nothing here and to cry for help from the whole world and to abuse those whose help is not to our liking. We seek help from the United Nations and we condemn it and pass judgment against it for not doing its duty towards Korea. We seem to be over jubilant that the power in China is now in the hands of Communists and cherish the prospects of Communist China coming to South Africa to emancipate the oppressed non-Europeans. Because Pandit Nehru today stands for Communist China to be admitted in U.N., he is hailed as a hero. If he happens to be critical about the Communists he is slashed. Mahatma Gandhi's principles are most admirable only as long as we can exploit them and him to gain our point. When it comes to putting even a little into practise it is at once said: "Oh, but he was super-human; we are full of human weaknesses; we cannot,

therefore, be expected to go the length that he did." This is the trend of the present leadership and we venture humbly to suggest that it will take us nowhere.

### Politics And Other

#### Activities

Senator Brookes has told us that though the clouds are heavy over us there is no reason to fret. There is considerable amount of constructive work to be done in the community in order to raise its standard educationally, economically and in other spheres. We fully endorse that view and would go a step further and suggest that our political and social activities should go hand in hand, for they are all based on moral and spiritual principles. Our politics are not, nor should they be, power politics. They are for gaining elementary human rights and one cannot live without them. Life should be intolerable without them. This requires true leadership. What is it that characterises true leadership? The marks of true leadership should be adherence to Truth at all costs in thought, word and deed, Fearlessness, Courage and Humility. Fearlessness should not be only on our part. Our behaviour should be such as to dispel fear from our opponents. Unless these qualities are imbedded in us there is no hope of success in the arduous task that faces us. And for this we need seek no outside help. We have to develop them by purifying our soul which alone will help us win our struggle in this country. Let our actions be more eloquent than our speech. Under the present leadership, we regret to have to say, it is the reverse. We are too vociferous about the "unqualified success" of the Protest Day on June 26. The result is by no means a happy one. We do not bemoan the dismissal of over a thousand of our brethren. Such

consequences were to be expected. What we do bemoan is the manner in which we are dealing with the situation. Litigation is not going to help. What will be the ultimate result of such action? Say for instance that the City Council is defeated. Does anything prevent it to resort to the ordinary rule of disposing of employees that are not required? Will that tend to remove ill-feelings or increase them? And what about the hundreds who have been dismissed by private firms? The remedy lies in appealing to the hearts of our opponents and changing them. That can be done only by humble and sincere self-sacrifice. But the present leadership thinks that the time for action has not yet come. We think it is long overdue.

### Non-European Unity

Those who do not see eye to eye with the Congress on the matter of the formation of a non-European united front are termed "isolationists." That is twisting truth. It is as much as to say that India should not have fought for her freedom as long as the whole world was not ready for it. One solitary man can fight for right if he has the strength to do so. He does not fight for the individual. He fights for a righteous cause which will and must benefit humanity. We do not believe that our struggle for right and justice must wait until all non-Europeans are united. Those who are ready and have the necessary qualifications should fight and set an example to others. In our struggle it is not quantity but quality alone that will count. Mahatma Gandhi was accused of isolationism because he concentrated on India's fight for Independence and did not interest himself in other matters pertaining to the outside world. He argued that one step was enough for him. In his struggle for the emancipation of India lay the emancipation of all the oppressed people of the world.

" venture to suggest that the same is the case with us in South Africa. That does not mean that we must not work for racial unity and harmony among the non-Europeans as a whole. No, we must go a step further as Senator Brookes very rightly pointed out to us and include in our scope even the Europeans.

We must convert them to our way of thinking, not auto-generate them. It will require a great deal of patience, endurance and self-sacrifice. But those are the very qualities we must develop within ourselves if we do not wish to resort to the law of jungle, but to follow the path shown by Mahatma Gandhi to which Mr. Msimang referred to so eloquently in his speech last Saturday. (The speech is published in full elsewhere in this issue.) He has referred to the relationship between the Africans and Indians. That relationship must improve if we are to live in this country in peace. The days have passed to look down upon the Africans. We have now to look up to them. Our only salvation in this country lies in befriending them. The rulers are conscious of the fact that our unity with the Africans is a potential danger to white supremacy—an utterly false notion of course—and everything possible is being done to destroy the possibilities of such a unity. It is being worked in a most sinister manner. We often hear of stray instances of assaults on Indians by Africans. But they are usually overlooked as being motivated by a desire to rob or steal. Our attention has however been drawn to two instances where the motive seemed only to terrorise. One instance was of a respectable Indian gentleman. Accompanied by his wife and two little children he was walking in broad daylight on one Sunday afternoon along the road across the race course in Durban and one of a few Africans, who were following him struck him with his stick on his head from behind and gave one or two strokes from the front and ran off. His motive seemed to be no other than to terrorise the gentleman who happened to be residing in what is termed a European locality in his own property. Another in-

cident took place last Tuesday at about 10 p.m. in the same locality when a respectable Indian lady accompanied by her child was going just across the street into her own house from her friend's house where she had been on a visit. Several Africans on the street threatened her but she was just saved as the door of her house opened and she was let in. In this instance too the motive seemed to be to terrorise. Indeed a double motive is thus served. One to terrorise those Indians who happen to be residing in the so-called European localities so that they may be scared away from there and the other to create animosity between the Indians and the Africans. Needless to say that police protection which, in the case of non-Europeans, was never at any time vigorous has, under the present Government, dwindled to almost nil. Such incidents, we are very much afraid, are showing a tendency of growing and if we do not wish to fall victims to the trap that has been so cleverly laid for us, both the Africans and the Indians will have to keep their balance and a great duty devolves upon the responsible leaders of both the communities to educate their ignorant people on the right lines.

### Chastened Because Loved

WE do not want to be always filling the general ear of the world with our cries against the rule of South Africa. But if these complaints must cease, we must be treated as human beings and not as tolerated evils in the land of our birth. The South African Government must not look upon us as their internal and private business. We are not the private property of White South Africa. We should be looked upon as citizens of South Africa." Thus Dr. J. S. Moroka in his opening address to the S.A. Indian Congress at Johannesburg a fortnight ago.

Dr. Moroka is President General of the African National Congress and his functioning at the session of the S.A. Indian Congress in the important capacity he occupied should, except to those too obtuse to read the signs of the times, have a significance. It were very unwise to disregard.

Whether Dr. Moroka had in mind, principally, his own Beantu

people or intended his remarks to embrace all whose colour has condemned them to the lot usually reserved for lepers and like un-touchables, matters nothing. His observations are today as truly and fully applicable to the overwhelming majority of South African Indians, as they are to South African Africans or Burafricans.

They are wise words that size up the situation precisely and concisely. In protesting that "we must be treated as human beings and not as tolerated evils in the land of our birth," Dr. Moroka put his finger upon the root cause of the whole mischief, viz wrong approach.

What should never and need never have become a "problem" has been artificially and gratuitously made a problem because it has been wrongly approached from the outset.

It is elementary that deductions based upon false premises are bound to be equally wrong. In this case, the first false premise, as Dr. Moroka shrewdly indicates, consists in the assumption that South Africa is the private property of white South Africans. The second is that South African non whites are congenitally incapable of reaching 'white' standards of civilisation and culture. (This in spite of overwhelming evidence to the contrary and which, in consequence, renders the contention artificial if not positively insincere.) The third is, that helotage is and must continue to be their unalterable lot because that is the place ordained for them by Nature or Providence. Disatisfaction with that place in the country's economy will render them, as Dr. Moroka puts it, nothing more or less than "tolerated evils."

The approach is wrong because the assumptions with which it starts off are all wrong. And the most serious aspect of the matter is that the assumptions, advanced as justification of South Africa's Apartheid policy, are really more the result of wishful thinking than of honest conviction. Speeches such as that of Mr. G. P. Jooste, deputising for Dr. Donges at U.N.O., have a ring so completely false as to make it difficult to avoid criticising them in terms compared with which the adjective 'insincere' stands for honesty and straight-forwardness.

To represent the Union as a democratic state or as far as its non-European peoples are concerned, as entitled to look forward to a future when it shall become one, is, in face of pronouncements that have been repeated ad nauseam, little else than an insult to anybody of normal

intelligence. And, of course, it deceives nobody, U.N.O. probably least of all.

As Senator W. G. Ballinger says in plain unvarnished language (vide his letter to the "Rand Daily Mail" of September 28) the 'Union's methods of government are those of an oligarchy—of White 'Baaskap' over the Blacks. One of a number of facts carefully withheld by Mr. Jooste, but which as Senator Ballinger adds, "Mr. Jooste must know "fall well."

Why the Union Government goes to the trouble and expense of further discrediting itself by its futile and transparent attempts to get untruth to pass for truth, is difficult to understand. The attitude of virtually every other country claiming to be civilised, regarding racial discrimination, was clearly enmued up by Sir Benegal Rau at Flushing Meadows, last week, in the following words:

"One of the greatest evils in the world, today, is racial discrimination, and many countries therefore forbid it by law."

"It is amazing that at this juncture any member of the United Nations should embark upon it as a deliberate policy, sanctioned and enforced by law."

Such, of course is not Dr. Donges's view. In his sight, White is Right. Except on the rare occasions when that astute Minister finds it expedient to conceal his contempt for pigmentation wherever it exists, "coloured" peoples, according to the learned Doctor's philosophy, have no real claim to rights, at all. Certainly none as against White peoples and, most emphatically none that in any circumstances warrants interference from without in treatment, however revolting, that may be brought under the designation "Domestic Concern."

Dr. Donges will, we have no doubt, bitterly resent this criticism as wholly misrepresenting his real views and sentiments. It may, of course be, that his chastening of us is, as Mr. Jooste seemed to suggest to U.N.O., his way of expressing his brotherly (or fatherly) love for us. If that be so, his love for us is certainly very great, indeed.

To avoid the possibility of doing Dr. Donges even the smallest injustice or of misconstruing his good intentions we must not overlook the Minister's encouragement of the O.F.S. Nationalist Congress proposal that Transvaal Indians should all be herded in one area. This, at Bloemfontein as recently as a week ago.

A case of distance lending enchantment to the view? And, of absence making the heart grow fonder?

## SENATOR BROOKES'S SPEECH

THE following is the full text of the thought-provoking speech delivered by Senator E. H. Brookes when he declared open the annual provincial conference of the Natal Indian Congress in Durban on Saturday September, 30.

I thank you for the honour you have done me in asking me to open this conference. I regard it as indeed an honour and also a pleasure. It is true that I have been elected by the Africans to the Senate, but my feeling has always been that every member of Parliament should represent South Africa as a whole. In my time I have fought for the rights of Afrikaans-speaking and English-speaking, of Africans, of Coloured and of Indians. Circumstances have made you—quite rightly—organise as Indians in defence of Indian interests, but I know that many of your leaders feel with me that it is the wider conception which must inspire and guide you. Many of you are sincerely interested in African progress. May I bespeak your caring also for your European fellow-citizens, friends and enemies alike, and thus may we meet today as a body of South African citizens caring for the true welfare of all South Africa.

It is not easy for you to take up this attitude. The governing classes of European South Africa have shown pretty clearly that they do not want you. This unpleasant truth must be faced. To know the truth about yourselves, your friends and enemies, and preserve, while knowing it, calmness and faith, balance and a sense of proportion and inner integrity, is true liberation and true victory. Our meeting here today is among other things to register the fact that the South African Indian population is an integral and permanent part of the Union, and that it will never expatriate itself. The Union as a whole must accept this fact, and must understand that it cannot continue to treat its citizens of Indian descent as strangers and foreigners. Such an attitude is to run away from facts, and evade awkward issues. It is immaturity. It is an excuse for inexcusable unfairness.

That it is not always easy to live together is true but the task of statesmanship is to find the best way of doing so with the minimum of provocation and the maximum of advantage. Let me say that this will not be done only by political theories, however good, but that personal contacts and personal friendships must play their part.

It is because the Indian community cannot get the ear of the Government and is not represented in Parliament that it has turned to outside Powers, especially to India and the United Na-

tions, for help. I understand fully your feelings in this regard, and it is not fair to blame you for them. Yet the real struggle is in South Africa itself, and difficult though the task may be, and disappointing as it has been, the major task is still to win friendship and support from white South Africa. Be careful that in overseas appeals and contacts you do not reverse the course of true statesmanship and produce the maximum of provocation with the minimum of advantage. I must frankly say that I regard the reading of a message from the leader of Communist China at the recent meetings of the S.A.I.C. as likely to produce such a result. What good can such support do you with either the governing classes of South Africa or the majority of the United Nations? I do earnestly beg you, while in no way blaming you or condemning all your overseas contacts, to consider the effects of specific appeals overseas, which are virtually appeals for the use of sanctions against your own Government, in relation to their influencing of public opinion in this country itself.

I realise that it is easier to give this advice than to indicate just what you can do effectively in this country. The political situation seems almost an impossible one. All doors seem to be closed. Your efforts to persuade the white electorate to see your point of view have not been very rewarding. The career of an anti-Asiatic politician seems so easy and so successful. But we must, in the interests of white no less than of non-white South Africa, continue to preach the doctrine that the future of this Union of ours must be built on co-operation, not on division, that the good of each is the good of all. You must never—no community must ever—accept a perpetual inferiority. Unjust laws and harsh administration must be steadily fought. Again and again the facts must be made clear, the principles of equity stated and re-stated, and public attention drawn both to the main issues which are involved and to their practical effects on individual sufferers. All who stand for freedom must co-operate in this struggle for a better and fairer South Africa where liberal democratic principles will prevail, and I am glad to be with you today as a sign of that co-operation in the conflict for right.

But the political struggle is not the whole struggle. A community placed as you are, if it is neither to live in a perpetual fever of revolutionary excitement

nor to lose its self-respect, must use a period of darkness and difficulty like the present for the building up of its educational, moral and cultural life. Political status is tremendously important but it is not all. Indeed there is much in the old lines:

"How small of all that human hearts endure  
The part which laws or kings can cause or cure:  
Still to ourselves in every place consigned.  
Our own felicity we make, or find."

I like to think of this Congress as being not only a political organisation, but the heart and soul of its community in the economic and cultural field—a centre of life, life which is organic and indivisible. I know with what real caring you have been trying to help the unfortunate underpaid workers at the bottom of the social scale, and efforts to improve the economic order must always be a vital part of your work. I hope that you will also work steadily for the improvement of moral standards and of family life. Younger people of all races are in danger today, because the throwing off of old restrictions, some of which ought to go, is apt to become licence and almost moral anarchy. Freedom should so be used as to strengthen all that is lovely and true, not made a pretext for indulging what is worst or more depraved in our imagination. Take again welfare work, even what is sometimes called, with something of a sneer "charitable" work. Work of this kind—"Fosa" is an excellent example—is not an alternative to political or economic propaganda. It is part of what is fundamentally an indivisible end—the progress of the whole community. In a recent article in "The Forum," I quoted John Buchan's lines on Montrose as applying to some of your young "extremists":

"When young men in their pride made haste  
The wrong to right, the bond to free,"  
and I then quoted the third line  
"And plant a garden in the waste."

This is indeed a legitimate aim for all young men. There is a garden to be planted in the waste of human suffering and frustration. The planting will not all be done by people whom we consider orthodox political thinkers. Some of them will be very simple folk. All have their part to play. The cymbals are not the whole orchestra. And the scene in which we work may be very simple too. This Congress which

has touched the nations of the world in Conference at Lake Success, has its place also in the humblest little home in Durban slums or tucked away in the tumble of hills behind the North Coast Railway line.

As we must not fear to be little, so we need not fear to be great; and there is much work to be done in the cultural sphere, in the sphere of art and literature and science and of higher learning. I am heart and soul with you in the battle to keep the Universities of Cape Town and the Witwatersrand open to all students, as true Universities should be. But because our own University of Natal has chosen for the present to follow the method of parallel classes, do not pour all your activity into the task of breaking down this colour bar. Put at least some of it into the harder, the more rewarding and perhaps the more important task of sound scholarship and creative work. Inevitably much of Indian university education in the past has consisted of hard, slogging work by part-time students, many of them teachers, to obtain qualifications of professional value. But Natal needs all your heart and your intelligence put into living and original work. While the non-European classes remain separate, let it be your ambition to make them second to none in the Union in creative work, research, the love of truth and of beauty for their own sakes. Here the doors stand not indeed wide open but certainly ajar. Press through them. There are more ways than one to take the citadel of freedom.

I thus envisage for you a continuation of the struggle for political freedom, for economic opportunity and for civil liberty. I also envisage an effort, with all the gifts of head and heart that God has given you, to turn your enemies in white South Africa into friends. Finally I have put before you a programme of action outside the directly political field—a programme most urgently needed and most desirable in keeping a sense of proportion and of inner peace which the "skin-game" of politics alone, even played in a wholly good cause, tends to endanger.

I thank you for the precious gift of your friendship. You have much to give your friends. God bless you all.

I now declare this Conference of the Natal Indian Congress duly open.

**MR. SELBY MSIMANG,**

Secretary-General of the African National Congress, in his speech at the opening of the Conference of the Natal Indian Congress in Durban on Saturday, September 30, said:

I thank you, Mr. President and your Executive Committee for this honour and privilege; more so in that it follows so soon after my President-General, Dr. Mroka, had not only graced but was garlanded by your South African Conference not many weeks ago.

You meet at a time when the history of South Africa the need was never greater for the non-European races to change their attitude towards each racial group and adjust their relations—spiritual relations—in such a manner as to bring within the realms of practical politics the active co-operation and mutual helpfulness between themselves. We have reached a stage in the life of our relations when the differences of whatever kind or nature should be submerged to allow for the spontaneous growth and development of those vital qualities which alone must needs invigorate and strengthen the bonds of unity between us.

By a strange coincidence of history it was India and what that great and wonderful country was able, when Africa was yet unknown to the outside world, to give to the world that it needed most, that led to her discovery by the European races. India had a contribution to make to Western civilisation which made it possible for it to reach the heights—I am almost tempted to say, the heights of perfection—(if ever)—which those who represent it in this country out of sheer audacity now claim it as their exclusive monopoly. The first European settlers came to this country to establish a station for supplies to ships proceeding to and from India. They were followed by others and then after them came diamond seekers, sugar cane planters and gold hunters. In no great length of time resort had to be made to India for the much needed labour on the sugar cane fields, which were developing along these coasts. In the progress of time, the Indians, who were none other than coolies, as they were then called, fortified as they were by an older civilisation, soon proved they were not destined to remain for all the time in the stratum of coolie labour. By sheer thrift, endurance and personal sacrifice, they rose, as it were, from slave labour to take their place in the competition for the enjoyment of the bounteous gifts of life this

**MR. SELBY MSIMANG'S SPEECH**

country offers to mankind. When they entered the competitive market Natal was transformed and became the garden colony.

**Test Of Western Civilisation**

A new era—a testing era—emerged from the ascendancy of the Indian in the economic field. Western civilisation was soon put to the acid test of its stability and competence to rise above the antics of a cornered monkey. Under the stress and strain of the severity of the test staggered and showed signs of instability and superficiality which put fear into the hearts of the white people. Driven by fear they.....in desperation became fanatics and started to create conditions which at once confirmed in a peculiar way that however highly civilised an individual may be, according to accepted standards, his capacity for development can only be measured by his achievements in the sphere wherein inanimate nature is the subject of exploitation. In the science of the relationship of man—the science of living together of human beings—he completely fails and becomes the living example of the order wherein the law of the survival of the fittest rules supreme. Under the ghastly cloud of fear, representatives of Western civilisation began to squeal and to invoke as a last bastion of the law of self-preservation—a replica of the law of the jungle. Hence they spoutulate the policy of differential treatment between man and man and impose an arbitrary line of demarcation which cuts through the social homogeneity of mankind based on the accident of colour. The recent development of this policy has been the enactment of the National Registration Act, the Group Areas Act and the Suppression of Communism Act by which they hope to subordinate the standard of personal worth and conduct of the individual to the regions separated by a colour line, irrespective of the most vital characteristics which if blended together could crystallise into and harmonise with the Christian principle of the brotherhood of man in the shrine of the Fatherhood of God. Having thus lost their stature of civilised persons they hastened to develop a substitute as a solace to their discomfiture and posed an artificial superiority over the other human groups, scrupulously relegating to the background the essential qualities thereof. In that way they turned an in-

feriority complex into a superiority or baaskap. That, then, is the position today.

Looking back studiously over the past forty years and going stage by stage, examining the struggle of the non-European people to attain what they considered were human rights to which they are morally entitled, I have been compelled to come to the conclusion that these efforts have been misdirected. We seem to have been engaged in a fight for democratic rights as if we were living in a democratic country. We seem to have been asking the white people of this country to give us what they themselves have not got to give. Herrenvolkism excepting in the Cape Province and to some extent in Natal, has always been the form of government. They know no other. Democracy to them is of foreign importation. When they speak of "saving white civilisation" and of preserving democratic rights exclusively for themselves, they avow their determination to invoke the law of the jungle and enforce it in letter and spirit against us; they declare against the scriptural injunction, though they claim to be Christians, to "do unto others as you would be done by." By the "Baaskap" slogan they openly rebel against the teachings of our Lord Jesus Christ, particularly that part where He says: "Whosoever will be great among you let him be your minister, and whosoever will be chief among you, let him be your servant."

**Philosophy Of Mahatma Gandhi**

Confronted, therefore, as we are by self-contradictory ideology, masquerading in the name of Christianity and democracy on the one hand, and superiority or baaskap on the other, when in acts and deeds they negative the basic tenets of democracy and uphold Herrenvolkism as the basis of government, it behoves us as non-Europeans to review our relations and political strategy. We have to accept that one cannot reason with a man obsessed with fear, more so if one is the object of that fear. No amount of logic, eloquence and debating prowess can make such a person a rational being. We have therefore to seek refuge, vision and inspiration in the religion, faith and philosophy of Mahatma Gandhi. We have to appreciate that South Africa is in danger and that the united might, the united spiritual might, of the non-Europeans can alone save her. I speak of the spiritual might because I realise that to employ physical force we might

drive fear to madness, and moreover, history has proved that no battle of armaments has ever been won. Ours, therefore, must be a spiritual warfare—bloodless and yet all-conquering.

**Bread And Butter Politics**

I am persuaded, not fully convinced by my study of the history of the Indians in this country, that we should not deviate, but intensify our struggle along economic lines. That way lies our salvation and the salvation of our country. We must gather our whole might, pool our energies in the economic field as the salient and vulnerable point of attack. South Africa is in the threshold of great industrial developments. Industry has become particularly affected by the unsettling results on the population of controversial issues. We have to recognise that until industry is highly mechanised it will need more and more of our labour in proportion as it expands. This is the time to seek an agreement with industry. Our racial groups are directly concerned with bread and butter politics. In almost all the industries one finds Indians, Coloureds and Africans working side by side in perfect harmony. The Government is now busy throwing a spanner into the wheels of our unity movement by separating our racial groups in employment, and, as you already know, the Durban Municipality is getting rid of its Indian employees to make room for Africans. We must prevent this by all the means at our disposal. We can do it. Our National Day of protest which, as you know, was designed as a demonstration of what power can wield if only we could forget our racial group differences for the cause of a united front, was, according to my assessment, an unqualified success. And as an indication of our spiritual might it proved that we can create a standstill of every machine, industrial machine in the country. Industry is aware of this and now seeks a conference to settle what it calls the Native question. We should offer industry to settle the question of the relations between employer and employee with the leaders of the people directly concerned. I am convinced that if our leaders could formulate proposals regulating the conditions of employment, wages and other amenities, and seek a conference with industry thereon, the results might change the complexion of the present political situation for the better.

But this by itself cannot be enough or effective. It must go together with a joint intensive



organisation, education and disciplining of our forces. We must derive the incentive for its intensification from the deep-rooted conviction that we fight for democracy in its orthodox sense and universal meaning. Mahatma Gandhi believed as no man did in the spiritual power that lies in passive resistance and in civil disobedience. We can understand it better if I would put it to you in this form. Those of our people who have been victimised as a result of our National Day of Protest could have been protected if our joint spiritual might could have been so set and consolidated as to give a reply to Durban's action by a resounding call to all our units throughout the Union of South Africa to lay tools down as a protest against the victimisation of some of us. I say, these men could not have lost their jobs. I say we can still vindicate their action if we could go out from here right now, fired as never before with the determination to get every man, woman, boy and girl of each racial group into the crusade for the liberation of South Africa from the monster of fear and racial discrimination. If we adopt as our weapon the spiritual force, not one of our racial groups can succeed without the other. Our clarion call to our people must therefore be "Join the crusade for the liberation of South Africa from the monster of fear and racial discrimination."

### Spiritual Cause

A spiritual cause is sacred. It harbours no malice against anybody. It must not therefore be tainted with hatred, arrogance and rapacity. Inasmuch as we must fight to destroy these traits in the relationship of our respective racial groups, we must not have them against others, for our crusade is not against the individual or race but against a system which threatens to submerge, besearch and destroy our country. If we seek a democratic form of government because we hold that the present or any other Government since Union has not in fact been democratic in form and character, in our fight we must observe therefore the rules and uphold the principles of democracy, first among ourselves and then towards others. We have in this country European men and women of goodwill and truly democratic in outlook who might align themselves with our cause if they could be convinced and assured of our honesty of purpose and the righteousness of our cause. We must strive to enlist their moral and active support.

I would be false to myself and fail in my duty to my own people, if I closed this address without as strong an appeal one member of another racial group can make to the other. I make no apologies for this. I hold that the strained relations in the past between Indians and Africans which culminated in the most regrettable riots in this City, some months ago, represented the eruption of a volcano which had been festering for some time kindled by a number of insignificant pinpricks my people received at the hands of yours in their day-to-day dealings. There is, generally speaking, too much of a display of the most annoying air of superiority some of your people allow to play a conspicuous part in their treatment of my people. Zulus are essentially and basically a proud race, yet they can be loyal even to docility, depending entirely on one's behaviour towards them. If you accept the programme of action I have endeavoured to put before you, there will have to be a drastic change in the general attitude of some of your people towards mine in order to achieve success. To illustrate this type of aristocratic aloofness which can never foster the spirit of co-operation between our races, I would mention an incident which happened to me not many days ago. I was travelling by bus to our town when an Indian lady boarded it. It was full, and seating with me was a young school girl. I politely asked the girl to give the seat to the Indian lady. To my surprise and disgust she treated my courtesies with the utmost contempt without even a thank you. Such conduct, trifling though it may be, is most embarrassing and makes co-operation definitely impossible. We cannot justifiably accuse other races of a conduct we ourselves practise towards other people. I have said that the struggle in which non-Europeans are engaged is a spiritual one. Things of the spirit are sacred. Unity of people, to be real and dynamic must spring from the soul from the unshakable will to throw in one's lot with the others. Without these qualities, unity is unreal and a farce. If the standard I am laying down upon which we should build the structure of a united front is too exacting and unacceptable, that we cannot do to others as we would like them to do unto us, if we cannot travel together in the spirit of true comradeship and be prepared to share alike the ups and downs of the struggle, then Sir, let us give

up the attempt now. The odds, however, are against us. Those of us who appreciate the seriousness of the political position in this country, should leave no stone unturned to remove any

impediment or conduct inimical to our cause and strive as never before to cement the good relations which have sprung up from the ashes of the Indo-African riots a few months ago.

## ANNUAL CONFERENCE OF N.I.C.

THE annual Conference of the Natal Indian Congress which was opened by Senator E. H. Brooks in Durban on Saturday September 30, completed its session on Monday. It expressed its firm conviction that while the basic struggle for human rights for the Indian people lay in South Africa itself, "world support for our just cause is most desirable and necessary. We, therefore welcome with gratitude the messages of support received by the Indian people of the Union from outside the borders of South Africa."

This declaration came from Conference after many speakers had referred to the statement made by Senator Brooks at the opening of the Conference on Saturday, warning the Indian people of the dangers of getting support from certain outside sources. Senator Brooks had referred in particular to the message received by the South African Indian Congress from General Mao Tse-Tung leader of Communist China.

After recording its renewed confidence in the United Nations Organisation as the only practical instrument by means of which the people of the world can succeed in averting another world war, Conference expressed the hope that when the Indian question is discussed by the General Assembly of the United Nations it would "have an effective decision and action outlawing racialism in South Africa and all parts of the world so that the principles and purposes of the UN Charter and the International Declaration of Human Rights can have practical meaning to the Indian people of South Africa and other oppressed peoples of the world."

### The Group Areas Act

The Conference condemned the Group Areas Act as a measure which would foster racial exclusiveness and thereby retard the growth of harmony and concord between the different sections of the entire South African nation, and would create conditions which would compel the Indian community either to expatriate itself or to exist in abject poverty.

Conference noted with alarm the recent threat by the Minister of the Interior that

would be prepared to consider one area only wherein to confine the Indian community in a province which would result in the total and immediate economic ruin of the community with expatriation as a consequence thereof. It was resolved "consistently to oppose this measure by all legitimate means and more particularly calls upon the Indian community not to co-operate in any way in the administration of this Act."

### Non-European Co-Operation

A resolutions on Non-European co-operation welcomed the growing unity particularly between the Indian and the African people. The resolution called upon Congress branches throughout Natal to establish immediately, joint committees of Africans, Indian and Coloured leaders in their respective areas to give effect to the policy of Non-European co-operation in letter and spirit.

### Civic Amenities

A number of resolutions dealing with civic amenities accused the local authorities of neglecting the needs of the Non-European people. The Durban City Council was called upon to throw open the Municipal Library to all the citizens of Durban, white and Non white and the Municipalities of Pietermaritzburg were requested to remove racial discrimination in their transport services. Unless the Indian peoples are given adequate civic amenities, a resolution stated, "they will be compelled to consider very seriously, whether they should contemplating their rates without getting adequate and equal civic amenities."

### Suppression of Communism Act

After declaring that the Suppression of Communism Act was the most far-reaching measure enacted by the Nationalist Government attacking the civil liberties of all South Africans, and stating that this Act was in particular a challenge to the very existence of the national liberation movement of the Non-European people, Conference called upon the Union Government forth-

# OUR INDIA LETTER

(FROM OUR OWN CORRESPONDENT)

Baroda, September 23.

## Cato Manor

The Conference expressed its sincerest sympathy with the African people of Cato Manor who have been compelled to live in shack settlements as a result of the neglect of the Durban City Council to make provision for African workers and their material and commercial life of the city.

When asked, the resolution added, "that the shack problem in Durban arises fundamentally from the denial to the African people the basic right to own and occupy land freely in South Africa".

The Conference declared its total opposition to the plan of Durban City Council to expropriate Indian owned land in Cato Manor because it was convinced that this was part of the Council's sinister plan to uproot the Indian people of Durban and its environs through its policy of systematic expropriation of Indian owned land."

The Conference added that alternate land was available to home the African people of Cato Manor and called upon the authorities concerned to remove the land restriction operating against the African people.

## Education

Conferees noted with apprehension the growing problem of finding school accommodation for Indian children of the Province with over 3000 Indian children already without schools. It was of the considered opinion "that the problem of Indian education in Natal can only be solved by more government aid and provision of school buildings by the Provincial Administration."

## Employment For Indians

In resolution on Indian employment Conference urged the Union Government and local authorities to provide employment of Indians in their clerical, transport and other services in Natal.

## African Trade Unions

Full support was given by the Conference to the demand of the African people for the African people for the recognition of African Trade Union under the Industrial Conciliation Act.

## New Officials

Dr. G. M. Naicker was re-elected President of the Natal Indian Congress. Mr. Dabi Singh was re-elected General Secretary; the following were elected vice-presidents: Mr. V. Lawrence, Dr. Motala, A. I. Meer, Mr. Sander, H. G. Harbace, R. M. Naidoo, Dr. Gouman, Mr. Ponon, E. B. Mangal and Ashwin Chaudree Jt. hon. treasurer: Mr. S. M. Mayat and Dr. Padayachi.

## Confidence In Prime Minister

"THERE could not have been a more thumping vote of confidence in the Prime Minister than that which was given at Nasik," said Shri C. Rajgopalschari, summing up the results of Congress deliberation at Nasik. "Politically it was a very successful session, and those who thirsted for sensational development were much disappointed. Paying a tribute to Shri Tandon he said: His exposition of Hindu religion and culture made the way smooth for the dispelling of all anxieties in respect of communal policy." He added: "I fully realise Pandit Jawaharlal Nehru's difficulties, but I think the session under Shri Tandon has made it easy for Pandit Nehru to continue leading the affairs of the nation not only as Prime Minister but also his presence in the supreme committee of the party. I believed that the state of affairs in our country demands the continued attendance of both the Prime Minister and the Deputy Prime Minister."

## "Landmark In History"

Dr. R. Ahmed, West Bengal's Muslim Minister, hailed the Nasik Congress resolution on communalism as a landmark in the history of India. "I am one of those," he said, "who believe that this is a turning point in history, leader to the ultimate goal we have in view—the evolution of a common nationality and a common Indian culture in our great country. Six Muslim leaders of West Bengal expressed acts with the present address, and appealed to Pakistan to take a lesson from India and put their houses in order on the same ideology."

## "Congress Still Powerful"

"The Congress is the mightiest political organisation in the country, and there is no other organisation which can take its place," said Pandit Nehru on the 22nd before students at Gandhinagar (Nasik). The Nasik session, he said, should open the eyes of all people that the Congress was still powerful enough to set its own house in order. He emphasised the international and dynamic. He asked people to eliminate the torments of the people to Japan and Britain, who had, in a determined way, solved the difficulties created by the war which had shattered their economies com-

pletely. He also urged people to rise above petty considerations of provincialism and parochialism, and added: "Our duty is to make the country strong. Our duty is not to abuse others or fling mud at them. That lowers the prestige of a country. Strong nations meet every challenge in a forthright manner without resorting to cheap tactics or letting anger have the better of them."

## Against Communalism

The Congress resolution on communalism recorded the Congress approval of the Indo Pakistan Agreement and, after condemning the spirit of communalism and the misuse of religion, went on to say: "This Congress, therefore, declares that it is the basic policy of the nation, as reaffirmed in the Constitution, that India is a democratic state which, while honouring every faith, neither favours nor discriminates against any particular religion or its adherents, and which gives equal rights and freedom of opportunity to all communities to carry this great message and to live up to it and to combat every form of communalism or separatism in India."

## Nehru's Plain-Speaking

Speaking on this resolution in the open session of the Congress Pandit Nehru declared that India's relations with Pakistan would follow the clear path of international practice—negotiations first, mediation next, and arbitration last. On no account would his Government permit themselves to be goaded into warring with Pakistan. If Congress did not like that policy, let them say so, and he would quit the Prime Minister's post, he said, and added: "I am Prime Minister today because you have chosen me. If you want me as Prime Minister, you have to follow my lead unequivocally. If you do not want me to remain Prime Minister, you tell me so and I shall go. I will not hesitate. I will not argue. I will go out and fight independently for the ideals of the Congress as I have done all these years."

## India's Foreign Policy

Speaking in the Satejore Committee on the draft resolution approved by the Government of India's foreign policy, Pandit Nehru reiterated India's policy of non-alignment with power

blocks, and renewed his appeal for the admission of New China into the United Nations. "The whole question, both of what is happening in the far East and even more so of what is going to happen in the UN," said he, "somehow turns round this question of the admission of China to the UN. It is a vital issue on which the future of the UN depends." He said India's policy which aimed at non-alignment with and group of nations as against another group. He said a world war was a terrible thing to contemplate, and he had no doubt that, whatever the result of that war, "the world as we know it will cease to be." Ever since the Korean war started we tried our best, in so far as we could, to try to prevent it from becoming a world war. I do submit that the policy we have pursued has borne some little fruit." Today the chances of that war spreading in the near future were far less.

## India's Role

Replying to the criticism against the establishment of Indian embassies in many countries, Pandit Nehru said: "We have been pushed and dragged into foreign affairs simply because an independent India is a country that cannot keep apart from foreign affairs, whether we like it or not. You are not a small, petty country. What you say and do inevitably affects the world, and if it does not affect it, today it will affect it tomorrow. Other countries wanted to establish relations with India, and India had to do the same. For various reasons, having become independent, it became inevitable for India to spread out in this way and for her to be entangled in what was happening in the UN and elsewhere."

## Assam Earthquake

The South African Indian Congress has sent to Pandit Nehru, the Prime Minister of India a cable in which it expressed its heartfelt sympathy to the victims of the recent Assam earthquake in India. The Congress has issued a call to the Indian people in South Africa to render all possible assistance to the distressed.

# NATURE CURE GUIDANCE

By Robert Lawrence McKibbin

[The following is of a series of articles on Nature Cure, written by Mr. Robert Lawrence McKibbin, 40 (a), Commissioner Street, Johannesburg. Mr. McKibbin will be pleased to answer through these columns any questions the reader may wish to ask.—Ed. I.O.]

**WHENEVER** a case of duodenal or gastric ulcer comes along, it is most interesting to note the patient's answer to the question, "Did you ever take bicarbonate of soda or so-and-so's powders for indigestion, heartburn and stomach disorders?" Almost without exception the patient will tell how he used to have heartburn or indigestion and started taking bicarbonate to relieve it. This helped a bit, then later he switched over to "so-and-so's" powders. They helped too—for a time. Then he found out he had a stomach ulcer. The doctors then put him on the so-called "white diet" of crackers and milk and so on, and gave him large bottles of something like milk of magnesia or aluminium silicate powder or some other dose to "kill" the acid in his stomach. Finally, they suggested operating. But he was not so keen. He knew too many people who had been operated on with great success—and then needed another operation a bit later: And then—yes, the operations are always a great success, but the patients will be perverse and die instead of getting better. So he decided to find out what Nature cure methods could do.

It was the great J. Ellis Batker who pointed out that doctors who hand their patients over to surgeons are, by so doing, publishing the fact that their medicines are a failure. Yet we find that operations are suggested in so many cases of stomach ulcers. Surely this ought to make people think and realise that there must be something wrong and decidedly wrong in the methods of treatment? It really is amazing how blind people can be to simple facts. One would expect better from the doctors, who have such a long and strenuous training. But that very training often makes it difficult for them to see and think straight-forwardly. Take this bicarbonate of soda business, for instance. Medical students must study chemistry as part of their training to become doctors. And the science of chemistry teaches that acids are neutralised by alkalis. Bicarbonate of soda and milk of magnesia are alkalis. So when a patient complains of acidity of the stomach, what seems simpler than giving bicarbonate of soda or milk of magnesia to "kill" the acid? They would work just like that if a test-tube in the chemist laboratory.

## GASTRIC AND DUODENAL ULCERS

Unfortunately, a human being's stomach is not a laboratory test-tube. If bicarbonate of soda, or any other alkali, is taken into the stomach it will "kill" the excess acid, true enough. But it will not remove the causes of the excess acid. And it will not stop the stomach from making more acid.

Nature is not fooled so easily. Whenever the stomach makes too much acid, there must be a cause. If the cause is not removed, the stomach will continue to make acid. And if the acid is "killed" by adding alkalis, the hard-working old stomach gets busy and makes still more acid to offset the alkali. So conditions get worse instead of better.

How does stomach acidity start, then? Well, there are many causes, one of the chief being nibbling tidbits in between meals and at the wrong times. Night workers, for instance, who eat a mid-night meal, are very much inclined to become victims of stomach troubles. So too are the jolly fellows who take ladies to theatres and dances and end up with midnight feasts. On the other hand, office workers who worry a lot and who eat a sandwich with one hand while doing some important work with the other, are just looking for trouble. When we do mental work, a great deal of blood goes to the brain. If we eat food, the stomach needs plenty of blood from which to draw liquid for digestive juices. That is why we get sleepy after a heavy meal; the blood is drawn away from the brain to the stomach. But if we do mental work while the stomach is given food to digest, most of the blood goes to the brain, and the stomach does not get enough to do its job properly.

Other victims of stomach troubles are bus and lorry drivers who are seated hunched up for hours at a time and whose nerves are strained from driving through heavy traffic. We all know how one's stomach seems to pull into a knot when a bus nearly collides with some other vehicle. If this happens to a driver day after day, something is bound to give way in the long run.

Wrong foods are, of course, a common cause of trouble. Fry-pans have been called a curse to humanity because fried food is very hard to digest and therefore is a great cause of indigestion and

stomach acidity. Too many sweets, not enough fruit, too much starch, insufficient vitamins, all these can cause acidity of the stomach. Aluminium cooking vessels are frequent causes of indigestion in many people. So too is the common practice of adding cooking soda to vegetables that are being boiled. One should never do this. Another thing to watch against is putting too much salt in the food. Finally, there is the common habit of taking too many medicines. The way some people turn their stomachs into medicine-chests is amazing and terribly harmful to their general health.

If a person suffers from indigestion or stomach acidity, the best plan is to fast until the stomach has had a rest. While fasting be sure to clear the bowels properly. Then take care to avoid eating the stuff or doing the things that caused the trouble. Be especially careful not to eat between meals, not to eat too quickly, and never to eat when worried, angry or very tired.

For ordinary cases of heartburn or stomach acidity, one of the best remedies is to take a little juice of some acid fruit such as a lemon. Instead of trying to "kill" the acid with an alkali, put some more acid into the stomach. The old stomach then decides that there is enough acid and it stops making more. That is the common-sense way to deal with the trouble, and people who know have been doing it with great success for nearly one hundred years. Yet the specialists and hospital authorities do not seem to know anything about it.

It is strange how many people do not want the simple remedies that get right down to the root of the trouble and effect a cure. No, they prefer something expensive and elaborate and hard to understand. It is this foolish attitude that supports the great chemical and drug manufacturing houses who put all sorts of new-fangled medicines and injections on the market and make huge fortunes out of them. Yet these expensive medicines and treatments often fail, or what is worse, they give rise to other illnesses. Many a sick person has been "cured" of his original complaint but now is suffering from the so called "side effects" of the medicines given him. Yet some simple remedy

might have cured him easily and completely.

Many cases of gastric ulcer have been cured by a few very simple exercises. One exercise consists in bending over and touching the floor and then straightening up and reaching at high overhead as possible. Try to touch the ceiling. This exercise stretches the stomach and straightens out any pouch that may be holding acid or fermenting food. Of course, this will not cure any and every case of gastric ulcer, but it certainly does help in an astonishing number of cases.

The "white diet" is another medical fallacy. The idea is to avoid eating any kind of food that may scratch the ulcer. So the patient is told to eat only crackers and white bread and milk. But these are constipating foods, and the fine flour foods lack vitamins and mineral-salts. They also make the blood acid. What the patient really needs is plenty of bran and fruit and fresh vegetables, properly cooked or even eaten raw. Apples, for instance, are very rich in a substance called "pectin." During the First World War, it was discovered that pectin is a wonderful remedy for healing ulcers. In Canada, where they grow plenty of apples, large quantities of pectin were prepared and used very successfully for the treatment of ulcers and of war-wounds that had turned septic. Apparently there was not much money in the game, so the use of pectin has been more or less forgotten. But there is nothing to stop the stomach ulcer sufferer from taking plenty of apples for his trouble. They should be tried grated raw; or they must be baked. Another suggestion is "Raw Apple Oats" according to the recipe in my article on "Rheumatism." The raw grated apple is mixed with honey, lemon-juice and uncooked rolled oats and eaten thus. As raw oatmeal is a good healer of sores, this mixture often does great good.

Where the ulcer is very trouble some, great relief can be had by using fresh raw vegetable juices along the lines of the above-mentioned article on "Rheumatism." For gastric ulcers the best

raw vegetable juices are (1) a combination of carrot juice and spinach juice, (2) carrot juice alone, (3) a mixture of carrot juice, beetroot juice and cucumber juice. At least one pint of each mixture should be drunk daily. These juices must, of course, be absolutely fresh and uncooked, being made fresh daily by grating the fresh raw vegetables and squeezing out the juice from them. These raw fresh vegetable juices have wonderful healing properties and they also cleanse and build up the whole system.

Manipulation by a nature cure therapist often does a great deal of good too. This is especially the case where there is a subluxation or slight displacement of the spine in the region that governs the stomach and other digestive organs.

Then there is homoeopathic treatment. The homoeopaths have some really remarkable remedies for gastric and duodenal ulcers. But in every instance it will be necessary for the nature cure therapist to treat each case by itself. The homoeopath does not treat a disease—he treats the patient. For instance, half-a-dozen patients may be suffering from the same disease, yet it may affect each one differently. One sufferer from gastric ulcer may have terrible pains every time he eats. Another may feel better from eating but gets pains a couple of hours after a meal. Another, again, may get fearful winds and griping. A fourth cannot bear butter or fats and is of a mild and affectionate nature, while his neighbour craves these substances and is very bad-tempered. The orthodox doctors may give all these people the same medicine and the same treatment because they all have stomach or gastric ulcers. But the homoeopath will treat each one differently, according to his individual make-up and the peculiar symptoms of his individual case. This is much harder

to do, of course, but it is more in line with nature and natural law. And this, no doubt, is why the homoeopaths are so very successful in the treatment of such troubles.

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### Jan Hofmeyr Memorial Exhibitions

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Preference will be given in the award of the Exhibitions to students desirous of completing the final year of a Degree Course or of pursuing a post graduate course.

Application forms may be obtained from the Registrar, University of Natal, P.O. Box 375, Pietermaritzburg and should be submitted at the latest by the 15th November, 1950.

(It is probable that these Exhibitions will in future be awarded annually)

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Indian ex-employees of the Durban Corporation who, when leaving the Council's service, refrained from withdrawing their accumulations from the Indian Provident Fund are hereby notified that such balances must be withdrawn immediately.

No further interest will be accredited on balances of ex-employees after 31st July 1950.

All enquiries in connection with this subject should be addressed to: The City Treasurer, (Indian Staff Control Section), City Hall, Durban. Telephone No. 27535 (Extension 141).

JOHN McINTYRE,  
Town Clerk.

Town Clerk's Office,  
Durban.  
22nd September, 1950.

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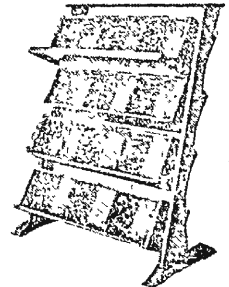
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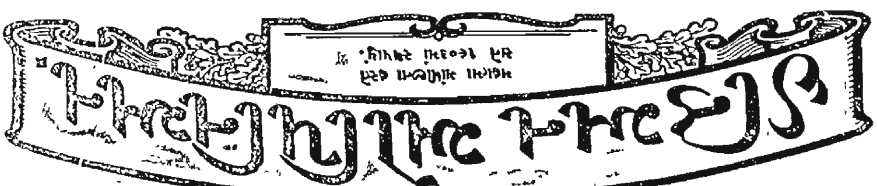
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මනුෂ්‍යයන්ගේ මනස්සන්ධි වන්නේ මනුෂ්‍යයන්ගේ හිතානුචිත මනසට මනස්සන්ධි සෑදීමයි.

මහලයාගේ මනස්සන්ධි වන්නේ මනුෂ්‍යයන්ගේ හිතානුචිත මනසට මනස්සන්ධි සෑදීමයි.



છે જે તેનામાં તાકાત ઢોલ તે તે કઈ વ્યક્તિને માટે નથી લડતો સત્યને માટે લડે છે કે જેનો માનવમાત્રને લાભ મળવોજ નોંધેછે. અને નથી માનતા કે સત્ય અને ન્યાયને માટેની આપણી લડત સધળા ખીન ગોરાઓનું સંગઠન થતાં સુધી યુવાવૃત્તી રહેવી નોંધેછે. જેઓ સત્યને હોય અને જરૂરી લાભકારક ધરાવતા હોય તેઓએ લડવું નોંધેછે અને તેમ કદી ખીનઓ તે દાખલા બેસાડવો નોંધેછે. આપણી લડતમાં માથે સંખ્યા યજ્ઞથી નહિ પરંતુ યુગ્યબળથી આંકારો મહાત્મા ગાંધીજી હાંદની આકાશકીની લડતમાં એકતાર ચર્ચ ગયા હતા અને બહારની દુનીયાને લગતા અન્ય સલાહમાં મથું નહોતા મારતા તેથી તેમનાં પર પશુ એકલવાખાપણાને આરોપ યુગવામાં આપ્યો હતો. તેની સામેની દલીલમાં તેઓ કહેતા કે “મારે માટે એ ડમણ જ બસ છે. હાંદની યુક્તિ માટેની માટી લડતમાંજ દુનીયાના સધળા ખીનોની યુક્તિ સમાવેલી છે.” અને કહીશું કે સાથે આપણીમાં આપણી રિચની પણ જોઈ છે. પરંતુ તેનો અર્થ એ નથી કે આપણે સધળા ખીન-ગોરાઓના જાતીય સંગઠન અને એ ખલાસને માટે મહેનત નહિ કરવી, સેનેટર છુકસે ખર કહ્યું છે તેમ, એક પગડું આગળ વધી આપણા કાર્યક્રમ માં ગોરાઓનો પણ સમાવેશ કરીએ. તેઓને આપણા વિરોધી ન કરીએ પરંતુ આપણા જેવા વીચારો કરતા કરીએ. તેને માટે ઘણીજ ધીરજ, સહનશક્તિ અને સ્વાર્થત્યાગ નોંધેએ. પરંતુ જે આપણે પશુબળના જગલી કાપદાને અનુસરવા નહિ માગતા હોઈએ અને મહાત્મા ગાંધીજીએ નીકળેલો માર્ગ, જેનો ગી. મ્સીમોગે આ ચાનીવારના પોતાના ભાષણમાં સુંદર રીતે ઉલ્લેખ કરી હોય, અને જે આપણે આજ આ એકમાં અન્ય રથને ઊપાંગે છીએ, તેને અનુસરવા ઇચ્છના હોય તે એ સધળાજ યુગ્ય આપણે આપણામાં ઠેગવા પડશે. ગી. મ્સીમોગે એ ભાષણમાં હાંદીઓ અને આફ્રીકનો વચ્ચેના સંબંધ વધે ઉલ્લેખ કર્યો છે. આ દેશમાં આપણે સાંતીથી રહેવા યાદતા હોઈએ તે એ સંબંધ સુધારવોજ પડશે. આફ્રીકનો પ્રત્યે હલકી નજરે જોવાના દીવસો હવે વધી ગયા છે. હવે તેઓ પ્રત્યે માનની નજરે જોવું પડશે. આ દેશ માં આપણે ઉદાર તેઓને મીઠા બનાવવામાં સમાવેશો છે. આફ્રીકનો સાથેના આપણા ઐક્યમાં ગેરી સર્વે-પરીતાને ભારી ભય રહ્યો છે એ વસ્તુ રાજ્યકતોએ સાચી રીતે સમજે છે. ને કે એ ખ્યાસ તદન ખોટો છે. અને એ ઐક્યની સધળા શક્યતાઓ નો નાશ કરવાના સધળા ઇલાજને વેવાઇ રજા છે. એ કામ અત્યંત

માલાક્રીથી થઇ રહ્યું છે. હાંદીઓ પર આફ્રીકનોએ કરેલા કુમલાઓના દાખલા અવર નવર આપણા સંભળવામાં આવે છે. ચોરી ચા હુંલના ઇરાદાથી થયા હશે એમ સમજા સલાહરચુત: તેના પ્રત્યે દુર્લક્ષિ દેવામાં આવે છે. પરંતુ ડમણમાં આમાં ધ્યાન બે દાખલા તરફ યોગ્યતા છે જેમાં ઇરાદા ત્રાસ ખવાડવાનો જ જણાયો છે એક હાંદી સહ અહરથ પોતાનાં ધર્મપતિન અને બે બાળકો સાથે રેસહોર્સના મેદાનની વચ્ચેના રસ્તા પર એક રતીવારના બંધારે ધોળે દીવસે ચાલતો જઈ રહ્યા હતા, તેટલામાં તેઓની પાછળ આની કહેલા કેટલાક આફ્રીકનોમાંના એકે હાકરી વતી પાછળથી તેમના માથા પર ફટકો માર્યો અને પછી આગળ અફડી બે ત્રણ ફટકા મારી નહારી વચ્ચેના રસ્તા પર એક રતીવારના લાતામાં પોતાની જ મોલીટીના મકાન માં રહેતા જે હાંદી સદ્ગુણસ્થને ડગલાવાળો જ હોય એવું જણાયું. વળી ખીને દાખલો ગયા મંગળવારની રાતે દરેકે લાગતા કુમારે જોઈ લતામાં બન્યા. એક સતારી પોતા ના બાળકને લઇ પોતાના મીસીની મુલાકાતે ગયાં હતાં ત્યાંથી રસ્તાની સામીજ બાજુએ પોતાને ઘેર જતાં

હતાં લાં કેટલાક આફ્રીકનોએ તેમના પર પ્રહાર કરવાનો પ્રયત્ન કર્યો પરંતુ સહભાગ્યે તેમના મકાનનો દર વાજે જુલો અને તે અંદર લાકડી જઈ શક્યાં. આ દાખલામાં પણ ઇરાદા બનીવડાવવાનો જ લાગ્યો. હકીકતમાં આમાં ઘેવડો હેતુ સમાવેલો છે એમ માનવું પડ્યું. એક તો એ કે કહેવાતા ગોરાના લતામાં વસવાટ કરતા હાંદીઓને આ રીતે બનીવડાવી નહસાડી મુકવા અને ખીને આફ્રીકનો તે અને હાંદીઓ વચ્ચે જેર ઉત્પન્ન કરવું. કહેવાની ભાગ્યેજ જરૂર હોય કે જ્યાં ખીન-ગોરાનો સવાલ હોય જ્યાં પીસીયું રક્ષણ ધોડામારે તે કદી જ નથી હોતું અને હાલની સરકારના અમલમાં તે સંદર્ભે શુન્યવત થયું ગણાય, આવા બનાવો, અમારે સંજોદ કહેવું નોંધેએ કે, યોગ્ય થતાં નથી પરંતુ વધવા લાગ્યા છે. આપણે માટે એટલી ચાલાકીથી પાધરવામાં આ વેલી જળમાં જે આપણે કસાવું નહિ હોય તે આફ્રીકનો અને હાંદીઓએ પોતાનું સમતોલપણ જળવનું પડશે. અને તે સાથે બને કમિના બાજબ દાર નેતાઓ પર પોતપોતાના અજ્ઞાન લોકોને ખારે મારે હોરવાની પ્રોત્સાહનાવદારી રહેવી છે.

**નાટાલ ઇન્ડિઅન કેંગ્રેસની વાર્ષિક કેાન્ફરન્સ**

ગયા ચાનીવાર સપ્ટેમ્બર તા. ૩૦ થીના સેનેટર છુકસ તરફથી યુલ્લી મુકવામાં આવેલી નાટાલ ઇન્ડિઅન કેંગ્રેસની વાર્ષિક કેાન્ફરન્સનું કાર્ય સોમવારના રોજ પૂરું થયું હતું. કેાન્ફરન્સે એવો દ્રઢ મત દર્શાવ્યો હતો કે માનવહકો માટેની હાંદીઓની લડત યુખ્યત્વે કરીને નોંકે સાથે આફ્રીકમાંજ લડવાની છે છતાં આ પશુ ન્યાયી લડતને માટે બહારની દુનીયાને સહાનુભૂતી મેળવવી ઇષ્ટ અને આવશ્યક છે, આથી સાથે આફ્રીકની બહારથી આવતા સહાનુભૂતી ના સંદેશઓ કેાન્ફરન્સ સાભાર આવકારે છે. સેનેટર છુકસે કેાન્ફરન્સના ઉદ્ઘાટન વખતના ભાષણમાં જે મેતલથી આપી હતી કે, અમુક બહારના રથોએથી ટેકા મેળવવામાં જેખર રહ્યું છે, તેના પર ચર્ચો થયા બાદ આ નીવેદન કરવામાં આવ્યું હતું. સેનેટર છુકસે બસ પ્યાન કેમ્યુનિટી યીનના નેતા અનલ માર્શલે દરમિયાન તરફથી આવેલા સહાનુભૂતીના સંદેશ તરફ ખેંચ્યું હતું. કેાન્ફરન્સે દુનીયાના લોકોને ખીલું વિખરીમદ થતું અટકાવવાને, માટે રાષ્ટ્રસંધની સંરચા એ એકજ બ્યવહાર

સુચવી શકાય કે જેમાં આંખા પ્રાંતના હાંદીઓને ગાંધી શકાય, તે તેને તે ખ્યાનમાં લેવા પોતે તૈયાર છે, તેની કેાન્ફરન્સે સંજોદ નોંધ લીધી હતી અને જણાવ્યું કે તેવું કરવામાં આવે તે તેવું પરીણામ હાંદી કોમની દુરતરજ આર્થિક પાપમાંથી લાવનાર નીખને જેથી તેઓ ને અહીં સંખ્યા જવું પડે. સધળા વાજબી માર્ગોથી આ કાપદાને સતત વિરોધ કરવાનો અને કાપદાના અમલ માં કોઇ પણ રીતે સહકાર નહિ કરવા હાંદી કોમને હાકલ કરવાનો દશવ થયો હતો. ખીન-ગોરાઓ વચ્ચે સહકાર: ખીન-ગોરાઓ વચ્ચે સહકારના દશવમાં હાંદીઓ અને આફ્રીકનો વચ્ચે ખાસ વધી રહેલી ઐક્યની ભાવનાને આકારવામાં આવી હતી. દશવમાં ખીન-ગોરાઓ વચ્ચે સહકારની નીતિને અસરકારક કરવાને સમરત નાટાલમાં સધળા કેંગ્રેસની સાખ્યાએ પોતપોતાના લતાઓમાં આફ્રીકન, હાંદી અને કલડ કોગોના નેતાઓની સંયુક્ત કમીટી દુરતરજ રચાવવાની હાકલ કરવામાં આવી છે. શહેરી તરીકેની સંગવડો શહેરીઓ તરીકેની સંગવડોને લખતા હશેવો યથા હતા જેમાં ખીન-ગોરાઓની જરૂરીયાતો પ્રત્યે બેપરવાઇ બતાવવા નો રચાનીક સરકારો પર આરોપ મુકવામાં આવ્યો હતો ડરખ સીટી કાઉન્સિલને મ્યુનીસીપલ લાયબ્રેરી ડરખના ગોરા તથા ખીન-ગોરા સધળા નાગરીકો માટે પુસ્તકી મુકવાની હાકલ કરવામાં આવી હતી અને ડરખ અને પીટરમેરીકેટઅર્મની મ્યુનીસીપલ પાલીટીઓને પોતાના વાહન બ્યવહારો માંથી વળોદ દુર કરવા વીનતી કરવામાં આવી હતી. એક દશવમાં જણાવવામાં આવ્યું હતું કે હાંદીઓને શહેરી તરીકેની યોગ્ય સમવડો નહિ આપવામાં આવે તો કરો બરવાનું બંધ કરવાને જબીરપણે વીચાર કરવાની તેઓને ફરજ પડશે. સરેશન એક્ટ કેમ્યુનિટીઝ એક્ટ નેશનલીસ્ટ સરકાર તરફથી પસાર કરવામાં આવેલા સરેશન. બ્લેક કેમ્યુનિટીઝ એક્ટને ઘણીજ બંધોળી અસર કરનાર તરીકે અને સધળા સાથે આફ્રીકાનોઓના શહેરીપણા ના હકો પર પ્રહાર કરનાર તરીકે વખોડી કાઢવામાં આવ્યો હતો અને જણાવવામાં આવ્યું હતું કે એ કાપદો ખાસ કરી ખીન-ગોરાઓની રાષ્ટ્રીય યુક્તિની હીલચાલની પુદ સમરત પ્રહાર કરનારો છે અને કેાન્ફરન્સ મ્યુનીસીપલ સરકારોને તે તત્કાળજ નાહુદ કરવા વીનતી કરે છે. કેાંગ્રેસ ડરખ શહેરનાં ઓલોગીક અને વ્યાપારી જીવનમાં રોહાએલા. આફ્રીકન

વૃષ એરીયાટ એક્ટ કોન્ફરન્સે વૃષ એરીયાટ એક્ટને વખોડી કાઢતાં જણાવ્યું કે તે પ્રજાને તે વર્ણના આધારે ઇલાકી કરનારો અને એ રીતે સાથે આફ્રીકાની પ્રજાના જુદા જુદા વર્ગો વચ્ચે એ ખ્યાસ થતો અટકાવનારો છે અને િની પરીસ્થિતી ઉત્પન્ન કરનાર છે કે જેથી હાંદી કોમને થતો દેશ છોડી ચાલવા જવું પડે અથવા કંગાલીવત દશામાં રહેવું પડે. મુલાકા પ્રધાને થોડા દીવસ પર કરેલું નીવેદન, કે એવે એકજ બંધોળી



વર છે તેને પરિણામ સ્વયંક્રમમાં લગભગ નૈતિક અરાજકતામાં આવે છે. સ્વતંત્રતાને ઉપયોગ એવી રીતે થવો જોઈએ કે જેથી નેટલુ સાઈ અને સુદર છે તે વધારે સાઈ અને સુદર બને, નહિ કે આપણી કલ્યાણને પણ ન આવે એવી તેને અધમ બનાવવા માં. વળી સમાજ સુધારણાનું કાર્ય હો-એને કેટલાક મળકમાં પરોપકારી કાર્ય છે. આવી ભતવું કાર્ય -ફૈસા તેનો એક સુદર નમુનો છે- એ રાજકીય કે આર્થિક પ્રચારની અવેજમાં કરવાનું કાર્ય નથી. તેનું અગ્રેલ અંગ છે-સમસ્ત કોમની પ્રગતિ નું કાર્ય છે. કેટલુંક કાર્ય એવું હોય છે કે જે ખાસ આકર્ષનાઈ નથી હોતું. છતાં તે ઓછી અગત્યનું નથી. એકલા ઝાંઝથી આયુ' ચોરખેરડા નથી બનતું, તેને તજવેા જાણીતો છતાં પોતાનો ભાગ ભવવધાનો હોય છે. આ કોમિસ જોજે લેકસકસેમમાં પરિ-પદમાં એકલા થયેલાં કુનીયાના રાષ્ટ્રોને આકર્ષ્યા છે, તેણે ડરખનાના ગલીચ લતાઓમાં અથવા કોઈ અગોચર પુણ્ય માં આવેલાં કંગાલમાં કંગાર ગ્રહમાં પણ પોતાનું સ્થાન લેવાનું છે.

ન્હાનેથી મોટા થવાય

માણસે ન્હાનેથી મોટા થવાનું હોય છે. વળી સંસ્કૃતિ, કલા, સાહિત્ય, વીજાન અને ઉચ્ચ જ્ઞાનના ક્ષેત્રોમાં પણ ધણું કામ કરવાનું છે. કેપટાઈન અને વીટવેલ્ડસરોન્ડ યુનીવર્સિટીઓ સઘળા વીઠાઈઓને માટે ખુલ્લી રાખવાની હાલતમાં હું તમારી સાથે સંપૂર્ણ સદાહતશુભી ધરાવું છું. અરી યુનીવર્સિટીઓ તેની જ હોવી જોઈએ. પરંતુ આપણી નાટાલની યુનીવર્સિટીએ હાલ જે તુલા વગેે પાસવાની રીત અપનાવ કરેલી છે તેથી એ વર્ણવેલે તેથી પાસવાના કાર્યમાં તમારી સઘળી સહિત વ્યવ નહિ કરી નાખો. વધારે ઉપયોગી રચનાત્મક કાર્ય તરફ વાજો. શુભકાળે માં યુનીવર્સિટીનું જ્ઞાન મેળવવાને વિદ્યા ધોંઓને પોતાના ગયેલા વખતમાં અનીવાર્ય રીતે અતિશય મહેનત કરી પડેલી છે. તેમ કરીને જ તેઓ અને આસ કરીને વિશ્વકો ધંધા અંગેની લાખકાતો પામી શકવા છે. નાટાકને જીવંત અને રચનાત્મક કાર્યમાં તમારી શુદ્ધિની વણીજી વરર છે.

બીન-ગોરાઓ માટેના વગેે ઈલાવાદ રહે એ દરમીયાન રચનાત્મક કાર્યમાં,

સંશોધનમાં, અવ અને સોદર્ભ પ્રીવતા માં, તેને યુનીવર્સમાં અભેડ બનાવવાની તમારે અભિલાષા સેવવી જોઈએ. અહિ તમારે માટે હાર ભવે સમાવ ઉધાડાં ન હોય તો પણ તાણું લગાડેલાં તેા નથીજ. તેને ધકેલેનાં ખુલાસા કરી નાખો. સ્વતંત્રતાને કોઈકો સર કરવાના અનેક માર્ગો છે આ રીતે રાજકીય સ્વતંત્રતા, આર્થિક તક અને નાગરીક તરિક્કેના છુટાપણાની તમારી હડત ચાલુ રાખવા ના અન્ય માર્ગો હું કહ્યું છું. અંતમાં તમારી સમક્ષ રાજકીય ક્ષેત્રની

વકાર પ્રવૃત્તિનો કાર્યક્રમ જે રજુ કર્યો છે. એ કાર્યક્રમ વજીજી અગત્ય નો અને ઉવયોગી છે અને તમાઈ સમયોત્સવાણું અને અંતરની શાંતી કાઢતી રાખવાને માટે પણ તે ઘણીજ ફરિમતી છે. તમારી મીત્રતાની કામતી જેટને માટે હું તમારે આભારી છું. તમારો મિત્રોને તમારે ઘણું આપવાનું છે. ઇશ્વર તમાઈ ભલું કરે. નાટાલ ઇન્ડિઅન કેમિસની આ કેન્દર-સને હું હવે ખુબી યથેચી વગેરે હું છું.

વિવિધ

પાકિસ્તાનનો હોઈ વીરુદ્ધ પ્રચાર

કાશમીર અંગેના પાકીસ્તાનના ફેસને સીરીયા ટેકો આપે છે. એવી પાકીસ્તાન ખાતેના સીરીયાના એલચી ફીયદ ઓમર બહેલએનીરીએ કરેલી કહેવાતી બહેરાતને લગતો જે અહેવાલ પાકીસ્તાનના અધ્યક્ષોમાં પ્રગટ થયો છે, તેને સીરીયાના દીલ્લી ખાતે ના એલચી ડો. એન. આબોનગીએ ઈન્કાર કર્યો હતો. ડો. આબોનગીએ હોઈકે પ્રેસ ટ્રસ્ટને જણાવ્યું હતું : "મારી સરકારે એ કહેવાતી બહેરાતને સમર્થન ન આપવાની મને સત્તા આપી છે. એમાં મારી સરકારના વીચારો રજુ થતા નથી. પાકીસ્તાનમાં પ્રગટ થયેલા અહેવાલો અનુસાર પાકીસ્તાન ખાતેના સીરીયાના એલચીએ એમ જણાવ્યું હોવાનું કહેવાય છે કે સીરીયાના કાશમીર પ્રક્ષ અંગેના પાકીસ્તાનના ફેસને ટેકો આપે છે. કાશમીર યુક્તીમ રાજ્ય છે અને પાકીસ્તાનનો એક ભાગ છે. માટે પાકીસ્તાનને કાશમીર મળવું જોઈએ અને એ બાબત પાકીસ્તાનના હકકતી છે.

ભારતની વીકાસ યોજના

મજબૂત મળવું છે કે ચાલુ માસના અંતે લડન ખાતે રાષ્ટ્રસમુદયના નાણાં પ્રધાનોની પરિવટન ભારતની ઇ વર્ષની વીકાસ યોજના મોકલાવાન છે. આ યોજનાને અમલી બનાવવા લગભગ ૧૮૪૦ કરોડ રૂપિયાના અર્થ થાય એવો અંદાજ છે.

લડન ખાતેની નાણાં પ્રધાનોની ભેકે દક્ષિણ અને અમિ એશીયાના અર્થવિકસીત દેશોના આર્થિક વીકાસ માટે એ દેશો તરફથી વીચારણા કર્યા

બાદ એક સંપૂર્ણ અહેવાલ તૃપાર કરશે. સીડની પરીવલને અનુકૂળીને આ અહેવાલ તૃપાર થશે. ભારતની યોજના અનુસાર, માહિતી ધરાવતાં વર્તુભેના જણાવ્યા પ્રમાણે, ભારતની યોજના પાછળ ૧૮૪૦ કરોડ રૂપિયાના અર્થનો અંદાજ કાઢવામાં આવ્યો છે બ્યારે આમાંથી ઇ વર્ષ મા વીકાસ યોજના પાછળ અર્થ કરવા ભારત પાસે લગભગ ૧૦૩૦ કરોડની જ નોખવાઈ હશે. આથી વધુ ૮૦૦ કરોડ રૂ. ની રકમ પોતાની ઇ વર્ષની યોજનાઓ અમલી બનાવવી હોય તો ભારને ખાસ સહાય કાશ મેળવવા પડશે. એમ જણાવવામાં આવે છે કે આગામી ઇ વર્ષમાં વધારાના કરો હારા લગભગ રૂ. ૩૫૦ કરોડ, સરકારી અર્થમાં કરકસર કરીને રૂ. ૧૨૦ કરોડ, રાજ્ય હારા ચાલતી વેપારી વેદીઓની વધુ કમાણી હારા રૂ. ૧૫૦ કરોડ, જનતા પાર્ટીથી ઉછીની રકમ હારા રૂ. ૩૦૦ કરોડ અને રૂ. ૧૧૦ કરોડ રહેલેના હસારા રૂંડ માંથી મેળવીને કુલ રૂ. ૧૦૩૦ કરોડ ની નોખવાઈ ભારત કરી શકશે. યોજના જુલ્ય રૂ. ૪૮૦ કરોડ રહેલે પાછળ અને મોટી નહેરો અને કેન્દ્ર તેમજ રાજ્યોની અન્ય યોજના પાછળ ૭૦૦ કરોડ અર્થશે ઉપરાંત ૧૮૦ કરોડ ઓલોગીક હેતુઓ માટે, રૂ. ૨૦૦ કરોડ સામાજિક કલ્યાણનાં કાર્યો પાછળ અને રૂ. ૫૦ કરોડ યુવર્ણસવાદ પાછળ અર્થશે એવો અંદાજ છે.

ડરખનમાં ગાંધી જયન્તિ

સુરત હોઈ મંત્રોસારીખિસન અને કાકી વાવાડ હોઈ સેવા સમાજના સંપૂર્ણ આચારા ડેહળ મહાત્મા ગાંધીજીના

જયન્તિ સોમવાર અક્ટોબર તા. ૨૭ ના લેાન' સ્ટીટ પર આવેલા સમાજ ના ડેાવમાં ઉજવવામાં આવી હતી. ગાંધીજીના જીવનપર પ્રક્ષબાનુસાર વીચેનો યર્થા હતાં. સુરત હોઈ યુવરાતી શાળા, કાકીવાવાડ હોઈ યુવરાતી શાળા અને ચારદ સંગીત મંડળ તરફ થી ગરમા વીચેરેનો મનોરંજક કાર્યક્રમ ગોઠવવામાં આવ્યો હતો. સુરત હોઈ યુવરાતી શાળાનાં બાળકો તરફ થી ગરમા વીચેરેનો મનોરંજક કાર્યક્રમ રસીક અને ભોલદાયક સંવાદ થયો હતો. જીવન મંડળ તરફ થી સુરત રામધુન યજ્ઞ હતી. પ્રધુખ રયાન સુરત હોઈ એસેસીએચન તરફ થી. ગોવનભાઈ મણીભાઈએ અનેથી કાકીવાવાડ હોઈ સેવા સમાજ તરફથી થી નાયાલાલ શામજીભાઈએ વીધું હતું.

ઇન્ડિઅન ઓપિનિઅન આસામ ફરતીક'પ સંકેદ નીવારણ ફન્ડ

આમલે સરવાળે	૧-૫-૦
મેસર્સ ફૂલ્ક એન્ડ સન્સ,	
મેથાલ (ફાંસવાલ)	૩-૩-૦
ગોર્લેભાઈ નીબા,	ડરખન ૫-૫-૦
જુવણ્ય નરસંધ (રૂડીપુટ)	૨-૨-૦
મોતીરામ રણજીઠા (કેપટાઈન)	૫-૦-૦
કુળ સરવાળે	૨૧-૧૫-૦

શ્રી. ફાંસવાલ માયાવંત સમાજ સેવા મંડળ

શ્રી. ફાંસવાલ માયાવંત સમાજ સેવા મંડળની વાર્ષિક બહેર સમા તા. ૧૫-૧૦-૫૦ ના રીવાજે બપોરે ૨-૩૦ વાગે મીડીકેપમાં કાઠજ સ્ટીટ અને ૧૯ મી સ્ટીટના ખુણાપર આવેલ રમીલ રુકુ હોલમાં તીથે જણાવેલા કામકાજ માટે ગજશે. કંટીમાં તથા રીકમાં વસતા સર્વે યાત્રી ભાઈઓને ત્રમ વીનતી છે કે જરા વેળાસર પધારના તરતી લેશે. કાર્ય: (૧) મી-નીટસ, (૨) ખવનચી તરફથી હિસાબ, (૩) રહેદશી આવેલ પત્રો અને પરચુરણ. માહુભાઈ મુખજી પ્રધુખ.

ધર્મોત્તમ ગોવિન્દે લખનાર ગાંધીજી

૧ ૬  
બાપુના પત્રો: (આશચની બેના ઉપર) સંપાદક કાશા કાલેલકર ૨ ૬ મળવાનું કેટાણું આ ઓશીસ

**કન્ડૂનાના ગ્રાહકો:-**

દેશી ચળાન-૧ ૧ ગાલ  
ચળા. ૨ ૬ રાલ

એડરેસ: ૧૧૦ લિકટોરીયા સ્ટ્રીટ,  
ડરખન ફાંન: ૨૪૪૫

માને મસાલો, સફેદ અને કાળાં મરી, મેલાગ, મંચોડા, કાચકા, આંબા લવન ગોળાવન, મગરેલ, માંડુલ, હીર-ગોર, નામી અને મોટી પાનજીવ, હરદે, પીપર, મીના-કલાલા, અસારીએ, ઈસખેર ૨, સીંચેલા, મરહા-ચીંમ, છુવા, સંચેરો, રેશી, સોન મખી, લેાલખ, ગોઆ, -આણુઓખા-તે સિવાય, તમારા ધરની ગાંધીજીના વગમ જરૂરીયાત માટે હપારા ઉપર લખો: રીવાળીના કલાકા પખ અગારે ત્યાંથી વળી શકો.

**ધરણુ નરસીંહ એન્ડ કુ. (પી) લીમીટેડ.**  
ડરખનની ૩૦ વર્ષની પુરાણી અને સુપ્રસિદ્ધ કુટાન.



ના દાલ ઇન્ડિઅન કોંગ્રેસની ગયા સ્વીચર સપ્ટેમ્બર તા. ૩૦ માં ના ડરખતમાં મેલેલી કોન્ફરન્સમાં ઉદ્ધાટન વખતે આફ્રિકન નેશનલ કોંગ્રેસ ના સેક્રેટરી-જનરલ એ. એલ. ઇવેન્સને માગણી કરતાં જણાવ્યું હતું:

તમે એવા સમયે ભેળા થયી રહ્યા છો. ન્હારે સાહચર્ય આફ્રિકાની તવારીખમાં બીજી-ગોરી પ્રમુખોએ એક બીજા પ્રત્યેની પોતાની વલણમાં રેકૉર્ડ કરવાની જરૂર છે. તેઓ વચ્ચેનો આધ્યાત્મિક સંબંધ એવા ગોઠવવાની જરૂર છે જેથી અવલોક રાજકારણમાં તેઓ અસરપરસ સક્રીય સહકાર આપી મદદગાર બની શકે. આપણે એવા તબક્કે આવી પહોંચ્યા છીએ જ્યાં આપણા તમામતો આપણે દુર કરી સંગઠિત થવાના ચુલ્લે ઉગાવવા બોલ્યો.

સંજ્ઞેવશાત બહારની દુનિયાને જ્યારે આફ્રિકાની બીલકુલ બખર પછુ નહોતી ત્યારે હાલ જ એવા એક મહાન દેશ હતા કે જેણે દુનિયાને, જેની ઘોટલા હતા તે અતિ અગત્યની વસ્તુ આપી, જેના પ્રતાપે યુરોપી ત્રણ-ચોત્તરથી આફ્રિકાની શોધ થઈ. પશ્ચિમના સુધારાને હાલ આપેલા ડાળાથી જ એ સુધારા આજે ક્યારેક પહોંચી શકે છે, અને આ દેશમાં જેઓ તેનું પ્રતિનિધિત્વ કરાવી રહ્યા છે તેઓ હવે તેના ઇતરના રાખવાની કૃષ્ટતા કરી રહ્યા છે. પૂર્વના યુરોપિયન વસવાટીઓ આ દેશમાં આજાતે તે હાલથી આવતાં જતાં હોવાને માત્ર પુરા પાડવાને એક ક્ષણ સ્થાપવા આજ્ઞા હતા. તેઓની પાછળ બીજા આજ્ઞા અને તેઓની શાખણ ફોર શોધનારાઓ, રોડીની મેટી કરનારાઓ અને સોનાની શોધ કરનારાઓ આજ્ઞા. ત્યાર બાદ ટૂંક સમયમાંજ રોડીના ખેતરો, જે આ નીતારાઓપર ખીલવા લાગ્યાં હતાં, ભાંખણોની વધુ જરૂર પડી અને તે પુરા પાડવા હાલને માગણી થઈ. ભવત જતાં હાલિઓ, જેઓ એ વખતે "કુલીઓ" કહેવાતા હતા, તેઓનું સામગ્ર્ય મથક પ્રાપ્તિ સંસ્કૃતિનો ઠાસો ધરાવનારા એ હાલિઓએ તુરંત માંજ બતાવી આજ્ઞા કે તેઓ કુલી ધણેરા રહેવાને સરળતા નહોતા. પહેલત, કારકસર અને આત્મભોગો તે યુવાભીમાંથી ઉઠે ચડી આ ઇન્દી ઇવનની કીમતની વ્યાજસી ભોગવાની ઠેકાણામાં તેઓ પ્રોતાઇ રચાને તેતા થયા. ઠેકાણાની બચ્ચરમાં તેઓ સામગ્ર્ય યથા ત્યારે નાહવા કરી જઇ એક "આત પ્રાંત" બની ગયા હતા.

**પશ્ચિમ સુધારાની કરોડી**  
આર્થિક ક્ષેત્રમાં હાલની યત્નમાંથી આ ઠેકાણી કરનારા યુગ રચાયા. પશ્ચિમ સુધારાની, એક યુવામાં પક રાધેલા વંદરાની જેમ કરોડી થવા

**મી. સેલબી મસ્તીમાંગલુ લાપલુ**

લાગી. તેની અચરતા અને કૃતીમતા જણાવા લાગી અને ગોરા લોકોના દાલમાં ભવ ઉપજ્યો. એ બચ્ચી તેઓ અધારી બન્યા, ધર્મજન્મની બન્યા. બનાવા એ ધોર વાલજ હેડગણ પશ્ચિમ સુધારાના એ પ્રતિનિધિઓ ત્રીસ પાડવા લાગ્યા અને છેવટના પગલાં તરીકે આત્મ રક્ષણના કાયદાનો, એટલે મતઘણમાં, જગલો કાયદાનો આશ્રય લેવા લાગ્યા. આ રીતે તેઓ મનુષ્ય વચ્ચે ભેદભાવની નીતી અપભયાર કરવા લાગ્યા અને આપણીથી વર્ણોત્તર ભેદ પાડી સમાજ રચનાને તેાડી પાડવા લાગ્યા.

**વર્ણભેદની નીતી**

આ વર્ણભેદની નીતીના પરિણામે હમણા નેશનલ રેજીસ્ટ્રેશન એક્ટ, એપ એરિયાસ એક્ટ અને સરેશાન એક્ટ કોમ્યુનિટી એક્ટ પસાર કરવામાં આજ્ઞા છે, જેથી માણસોની લાવકાતનું માપ તેના વર્ણપરથી આંધી તેઓને આજ્ઞા પાડવાના છે, પછી તેઓના માં યુલ્લે એ તેવા ઉચા હોય અને માનવભાગત્વના અને ઇશ્વરના પિતૃત્વ ના પવિત્ર ક્રીસ્ટી સીદ્ધાંતોને યુત્તરરૂપ આપનારા હોય. આ રીતે સુધારના લોકો તરીકેના ઉચ્ચ પદેથી ઉતરી જઇ પોતાના પતનને ઠાંકવા સર્વોપરિતાના મુખ્ય યુલ્લે પાછળ હટાવી ઇજ બીજા વર્ગના લોકોપર કરીને સર્વોપરિતાના ઠાંકો ધરાવવા લાગ્યા. આ રીતે તેઓનામાં આ વેલી હલકાપણાની મનોહરિત્તિને તેઓ ખોટી મોહાટખમાં ફેરવી દેવા લાગ્યા. આ ઘોળની દેશ છે.

છેલાં આળસ વર્ણપર નજર ફેરવતાં અને બીજી-ગોરાઓની, જેને માનવ હકો માનતા આવેલા છે અને નૈતિક દ્રષ્ટિ એ જેને માટે પોતાને હકકાર ગણતા આવેલા છે, તેને માટેની તેઓની લલતની તબક્કે તબક્કે તપાસ કરતાં હું એ નીચુંપર આવ્યો છું કે એ વસ્તુનો ખોટી દાહાએ થયા છે. કેમ જણીએ આપણે લોકસાસનના દેશમાં વસતા હોયએ તેમ આપણે લોકસાસનના હકો માટે લડી રહ્યા હોયએ એનું જણાય છે. આ દેશના ગોરાઓની પાસેથી જ વસ્તુ તેઓની પાસે આપ કે પ ત્રાંત સીવાય બને કટલેક ઇવનને નાસેથી જે વસ્તુ તેઓની પાસે આપ જ વાલતી આવેલી છે. એ સીવાય બીજી તેઓ જણાતા જ નથી. લોક સાસન એ તેઓ માટે પરદેશથી આ પાત થએલી વસ્તુ છે. "ગોરા સુધારા દેકાવી રાખવાની" અને લોકસાસનના હકો ઉગાવ પોતાને જ માટે રાખવાની ન્યાયે તેઓ માત્ર વતે કે ત્યારે તેઓ

જગલો કાયદાનો આશ્રય લેવાને અને તે અશ્વર્ય અને ભાવચર્મમાં આપણી ઉપર લાવવાને પોતાનો હલ નીશ્ચ વ્યક્ત કરી રહ્યા છે. ક્રીસ્ટી હોવાનો દાવો કરતા હોવા છતાં "જેવું વર્તન બીજા પાસેથી તમે ઇચ્છો તેવું જ બીજાઓ પ્રત્યે તમે વર્તન રાખો" એ પવિત્ર સીદ્ધાંતનો તેઓ ભગ કરી રહ્યા છે. પોતે સીધી ઉચ્ચ છે એ સુત રાખીને તેઓ ઇશ્વરપ્રીતના શીક્ષણનો વીરાથ કરી રહ્યા છે.

**મહાત્મા ગાંધીના માર્ગ**

આથી આપણે આતમ વીરાધી વાંદા ની સન્ન્યપ આવી રહ્યા છીએ. એક તરફથી ક્રીસ્ટી ધર્મ અને લોકસાસન નો વેશ ધારણ કરેલા છે અને બીજી તરફથી ઉચ્ચતાના ઠાંકો ધરાવવામાં આવી રહ્યા છે, જ્યારે વર્તનમાં અને અમલમાં લોકસાસનના યુગ સીદ્ધાંતોને તેઓ નીપેધ કરી રહ્યા છે. આ સંજોગમાં બીજી-ગોરાઓએ પોતા માં સંજોધા અને રાજ નીતીનો અવલોકન કરવાની જરૂર છે. આપણે એ સ્વીકારણું પડશે કે એક બચ્ચત યજ્ઞેલા માણસની પાસે દલીલ કરી નહી શકાય ખાસ કરીને જ્યારે દલીલ કરનાર જ તેનો ભોગ થઈ પડેલી હોય. એ તેવી વકતૃત્વ શક્તિ તેઓ પાસે કામ આવી શકશે નહિ. આથી આપણે મહાત્મા ગાંધીજીના શીક્ષણનો આશ્રય લેવા પડશે. આપણે સમજવું જેમણે કે સાહચર્ય આફ્રિકા જાખમમાં છે અને બીજી-ગોરાઓની સંયુક્ત આ આત્મિક શક્તિ જ તે જયાવી શકશે.

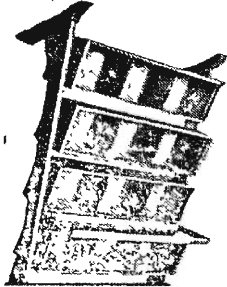
આ દેશના હાલિઓની તવારીખના મારા અબ્યાસ પરથી હું શીખી શક્યો છું કે આર્થિક ધોરણપરની આપણી લલત આપણે છોડી દેવી નહિ જેમણે પરંતુ તેને વધારે વેગવતી બનાવવી જેમણે. એ જ માર્ગ આપણા પોતાને તેમ જ દેશના ઉદ્ધારને છે. આપણી સવળી શક્તિ સંગઠિત કરવી જેમણે અને આર્થિક ક્ષેત્ર તરફ તેને વાળવી જેમણે. સાહચર્ય આફ્રિકામાં મદદનાં ઓહોગીક ખીલનળી ના મંડાણ મંડાણ રહ્યાં છે. તકરારી સ્વભાવોના વસતી પર થતાં અનિચિંતાનાં પરીણામેની ઉલોગપર મોટી ઉત્સર થાય છે. આ પહેાંત આપણે તેમ જ ઉલોગો વચ્ચે સુધી ઘણા મોટા પાયા ઉપર બનીએ ગતીથી નહિ ચાલી શકે ત્યાં સુધી જેમ જેમ તેના વીકાસ થયો જશે તેમ તેમ આપણી મજુરીની તેમાં બધારે ને વધારે જરૂર પડતી જશે. ઉલોગપતિઓ સાથે કાર કરવાને આ સમય છે. આપણા લોકોનો રાજ ક્રય સવાલ મુખ્યત્વે કરી રોડીને છે. ઇળબજ સળગા ઉલોગોમાં જેવામાં

આવે છે કે હાલિઓ, કલડો અને આફ્રિકાનો પડખોપડખ તદન એખલાસ થી કામ કરી રહ્યા છે. હવે સરકાર આપણને નેકરીમાં ઇલાવા કરી સમ હનના આપણા પગલાંને તેાડી પાડવા મથી રહી છે. તમે સો જાણો છા કે ડરખનની મ્યુનિસિપાલીટી આફ્રિકાને માટે માર્ગ કરવા પોતાના હાલી મજુરીને ને કાઢી સુકવાનું પગલું લઈ રહી છે. આપણે એ વસ્તુને આપણી સળગા શકિતથી અટકાવવી જેમણે, અટકાવી શકીએ છીએ. આપણે રાષ્ટ્રીય વીરાધ બીન, તેમ સો જાણો છા કે, એ બતાવી આપવાને યોજાયે હતા કે નોન-સુરોપી બન યુનાઇટેડ ક્રન્ટના આપણા સવાદને માટે આપણે એ જાતેપહેલ જૂલો જઈ શકીએ તે આપણામાં કેટલી મોટી શક્તી પડેલી છે. મારી આંકણી યુજબ એ દીવસની સંપૂર્ણ ક્ષતેક ઘઈ હતી અને આપણી આધ્યાત્મિક શક્તિના માપ તરીકે તેણે એ સીદ્ધ કરી આપણું હજું કે આ દેશના ઉલોગ ઝું જેને એક વંત્ર આપણે અટકાવી રહી રહીએ. ઉલોગપતિઓ એ વસ્તુ વી સીદ્ધિ છે અને હવે જેને તેઓ "નેટીવ સવાલ" કહે છે તેને ઉકલ લાવવાને તેઓ પરિચેદ બરવા મારી રહ્યા છે. આપણે ઉલોગપતિઓને કહી દેવું જેમણે કે તેઓએ માલીક મજુર વચ્ચેના સવાલોને ઉકલ લાગતા વળમતા લોકોના નેતાઓની સાથે બચ્ચકાર કરી લાવવા જેમણે. મારી ખાત્રી છે કે આપણા નેતાઓ જેને નેકરી, પગાર અને બીજી સગવડોની શરતે નકડી કરે અને ઉલોગપતિઓ સાથે પરિચેદ બરવાની માગણી કરે તે તેનું દેહાનિ રાજકીય પરિચરિત્તિને સુધારી દેવાનું પરિણામ આશરે.

**સત્યાગ્રહ**

સત્યાગ્રહ અને સતિનય ભગમાં રહેલી આધ્યાત્મિક શક્તિમાં મહાત્મા ગાંધીજી જેટલા માનના હતા તેટલું બીજું કોઈ માનવું નહોતું. તેના પાત્ર અર્થ આ રીતે સમજાવીશ તો તમે સમજ શકશો રાષ્ટ્રીય વિરોધ દીન ને અંગે આપણામાંના જે લોકોને ભોગ બનાવવામાં આવ્યા છે તે ઝોનું આપણે રક્ષણ કરી શક્યા હોત જે આપણી સંયુક્ત આધ્યાત્મિક શક્તિને આપણે સંગઠિત રીતે ઉપયોગ કરી આપા સાહચર્ય આફ્રિકાના આપણા

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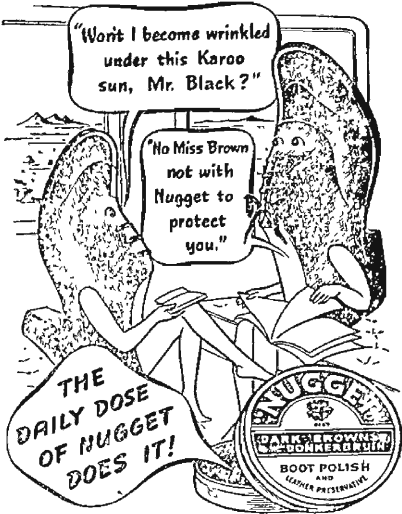
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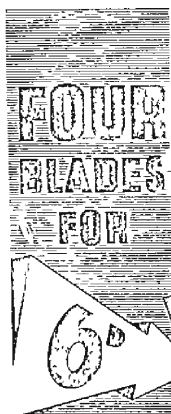
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