

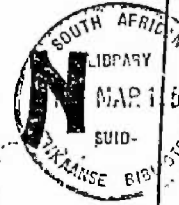
The life of a man is the true romance which, when it is valiantly conducted will yield the imagination of a higher joy than any fiction.

—Emerson.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

Former Editor: Manilal Gandhi—1918-1956



Let us have faith that right makes might, and in that faith let us dare to do our duty as we understand it.

—Lincoln.

No. 9—Vol. LV.

Friday, 8th March, 1957

REGISTERED AT THE G.P.O. AS A NEWSPAPER.
Price: SIX PENCE.

GHANA ON EVE OF INDEPENDENCE

ACCRA, March 3.

THE arrival in Accra on Saturday of the Duchess of Kent set in motion a hectic week of ceremonies and celebrations to mark the birth of the new, independent State of Ghana.

Overseas delegates of 70 nations, as well as chiefs and tribes throughout the Gold Coast, will join in the celebrations, which will reach a solemn climax on Wednesday, when the Duchess will open the Parliament of Ghana as the Queen's representative.

The festivities began on Saturday from the moment the Duchess stepped from a special B.O.A.C. strato-cruiser on to the airport.

After meeting local religious and service leaders and members of the Cabinet, the Duchess drove past thousands of cheering citizens to the city centre, where tribal priests blessed her.

The American Vice-President, Mr. Richard Nixon, was besieged by journalists and photographers when he arrived at Accra airport in a United States air force Boeing C3 transport aircraft at 10 a.m. today.

He was welcomed by four Ghana Cabinet Ministers, led by the Minister of Finance, Mr. Kobin Gbedemah, who apologised for the unavoidable absence of the Prime Minister.

Mr. Nixon, who was accompanied by his wife and some Congressmen, said that he was delighted to be in Ghana on this historic occasion.

"We in the United States, our people, Government and President, wish to extend our very best wishes

to the Government and people of Ghana. I hope within the next few days to show the extent of the friendship and affection of the people of the United States for the people of this newest member of the family of nations.

"I want to pay tribute to the people and leaders of Ghana and of the United Kingdom that independence was achieved in an orderly fashion. The future is therefore indeed bright for this country as an independent member of the Commonwealth."

Police State

The South African High Commissioner Extraordinary, Mr. R. Jones, arrived in Accra to find in the morning newspaper, "Ashanti Pioneer" a report headed "Police State."

The report said South Africa had taken another step in the direction of a police state with the police powers Bill which "gives the police the right to withhold anyone who interferes with the police."

The Rev. Michael Scott, who has often opposed South Africa's control over

South-West Africa in representations to the United Nations, arrived two days ago. Mr. Scott is one of the Prime Minister's guests.

Another arrival at Accra was the Russian Minister of Agriculture, Mr. Ivan Benediktov, who said the Russian people rejoiced with the people of Ghana at their newly gained independence.

Arrivals also included Mr. Garfield Todd, Prime Minister of the Rhodesian Federation, and Sir Malcolm Barrow, Federal Minister of Power and Home Affairs.

Among the greetings read out from the volume at a ceremony in the House of Commons (London) was one from Father Huddleston which said: "Because I love Africa and because I love so many Africans who have been and are my friends, I pray above all that Ghana may by her example inspire and sustain those millions of Africans now subject to the tyranny of racial oppression in their determination to achieve a like dignity and freedom." —Daily News Correspondent, Times News Service, Sapa.

VERWOERD BILL TO BE DISOBEYED —CHRISTIAN COUNCIL

A STATEMENT released to the Press by the Christian Council of South Africa and signed by Dr. A. W. Blaxall says:

At a meeting of the Action Committee held in Capetown on the 1st March it was decided to make the following statement, as representing the views of the 23 Churches and missionary societies affiliated to the Council:

The Native Administration Amendment Bill, if it becomes law in its present form, will impose on the Christian conscience a demand which must be disobeyed, inasmuch as we believe in conflicts with the law of Christ.

The Church has its plain mission from God to watch

over eternal values and to let the light of God's word fill all human relations. We believe that to achieve this the following basic rights of religious freedom must be recognised and upheld by the Christian State.

The right to assemble for unhindered public worship.

The right to freedom of association and fellowship.

The right to preach the Gospel publicly.

The right of a church to formulate a creed and to appoint a ministry.

(Continued on page 99)

INDIAN OPINION

FRIDAY, 8TH MARCH, 1957

G h a n a

BY the time these words appear in print the new, sovereign independent republic of Ghana will have come into being and men of goodwill, not only in Africa, but all over the world, will join in congratulating the people and government of Ghana on having attained independence. We identify ourselves enthusiastically with those who rejoice with Ghana on the occasion of her becoming recognised as a free nation.

This attainment of independence by the former ex-colonials in Africa marks a turning-point in the history of the continent. On the one hand it indicates that the peoples of Africa are determined to wage unceasing warfare against race oppression and that the freedom to create for themselves a world after their own design remains their goal in exactly the way it has been that of all the other races of man.

Profound Impact

On the other, the emergence of a purely African sovereign independent state is bound to have a profound impact on the present alignment of political forces on the continent. Ghana, will, as a matter of historical necessity, find herself at the head of the anti-colonial movement and, consequently, called upon to lead the anti-apartheid movement on the continent. That will affect profoundly her relations not only with the emancipation movements in the various colonial countries but also with all the colonial peoples on the continent.

At the same time Ghana will occupy a truly unique position in the Commonwealth. Her spokesmen in Commonwealth councils will be regarded as voicing the wishes, not only of the Ghanians, but of all the African peoples under colonial rule. The Commonwealth's reactions to this might give a meaning to its bonds which can become powerfully satisfying to the African. Or, the exact opposite might happen.

Up From Slavery

Finally, the attainment of independence by the people of Ghana gives special meaning to a phrase made famous by one of the most celebrated sons Africa has produced. If Booker Washington were alive today he probably would rejoice to see that an African nation has risen from slavery to freedom. We particularly rejoice that this is the case because we see in it a major reinforcement to the anti-apartheid side on the continent and therefore one more victory against the evil doctrine that race determines a people's destiny.

Of especial interest to us is the fact that contrary to what the world had been told about Ghana, the newly-emancipated peoples have reached their goal without the commotion which the prophets of doom had forecast.

Christians And Verwoerd

THE Christian Council of South Africa has issued, through its secretary, Dr. Arthur W. Blaxall, a Press statement which, among other things draws attention to the conference the Council will hold in Capetown next week to discuss the Bill which seeks to make it difficult for Black and White to attend mixed gatherings. The conference will be a very important development and will be watched with the keenest possible interest as much in this country as abroad.

The latest decree is basically an attack on the Christian's right to seek to do the will of God. This explains the fact that prominent Church leaders have not hesitated in coming out to condemn it openly and to announce that they and their people will disobey it if it becomes the law of the land.

Verwoerd Promise

Dr. Verwoerd has replied to these protests by saying that the Churchmen have nothing to fear. There are dangers in this. In South Africa even Christians still think in terms of race. If the Government comes forward with guarantees that the Churches will not be interfered with it is quite possible that most White Christians might accept the Minister's assurances and stop resistance to an evil law.

For our part the important thing is not that the Minister might make concessions to the Churches. It is that a liberty threatened in this country is almost as good as a liberty lost. That has been our experience in the years since Union. Against this background the Minister's promise could quite conceivably be a very shrewd trick to throw in a very effective wedge between the Black and the White Christians, by way of a counterblast to the Bloemfontein Resolution passed last October.

If the White Christian is impressed by the promise of guarantees, the African will not, against the background of the persecution of men like Reverend James A. Calata and others, hasten to accept the Minister's assurances

Solemn Pledges

There is another, far more serious reason against accepting the Minister's assurances. Experience since 1948 has taught us that the word of a Nationalist Government is binding on its conscience as long as the Nationalist Party feels unable to do its will. When the Africans were driven out of the open universities to have a medical school of their own, most solemn promises were made by the same Dr. Verwoerd. Today those pledges are just a scrap of paper. If the Minister gives guarantees that the Churches will not be interfered with, what is there to stop him doing

exactly what he has done to the Medical School at Wentworth when he gets into a different mood. He is so disastrously unpredictable.

The point we are driving at is that what the Capetown conference will do will be to indicate whether or not the Council continues to be the keeper of the Christian conscience in this country. If the Verwoerd bait is swallowed the Government shall have achieved its purpose of digging an unbridgeable gulf between the Black and the White Christians. If, on the other hand, the Christian Council comes out with a decision which will bind together the Christians regardless of race or colour, against the challenges which threaten their faith, it will have saved South Africa from what is now inescapable disaster.

Verwoerd Bill To Be Disobeyed

(Continued from front page)

The right to receive into Christian fellowship all who desire to join.

The right to instruct all members and converts in the Faith.

We must utterly reject any law which restricts the freedom of men to assemble in public worship and cannot agree that access to worship and the sacraments should depend on the permission of any State authority. In the face of State coercion of our conscience we must declare in the words of the apostles: Whether it be right in the sight of God to hearken unto you, rather than unto God, judge ye."

Lastly, we would lay this matter on the conscience of the whole Church believing that whenever any church has for conscience sake refused acquiescence in the demands of the State, other churches should recognise the principle that is at stake and should render such assistance, spiritual or practical, as may be required by obedience to God's will.

It was further decided that a conference of leaders from the churches and missionary societies be held in Capetown on Tuesday the 19th March for the purpose of considering how, in the light of the above stated principles, the churches will act if the Bill becomes law.

Churches not affiliated to the Christian Council will be invited to send delegates or observers to this conference.

Methodist President Will Resist

The Rev. William Illsley, president of the Methodist Church of S.A., has made a protest against proposed clauses in the Native Laws Amendment Bill (making the attendance of Africans in urban churches built since January, 1938 dependant on the pleasure of the Minister of Native Affairs.)

Mr. Illsley is touring the Queenstown district.

In a statement he said that he himself would resist and he would urge all others to resist the enforcement of such un-Christian legislation.

He said that he spoke on behalf of the 600 ministers and 1,250,000 members and adherents of the multi-racial Methodist Church of South Africa.

"I protest in the strongest possible terms against this proposed encroachment on freedom of worship. No Christian could accept such unholy limitations of his sacred rights."

Mr. Illsley, added that recently for the first time in almost 35 years of missionary work in South Africa, he had to obtain a permit before being allowed to enter an East London location.

"The Africans were ashamed that the head of their church had to get a permit before he could enter the places where they live and worship on an official visit," he said.—Sapa.

Alexandra Boycotters Adaman

ONE hundred and fifty buses moved out of Johannesburg in convoy at 4 a.m. on Saturday, March 2, for Voortrekkerhoogte for safekeeping. Their going has left 150,000 African bus users without transport.

This was Putco's answer to the boycotters, who the previous night rejected the offer from the Johannesburg Chamber of Commerce to pay their penny increase in bus fare.

Mediators Are Shocked

The rejection of this offer has shocked the many people who have worked unceasingly for a solution to the boycott.

It has been a serious setback to European sympathy for the boycotters and public opinion has hardened against those Africans who refused what is considered to be a generous offer of help. Fewer Europeans stopped their cars on Saturday to give boycotters lifts.

On Friday afternoon thousands of boycotters thought they were trudging home from work for the last time. On their way they were more light-hearted; "tomorrow we ride," many of them said.

An hour later—and before most of the workers were home—a meeting in the township rejected the Chamber of Commerce's offer and publicly burnt its written terms.

This action was instigated by

men who less than 24 hours earlier had undertaken to recommend the people to accept the offer.

No Negotiation

Now there are no more buses to boycott and the people of Alexandra can look ahead only to the dreary walk to and from the city for six days a week in all weathers.

All negotiation is at an end. The managing director of Putco, Mr. T. H. Frith, told the "Daily News" that he could no longer negotiate with outside interests for any possible solution.

"If responsible African leaders wish to come to me and tell me that they want the service back at 5d. fare I shall talk to them. I cannot go beyond that," he said.

The President of the Johannesburg Chamber of Commerce, Mr. D. H. G. Mosenthal, said in a statement:—

"As the buses have now been withdrawn, the Chamber's offer falls away.

Landlords Upset

Alexandra's property owners, who stand to lose most' by the withdrawal of the bus services, met the following day to discuss their future.

They fear they will lose many of their tenants and that Alexandra will become a ghost town as people move out to areas where there are bus services.

Treason Suspects Spend A Week With Their Families

Johannesburg.

THE 156 treason suspects are spending this week with their families in different parts of the Union. The great exodus began from the Drill Hall, Johannesburg, on Friday last week when the Court adjourned until Monday 4th March, 1957.

Many of the accused left by cars directly from the Court immediately on adjournment and at least one accused, Professor Z. K. Matthews, by arrangement with the Crown, estrained for the Cape an hour before the Court went into recess.

When the Court adjourned, the Crown was in the midst of leading Police evidence on speeches alleged to have been delivered by the accused in the Transvaal. These witnesses were cross-examined by Mr. N. C. Rosenberg, Q.C. and by Mr. V. C. Berrange for the defence.

A complete transformation took place at the Drill Hall on Monday 18th February, 1957 when Detective Sergeant Albertus Stephanus Jacobus Helberg entered the witness box as the first witness to give oral evidence on speeches made by the accused. Gone was the dullness which had characterised the proceedings while documentary evidence was being monotonously handed in from the beginning of the year. The public galleries were again filled with keen spectators.

The total number of exhibits handed in by the Crown in the first phase of the case dealing with books and documents seized from the accused is now 9,180.

It is strongly rumoured that the Crown has investigated between two hundred and six hundred speeches and evidence dealing with these is likely to take a very considerable amount of time.

GANDHI—The Story Of His Life

CHAPTER I

Childhood And Marriage

(Continued from last week)

Once he was allowed by his father to go to the theatre to see a play. It was the story of the good King Harischandra, who sacrificed everything he possessed in the world, even his wife and child for the sake of truth. This play made a great impression on the truth-loving child. He determined to be just like Harischandra and suffer anything, even death, rather than tell a lie.

By

Mrs. Gertrude Murray-Correa

King Harischandra is a popular figure in Hindu mythology. He was held by the gods to be the most virtuous and truth-loving man in the world. Viswamitra, one of the celestial beings at the court of the gods, envied the good King on account of the perfection of his virtues, and begged the gods to allow him to test Harischandra's holiness to the uttermost. With the gods' permission Viswamitra assumed the form of a poverty-stricken old Brahmin and presented himself at Harischandra's court, where he implored the generous King to grant him a boon. The kind and unsuspecting King told him that he might ask for anything that he liked. The Brahmin immediately asked for nothing less than the whole kingdom, to be henceforth ruled by himself. Though almost stunned by the shock of the Brahmin's request, Harischandra nevertheless immediately abdicated in favour of the mysterious old man, having given his kingly word to grant whatever boon the Brahmin might ask.

No gift to a Brahmin, however, could be considered final unless a second gift accompanied it. This second gift was known as the 'Dakshina,' and could be quite a small thing. The Brahmin, however, insisted that for his 'Dakshina' nothing less would do than the King's weight in gold! Bowing his head to this request, too, Harischandra gave orders for the required quantity of gold to be brought from the royal treasury. The Brahmin would not hear of this, however.

"If this kingdom be now mine," he said sternly, "all its treasures also now belong to me. The gold is therefore no longer yours to give."

The unfortunate king pointed out that if such were the case he had no longer anything left with which to make a secondary gift or 'Dakshina.'

"Ah, but you have," said the pitiless Brahmin. "Your wife and child still belong to you, and so does your own person. Sell your wife and child as slaves, and offer yourself for sale as well. The money paid for the three of you may be given to me as my 'Dakshina.' But if this idea does not appeal to you—if you would rather break your word than give up your freedom—you may keep your kingdom."

These words were terrible to Harischandra's ears. Break his word? Never while he lived!

So the King, the Queen and their little son were sold as slaves by public auction and their purchase price was given to the Brahmin. The Queen and the little Prince were bought by a cruel, merciless man who treated them with the utmost cruelty. Harischandra became the slave of a terrible monster who was also the public executioner!

After awful sufferings and ill-treatment, which caused the death of the little Prince, there came the final terrible day when Harischandra's virtue was to be tested to its utmost limits. His poor Queen, still weeping for the loss of her child, was accused by her wicked master of having killed the little boy! Whilst the poor mother was being tried by the magistrates on this false charge, the old Brahmin (who now sat on Harischandra's throne and ruled the kingdom in his stead) sent for the former King.

The Brahmin graciously promised to set free the Queen at once and even to give back the kingdom if Harischandra would but admit that he had acted foolishly in keeping his word to grant whatever boon the Brahmin might ask.

"You only need say that you regret your action—and you can be King once more," concluded the Brahmin. But not even to save his beloved wife would Harischandra utter such words. For how could a man who loved virtue as he did, regret having kept his word?

The Queen was now sentenced to death and Harischandra's master, the executioner, ordered

the King himself to carry out the execution by cutting off the Queen's head!

Half dead with anguish, the poor King told himself that a servant's duty is to obey orders without questioning. His eyes streaming with tears, he raised the fatal sword... when a mysterious power suddenly paralysed his arm.

All around there appeared a throng of shining heavenly beings while heavenly voices resounded, proclaiming Harischandra's greatness of soul and the innocence of his Queen. Their child, suddenly restored to life, also appeared to their delighted bewildered eyes. While the old Brahmin, who had caused them so much suffering, now revealed himself to be also a being from heaven who now came to give back Harischandra's kingdom and admit that his attempt to test the King's virtue had only served to make it shine more brightly than ever.

Shravana is another popular figure of Hindu mythology. Shravana's parents were too old and feeble to go on a pilgrimage, though to do so was their dearest wish. In order to give them their heart's desire, Shravana himself carried them on pilgrimage—in two baskets slung from his shoulders.

Just about the same as this, he happened to read a book about Shravana the devoted son. Gandhiji was not at all fond of reading as a child, but this book interested him very much. He made up his mind to be as loving and devoted to his own dear parents as Shravana was to his.

Although you have only been reading for a few minutes, I think you must have already noticed a very beautiful side of Gandhiji's character: that whenever he came across good in anything or anybody, he at once tried to imitate it. He was never content with just admiring, as most of us are.

Though it was very unusual in those days, for Hindus to mix with people of other faiths, Gandhiji's father had many friends outside his community. Jains, Parsees, Muslims—all were welcome in his home. With these friends the good man would talk much about religion and ask his visitors to explain their beliefs to him. His little son would always be near by at these times, for the father was often sick and required his help in many ways especially for rubbing his feet and legs when they ached. Gandhiji always listened care-

fully to these grown-up talks on religion. From them he learned to respect every religion, for ALL religions are meant to lead men to God.

As he grew up he understood this more and more. At last he came to see that as all religions teach us to be good, truthful, brave and faithful, there is really only ONE religion in the world, and that is to love God and to serve our fellowmen with all our might.

When Gandhiji was only twelve years old he was married, according to the Hindu custom of those times, to a little girl just his own age. Her name was Kasturba and she was very sweet and pretty.

Marriage is a serious and holy thing. It joins two people together for their whole life. It is hard for a child to understand how great a thing marriage is, and nowadays people do not think it good for children to marry. In those days, however, the old-fashioned Hindus thought differently, and so Gandhiji and Kasturba were married.

When he grew up Gandhiji admitted that all he thought about on his wedding day was the excitement, the music and drum-beating, the lovely clothes that he was given to wear, and all the good things there were to eat! He was very glad, too, that he would now have Kasturba for a playmate.

Wedding cost a great deal in those days in India. Families were often ruined by the expense of one. This was because each family wanted to show off and appear richer than it really was. Hundreds of people were invited to eat and eat till they could manage no more. Huge sums were spent on lovely clothes and jewellery. Whole months were wasted in preparing everything, too. This was all very foolish, and Gandhiji was much against it when he grew up. He could not bear to think of hundreds of people stuffing themselves on the best food at every wedding feast in India, when there were millions of poor Indians who never once in their lives got enough to satisfy their hunger. But at the time of his own marriage he was so young that he only thought how lovely it was to have such a fuss made about him.

Little Kasturba was very shy
(Continued on page 107)

S.A. Native Policy Never Changes—I

THE need for a Native policy common to all parts of South Africa was felt long before Union. Within two years of the end of the Anglo-Boer war a commission was sitting to discuss the question. Appointed by Milner, nine of the eleven men who sat on this commission were English-speaking and of British origin. The Native policy they sketched in their Report, published in 1905, is, in its essential features, recognizably the same policy as the one that prevails now. The limitation to the ownership of land by the Bantu; the pass laws; the fear of a common non-racial franchise and the alternative of communal political representation; the design of employing the tribal chiefs for administrative control—all these salient purposes were approved at that distant date.

When Hertzog was in search of a Native policy 20 years later, some of his advisers must surely have known this Report of the Inter-Colonial Commission and drawn their main ideas from its pages. Looking back, a writer in the conservative imperial journal, "The Round Table," in 1932 perceived that the Report was "mainly the natural product of well-to-do land and mine-owners, representatives of an acquisitive society hardened by pioneering experience and eager for economic development."

This insight accounts for what is otherwise mysterious about the passing of the first Native Land Act as early as 1913. Why were such severe restrictions put at that time on the freedom of the Bantu to acquire land, even by proper purchase? No convincing excuse was made in Parliament. A minor reason may have been the recent legal transfer to Africans of land that they already occupied but were not allowed to own in the Transvaal until the decision by the Supreme Court in Tsewu's case in 1905. This adjustment did not increase the actual amount of land in African hands but it may have led Europeans to believe that the amount was rapidly increasing.

Labour Shortage

A more substantial reason was no doubt the serious difficulties that the mine-owners of the Rand had long faced in their unending quest for a veritable army of unskilled labourers. This chronic shortage was indeed one of the factors that had impaired the relations between the Transvaal

Republic and the *uitlanders* and led to the Boer war. The mine-owners knew from their experience the relations between land and labour. If the Bantu were free to acquire more land, they would be reluctant to leave the reserves to work for low wages in the mines, and the constant shortage of labour would get worse. It may well be surmised that, behind the scenes if not openly, there was pressure on the Government to close the door against

By

JULIUS LEWIN

Reprinted from "The Political Quarterly," London

this possibility. The first Prime Minister of the Union, Botha, was amenable to the demands of the mine-owners. In 1903 he had said that "he would, if necessary, break up the reserves (including the Protectorates) in order to provide labour for the mines and farms."

Whatever the pressure for its passage, the Land Act was a heavy blow to the Bantu, coming as it did three years after the new Constitution itself had excluded Africans from ever sitting in the Union Parliament.

Like all South African affairs, Native policy is affected by events abroad. The first world war occupied public attention from 1914 until 1919 and its economic aftermath explains the next phase of Native policy. The generally unsettled situation, coupled with the high cost of living and the lack of economic planning, threatened the standards of the white working class. Moreover the effects of the Land Act were new felt in the reserves where the Native population was increasing but not the area of land available to it. The interests of the mining industry had already been further safeguarded in 1911 by the legislation dealing with the recruitment of Native labour. Under this law a colour bar against the use of Africans in skilled or even semi-skilled jobs had operated, presumably at the request of the white miners, whose trade union was first recognized by the mine-owners in 1915. A crisis began when the Transvaal Supreme Court held the regulation embodying the colour bar to be *ultra vires*. The price of gold was falling and so the mine-owners were tempted to seize the opportunity provided

by the disappearance of the regulation to employ fewer white men and more black men at a lower wage and also to let the black men do semi-skilled work. It was this policy that precipitated the great disturbances which ended in civil war on the Rand in 1922.

The white miners lost the decisive battles but in the end they won the political campaign that followed. Smut's Government fell from office in 1924 and Hertzog lost no time in entrenching the colour bar by the Act of 1926.

Later it became apparent that this struggle, and its outcome, had been the turning point in Native

policy; it remains the most significant event since Union. What was really decided by the explosion of 1922 was that white public opinion would never tolerate the replacement of white labour by black labour at a lower wage. The crisis made a deep impact not only on the public mind but on the mine-owners. They learnt the lesson that a permanent part of the cost of mining in South Africa was the acceptance of the colour bar. Never again did they attempt to abolish, or even to lower, racial barriers on the mines. From that time the mine-owners and the white miners entered a kind of partnership based on a common attitude denying advancement to Africans in the industry.

(To be continued)

New Bill Insult To Africans

—Wilson

THE Native Laws Amendment Bill now before Parliament was aimed at destroying all social contact between Europeans and Africans and would destroy the foundations of friendship and understanding between the two races, Mr. Ronald Morris, chairman of the Writers' Circle and a founder-member of the International Parliamentary Debating Society, said in Durban.

If the Writers' Club, the debating society and the two International Clubs of Durban and Maritzburg accepted the Bill's proposals, they would have to expel all African members.

The Bill excludes Africans from attending any churches, schools, hospitals, clubs or other institutions built after January 1, 1938, without the approval of the Minister of Native Affairs Dr. H. F. Verwoerd.

The International Debating society was the only one of the four organisations where politics were discussed.

An Insult

Mr. Lambert Wilson, proprietor of the Maritzburg International Club, said that his club would not apply for registration when the Bill became law as it would be an insult to the African members.

He said: "The Chief Native Commissioner has informed me that non-European members can be prosecuted as accessories after the fact if we defy the provisions of the Bill."

Mr. Ian Allen, chairman of the Durban International Club, said that no matter what the future pattern of South African life was

to be, friendship and respect could never be ill-placed.

The South African Institute of Racial Relations in a statement said that it considered the Native Laws Amendment Bill to be the most serious threat to inter-racial harmony and goodwill yet made in South Africa, according to a Sapa message.

"This Bill appear deliberately designed to bar the way to mutual understanding between White and Black, and to destroy those few bridges to tolerance which have been constructed over the years," it said.

The Bill would make it illegal to create any new inter-racial organisation, admitting Natives and would also make illegal all such organisations formed in the last 20 years.

Hospital Treatment

It would also be illegal for any Native to attend such a place—this seemed to make it illegal for a Native injured in a street accident to be treated at a hospital outside a Native location without the special approval of the Minister of Native Affairs, given with the concurrence of the urban local authority.

Today, of all days, the joy of giving is uppermost in every heart. The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to your father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity; and to your loved ones?

**Surely a NEW INDIA PROTECTION POLICY,
the best of all Gifts.**

THE PLEASURE OF GIVING IS YOURS, AND THAT OF SERVING YOU IS OURS!

The New India Assurance

Company Limited

Principal Controlling Officers:
Rustomjee (Pty.) Ltd.

140, Queen Street,
DURBAN, NATAL.

JUST ARRIVED

The Famous Rama Flute Harmoniums

Best Made in India for Quawalie, Bhajanic
Singer and Bands

NOW ON FOR SALE

Popular size sweet tone, very attr. olive, complete with case	18	10	0
Standard size Base and Male, very attractive, complete with case	28	10	0
Portable Travelling Style Baja Good for Out-door Party	25	10	0
Coupler Style Loud and Sweet Sound Mohaniton	38	10	0
Leg Press full size complete with extra Swar Bands	48	10	0
Clarinet B/L, just right instrument Indian Bands	18	10	0
Dhil Rabba "The Leader Musical Instruments"	8	10	0
Thubla & Doogi Set to keep in without Thal music sets	8	10	0
Dholak finest of all instruments of Thal (full size)	8	10	0
Tambrone (Kanjari) full size with Gingles-Belle	1	5	0
Mouth Organs of all kinds 4/6, 5/-, 7/-, 9/6, & 11/6 each.			
Flute Straight & Side Blowing 2/6, 4/6, 5/6, 17/6, 25/- each.			

LATEST RECORDS—Try Us First. We carry largest variety stock. We repair also all kinds of musical instruments. For terms apply:

Sole Distributors for Union of South Africa:

D. ROOPANAND BROS.

(Established 1932)

Music Saloon and Booksellers.
85 Victoria Street, Durban.

Phone 20707.

P. O. Box 2524.

NEW NYLON SAREE MATERIALS

—JUST ARRIVED—

Gold Striped Fancy Nylons 48" 12/6 yd.	Real Benares and Jari Gold Georgette Sarees and Borders. Big range in stock.
Spotted Georgettes 45" 4/6 yd.	Georgette Jari Work Sarees All colours. £4-10-0
Two Tone and Rainbow Georgettes 45" All Shades 4/11 yd.	Georgette Sarees Cotton Embroidery £3/15/0
Bordered Georgettes All Shades 45" 3/11 yd.	CHILDREN'S SCHOOL WEAR Boys Shirts, Knickers, Blazers, Vests, Socks. Girls Gym Blouses etc. At Reduced Prices.
Embossed Georgettes 45" 5/11 yd.	CHAMPALS! Plastic Fancy Tops with Heel Size 3 to 7 18/6 pair
Coloured Georgettes 45" 3/11 yd.	Also Leather 8/6 & 10/6 pair
BLOUSES Printed Georgette and Bemberg Slippers. Huge range now at clearing Prices.	

Write For Samples: (Not for Rhodesia)

JAYBEE SILK HOUSE

39 MARKET STREET,

JOHANNESBURG.

African Viewpoint

Deny Christ To Placate Verwoerd?

DR. VERWOERD has announced that he plans to make new laws which are going to make it a crime for churches, clubs, schools, assemblies, etc., outside African areas to have an African without the consent of the Minister of Native Affairs. The intention behind this is to cut every possible link between Black and White which does not subvert apartheid's sinister ends. At the same time, it will, within the next few years, turn out to have been the last straw that will certainly break the Nationalist Party's back.

By

JORDAN K. NGUBANE

For, what does the amendment really mean? It is an attack on one of the most precious liberties—one which is most vital in Christian societies: the freedom to seek to be like God; the liberty to pursue the ideal of perfection.

As a Christian I believe that God created Man in His own image and that Man's highest purpose in life is to seek and endeavour to be like God. In order to do this to the best of his ability Man must be free in body, mind and soul. Where this freedom is limited, Man cannot pursue the ideal of perfection to the best of his ability. Such limitation, then, is an attempt to frustrate the divine will and as such is in conflict with the whole purpose and witness of the Christian Church. The Verwoerd amendments constitute such an act of frustration.

Fundamental Implication

In these circumstances the duty of the Christian is quite clear—to oppose any attempt by anybody to frustrate God's will. But we must remember something else which is equally clear: To oppose apartheid; in other words to try to force it to retreat from the extreme positions it has taken is to invite very serious trouble. In plain language, to do the will of God, as against the will of the apartheid overlord, is a crime. We must realise, therefore, that we are being placed in the situation where we must either deny Christ to placate Verwoerd or go to gaol. This

is the fundamental implication of the Bill under discussion.

At the same time the threat is not real to the Christian only. It has alarming meaning to every democrat. Whether he believes in God or not; whether he is a Christian or not the democrat regards Man as an end in himself; he believes that Man's personality is sacred and inviolable. From this have issued conceptions of liberty which, during the course of evolution down the centuries, have taken a form which enables them all to constitute what we call the democratic tradition.

In a sense we are fortunate this is the case at this stage of our history. The unmistakably totalitarian temper the amendments reveal will have the effect of making the real issues at stake in the fight between apartheid and its opponents clearer. The more these become obvious the greater the number of people on both sides of the colour line, in this country and overseas, who will see apartheid for the evil that it has always been.

No Panic

Thus, instead of panicking to dissolve mixed organisations; instead of being scared by the possibility of seeing everything we have all built up with so much pain and toil razed to the ground by the Verwoerd edict, let us derive genuine and mature inspiration from the fact that the net has been thrown so widely now that there are more people inside it than those who hold it!

Let us realise that the decree is nothing new or unexpected. Sooner or later the Nazisobies were bound to resort to the extremes because they are being routed. They can pay no finer compliment to the effectiveness of our opposition to their wicked theories than come with decrees similar to the one under discussion.

Our duty in the circumstances is to realise that beyond this we cannot retreat. Verwoerd has no right to come between us and our God; no right to say how our conscience should guide us. God alone is our master and not Verwoerd.

Although for the time being it would seem as if the odds are very much against those who believe in the oneness of Man; those who believe in

building bridges of accord across the gulfs of race hatred, a closer view of the darkening situation reveals that it has a very large bright spot—and this is that those of us, on both sides of the colour line, who are threatened together, should not run into our racial funnels and in that way surrender everything we believe to be precious. On the contrary, we, who are condemned together for endeavouring to love our neighbours, should stand together or fall together, regardless of race or colour or creed. Verwoerdism will be destroyed if we do this.

Catholic Example

I have personally derived abiding inspiration from the stand taken by the Roman Catholic Church and others in these dangerous times. Their

leaders have made it plain if they will not seek Verwoerd's permission to minister to the spiritual needs of their followers. They have their mandate only from God and not from the Department of Native Affairs. That is exactly how I feel.

Because I feel this way it seems to me one of the things we, democrats and Christians alike, are called upon to do, is to work with renewed energy firstly for an effective regrouping of anti apartheid forces and, secondly plan out a campaign which will bring home to every South African the real meaning of the amendments now before Parliament.

The Capetown conference of Churchmen convened by the Christian will, from this perspective, have, as one of its duties, the responsibility to prepare ground for the mobilisation of opinion against the Verwoerd decree. If it does that, Christianity might be given a new, more dynamic meaning. It might save South Africa!

Viljoen Says Government Not Likely To Change Plans

THE Government intends to go ahead with plans to divorce the non-European medical school in Durban from the University of Natal—in spite of vigorous protests from the University and the medical profession.

This was confirmed by the Minister of Arts, Education and Science, Mr. J. H. Viljoen.

The "Daily News" Capetown correspondent told the Minister that there was some optimism in Durban that the Government would now exclude the medical school from its university apartheid plans.

Mr. Viljoen replied: "No, No. I do not think that the Government can change its attitude."

Mr. Viljoen will give a full statement of the Government's case when he introduces the University Apartheid Bill—probably in about two weeks' time. The Bill is still being drafted.

Last week he received a deputation from the Natal University headed by the principal and vice-chancellor, Dr. E. G. Malhetbe. He promised the deputation he would lay their case before the Cabinet.

The deputation had urged him to exclude the medical school from his apartheid plans, at least on the grounds that it was already a going "apartheid" concern.

They said they could not see any reason for the Government plan to divorce the school from the University of Natal and place it under the Department of Education for administration with the University of South Africa as the examining body.

The Natal Coast branch of the Medical Association has also warned the Minister that it will not be able to co-operate further in the running of the school if its control is transferred from the University to a State Department.

R. VITHAL

Bookkeeping, Writing up Sets of Books, Balance Sheets, Income Tax Returns.

Contact No. 12 Barklys Arcade, 38 Market Street, Cor. Diagonal & Market Sts., Johannesburg. Phone 33-1654.

Latest Records

	5	Records	£2	1s.	3d.
Azaad	4	"	1	13	0
Anlad	4	"	1	13	0
Baap Re Baap	4	"	1	13	0
Baaz	4	"	1	13	0
Chakradaree	6	"	2	9	6
Dile Nadan	5	"	2	1	3
Hala Gula	5	"	2	1	3
Jagrati	3	"	1	4	9
Lal Pari	3	"	1	4	9
Kismet Ka Kbel	4	"	1	4	9
Milap	4	"	1	13	0
Mustani	5	"	2	1	3
Musafir Khana	6	"	2	9	6
Nagin	6	"	2	9	6
Shree 420	5	"	2	1	3
Society	5	"	2	1	3
Udan Katola	6	"	2	9	6
Vaahan	4	"	1	13	0
Yasmin	5	"	2	1.	3

Union—Packing charge 2/6 and
Rhodesia 7/6 Extra.

BHARAT

MUSIC SALOON AND BOOKSELLERS

(Corner Grey & Lorne Streets)

286 Grey Street, Phone: 26070.
DURBAN.

FOR ...

RUBBER STAMPS

AND

PRINTING

CONTACT ...

**STANDARD
PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, — DURBAN.

PHONE 61006.
P.O. BOX 2782.

TELEGRAPHIC ADDRESS
"QUICKPRINT"

ESTABLISHED 1927.

JUST OUT

JUST OUT

Saint Mira

By T. L. VASWANI

Though the name of Mira is a household word among India and her songs are sung everyday in a thousand shrines and a million homes, very little is known of her life beyond the fact that she renounced the joys and comforts of a palace for the hardships of the life of a wanderer in quest of Shri Krishna.

In words at once vivid and soul-stirring, the author of this beautiful volume portrays the inner spiritual experiences of Mira, her suffering and search, the purity of her character and her undimmed heroism and courage.

BEAUTIFUL GET-UP — LIBRARY BINDING
A Book You Must Buy For Yourself And Also
Present To Your Friends.

TEN SHILLINGS PER COPY.

Other recent books by Sri T. L. Vaswani which
will interest you:

KRISHNA: Stories and Parables	5s.	6d.
GITA: Meditations	10s.	6d.
A Prophet of the People	5s.	6d.
In the Footsteps of the Buddha	2s.	6d.

Send your order with proper remittance to:

H. P. VASWANI,
91 BHULABHAI DESAI ROAD,
BOMBAY, INDIA.

Cable & Tel. Add.: 'HARGOVAN'.

Phone 29388.

P. HARGOVAN & CO.

(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.
155/7 Warwick Avenue
DURBAN.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

CO. LTD.

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

Verwoerd Bill Has Smell Of Doom

—PATON

MR. ALAN PATON, national chairman of the Liberal Party of South Africa, said in a statement that he heartily supports the Union Federal Party in calling for the removal of Dr. H. F. Verwoerd as the Minister of Native Affairs.

He was referring to a public statement by the Federal Party leader, the Rt. Hon. G. Heaton-Nicholls, P.C., condemning Dr. Verwoerd's latest Native Law Amendment Bill.

Mr. Paton said that to him it was unthinkable that any Minister should forbid him to associate with any fellow South African.

"No Minister shall tell me with whom I may or may not associate for these purposes. Dr. Verwoerd is a man like myself and he can rule me up to a point, but when he orders that I may not associate with an African unless I have his permission, he offends my conscience and I cannot obey him," he said.

"I welcome the strong and uncompromising stand taken by church leaders on the Bill. Once a church seeks permission from any Minister or Government as to whom it shall admit to its congregation, it has rendered unto Caesar what belongs to God.

"The real offence of this Bill is the practice of compulsory apartheid, carried to its extreme length. It is a sin against the great commandments, a sin against God and against one's neighbours.

"Therefore I hope that Christian people, in resisting the compulsory apartheid in the church, will realise that if it is wrong in the church, it is wrong everywhere else."

Referring to the Liberal Party itself, Mr. Paton said that that was where the Bill strikes hardest, for not only has the Party members of all races, but believes that it is essential that it does have.

"Already we may not hold a meeting in any location without permission, and in the great majority of cases this permission would be extremely difficult to obtain. Even entrance to locations has already been refused to members of the Black Sash who had no Party political intentions.

"If the Bill becomes law, it will be illegal to hold a mixed meeting anywhere. The Government will have made it clear that it will tolerate White opposition, it will neutralise Black

opposition, but it will utterly destroy non-racial opposition—if it can. It is this serious situation that we will meet to discuss.

"This Bill is disturbing to us, not only as Liberal members, but also as South Africans. The races of South Africa have already been divided politically, economically, residentially and they will soon be thoroughly divided educationally.

"But the complete and utter psychological separation envisaged by the Bill has to me the smell and sound of doom. It condemns the country to a revolutionary future of violence, insecurity and hate.

"Is it true that there are only two choices before the country, White domination or Black domination?

"If I believed it were true, I should have left South Africa long ago. But if it is not true, then our future lies in the hands of those who have ceased to think and act in terms of race and colour.

A sound knowledge of bookkeeping is essential to every commercial career. The School of Accountancy's home-study course, backed by 47 years of successful educational service, have helped thousands to succeed. Write for free book "The Direct Way To Success." The School Of Accountancy, P. O. Box 4592 (Z), Johannesburg.

A Countryman's Diary

"By PARDESI"

THIS week's dramatic turn of events in the bus boycott brings into sharp focus the callous, hard-boiled Afrikaaner mind which for three hundred years has set out to destroy the blackman's spirit in "Suid Afrika."

The bus boycott which was fundamentally an economic protest by Africans who have, over the years, been pathetically crushed by the rising cost of living has been given a political flavour by the White Press and the Nats.

The African living in Alexandra and the Western Areas must be puzzled by all that has happened in recent weeks. To him a new meaning has been given to the boycott, and he has again been used as an unwitting pawn by the Nazi-boetties to achieve their pig-headed ends. By withdrawing the buses on the boycott route and turning a deaf ear to the economic grievances of the Africans, the Nats may have scored a temporary points victory. But the spirit of man dies hard. The passive procession of boycotters this week when there were no buses to boycott may have seemed a trifle silly.

In effect, however, it has welded the black people together even though only Africans were involved in the protest.

The filip they achieved towards their cause of ousting the common enemy is much more an

important gain than the economic advantages that may have been conceded to them.....

He Saw "Gay Paree"

Reti River Farm is a straggling little hamlet about ten miles beyond the Umgeni. Like most Indian villages in the sugarbelt of Natal, the people live in barracks and compounds. Some few who have managed to save a little money have built their own rude tumbledowns—usually two-roomed affairs—and in these spring many generations of Indians. They all work for the white sahibs in the cane lands; a brief, seamy life span of eternal toil and frustration.

Last week-end I met an old man in Reti River Farm. He had, however, made good and was rich enough to own a tumbledown cottage. He told me a fascinating story about himself. Way back in the '20s, tiring of the matter-of-fact life he led on the cane farm, he decided to run away from home. He got himself a job as a deck-hand on a ship bound to Marseilles. For ten years he sailed the seven seas, seeing almost all the ports of the world.

He particularly recalls "Gay Paree" and Montmartre, the carnival quarter of the Riviera.

"Paris is one of the most beautiful ports in the world," he told me nostalgically.

Yes, the old man had had a full life. Today he spends the twilight of his life with his grandchildren on the cane farm. He seemed quite contented to me.....

PEOPLE
LOOK
AT YOUR SHOES

See they get 'NUGGET' Polish every day!

AA287

London Letter

(From Our Own Correspondent)

February 16th—23rd

Kampala

THE Lukiko of Buganda has drawn up a petition to the Queen which received unanimous support. Its most significant feature is that, in addition to the immediate issues of land acquisition, it raises once more the whole question of Buganda's political status and makes new demands for a timetable for self-government. The petition declared that there had been a departure from the spirit of the 1898 agreement, whereby Buganda accepted British protection, in three instances the Kabaka's deportation in 1953, land acquisition, and the armed forces. It went on to claim that the 1955 agreement was made at "a very difficult time for Buganda, and to make a new agreement was the only way to return to Kabaka." It added that, as Britain has confirmed that Uganda would have self-government as an African State, therefore, "we have decided that representatives of this Lukiko should meet the Queen's representatives in the near future to discuss and make a definite policy which will lead us to self-government in a fixed time within the Commonwealth."

Salisbury

A new industrial conciliation bill, which will allow for the first time the formation of multi-racial trade unions in Southern Rhodesia, is to be introduced into the Southern Rhodesian Parliament on April 23. It has 137 clauses, among them one which will prohibit registered trade unions and employers' organisations from accepting money from or granting money to any organisation which is permitted to indulge in political activities.

Nairobi

Dedan Kimathi was hanged in Nairobi at dawn on 18th February. At his request a Roman Catholic priest spent all the previous night in his cell with him. Kimathi was sentenced to death last November for illegal possession of a revolver. He was captured in

the Aberdare Forest in October, after troops had searched for him for two years. A party of African police men ambushed him, wounding him in the thigh after a brief skirmish.

About thirty thousand people still remain in Mau Mau detention camps in Kenya and are being released at the rate of 1,700 a month. Giving these figures, Mr. G. M. Johnson, special commissioner of the Kikuyu, Embu and Meru tribes (the scheduled tribes under the Mau Mau emergency law) said 40,000 have already been released. Of these only 30 have had to be re-arrested. But the police figures show that every month 400 Kikuyu are being arrested for illegally entering Nairobi and many more for travelling outside their own areas.

London

Mr. J. D. Profumo, Colonial Under-Secretary, stated in a Parliamentary written reply that Dr. Azikiwe intended to surrender his shares in the African Continental Bank without compensation. He had also to repay to the bank the director's fees of £5,252 which were paid to him after public money had been injected into the bank, on the understanding that this sum is a debt due to him which waits to be met out of the bank's current earnings. Further study was being given in Nigeria to the future of the bank and, in particular, to the possibility of all its capital being acquired by the Eastern Regional Government. On this, difficult questions both of law and policy remain to be settled. Steps are being taken towards clearing up the relation between the Premier and the bank.

That Ghana would become a full member of the Commonwealth did not follow automatically because the British Parliament had finally agreed to the creation of an independent State. The terms of admission to membership have never been defined, but the attendance of Prime Ministers from other self-governing territories at Commonwealth conferences—in practice the mark

of recognition—has called for the assent of all existing members. No serious difficulty has arisen in the past, but when the Gold Coast's claims came first to be discussed a conflict between South Africa and other members seemed inescapable. The danger of an attempted veto, or alternatively of South African secession from the Commonwealth, receded with the departure of Dr. Malan. Mr. Strydom, while following an undeviating line in Nationalist domestic politics, has displayed a greater flexibility in his external relations. A statement of his government last year, envisaging a possibility of diplomatic representation for

the Union in the Gold Coast and Nigeria, sounded a new and a welcome note. Now, with yesterday's announcement, this transformation of South Africa's policy appears to be complete. Mr. MacMillan made it clear that all other Commonwealth Prime Ministers had consented to Ghana's full membership. He also said that South Africa would be "fully represented by a Minister" at the independence ceremony. This, of course, does not necessarily convey that the same welcome will be extended to Nigeria and the Caribbean Federation when they achieve self-government, but it now seems most unlikely that their entry will be opposed.

British Colour Bar Keeps Family Apart

Lusaka.

BOY meets girl. They get married. A year later they have a baby. The husband plans to bring his wife and child to his home country.

A not unusual occurrence, you say? Nothing to comment about? Read on. This is what one newspaper writes:

"It will soon be made clear to her (the wife) that in this country not many people will wish her a blessed married life.

"On the contrary, there will be hundreds of thousands who will desire a speedy end to the marriage."

The wife? Christina van Hoorn, aged 26 from Holland.

The husband? Patrick Matimba, an African lawyer.

The country? Rhodesia, part of Central Africa in which the official government policy is "partnership" between the races.

The newspaper? "Die Volksgenoot," a Rhodesia Afrikaans publication.

Another comment on the Matimba marriage, this time from Mr. Norman Straw, South African born M.P. in Rhodesia:

"It is not in the public interest that Mrs. Matimba should come to Rhodesia... We Europeans want to maintain the purity of our race."

Mrs. Matimba was first refused a permit, so her husband returned to Southern Rhodesia from Holland to fight this, his first legal battle. He won.

His wife now awaits her permit in the little Dutch village of Gouda.

They plan to make their home at St. Faith's, near Rusape, the inter-racial farming community with which the Rev. Michael Scott is associated, and where, until his death last year, Peace Pledge Union member Cedric Wildman was living.

Portrait Of An Asian Library At Work

THE Delhi Public Library, established in 1951 by the Government of India, and Unesco as a model for public library development in Asia. Now the busiest public library in the region, it serves over 70,000 men, women and children a month and during the past five years has lent one million eight hundred thousand books.

A report just published by Unesco gives a detailed picture of what the library is doing, what it has achieved so far and the problems it is likely to meet in the future. It also shows what the average borrower is like and to what use he applies his reading. This candid portrait was built up from answers provided to 40 questions in 1,300 interviews, from an analysis of the library's registration records and from observation.

The main work of the evaluation was done by the Delhi School of Social Work, the staff of the Delhi Public Library and the author of this book, Mr. Frank M. Gardner, Borough Librarian of Luton, (U.K.) who served as a Unesco consultant in Delhi from November 1951 to June 1952 and again in the fall of 1955. (UNESCO).

GANDHI—The Story Of His Life

(Continued from page 100)

at first and would hardly speak to her new husband, but they soon became good friends.

Gandhiji found that his bride was a little girl of very independent character who did not like to be unnecessarily ordered about. On the other hand, now that he was married, Gandhiji felt himself to be very important and grown-up. He wanted to order her about all the time, even though he did it lovingly. He had soon become very fond indeed of his sweet little wife, but he wanted her to ask his permission for everything. Even if she wanted to go to the temple, he expected her first to ask leave to do so. This she absolutely refused to do. In this way they would quarrel, like the two children they were. Sometimes they would not speak to each other for the whole day.

Another thing which troubled Gandhiji very much was that Kasturba had not studied any-

thing. Modern Indian girls are very lucky in being able to go to school and college just like boys, but when Kasturba was a child, people in India did not care to let their daughters study. They thought it unsuitable and a waste of time. In those days girls were supposed to occupy themselves only with household tasks, cookery, embroidery and such things. Gandhiji, on the other hand, had grown to love study. He prepared his school tasks every day with the greatest care (for he continued to go to school after his marriage. He wanted to teach Kasturba all that he knew, but the little girl was not interested. Nobody had ever taught her the value of study, and her poor little husband was himself only a child, so how could he make her understand?

Copyright: Reproduced by courtesy of Longmans Ltd.

(To be continued)

ESSAY COMPETITION

SPONSORED BY "INDIAN OPINION"

SUBJECT:—"The Quality In Mahatma Gandhi That Impressed Me Most"

This competition is open to all races. Contestants must be under 25 years of age.

PURPOSE: To encourage young South Africans to study the life of the great Mahatma Gandhi and thereby to drink from the fountain of wisdom of one of the greatest leaders the world has ever known.

LENGTH: Essays are not to exceed 1,000 words.

PRIZE: First Prize.....£5
Second Prize.....£2 10s.
Third Prize.....£1

10 consolation prizes of 5s. each will also be given.

The judges' decision will be final and no correspondence will be entered into on the merits or demerits of any essay entered. No essays will be returned. An entry fee of 1s. should be posted with each essay entered.

All entries to be sent to:

THE GANDHI COMPETITION, "Indian Opinion,"
Private Bag, Durban;

CLOSING DATES: All essays must reach this office by June 1st, 1957. Essays arriving after that date will not be accepted. The winning essay will be published in "Indian Opinion."

IMPORTANT: Please fill in the entry form below and post it with your entry fee before April 15. The closing date for the essay is June 1.

Results will be published in this Journal.

NAME (block letters).....RACE.....

PROFESSION.....AGE.....

ADDRESS (block letters).....

Entry Fee: 1s. in stamps.

1937 Pontiac Six

(Licensed 1957)

Two spare wheels. Numerous spares.

MUST BE SEEN TO BE APPRECIATED

Apply: Duffs Rd. Service Station
P.O. Duffs Road

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

"Pack hoofs and horns separately, We pay 15/- per 100 lbs.

For Full Particulars write to:

THE

BULLBRAND FERTILIZERS LTD.
SARNIA, NATAL.

Books For Sale

My Dear Child—Gandhiji	2	3
My Religion—Gandhiji	4	3
Gathered At Bapu's Feet	1	6
Truth Is God	1	0
Story Of The Bible—S. K. George	8	6
Hindu Dharma	8	6
A Compass for Civilization—Gregg	6	3
Key to Health—Gandhi	1	6
At the Feet of Bapu—Chandwala	8	6
A Preparation For Science—R. B. Gregg	2	6
Bapu My Mother—Menubehn	1	6
Nature Cure	1	9
Story Of My Life	2	6
Unto The Last	1	0
Communal Unity—Gandhiji	25	0
Diet and Diet Reform—Gandhiji	5	0
Cleanings—Mira	1	6
Selections from Gandhi—N. Bose	10	0
Bhoodan Yajna	2	0
Sardar Vallabhbhai Patel (Vol.1)—N. D. Parekh	15	0
The Diary of Mahadev Desai—V. G. Desai	12	0
A Nation Builder At Work —By Pyarelal	1	6
My Experiment With Truth—Gandhiji	15	0

Obtainable From:

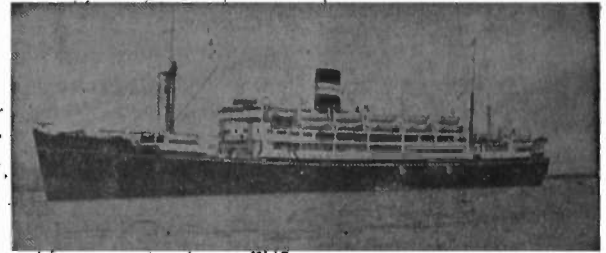
"Indian Opinion"
P. Bag, Durban, Natal.



Whenever, wherever infection threatens, doctors and nurses take elaborate antiseptic precautions. Nothing is left to chance. Almost every hospital and clinic, in Southern Africa, and in many countries overseas, relies on Dettol. This pleasant, non-poisonous fluid, deadly to germs, is harmless to the delicate human tissues the germs invade. In the home, as in the hospital, Dettol is the safe way to safety.

DETTOL

THE ANTISEPTIC DOCTORS USE



B. I. S. N. Co. Ltd.

S.S. Kampala due 31st March. Sailing 6th April 1957.
S.S. Karanja due 1st May 1957. Sailing 6th May 1957.
For Bombay.

Passengers must conform with the Cholera Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£92—0—0
Second	"	"	£60—15—0
Third Class	Bunk		£31—10—0
Non-Vegetarian Special Food		£11—10	Ordinary Food £4—18
Vegetarian Special Food		£10—3	Ordinary Food £4—6

Bookings for 1st, 2nd, 3rd can be effected by communication with us by telegram or letters.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.
390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add. "KARAMAT."

THE QUEENSLAND INSURANCE

COMPANY LIMITED.

(INCORPORATED IN 1886 IN NEW SOUTH WALES)

TRANSACTS ALL CLASSES OF INSURANCE

Fire — Marine — Accident

Consult:

MISS TEHMI SORABJEE RUSTOMJEE

SPECIAL INDIAN REPRESENTATIVE

106 MANSFIELD ROAD, - - - - - DURBAN.

P. O. Box 476. - - - - - TELEPHONES 47453 & 47888.

ઓપિનિયન

મહાત્મા ગાંધીજીના હસ્તે સને ૧૯૦૩માં સ્વપાયું.
ભૂતપૂર્વ તંત્રી સ્વ. મણીલાલ ગાંધી

★
 અનુભવે હું નમ્ર બન્યો છું અને
 બુદ્ધિની ચોકકસ મર્યાદા સમજતો
 થયો છું. જેમ અરથાને પડેલી વસ્તુ
 નહવાડ અને છે તેમ અરથાને
 નપરાતી બુદ્ધિ મોંડપણ અને છે.
 —ગાંધીજી.
 ★

★
 શ્રદ્ધા વિના તે આ દુનીયા ક્ષણ
 વારમાં શન્યમાં ગળી જાય. જે
 માણસોએ પ્રાર્થના અને તપસ્ચાથી
 પવિત્ર થયેલું જીવન માળ્યું છે એમ
 આપણે માનીએ તેમના બુદ્ધિશુદ્ધિ
 અનુભવનો આપણે ઉપયોગ કરવો.
 એનું નામ તે સાચી શ્રદ્ધા.
 —ગાંધીજી.

પુસ્તક પપ મું—અંક ૯

તા. ૮ માર્ચ, ૧૯૫૭.

છુટક નકલ ધે. ૬

જીવનનો અણઉકલ્યો સવાલ

(નવલલાલ શાહ)

મણસને માટે કેટલાક પ્રશ્નો અણઉકલ્યા જ રહ્યા છે. હજારો વર્ષથી મનુષ્યની બુદ્ધિએ જીવ શું જન્મ શું, મરણ શું, મરણ પછી શું એ બધા પ્રશ્નો સમજવા પ્રયત્ન કર્યો છે. જીવન શું જીવન શા માટે એ પણ એક એવો જ પ્રશ્ન છે. જીવનનો હેતુ સમજ્યા વિના જીવવામાં મજાય શી? આ જગતમાં જીવન કયારે આવ્યું એ કહેવું સુરકેલ છે. સુર્યાથી છુટી પડેલી પૃથ્વી ધીમે ધીમે ઠંડી થતી જતી હતી. તે વખતે તે આગનો ગોળો હતી. જેમ જેમ તે ઠંડી થવા લાગી તેમ તેમ વાયુમાંની વરાળ પાણીરૂપે પૃથ્વી ઉપર ફેલાઈ ગઈ. ધીમે ધીમે આ પાણી ઠંડુ થતું ગયું. અને એવી પરિસ્થિતિ પેદા થઈ કે જીવન એમાં ટકી શકે. આ રીતે દરિયાઈ એકજ અણુના જીવરૂપે જીવને પહેલી જન્મ દિધી હશે. આ એક અણુના જીવની વચ્ચે એવું જીવનતત્ત્વ હશે. એની ચારે બાજુ એ પ્રવાહી-કે જે લાંબો, ડુંકો, સાંકડો, પહેળો થઈ શકે તે હશે. જેમ વાતાવરણ વધારે અનુકૂલ થતું ગયું તેમ તેમ પાણીમાં વસનાર બીજાં પ્રાણીઓનો એમાંથી વિકાસ થયો. પછીની ભૂમીકામાં જળ અને થળ બંનેમાં રહે એવાં કાચખા ને મગર પેદા થયાં હશે.

આમ ધીમે ધીમે જેમ જેમ જીવ સૃષ્ટિને અનુકૂળ પરિસ્થિતિ મળતી મળતી તેમ તેમ જીવન વિકસતું ગયું. પછીથી નાના ઘાસ, તરણાં ને વનસ્પતિ આબ્યાં હશે. ત્યારબાદ મોટાં પ્રાણીઓ. આ બધાનો જે આપણે પદ્ધતિસર અભ્યાસ કરીએ તે જીવસૃષ્ટિ આ જન્મતમાં વિકસતી જ રહી છે. જેના વિકાસને લાખો નહીં કરોડો વર્ષ લાખાં હશે. આ વિકાસમાં જે જીવોની ભંતો એ બદલાતી પરિસ્થિતિને અનુકૂળ કરી શકી ને ટકી શકી. બાકીની એવી અસંખ્ય ભંતો છે કે જેનાં હાડપિંજરો આપણને મળે છે. પણ એ ભંતો મળતી નથી. આમ સ્થળ દૃષ્ટિએ પણ વિકાસ એ જીવનનો સહજ સ્વભાવ છે. આપણા અવતારો-કુર્મા અવતાર, મત્સ્ય અવતાર, વરાહ અવતાર એ બધા એક રીતે જોઈએ તો આ જીવન વિકાસનાં જ સીમા ચિહ્ન લાગે છે. જીવ સૃષ્ટિમાં જે જે યુગાનુવર્તી ક્રાંતિ થઈ હશે અને તે લાવવામાં જેમણે જેમણે કામ કર્યું હશે તે બધાને અવતારરૂપે સંભોળ્યા હશે. અને આ સંભોળન ખોટું નથી.

આ જીવસૃષ્ટિમાં મોટામાં મોટી ક્રાંતિ મનુષ્યના જન્મથી થઈ. એ મનુષ્ય એક વર્ષમાં જ માણસ નહીં બન્યો હોય. એની બુદ્ધિ અને સમજ શક્તિ આજે છે તેવી તે કાળે નહીં હોય. પણ મનુષ્યે બુદ્ધિને વિકાસાની તે વિચાર કરતો થયો. આ વિચાર વાની શક્તિ, એ જ જીવસૃષ્ટિની છેલ્લી ક્રાંતિ હોય એમ લાગે છે. સૌથી પહેલાં તો તદ્દન સામાન્ય વિચારશક્તિ હશે. ધીમે ધીમે એક પણ જોવો મનુષ્ય અર્થ પશુ અને અર્થ માનવ બન્યો હશે. પ્રકૃતિ કરતાં કરતાં તેણે જેવું માનવનું સ્વરૂપ મેળવ્યું હશે. અને આજે તો માનવભૂતે ક્રીક ક્રીક પ્રકૃતિ સાંધી છે આ બુદ્ધિને બજે જ તેને જન્મતનાં પ્રાણીઓ ઉપર આધિપત્ય મેળવ્યું. પહેલાં જે કુદરત

ચાપ છે ત્યારે તે માનવ રહેતો નથી. એટલે જીવન વિકાસનો આગળનો તબક્કો આપણે લાલવાનો છે. એ માટે પુરુષાર્થ કરી જીવનને સંપૂર્ણ વિકસાવવું એજ આપણા જીવનનો હેતુ છે. અને બુદ્ધિજીવી માનવ કરતાં ઉચ્ચ ભૂમિકામાં જન્મ નવા અનુભવ,

નવી અનુભુતિ અને નવું જીવન પ્રાપ્ત કરવું એ છે માનવભૂત માટેનો પુરુષાર્થ. પણ આજે તો બાહ્ય સાધન-સામગ્રીની સિદ્ધિમાં આપણે એટલા ખુબી મયા છીએ કે આ વિકાસ માટેની આપણી આંખ મીચાતી જાય છે. અને એટલે જ મનુષ્યનું પાશવમિશ્રિત જીવન તેની તેજ કક્ષાએ આગળ વધે છે. તે વૈભવ, વિલાસો અને સુખસમવડથી પોતાનો વિકાસ થયો હોય તેમ માને છે, પણ વાસ્તવમાં એ જીવનનો વિકાસ નથી, જીવનનો વિકાસ છે આપણા અંતરમાં પડેલા પાશવી અંશને ખંખેરીને બહાર કાઢી નાખવાનો. અને ત્યાર પછી માનવભૂતે એક નવી ઉત્ક્રાંતિ કરવાની રહેશે. આજે તે બુદ્ધિનાં જોર અને બળ ઉપર અજીમે છે. માનવભૂતતા વિકાસની નવી આમળની ભૂમિકામાં માણસની બુદ્ધિ નહીં પણ પ્રત્યાશક્તિ કાર્ય કરતી હશે. આ ક્રાંતિને માટે માણસે પોતાની ભંતને તદ્દપાર કરવી એ જ છે જીવનનો હેતુ.

—‘વિશ્વવાત્સલ્ય’માંથી.

આફ્રીકામાં ભતિભેદની અનુચિતતા

મધ્ય આફ્રીકાના યેરુસાલેમ સેન્ટ્રલ એકાદમીમાં ગોરી સર્વે-પરિતા ટકાવી રાખવાનો પ્રયત્ન થયો. જેમણે એમ કેટલાક લોકો કહે છે તે ઘણું ખરાબ છે એટલું જ નહીં પણ એ કાષ્ટરહના વિચારોથી ઉલટું પણ છે. જન્મતમાં હમણાંની અશાંતિ અને તંત્ર સ્થિતિનું મોટું કારણ પ્રજા તથા લોકો પોતાના સત્તા અને સારાનનો અધિકાર બાંજી લોકો ઉપર બહુ લાંબો વખત સુધી ટકાવી રાખવાને લીધે ઉપજેલાં છે.

જે લોકો પશ્ચિમના સુધારાની અસર અને સત્તા તળે આવેલા છે તેઓ એવી ઝુંસરીને લાલક હવે નહીં રહેવા થી તેઓ ભેજેન અને ચીડીયા થઈ ગયેલા છે. તેમને રીઝવવા માટે ગમે તેટલી મહેનત ચાપ તો એ તેઓ એ કુંબહ ઝુંસરીને સ્વીકારે એમ નથી. આફ્રીકા ફક્ત આફ્રીકાને માટે જ છે એમ આફ્રીકાનો જે દાવો કરે છે તે ગોરાઓ સત્તા અને અધિકાર ચલાવવાનો દાવો કરે છે તેના નેટલું જ અચોખ્ખ છે. આપણે એક મહાન મિથ્યતા પ્રવૃત્તિ નિમોણ કરવું છે. જેનું કે સેન્ટ્રલ આફ્રીકા છે. ન્યાં અમે માનીએ છીએ કે બધાને સુખ, આનંદ અને શાંતી છે. ડો. પેમટે અંતમાં કહ્યું હતું કે વૌરોથી ત્યાં ધીમી પ્રકૃતિ યતી રહી છે. મધ્ય આફ્રીકા માં અમે પ્રતિજ્ઞા પુર્વક પ્રજાના ભલાં માટે સહકારથી કામ કરીને યથાર્થ બાગીદારીનું જીવન જીવીએ છીએ તે માટે અમે પ્રથમને પાંડ માનીએ છીએ. આ પ્રતિજ્ઞાનું પાલન થતું રહે એ જોવાનું કામ દેવળો કરે છે.

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૮ માર્ચ, ૧૯૫૭.

ઘના

આ મારો આ અંક પ્રસિદ્ધ થશે તે પહેલાં ઘના સ્વતંત્ર પ્રજાસત્તાક દેશ થઈ ગયો હશે. આફ્રિકાનાજ નહિ પણ સમસ્ત દુનીયાના સ્વાતંત્ર પ્રિય દેશો પોતાનાં અભિનંદનો ઘનાને તથા તેની જનતાને પાઠવશે, અમે પણ ઘનાના આનંદમાં ભાગ લઈ અમારો હર્ષ પ્રદર્શીત કરીએ છીએ કે ઘના અંતે આજે આઝાદ થયું.

આ દેશને આઝાદી મળી એ આફ્રિકા ખંડનો એક ઇતિહાસીક ણનાવ ગણાય. કેમકે જ્યારે આપણે ભેદને કે આફ્રિકાનાં એક ભાગને આઝાદી મળી અને બીજા ભાગમાં રંગભેદ અને ભત્તીભેદના વાડાઓ પાડવામાં આવી રહ્યા છે. અમે એમ માનીએ છીએ કે આ ખંડની આઝાદી માટે અને ઇલાયદાપણા સામે આથી ઘના પોતાનો ખાસ ભાગ આપશે. ઘનાનું કોમનવેલ્થમાં અસાધારણ સ્થાન ગણાય. એના પ્રતિનિધિઓ ફક્ત ઘનાનોજ નહીં પણ સમસ્ત આફ્રિકા ખંડનો અવાજ કોમનવેલ્થમાં રજૂ કરશે એવી અમે આશા રાખીએ છીએ. આનું પરીણામ બે રીતે આવવા સંભવ છે. યા તો આફ્રિકાનોની જરૂરીયાતો પૂરી પાડવામાં આવશે અગર તો કોઈ નીજ દાદ ફરીયાદ સાંભળવામાં નહીં આવે.

કરવા પ્રયત્નો થયા હતા તેમાંથી એક નવી ઉભી થયેલી પ્રજા પોતાના ધ્યેયના સ્થાને વગર અથડામણે પહોંચી ગઈ છે એનાથી અમને વધુ આનંદ થાય છે.

ખ્રિસ્તી અને ફરવુઅડ

ક્રિસ્ચિયન કાઉન્સિલ એક સાઉથ આફ્રિકાના મંત્રી ડોક્ટર આર્થર, ડબલ્યુ. પ્લેકસોલે કાઉન્સિલનું એક નિવેદન બહાર પાડીને જણાવ્યું છે કે, સરકાર સામે જે નહું બીલ હાલમાં સુકવામાં આવ્યું છે અને જેની રૂએ કાળા અને ગોરાઓ ચર્ચામાં સાથે પ્રાર્થના કે પ્રવચન નહી કરી શકે. તેની ચર્ચા કરવા આવતે અઠવાડિયે એક પરીષદ કેપમાં ભરવામાં આવનાર છે. અમારા મતે આ એક અગત્યની પરીષદ ગણાશે. અને એના પરીણામની દેશ પરદેશમાં આતુરતાથી રાહ જોવાશે એમાં શંકા નથી.

આ નહું બીલ ઇન્ધરને મંજૂર નથી. આથી ખ્રિસ્તી ધર્મના નેતાઓ આજે વગર સંઠોએ બહાર પડી આનો વિરોધ કરવા નો અને જો તે દેશનો કાયદો થાય તો તેનો સામનો કરવાનો ઇરાદો રાખે છે.

જવાબ આપતાં ડો. ફરવુઅડે કહ્યું છે કે, ચર્ચના માણસોએ આ બીલથી ડરી જવાની કરી જરૂર નથી. આ જવાબને પરીણામે કેટલાક ભયો ઉભા થયા છે. અમને ખબર છે કે, દક્ષિણ આફ્રિકાના ખ્રિસ્તી ધર્મીઓ પણ રંગભેદમાં માને છે. તેથીજ સરકાર તરફથી જો એવી ખાત્રી અપાશે કે ચર્ચોમાં કોઈ ભાતની ડબલગીરી નહીં કરવામાં આવે તો ગોટા ભાગના ગોરા ખ્રિસ્તીઓ પ્રધાનની વાતથી

લોભવાઈને આ ખરાબ કાયદો સામે પોતાનો વિરોધ બહાર નહીં કરે. એવો ભય રહે છે. આ દેશને જ્યારથી યુનીયન બનાવવામાં આવ્યું છે ત્યારથી જે જે હકકો પર તરાપ મરાઈ છે તે સર્વે હકકો આપણે એક પછી એક ખોઈ ખેંઠા છીએ. આવી પરિસ્થિતિમાં પ્રધાને ગોરા ખ્રિસ્તીઓને જે આશ્વાસન આપ્યું છે તે ઘણું સુતસડીગીરી વાળું પગલું ભયું છે. કાળા અને ગોરાઓને સંગઠીત થવામાં આવી રીતે ફકાવટો ઉભી કરવામાં આવી રહી છે. જો ગોરા ખ્રિસ્તીઓ આ ખાત્રીને માન આપી સ્વિકારી લેશે તો પણ આફ્રિકાને કોઈ દિવસ પ્રધાનની વાતોથી લોભવાશે નહીં.

પ્રધાનની વાતોથી તુકશાન થવાનો બીજો ભય એ છે કે, ૧૯૪૮થી આપણે જોયું છે કે, જ્યાં સરકારના હાથ ઢીલા પડે છે ત્યાં તેઓ ખાત્રીઓ પાળે છે પણ જેવા તેઓના હાથ-બળવાન બને છે તે તુરત ખાત્રીઓને ફગાવી દેવામાં આવે છે. થોડા વખત

પર આ ફ્રિકનોને મેડીકલ કોલેજમાંથી કાઢીને એક ઇલાયદી આ ફ્રિકન મેડીકલ કોલેજમાં હાખલ કરવામાં આવ્યા હતા. આ પ્રસંગે પણ પ્રધાને ઘણી ખાત્રીઓ આપી હતી. આજે તે ખાત્રીઓ એક ફક્ત સાધારણ કાળા થઈ પડ્યો છે. હવે ચર્ચો માટે પણ જ્યારે ત્યારે ખાત્રીઓ અપાય છે. એવાનું એ છે કે, ભવીષ્યમાં પ્રધાન બીબ (ફ્રમ) સુડમાં હશે ત્યારે તેને ફગાવી દેશે કે કેમ!

આ બધી ચર્ચા અમે અહીં કરીએ છીએ તેનું કારણ એ છે કે, કેપમાં જે પરિષદ ભરાવાની છે તે પ્રધાનની વાતોથી લોભવાઈ જઇને કાળા અને ગોરા વચ્ચે એક મોટી ઝાઘ ઉભી કરે છે કે, પછી આ બીલનો વિરોધ કરી સામનો કરે છે. જો આ પરીષદ ગમે તે સભોગોમાં આ બીલ સામે મક્કમ રહી તેનો વિરોધ કરશે તો તેઓ આ દેશને તુકશાનીમાંથી ઉગારી લેશે એમ અમે માનીએ છીએ.

નાટાલની ઇન્ટરનેશનલ કલબ

નાટાલની એ અગત્યની કલબોમાં સાડી આઠસો જેટલા સઘળા કોમનો સભ્યો છે. તે કલબો પર ડો. ફરવુઅડનો હમણા પાલમિન્ટમાં ચર્ચોતો અપાર્ટહેન્ડનો નવો કાયદો જે પસાર થશે તો મંબીર અસર થશે. તેના આફ્રિકન સભ્યોને રાહપરથી દુર નહીં કરાય તો કલબને બંધ કરવી પડશે. એટલું જ નહીં પણ કલબના સભ્યો પૈકી નાટાલના એંગ્લીકન બીશપ ફેવરડ વી. ઇનનેન અને મી. એલન પેટન તથા ડો. એડમર છુક્સ જેવા પણ જે કલબ ચાલુ રખાય અને આફ્રિકનોને તેમાં આવવા દેશે તો મેંદેબાર તરીકે ચુકાને પાત લેખારો.

પર આ ફ્રિકનોને મેડીકલ કોલેજમાંથી કાઢીને એક ઇલાયદી આ ફ્રિકન મેડીકલ કોલેજમાં હાખલ કરવામાં આવ્યા હતા. આ પ્રસંગે પણ પ્રધાને ઘણી ખાત્રીઓ આપી હતી. આજે તે ખાત્રીઓ એક ફક્ત સાધારણ કાળા થઈ પડ્યો છે. હવે ચર્ચો માટે પણ જ્યારે ત્યારે ખાત્રીઓ અપાય છે. એવાનું એ છે કે, ભવીષ્યમાં પ્રધાન બીબ (ફ્રમ) સુડમાં હશે ત્યારે તેને ફગાવી દેશે કે કેમ!

નેટીવ લો અમે-ડમે-ટ બીલ” કે જે તો. ૧લી જાન્યુઆરી ૧૯૩૮ પછી અસ્તિત્વમાં આવેલી સઘળા ચર્ચો, સ્કૂલો, હોસ્પિટલો, કલબો અને બીજા મનોરંજક શબ્દો સંસ્થાઓમાં નેટીવ અફેસના પ્રધાનની મંજૂરી મેળવ્યા સિવાય આફ્રિકનોના પ્રવેશ પર અટકાયત મુકે છે. તે કાયદો આ કલબોને લાગુ પડશે. મેરીટાઇમગની ઇન્ટરનેશનલ કલબ “વીસન્સ કલબ” તરીકે અથા નવેબરમાં બીશપ ઇનનેનને ખુલ્લી સુધી હતી. હમણા તેમાં સઘળા ભતિના સાડી નજીસો સભ્યો છે તેઓમાં ૮૦ સિક્કો અને ૩૦ ડોક્ટરો છે. આ કલબના માલિક મી. લેગર્ટ વીસને હમણાં મેરીટાઇમગની ચીફ નેટીવ કમીશનરને મળીને નેટીવ લો અમેન્ડમેન્ટ બીલને પસાર થાય તો પોતાની કલબનું સ્થાન કેવું દરી તે વિષે પુષ્ટતા તેમજ

કહ્યું હતું કે: પ્રધાનની મંજૂરી વિના આફ્રિકન સભ્યોને સામાજિક પ્રવૃત્તિમાં ભાગ લેવા માટે કલબના બારણામાં હાખલ કરીને દે તો તેના ગોરા સભ્યો પણ સહકાર આપવા બદલ ચુન્દેબાર લેખારોને પકડી શકાય. મી. વીસને જણાવ્યું છે કે: કાયદો અમલમાં આવશે તો અમે કલબને રજીસ્ટર કરાવશું નહિ કારણ કે જો અમે એમ કરીએ તો અમારા આફ્રિકન સભ્યોનું એક રીતે અપમાન કરેલું જણાય. થોડા સમય પછી કલબની કમીટી મીટિંગ મળશે તેમાં એને બંધ કરવી કે કાયદાનો અનાદર કરી તેમાં આફ્રિકન સભ્યોને હાખલ કરવાનું ચાલુ રાખવું તેનો નિર્ણય કરશું. યુનીયનમાં આ નવંતની ત્રણ જ કલબો છે. એક તેમની, બીજી ડરબનની અને ત્રીજી જોબર્ગમાં રેલે રીવેન્સન્સ સંસ્થા દ્વારા ચલાવાય છે.

હંમેશ કરતાં આજે બધાના હૃદયમાં આપવાના આનંદની લાગણી વધારે દેખાય છે. દુશ્મનને આપવાની સારામાં સારી વસ્તુ તે ક્ષમા ભાવ, મીત્રને માટે પ્રેમ, તમારા બાળકો માટે સાચો રાહ, પિતા માટે ગર્વ અને માન, માતા અભીમાન. લઈ શકે તેવું આચરણ, તમારે પોતાને માટે આદર, અને બધા મનુષ્ય માટે દયા અને ધર્માદા.

— ત્યારે —

તમારા વહાલા પ્રિયજન માટે શું ?

તેમના ભલા માટે તેઓની આકૃતમાં મદદગાર થાય તેવી

ન્યુ ઈન્ડીયાની જીન્ડગીના વીમાની પોલીસી

એ એક ખરેખર સાચી ભેટ છે.

હવેલા વીમો લઈ તમારા વહાલાઓને તમો આનંદ આપી શકો છો, અને અમે તમારી સેવા કરી આનંદ લઈ શકીએ છીએ. વીમા બાબતની સાચી સલાહ અમારી પાસેથી મેળવો.

— ધી —

ન્યુ ઈન્ડીયા ઈન્સ્યુરન્સ કુ. લી.

મુખ્ય એજીસ્ટરો

ફ્રેસ્ટમલ (પી.ટી.) લીમીટેડ

૧૪૦ ક્વીન સ્ટ્રીટ,

ડરબન — નાટાલ.

Telephone :
20951

177 Grey Street
DURBAN.

Bhagat's Vegetarian Lounge

(Prop: G. L. BHAGAT)

Ghee Sweetmeat Specialists

Receptions and Wedding Parties Catered For

ટેલીફોન :
૨૦૯૫૧

૧૭૭ ગ્રે સ્ટ્રીટ
ડરબન.

ભગત્સ વેજેટેરીયન લાઉન્જ

(પ્રોપ્રાયટર : જી. એલ. ભગત)

ઘીની મીઠાઈઓના સ્પેશલિસ્ટ

મેળ વડાઓ, લગ્ન પ્રસંગોએ અમે મીઠાઈઓ પુરી પાડીએ છીએ.

ધીરુભાઈ પી. નાથક

પુસ્તકો પર, સુસાહી, વીમાનાં અને જનરલ એજન્ટ
 હાઈસ્ટ્રાન અન્ડર ડુનીયાના કોઈ પણ ભાગની હવાઈ દરિયાઈ અન્ડર જમીન
 માગે સુસાહી કરવા થેર બિઝા અગારી મારફતે પુર્ણિત કરે.
 ઇંગ્લી, આંગ, ચોરી, હુલ્લ, અસ્માત, પ્લેટ્સાસ, વિગેરેના વીમા અંગે
 હતરાની ન્યાયીએ હીએ.
 ઈન્સ્ટ્રુક્ટ, પરસનલ ટેક્સ, હિસાબના ચોપડા લખાવના રેવન્યુ ક્લેમીયરન્સ
 સર્ટીફિકેટ કે વેપારના લાયસેન્સો પાસપોર્ટ તેમજ ઈમીગ્રેશનને લખતી
 બાબતોમાં કઈ પણ ફી લીધા વિના અમે મફત સલાહ આપીએ હીએ.
 નેશનલ મ્યુચ્યુઅલ લાઈફ એસોસીએશન ઓફ આસ્ટ્રેલીયા અને ચોક્કશાબર
 ઈન્સ્યુરન્સ કંપની લીમીટેડના પ્રતિનિધિ.
 Phone : 33-9033. 26 Barkly Arcade,
 Cor. 38, Market & Diagonal St., J'BURG.

લગ્ન પ્રસંગો માટે

અમને મળો.
 મુરતી જમણુના અમે સ્પેશ્મલીસ્ટ હીએ.
 શ્રી કેપીટનની અંગત દેખરેખ નીચે હુનીયનના અને રોડેસીયાના કોઈ
 પણ ભાગમાં તમારે યુકામે આવી રસોઈ કરવાનો અમે કન્ટ્રાક્ટ લઈશું.
કેપીટનસ બાલ્કની હોટેલ
 (ધી કેનર મીકાઈ હાઉસ)
 એ અને વિક્ટોરીયા સ્ટ્રીટના ખુણાપર - ડરબન.
 ફોન નંબર ૨૩૪૧૪ ટેલીગ્રામ : KAPITAN.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

બેસ્કમ સુટ, ડાઈર્નીઅરમ સુટ, વોર્ડરોબ, હરેસાઈ બેસ્ટ,
 સાર્કો વોર્ડ ઓફીસ ટેસ્ટ, લુક કેસ, ટેબલ, તદન કીફાયત
 ભાવે ખરીદી શકશો. ભલે પધારી લાભ લેવા ચુકશો નહિ.
 —બોક્સ, ટેબલ અને કીચન હરેસર—
 એ હમારી દેખરેખ નીચે તઈયાર થાય છે. તેનો સ્ટોક હમેશાં તઈ-
 યાર રહે છે. માત્ર રોકડા ભાવોના પ્રાઈસ લીસ્ટ મંગાવો અને વેપાર
 આગલ વધારો.
L. MISTRY
 51 BREE STREET, BURGERSDORP, J'BURG.
 PHONE 33-4691. BOX 2526.

નવા પુસ્તકો

મોટા માણસના મન	૧	૬
શીલ અને સદાચાર	૧	૦
બોધક ટીક્કીએ	૧	૯
પચાસ પ્રેરેક પ્રસંગો	૧	૯
ગાંધીજીના પાવન પ્રસંગો	૧	૦
જીવન સુવાસ	૧	૦
બાણુવા જેવી વાતો	૧	૦
ગીતા વિષે જુદી જુદી દ્રષ્ટી		
જીવન દ્રષ્ટી (કાકા સાહેબ કાલેલકરની ગીતા વિષે દ્રષ્ટી)	૨	૩
ગીતા મંથન (કીશોરલાલ મશરવાલા કૃત)	૫	૦
ગીતા પ્રવચનો (વિનોબા કૃત)	૨	૬
અનારાક્તી યોગ (ગાંધીજી કૃત)	૧	૬
ગાંધીજીના પ્રકાશનો		
ધર્મ મંથન	૪	૩
કેળવણીનો કોયટો	૫	૦
રામનામ	૨	૦
નિલ્સ મનન	૨	૦
મનુષ્યેન ગાંધી કૃત		
એક્લો અને રે	૬	૦
હલકતોનો ચમત્કાર	૨	૦
બિહારની કોમી આંગ	૬	૦
બીજા નવજીવનના પ્રકાશનો		
પુર્વ આફ્રીકામાં	૬	૦
સલામતની સંવેપત્રી (ગાંધીજીએ કરેલા પાંચ સલામતની આછી રૂપરેખા અને માહીતી)	૬	૦
લોક માન્ય ટિલકનું જીવન ચરીત	૬	૦
હાઈની અંગ્રેજી વેપાર શાહી ૧૬૦૦ થી ૧૮૦૦ નો ઈતીહાસ	૮	૬
મનુષ્યની સર્વાંગીણ કેળવણી	૮	૬
જીવનનો આનંદ	૧	૬
જવાહર કૃત		
મારે હાઈલુ જીવન દર્શન	૧	૦
જમતના ઈતિહાસનું રેખા દર્શન ભાગ બન્ને સાથે	૧	૨

Phone 332651 P.O. Box 1549 Tel. Add ENBERDEE

MASTER BROS.
 (PTY) LTD.
 33 West Street, JOHANNESBURG.
 MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
 WHOLESALE MERCHANTS & DIRECT IMPORTERS
 HOUSE FOR KEEN CASH PRICES

રેશમી તેમજ સુતરાઈ કાપડ, હુલન જર્સી, હુલ, બાળકો માટેનો ભલે ભલનો
 માલ, ધર વપરાશ માટે તેમજ લગ્નિ પ્રસંગોએ યજ્ઞગાર માટે રીબન વગેરે
 માટે અમારે હાં પ્રથમ વપાસ કરવા બલામણુ છે.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ
 ૩૩ વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.
 બોક્સ ૧૫૪૯.

તાજું ઉમદા ફરુટ

આંખા અબધ, લીલી અબધ અને મુરજીની ત્રોસમ આહુ છે.
 આહુ શી ૧-૩ રતલ, લસણુ છે પેની રતલ.
 પાપક નંબર ૧ શી. ૧૦, નંબર ૨ શી. ૮ ૧૦૦.
 ક્યુરી અને ચેવલી પાંચ બનર ભાવ પોસ્ટેલ જુડ. બાર્કલી શી.
 ૧૦-૬ ડરબન; લાંબી અને રફેરેર બાર્કલી શી. ૧૬-૬ ડરબન.
 રોડેસીયા, ન્યાસાલેન્ડ અને બેલજીયન કોંગોના ચોરડોરો ઉપર પુરવ
 ધ્યાન આપી કોઈ પણ વસ્તુ પરમીટ ક્રાઈવી ચોક્કશું.
 All prices subject to Market fluctuations.
A. KADER & Co., (PTY) LTD.
 WHOLESALE FRUIT MERCHANTS
 P. O. Box 251, DURBAN.

મળવાનું કેકાણુ :
Indian Opinion,
P. Bag, Durban, — Natal.

તમે 'ઈન્ડિયન ઓપિનિયન'ના
 એક ગ્રાહક છો ?
 જો ન હોય તો શા માટે નહિ ?

સામાજિક ખબરો

[આ હોલમાં છપાતા સમાચારો અમને વ્યક્તિઓ તથા સંસ્થાઓ તરફથી મોકલાયેલા હોય છે. ઉરબન તથા યુનીયન અને રેડિયોથી ની વિવિધ સંસ્થાઓના કાર્યકર્તાઓ પોતાના શહેરમાં બનેલા મહત્વના સામાજિક બનાવોની અમને જાણવા જોગ વિગતો મોકલશે તો તેમાંથી ચોંચ ખબરોને સ્થાન આપવામાં આવશે.—વ્યવસ્થાપક.]

હરબનમાં લગ્ન

હરબનની પરસોતમ વલ્લભ એન્ડ કંપનીના શ્રી જ્ઞાનાદાસ પરસોતમના સુપુત્ર ચિ. મણીલાલના લગ્ન જોહાનીસ બર્ગમાં શ્રી મણીલાલ મકનજીની સુપુત્રી ચી. હસમુખબેન સાથે તા. ૨૪-૨-૫૭ ના રોજે ગાંધી હોલમાં થયાં હતાં. આ શુભ પ્રસંગે નવદંપતિને અનેક રોહિણી તરફથી મળેલી આશીર્વાદ અને અભિનંદન માટે ઉભય પક્ષ તરફથી હાર્દિક આભાર માનવામાં આવે છે.

સાદાઈથી લગ્ન

પ્રીટોરીઆથી શ્રીમતી ચંચળબેન પ્રાણજીવનદાસે ડા. જી. મહિલા મંડળ ઉપર એક અતુકરણીય પત્ર લખ્યો હતો. જેનો સાર નીચે મુજબ છે. "પ્રથમ તો ખાસ આપ સૌને અમારા લગ્નમાં આમંત્રણ આપીએ છીએ. તા. ૧૭-૨-૫૭ રવિવારે લગ્ન છે. અમારા લગ્ન તમારા ઠરાવ પ્રમાણે જ થવાનાં છે. અમારી સગાઈ બે વર્ષથી થઈ હતી. જ્યારથી થઈ હતી

ત્યારથી જ અમારા બંનેના વિચારો સાદાઈથી જ લગ્ન કરવાનાં હતા. પરંતુ વડીલોની ઇચ્છા નહોતી તેથી જ્યારે જ્યારે અમે સાદાં લગ્નની વાત કરીએ ત્યારે તેઓ અમારી ઉપર યુસ્સે થતાં અને અમારી વાતોનો ઇન્કાર કરતાં. પરંતુ એક દિવસ અમે 'ઈન્ડિયન ઝોપિનિયન'માં મહિલા મંડળનો ઠરાવ વાંચ્યો ત્યારે અમને આનંદ થયો અને એમજ અચૂકે અમને પશુ સાચ આપનાર કોઈક છે અને તે તમારા દારા છપાતા લેખો તેમજ 'ઇ. ઝા.'ના લેખો અમારા વડીલોને વંચાવ્યા અને તેમને ખરે ખર્ચે સમજાવ્યા. છેવટે તેમણે સાદાં લગ્ન કરવા સંમતિ આપી છે.

એન્ટુડપાર્કમાં લગ્ન

કેપ્ટાઈનના શ્રી બીજુભાઈ ગોવીંદજી ના ન્યેઈ પુત્ર ચિ. હરગોવીંદના લગ્ન જોહાનીસબર્ગના શ્રી ડાહ્યાભાઈ બગા બાઇની પુત્રી ચિ. તારાબેન સાથે તથા બીજી પુત્ર શ્રી રમજુલાલનાં લગ્ન

એન્ટુડપાર્કના શ્રી હરિભાઈ બગાભાઈ ની પુત્રી ચિ. પાર્વતીબેન સાથે તા. ૧૭-૨-૫૭ના રોજે એન્ટુડ પાર્ક મુકામે થયાં હતાં. આ પ્રસંગે રોહી જો અને મીત્રોએ જે શુભાશિષોના સંદેશા પાઠવ્યા હતા તે માટે તથા લગ્નમાં હાજરી આપવા બદલ બંને પક્ષ હાર્દિક આભાર પ્રદર્શિત કરે છે.

મરણ

હરબનના જાણીતા બંધુઓ શ્રી બીજુભાઈ પરસોતમ અને શ્રી જ્ઞાનાદાસ પરસોતમનાં વયોવૃદ્ધ માતૃશ્રી મં. રવ. ઇચ્છાબેનનું તેમનાં વતન નવસારીમાં ૭૭ વર્ષની ઉંમરે તા. ૨૮-૨-૫૭ના રોજે અવસાન થયું છે. આ શોક પ્રસંગે સદ્ગતના આત્માની શાંતિ અર્થે શ્રી હરસુરામ દરજી મંડળ તરફથી પ્રાર્થનાનો પ્રયત્ન થયો હતો જેમાં હાજરી આપી દિલસોજી ખતાવનારા સજ્જનોનો શ્રી બીજુભાઈ તથા શ્રી જ્ઞાનાદાસભાઈ આભાર માને છે. તેમણે સદ્ગત માતૃશ્રીની પુણ્યપરમ્પરિત માં કેટલીક સંસ્થાઓને દાન આપ્યું હતું.

પૂ. કેસ્તુરબાની પુણ્ય સ્મૃતિ

શ્રી ટ્રાંસવાલ ભારતીય મહિલા મંડળ-જોહાનીસ તરફથી તા. ૧૬-૨-૫૭થી તા. ૨૨-૨-૫૭ સુધી પૂ. કેસ્તુરબા સપ્તાહનો કાર્યક્રમ અંધી હોલમાં યોજાયો હતો. તેમાં પૂ.

આપુજીના અંતે વાસી શ્રી પરમજી અંકુભાઈ દેસાઈએ પૂ. માણજી તથા બા સાથેના લઘુ પ્રસંગોનું હૃદયપાવક વર્ણન કર્યું હતું. સપ્તાહ દરમિયાન પૂ. બાના જીવન પ્રસંગોનું વાચન-પ્રવચન રાખવામાં આવ્યું હતું. છેલ્લા દોવસે સૌએ પૂ. બાને શ્રદ્ધાંજલિ આપી હતી અને પૂ. બાના જીવન માંથી આધુનિક યૈનોએ લઘુ સેકું જોઈએ એવાં વકતવ્યો રજૂ થયાં હતાં.

શ્રી ટ્રાંસવાલ માયાવંત હાનિય સમાજ ક્ષત્રીય સમાજ વાર્ષિક બહેર સભા

શ્રી ટ્રાંસવાલ માયાવંત હાનિય સમાજ સેવા મંડળ જોહાની વાર્ષિક બહેર સભા તા. ૨૪-૩-૫૭ને રવીવારે ૩ વાગે ગાંધી હોલમાં મળશે જેમાં ટ્રાંસવાલમાં વસતા દરેક માયાવંત ભાઈ ઓને વેળાસર પધારવા આગ્રહ બરી વિનંતી કરવામાં આવે છે.

કાર્યક્રમ : (૧) મીનીટસ, (૨) ટ્રેઝરર તરફથી આવક જનકનો હિસાબ, (૩) નવા કાર્યવાહકોની સુવંદણ, (૪) પરચુરથ.

પ્રમુખ : જીવભણાઈ ગોવીંદ જોહાની મંત્રીઓ : લાલભાઈ બીખાભાઈ અને લક્ષ્મીભાઈ રૂપચંદ. ફોન નંબર : ૫૨-૧૭૨૩.

શ્રીમતી તહેમી સોરાબજી રસ્તમજી

જણાવતા આનંદ થાય છે કે તેઓ

નેશનલ મ્યુચ્યુઅલ લાઈફ એસોસિએશન ઓફ ઓસ્ટ્રેલિયેરિયા લીમીટેડ

સ્થાપના ૧૮૬૯ વિક્ટોરીયા ઓસ્ટ્રેલીયા

— ના —

પ્રતિનીધી નિમાયા છે

નેશનલ મ્યુચ્યુઅલનો જીંદગીનો વિષો એ ખરી બાંધધરી છે.

વધુ વિગત માટે લખો યા મળો :

૧૦૬ મેન્સફીલ્ડ રોડ, — હરબન.

બોક્સ ૪૭૬,

ટેલીગ્રામ—કેબલ "સોરાબજી"

ટેલીફોન : ૪૭૮૮૮

૪૭૪૫૩

Jethalal's Mithai House

and

Vegetarian Caffetaria

86 Queen Street, Durban.

Telephone : 27780 — P. O. Box 2043.

Tel. Address : "SWEETMEATS"

અમારે ત્યાંથી બધી જાતની ચોખ્ખાં ધીની બનાવેલી શુદ્ધ મીઠાઈ મળી શકશે.

* * * * *

આખો દિવસ વેજિટેરીઅન ભોજન મળી શકશે.

* * * * *

લગ્ન પ્રસંગે તેમજ પાર્ટીઓ માટે જમણુની સગવડ કરી આપવામાં આવશે.

* * * * *

હોલ શુભ પ્રસંગે ભાડે મળી શકશે.

* * * * *

બોડીંગ અને લોહંગની સગવડ

કાયમી બોડીંગને ખાસ પસંદગી આપવામાં આવશે. વિદ્યાર્થીઓ અને શિક્ષકોને વધુ પસંદગી આપવામાં આવશે. હાલમાં તે માત્ર પુરુષ વર્ગને જ લેવામાં આવશે. ઓરડાઓમાં નહું અને આધુનિક ઢબનું ફરનીચર રાખવામાં આવેલું છે. દેશમાં જતાં અમર તે દેશમાંથી આવતા ઉતારૂઓ માટે કુટુંબને રહેવા માટે રહેવાની તેમજ ખાવાની સગવડ કરી આપવામાં આવશે.

* * * * *

અમે દેશી સેવરધની સોપારી સેકેલી, અને કાચી તેમજ ઘાણાની દાળ, ખારેક, પિસ્તા, અને ચારોલી, વિગેરે રાખીએ છીએ.

* * * * *

ઘરનું આંથેલું અથાણું અને સારી જાતના પાપડ હંમેશાં તઈયાર હોય છે.

* * * * *

ઓર્ડરથી શિખંડ અને દુધપાક બનાવી આપવામાં આવશે.

પ્રાઈસ લીસ્ટ માટે લખો.