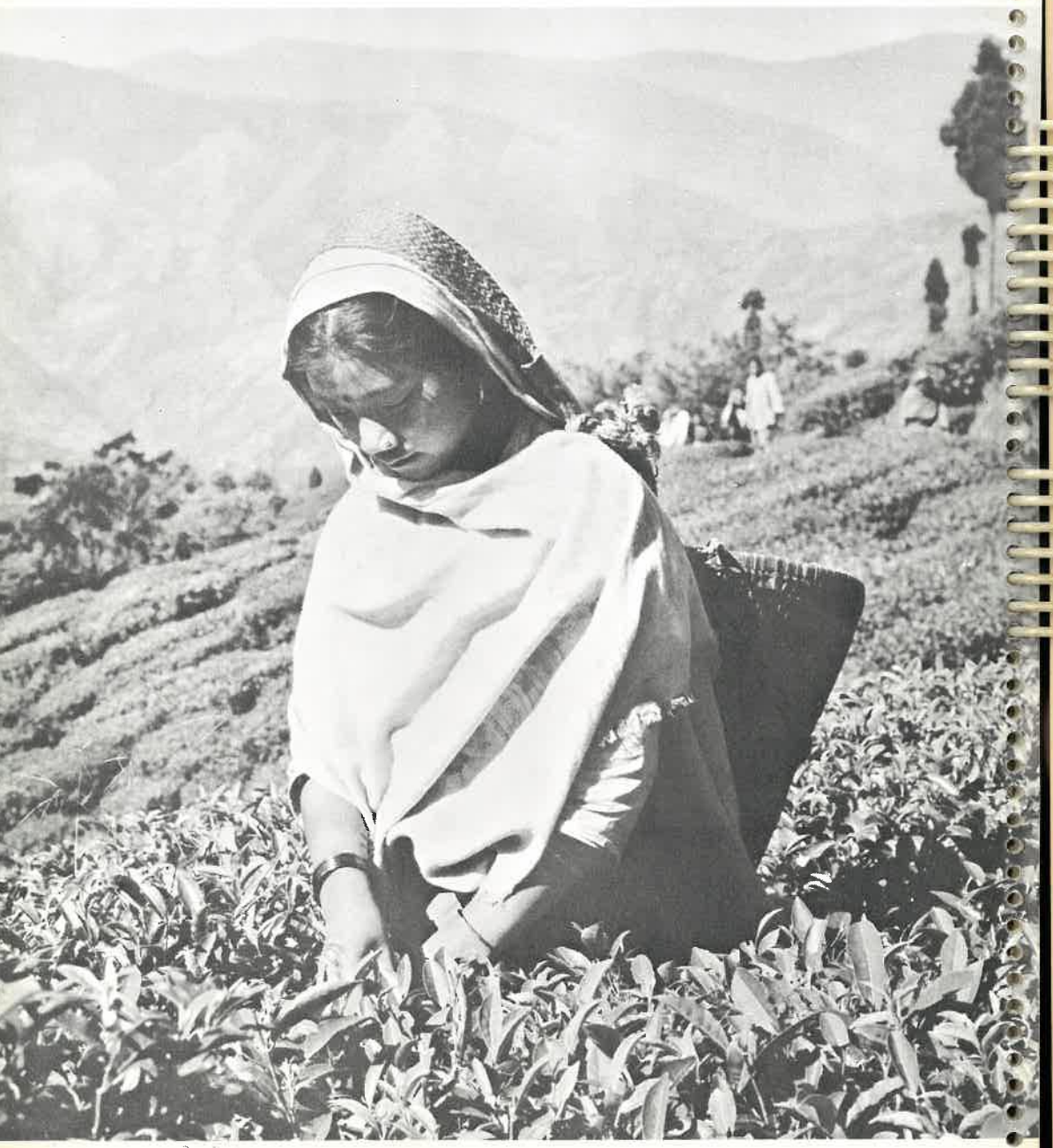
GANDHI CENTENARY YEAR 1969



Tea—a major exchange earner
चाय—विदेशी मुद्रा का प्रमुख साधन



MAY 1969

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SATURDAY

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SUNDAY

Restraint is the law of our being.
संयम ही हमारे अस्तित्व का नियम है।

1969

DOCUMENTATION CENTRE
UNIVERSITY OF DURBAN-WESTVILLE
Accession No. 1817/70
BRN
Class No.

Rashtrapati Bhavan
New Delhi-4
August 17, 1968

I am glad to know that the Directorate of Advertising and Visual Publicity is bringing out its "Prestige Diary" for 1969 on the theme of Gandhiji. It is but appropriate that the diary to be brought out in the Gandhi Centenary year should be devoted to the life and work of the Father of the Nation.

The core of Mahatma Gandhi's teachings has relevance for all ages. Today, the world is standing on the brink of a precipice. The production and accumulation of diabolic weapons of mass destruction have endangered the very safety of human life and civilization on this planet. The only way out of this terrible catastrophe is to follow the path of love shown by this Apostle of Non-Violence.

In our national affairs too, we require more than ever before Gandhiji's teachings of fearlessness, non-violence, self-reliance and unity. We have often strayed from his ideals but I have no doubt that, if we are to survive as a strong and united nation, we have to imbibe the essence of his teachings.

I hope this pictorial diary with its paintings, photographs and sayings of Gandhiji will be a useful addition to the growing volume of Gandhian literature.

Zakir Husain



राष्ट्रपति भवन
नई दिल्ली-४
१७ अगस्त, १९६८

मुझे यह जानकर खुशी है कि भारत सरकार का विज्ञापन और दृश्य प्रचार निदेशालय अपनी १९६९ की 'प्रेस्टिज डायरी' गांधी जी पर निकाल रहा है। यह ठीक ही है कि गांधी शताब्दी वर्ष में निकाली जाने वाली डायरी राष्ट्रपिता के जीवन और उनके कार्य के संबंध में हो।

महात्मा गांधी के उपदेश सभी युगों के लिये खरे हैं। आज दुनिया एक चट्टान की कगार पर खड़ी है। जन संहार करने वाले बड़े और खतरनाक हथियार आज जिस प्रकार बनाये और जुटाए जा रहे हैं, उससे इस पृथ्वी पर मानव जीवन और सभ्यता को ही भारी खतरा पैदा हो गया है। ऐसी भयंकर तबाही से बच निकलने का आज एक ही रास्ता दिखाई देता है और वह है अहिंसा के इस पुजारी द्वारा दिखाया हुआ प्रेम का रास्ता।

अपने राष्ट्रीय जीवन में भी हमें गांधी जी द्वारा सिखाए गए निर्भीकता, अहिंसा, आत्मनिर्भरता और एकता के पाठ की जितनी जरूरत आज है, उतनी पहले कभी नहीं थी। उनके बताए आदर्शों से हम अक्सर हट गए हैं, लेकिन मुझे इसमें कोई शक नहीं कि अगर हमें एक मजबूत और अखण्ड राष्ट्र के रूप में जीवित रहना है तो हमें गांधी जी के उपदेशों का सार अपनाना ही होगा।

मुझे विश्वास है यह सचित्र डायरी अपनी दुर्लभ कला कृतियों, फोटो चित्रों और उपदेशों के कारण बढ़ते हुए गांधी-साहित्य में एक नई वृद्धि करेगी।

ज़ाकिर हुसैन

GANDHI MAHARAJ

We who follow Gandhi Maharaja's lead
have one thing in common among us:
We never fill our purses with spoils from the poor
nor bend our knees to the rich.

When they come bullying us
with raised fist and menacing stick,
We smile to them, and say:
your reddening stare
may startle babies out of sleep
but how frighten those who refuse to fear?

Our speeches are straight and simple,
no diplomatic turns to twist their meaning;
confounding penal code
they guide with perfect ease the pilgrims
to the border of jail.

And when these crowd the path to the prison gate
their stains of insult are washed clean,
their age-long shackles drop to the dust,
and on their forehead are stamped
Gandhiji's blessings.

Rabindra Nath Tagore

Udayan
Shantiniketan
17 December 1940

गांधी महाराज

गांधी महाराजेर शिष्य
केउ-बा धनी, केउ-बा निःस्व
एक जायगाय आछे मोदेर मिल--
गरिब मेरे भराई ने पेट,
धनीर काछे हई ने तो हेट
आतंके मुख हय ना कभु नील।
षंडा यखन आसे तेड़े
ऊंचिये घुषि डांडा नेड़े
आमरा हेसे बलि जोयानटाके,
'ऐ ये तोमार चोख रांगानो
खोकाबाबुर घुम-भांगानो
भय ना पेले भय देखाबे काके।'
सिधे भाषाय बलि कथा
स्वच्छ ताहार सरलता,
डिप्लम्यासिर नाई को असुबिधे।
गारदखानार आइनटाके
खूंजते हय ना कथार पाके,
जेलेर द्वारे जाय से निये सिधे।
दले दले हरिन बाड़ि
चलल जारा गृह छाड़ि
घुचल तादेर अपमानेर शाप--
चिरकालेर हातकड़ि जे
धूलाय खसे पडल निजे,
लागल भाले गांधीराजेर छाप।

--रवीन्द्रनाथ ठाकुर

उदयन। शांतिनिकेतन
१७ दिसम्बर १९४०

THE LIGHT HAS GONE OUT

.....The light has gone out, I said, and yet I was wrong. For the light that shone in this country was no ordinary light. The light that has illumined this country for these many many years will illumine this country for many more years, and a thousand years later, that light will still be seen in this country and the world will see it and it will give solace to innumerable hearts. For that light represented something more than the immediate present, it represented the living, the eternal truths, reminding us of the right path, drawing us from error, taking this ancient country to freedom.....

He has gone, and all over India there is a feeling of having been left desolate and forlorn. All of us sense that feeling, and I do not know when we shall be able to get rid of it, and yet together with that feeling there is also a feeling of proud thanksgiving that it has been given to us of this generation to be associated with this mighty person. In ages to come, centuries and may be millenniums after us, people will think of this generation when this man of God trod the earth and will think of us who, however small, could also follow his path and probably tread on that holy ground where his feet had been. Let us be worthy of him. Let us always be so. . .

Jawaharlal Nehru

रोशनी बुझ गई

रोशनी बुझ गई ! मैंने कहा, लेकिन, मैंने गलत कहा। क्योंकि जो रोशनी इस मुल्क में चमकी, वह कोई मामूली रोशनी नहीं थी। जिस रोशनी ने इस देश को पिछले कई वर्षों में जगमगाया, वह आगे आने वाले बहुत से वर्षों तक वैसे ही चमकती रहेगी और हजारों बरस बाद भी यह रोशनी इस मुल्क में रहेगी और दुनिया इसे देखेगी और हजारों-लाखों दिलों को यह ढाढ़स बंधाती रहेगी। यह रोशनी थी, जो वर्तमान से परे जीते जागते अमर सत्य को दर्शाती थी। उसने हमें सही रास्ता दिखाया; गलतियों से बचाया और इस प्राचीन देश को आजादी की राह दिखाई.....

बापू चले गये और पूरे देश को बेसहारा और लाचार छोड़ गये। हम सभी को ऐसा महसूस हो रहा है। मैं नहीं जानता कि कब हम इस झटके से ऊपर उठ पायेंगे। एक तरफ तो हमारा दिल बैठा जाता है और दूसरी तरफ हमें फख्र भी होता है कि यह हमारी पीढ़ी का सौभाग्य था कि हम उस महामानव के साथ रह पाये। हमारे बाद आने वाली सदियों में हजारों लाखों साल बाद लोग इस पीढ़ी के बारे में, ईश्वर के इस बन्दे के बारे में और हमारे बारे में भी, भले ही हम कितने ही छोटे क्यों न हों, सोचेंगे और कहेंगे कि हम भी उस महापुरुष द्वारा दिखाये गये रास्ते पर उसी पवित्र जमीन पर चल पाये, जिस पर वह महापुरुष चला करता था। हमें उसके द्वारा दिखाये गये रास्ते पर चलना है.....उससे कभी नहीं डिगना है.....

—जवाहरलाल नेहरू

DECEMBER 1968

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JANUARY 1969

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You must not lose faith in humanity. Humanity is an Ocean. If a few drops of the Ocean are dirty, the Ocean does not become dirty.

मनुष्यता पर भरोसा नहीं छोड़ना चाहिये। वह तो समुद्र है। समुद्र की कुछ बूँदें यदि गन्दी हो भी जायें तो क्या पूरा समुद्र गन्दा हो जाता है?

JANUARY 1969

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For me patriotism is the same as humanity.
मेरे लिये देशभक्ति और मनुष्यता में कोई अन्तर नहीं है।

Bapu—*Jamini Roy*

बापू—जामिनी राय



The Charkha—"the hope of the masses"
गरीबों की आशा—चरखा



JANUARY 1969

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18 SATURDAY

19 SUNDAY

It is not nationalism that is evil, it is the narrowness, selfishness, exclusiveness which is the bane of modern nations.

राष्ट्रीयता में कोई बुराई नहीं है। बुराई तो संकीर्णता, स्वार्थपरता और अलगाव में है, जो कि आधुनिक राष्ट्रों के कलंक हैं।

JANUARY 1969

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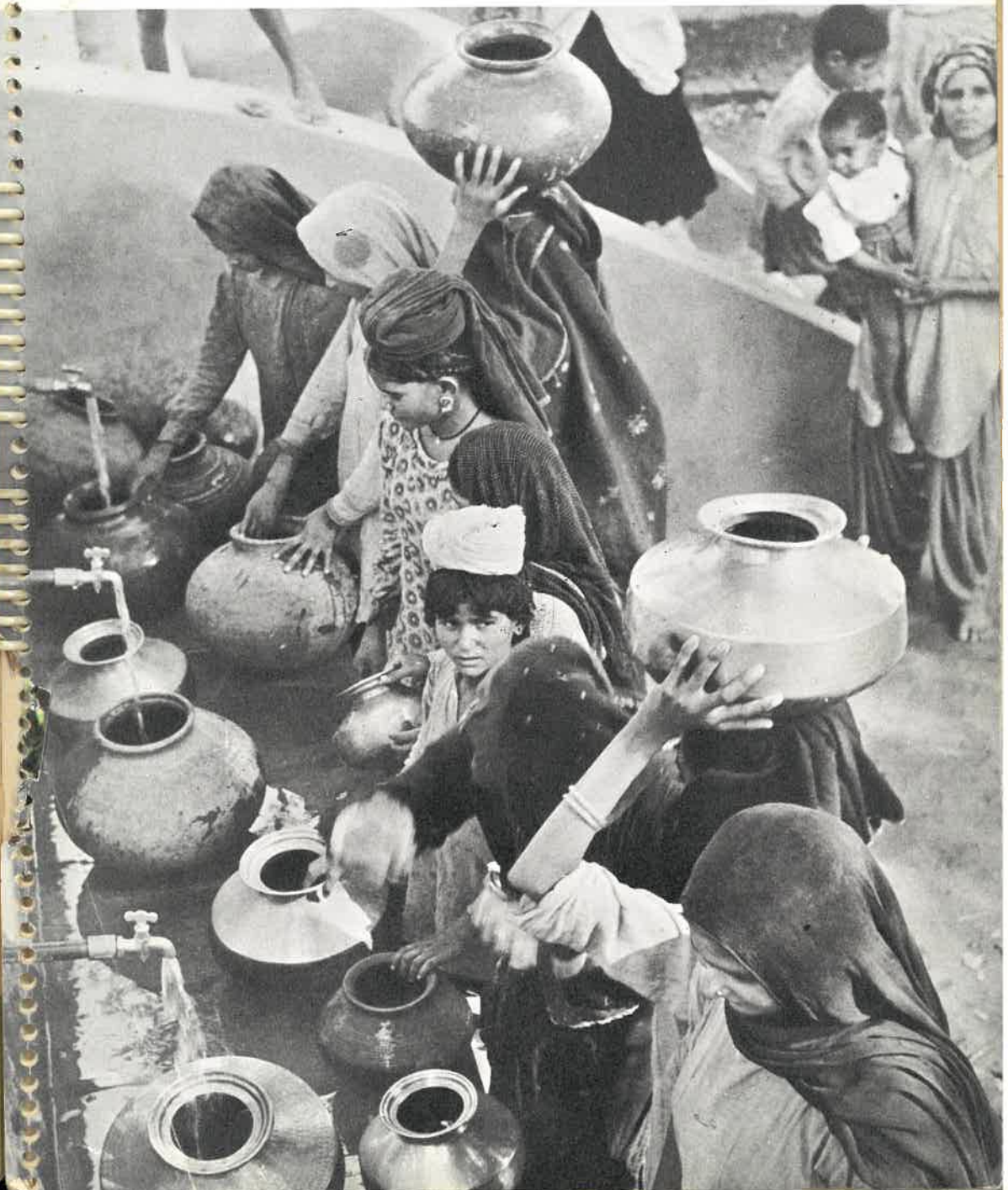
26 SUNDAY

There is no place on earth and no race which is not capable of producing the finest types of humanity.

पृथ्वी पर ऐसी कोई जगह नहीं और ऐसी कोई जाति नहीं है, जिसमें अच्छे से अच्छे मनुष्य पैदा करने की शक्ति न हो।

Pure drinking water for all

सबके लिए शुद्ध जल



Descent From the Cross—*Topolosky*

मर कर भी जीवित—टोपोलस्की



JANUARY 1969

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All reforms owe their origin to the initiation of minorities in opposition to majorities.
सभी सुधारों का उद्गम बहुमत के खिलाफ अल्पमत की आवाज में होता है।

FEBRUARY 1969

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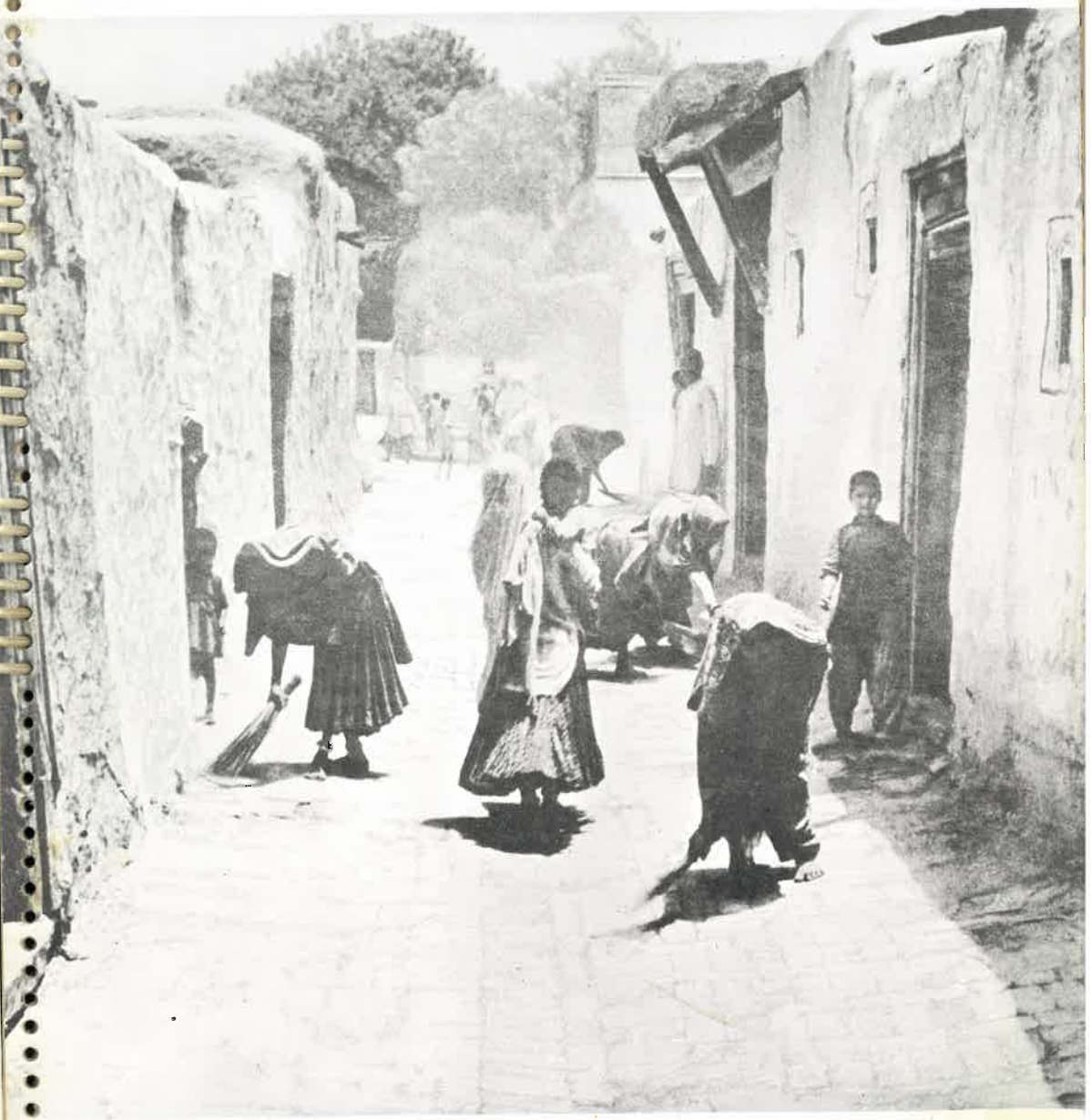
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If we are to make progress, we must not repeat history but make new history.
तरक्की करने के लिए हमें इतिहास दोहराने की जरूरत नहीं है, बल्कि नये इतिहास का निर्माण करना होगा।

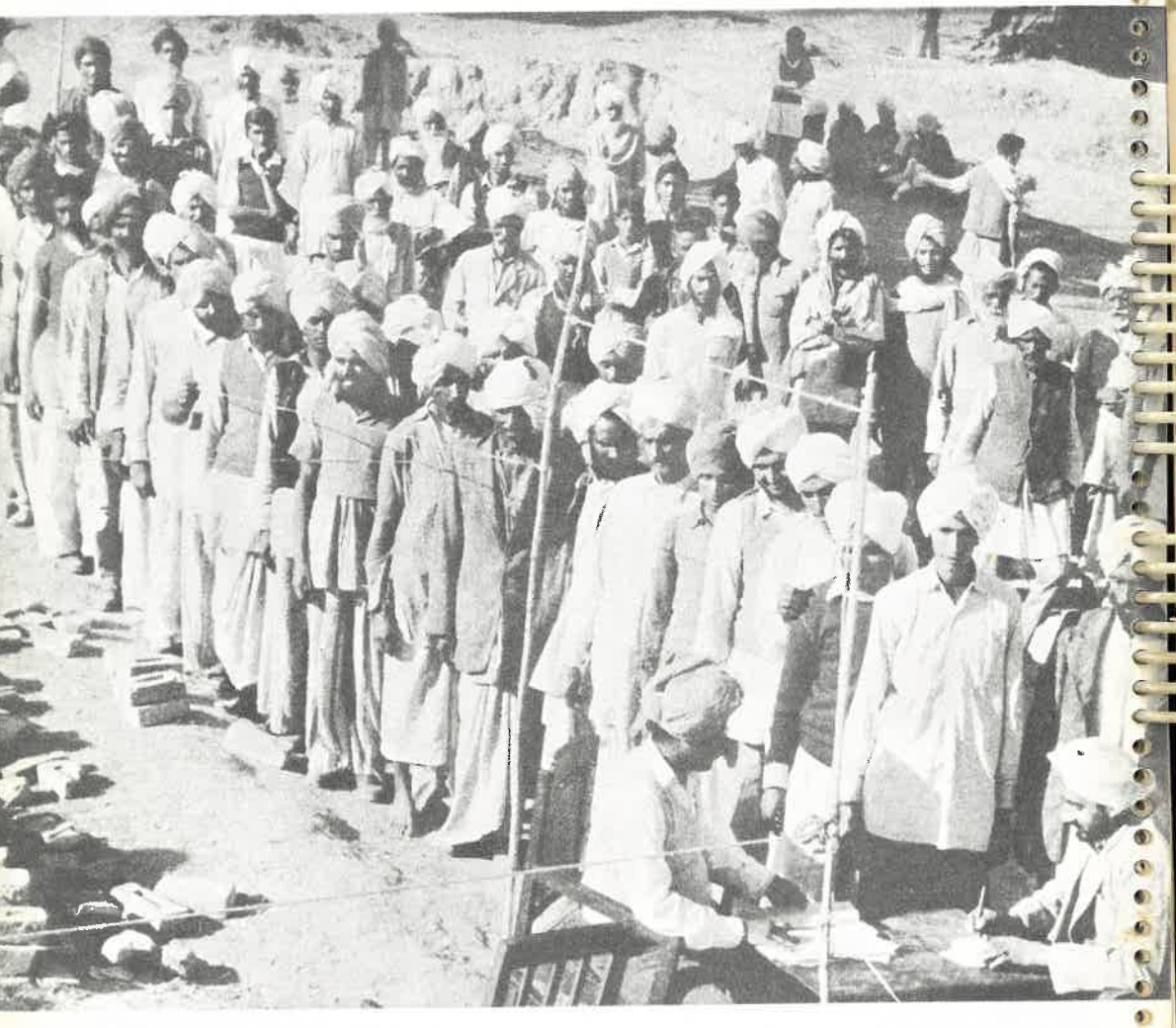
Scavenging "a necessary condition for village service"

सफाई—ग्राम जीवन का जरूरी अंग



Universal adult franchise

सब बालिगों को मतदान का अधिकार



FEBRUARY 1969

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16 SUNDAY

Religions are not meant for separating men... They are meant to bind them.
मजहब इन्सान को बैर रखना नहीं सिखाता, वह तो लोगों को प्रेम के धागे में बांधने के लिए है।

FEBRUARY 1969

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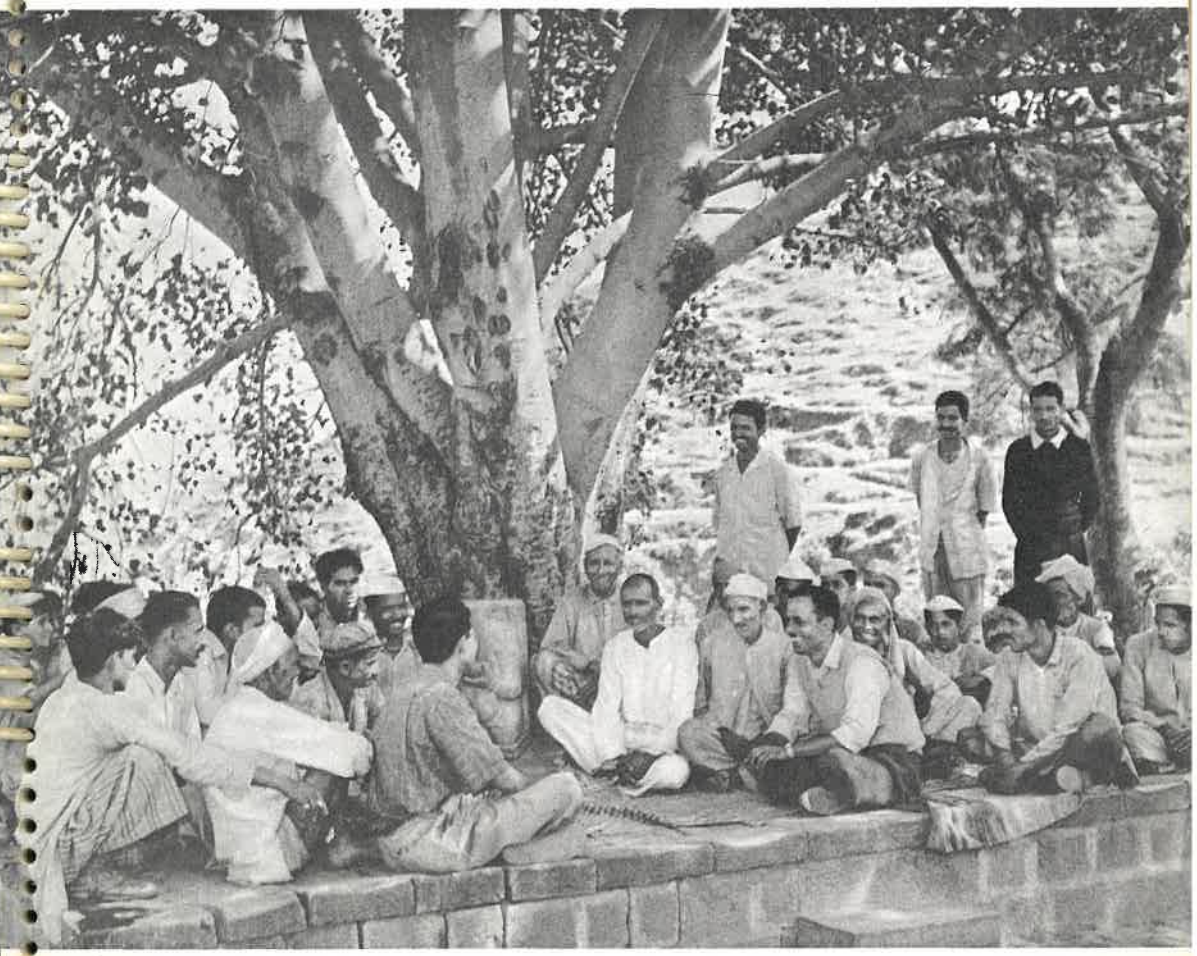
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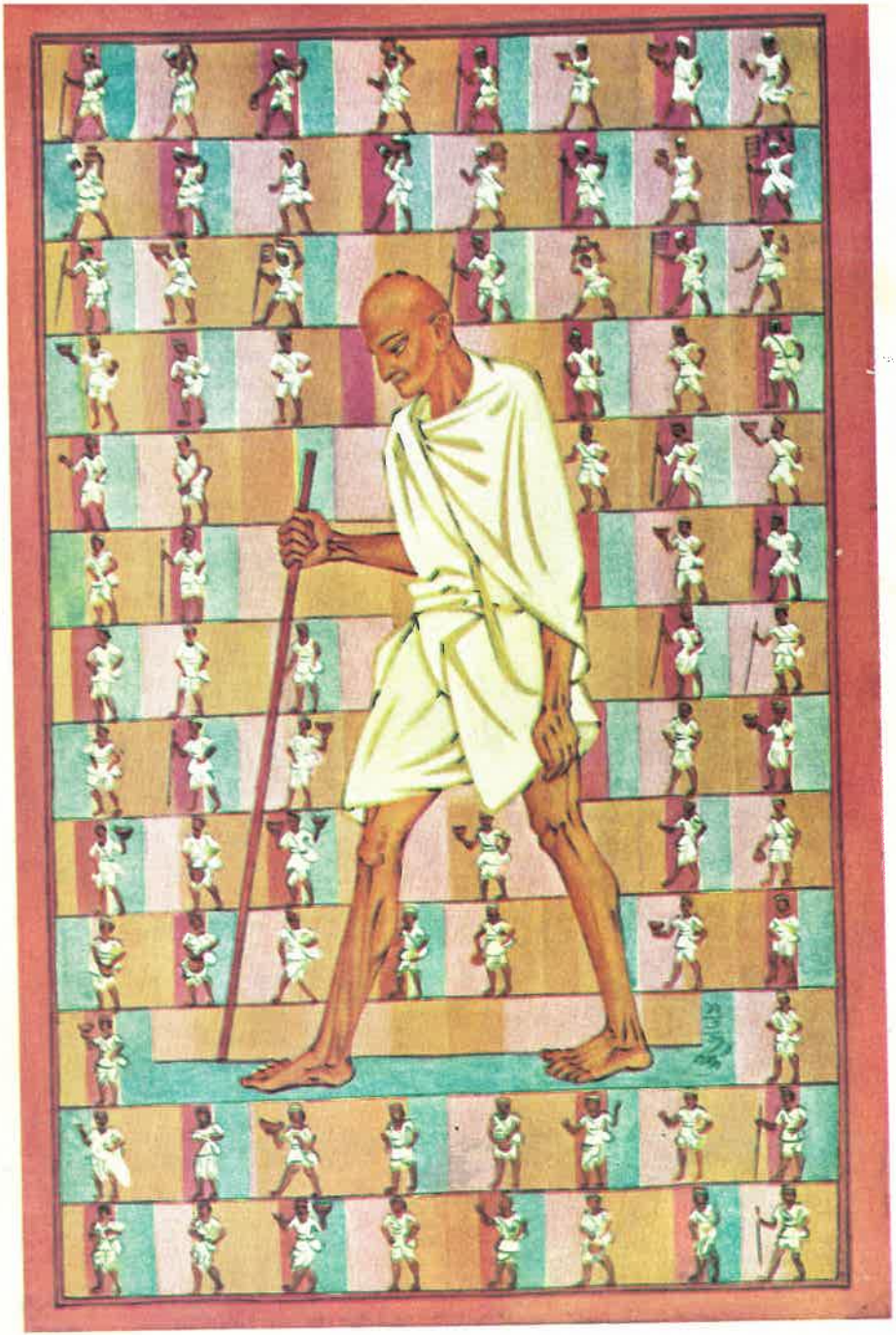
23
SUNDAY

What would it profit a man if he gained the world but lost his soul ?
संसार को जीत कर यदि आत्मा को खो दिया तो लाभ क्या हुआ ?

Panchayat in every village

हर गाँव में पंचायत





Dandi March—*Nandalal Bose*

दण्डी यात्रा—नन्द लाल बोस

FEBRUARY 1969

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MARCH 1969

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Mankind would die if there were no exhibition any time and anywhere of the divine in man.
मनुष्य में यदि दिव्यत्व न रहे तो मानव जाति अपना अस्तित्व ही खो बैठे।

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8 SATURDAY

9 SUNDAY

Love is the strongest force the world possesses and yet it is the humblest imaginable.
प्यार दुनिया की सबसे बड़ी ताकत है, पर उतनी ही वह विनम्र भी है।

MARCH 1969

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SUNDAY

People who voluntarily undergo a course of suffering, raise themselves and the whole of humanity.

जो लोग स्वेच्छा से दुख और तकलीफों को चुनते हैं, वे खुद तो ऊंचा उठते हैं, साथ में मनुष्यता का मस्तक भी ऊंचा करते हैं।

MARCH 1969

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SUNDAY

Suffering is the law of human beings, war is the law of the jungle.
दुख और सन्ताप मानवता के कानून हैं, जब कि झगड़ा और फ़साद बर्बरता के कानून हैं।

A Cooperative bank—symbol of thrift and mutual help

सहकारी बैंक



Donating jewellery for a good cause

सत्कार्य के लिए आभूषण दान



MARCH 1969

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24 MONDAY

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26 WEDNESDAY

27 THURSDAY

28 FRIDAY

29 SATURDAY

30 SUNDAY

If India reaches her destiny through Truth and Non-violence, she will have made no small contribution to the world.

अगर हिन्दुस्तान ने सत्य और अहिंसा के जरिये अपना लक्ष्य प्राप्त कर लिया तो दुनिया के लिये यह कोई मामूली बात नहीं होगी।

MARCH 1969

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APRIL 1969

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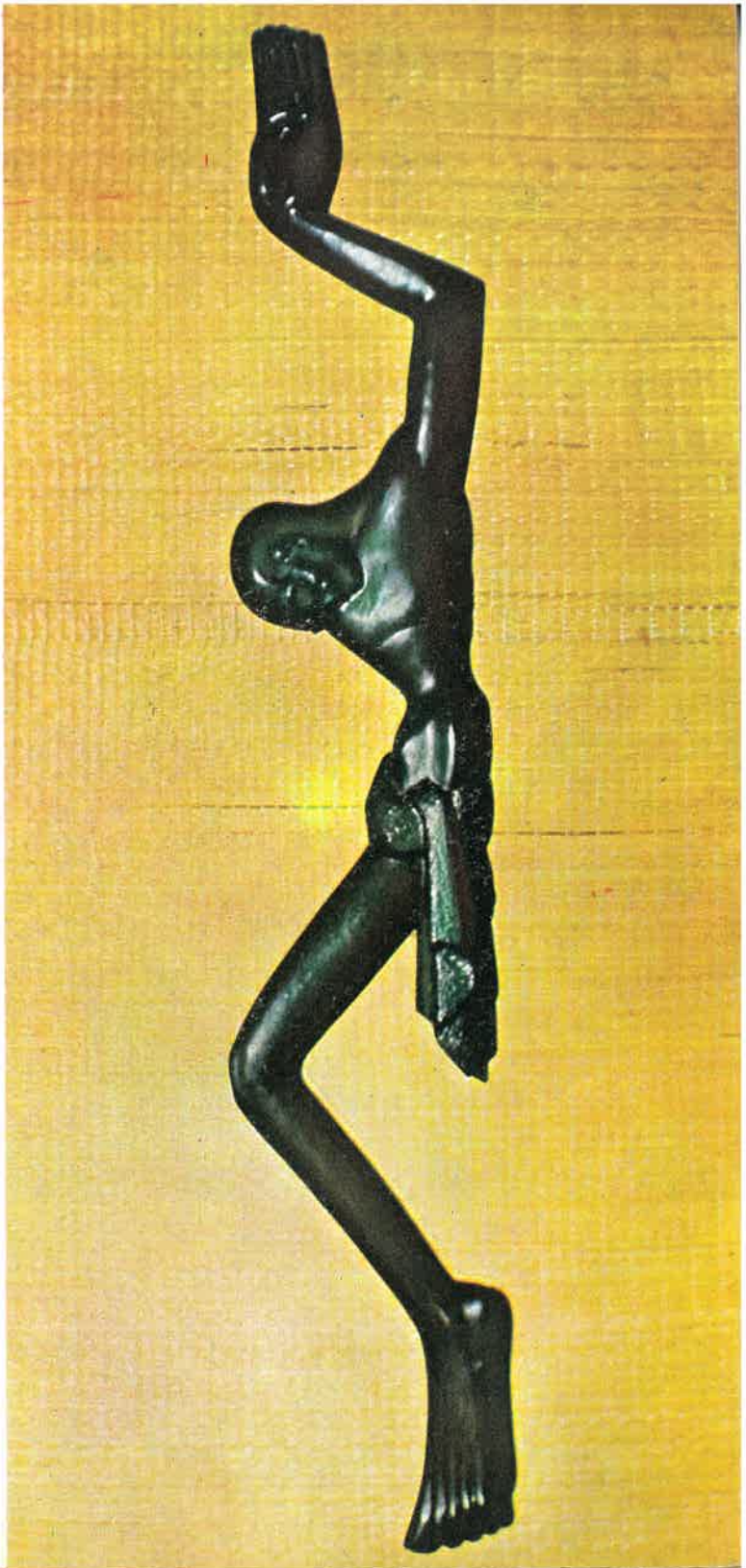
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SUNDAY

A nation that is capable of limitless sacrifice is capable of rising to limitless heights.
जिस देश में त्याग और बलिदान की क्षमता असीमित हो, उसकी प्रगति की भी कोई सीमा नहीं होती।



Another Crucifixion
—*William Dandanderes Hendritz*
(*Johannesburg*)

एक और आत्मोत्सर्ग
—विलियम डन्ड्रस हेनरिज़ (जोहान्नसबर्ग)

Lift irrigation to water the fields
ढेंकली से सिंचाई



APRIL 1969

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We, who seek justice, will have to do justice to others.
यदि हम न्याय चाहते हैं तो हमें न्याय करना भी पड़ेगा।

APRIL 1969

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14 MONDAY

15 TUESDAY

16 WEDNESDAY

17 THURSDAY

18 FRIDAY

19 SATURDAY

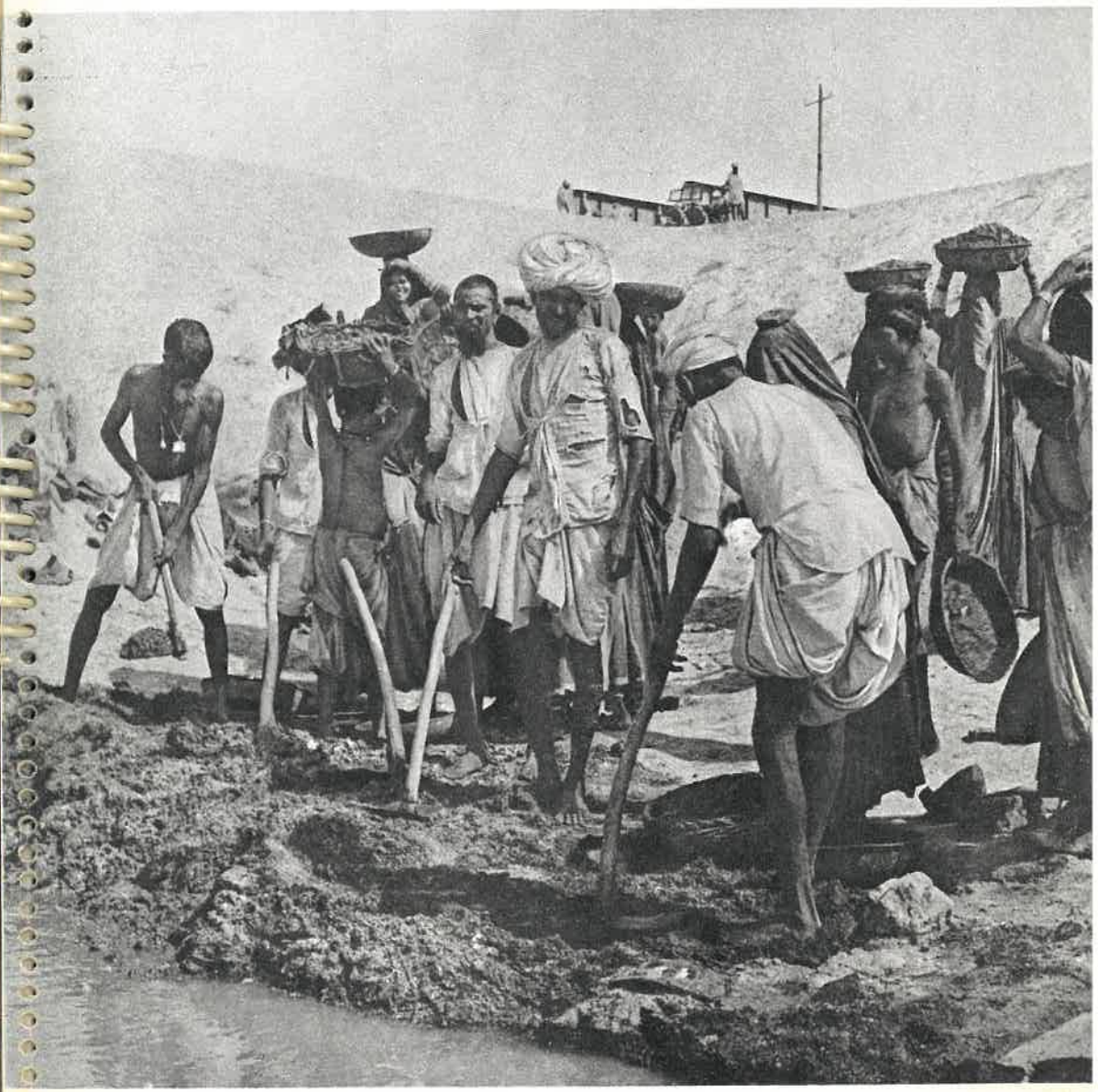
20 SUNDAY

Hatred injures the hater, never the hated.

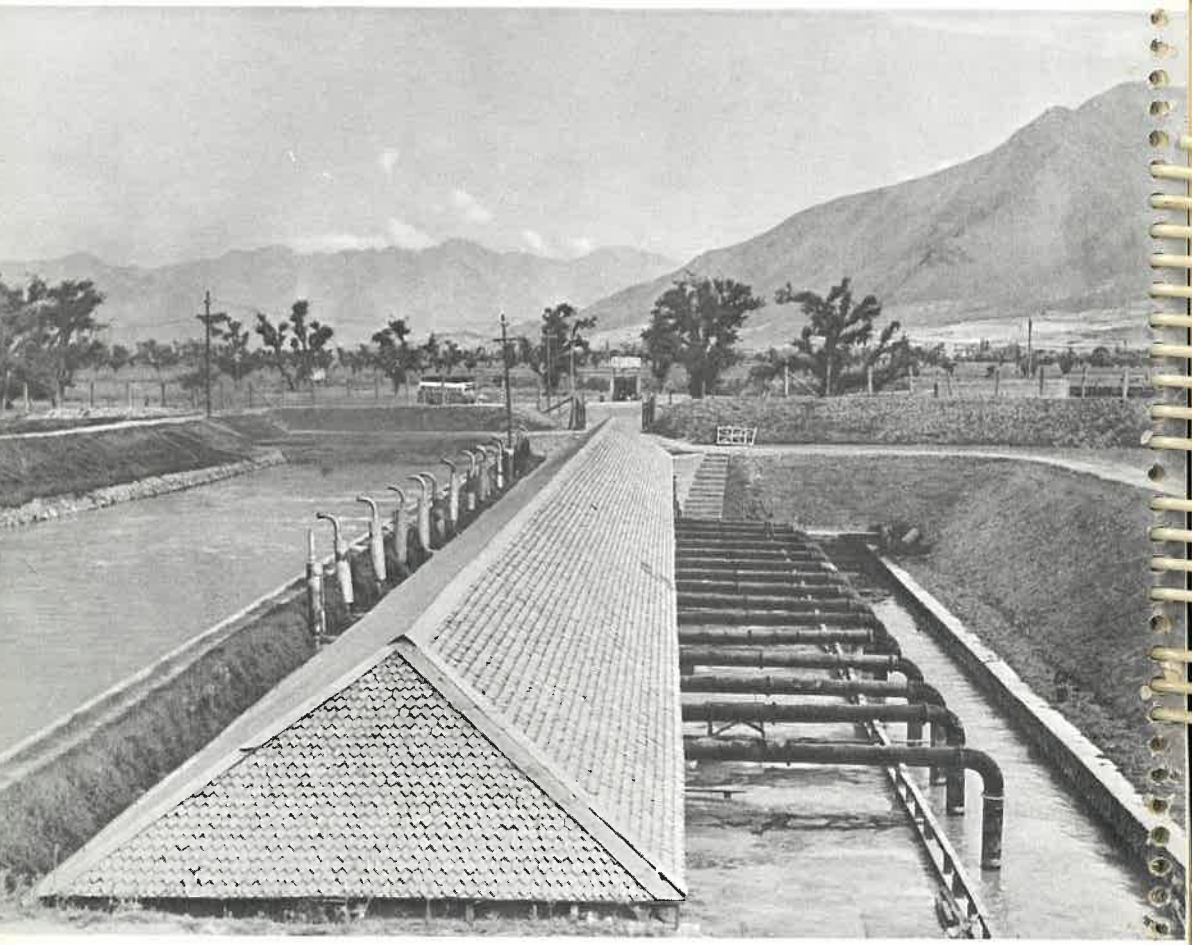
नफरत से नफरत करने वाले का ही नुकसान होता है। उसका नहीं, जिससे नफरत की जाती है।

Where work is worship

परिश्रम सबसे बड़ी पूजा



An Irrigation cooperative
सिंचाई सहकारी समिति



APRIL 1969

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25 FRIDAY

26 SATURDAY

27 SUNDAY

My notion of democracy is that under it the weakest should have the same opportunity as the strongest.

मेरे विचार में लोकतंत्र वही है, जिसमें कमजोर से कमजोर व्यक्ति को उतनी ही सुविधायें प्राप्त हों, जितनी कि एक ताकतवर को।

APRIL 1969

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MAY 1969

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28 MONDAY

29 TUESDAY

30 WEDNESDAY

1 THURSDAY

2 FRIDAY

3 SATURDAY

4 SUNDAY

A civilization is to be judged by its treatment of minorities.

सभ्यता को परखने की कसौटी यही है कि उसमें अल्पसंख्यक लोगों के साथ कैसा बर्ताव होता है।

MAY 1969

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The highest moral law is that we should unremittingly work for the good of mankind.
सबसे बड़ा नैतिक कानून यही है कि हम मानवजाति की भलाई के लिये निरन्तर कार्य करते रहें।

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16 FRIDAY

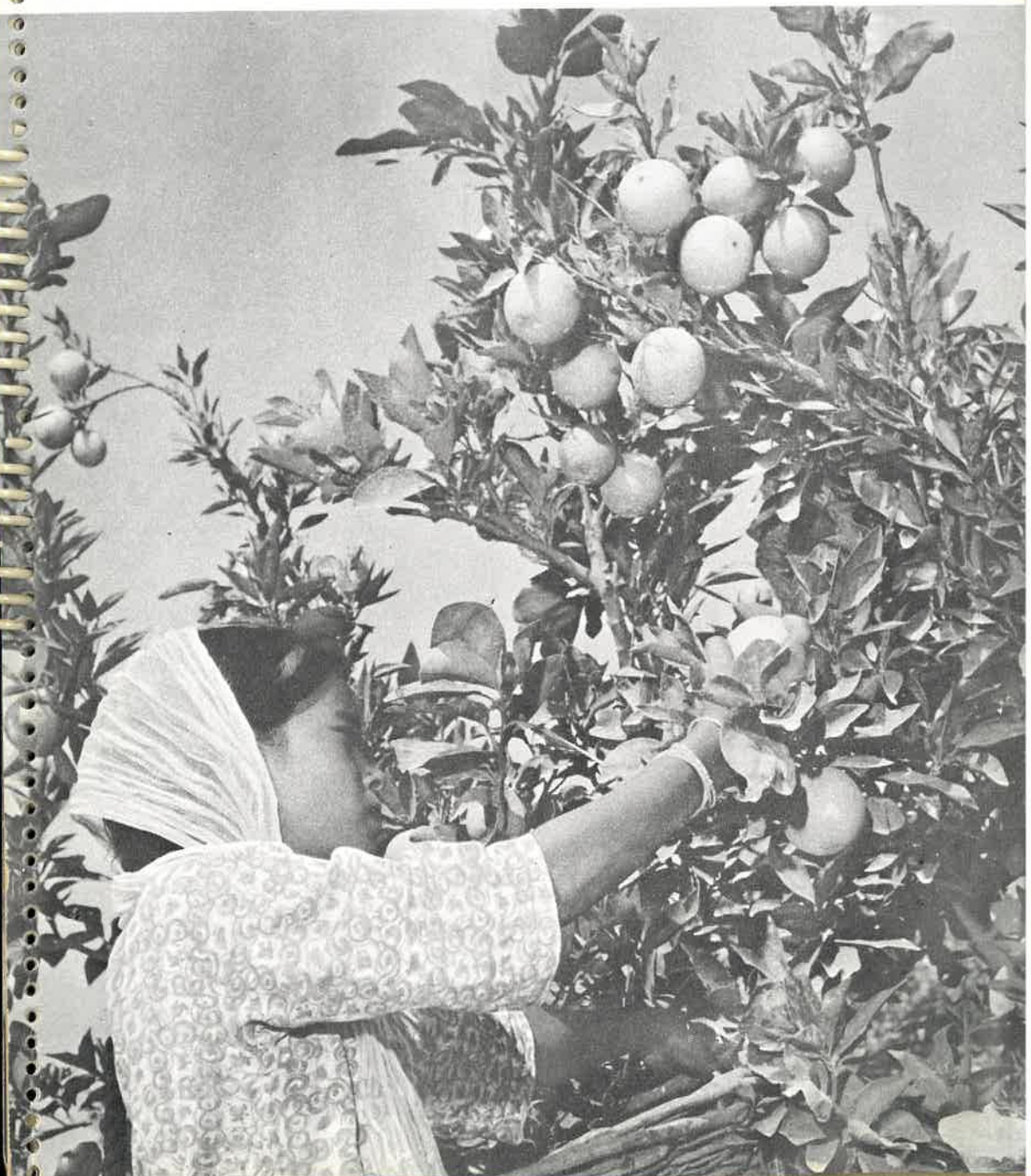
17 SATURDAY

18 SUNDAY

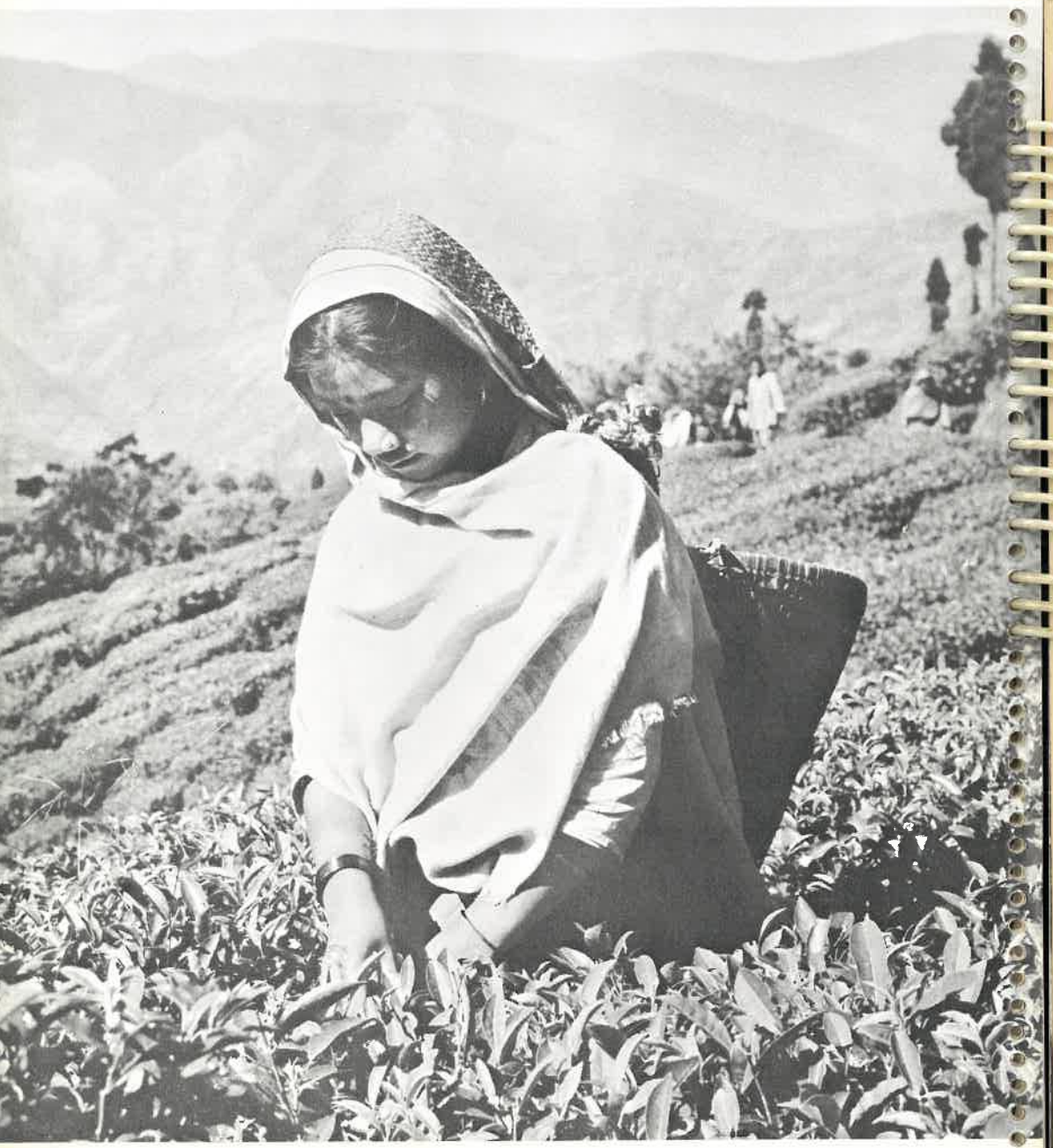
No society can possibly be built on a denial of individual freedom.
वैयक्तिक स्वतंत्रता को अस्वीकार करके किसी भी समाज का निर्माण नहीं हो सकता।

The fruit of labour

श्रम का फल



Tea—a major exchange earner
चाय—विदेशी मुद्रा का प्रमुख साधन



MAY 1969

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Restraint is the law of our being.
संयम ही हमारे अस्तित्व का नियम है।

MAY 1969

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JUNE 1969

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29 THURSDAY

30 FRIDAY

31 SATURDAY

1 SUNDAY

Any tradition, if inconsistent with morality, is fit to be banished from the land.
कोई भी परम्परा यदि नैतिकता से अलग हो जाये तो उसका लोप हो जाना ही उचित है।

JUNE 1969

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Truth and Non-violence are my God.
सत्य और अहिंसा ही मेरे ईश्वर हैं।

JUNE 1969

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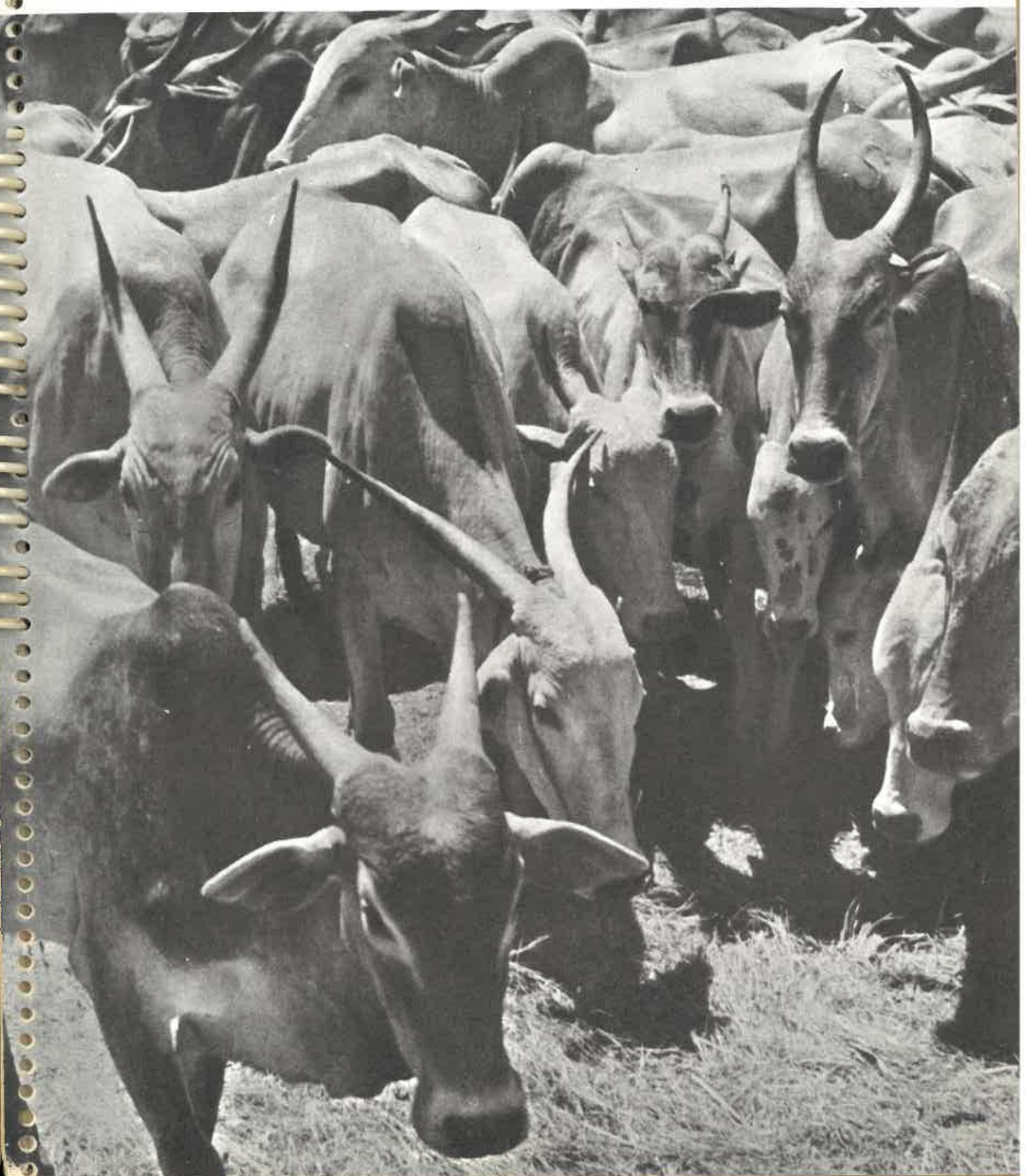
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SATURDAY

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A Non-violent fight is as sharp as the edge of the sword.
अहिंसा की लड़ाई में वही शक्ति है,जो तलवार की धार में है।

The Cows—"A poem in pity"
करुणा की मूर्ति—गाय



Love all animals

मूक पशुओं से प्यार करो



JUNE 1969

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16 MONDAY

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19 THURSDAY

20 FRIDAY

21 SATURDAY

22 SUNDAY

Violence flourishes on response, either by submission to the will of the violator, or by counter-violence.

हिंसा दो बातों से पनपती है, हिंसक की इच्छाशक्ति के सामने घुटने टेक देने से या हिंसा का जवाब हिंसा में देने से।

JUNE 1969

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23 MONDAY

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26 THURSDAY

27 FRIDAY

28 SATURDAY

29 SUNDAY

I do believe that where there is only a choice between cowardice and violence, I would advise violence.

यदि मुझे कायरता और हिंसा में से एक को चुनने को कहा जाये, तो मैं कहूंगा कायरता से हिंसा अच्छी है।

JUNE 1969

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JULY 1969

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30 MONDAY

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4 FRIDAY

5 SATURDAY

6 SUNDAY

It is my conviction that nothing enduring can be built on violence.
मेरा विश्वास है कि हिंसा की बुनियाद पर कोई चीज टिक नहीं सकती।

JULY 1969

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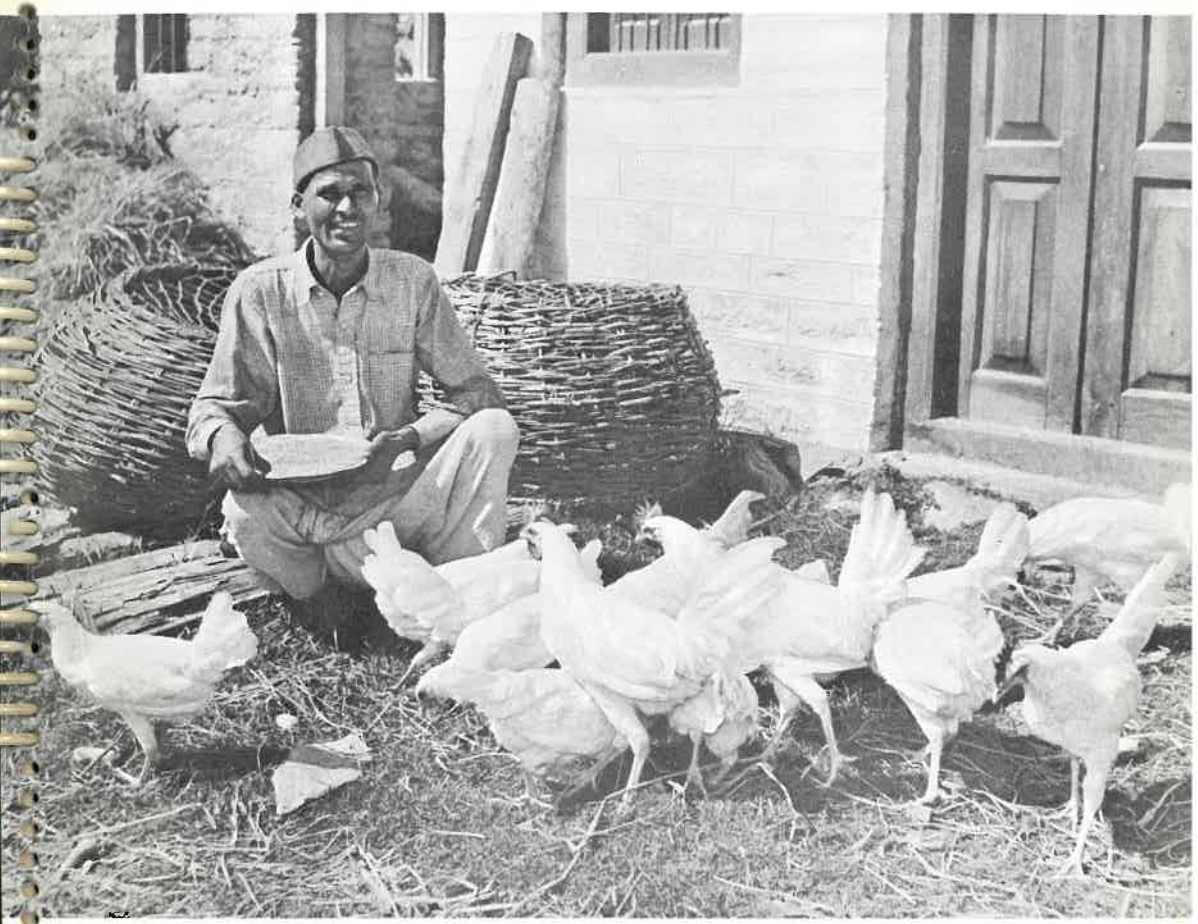
13 SUNDAY

The seeker of Truth should be humbler than the dust.

सत्य की खोज करने वाले को धूल से भी ज्यादा विनम्र होना चाहिये।

Poultry to supplement income

मुर्गीपालन



Gur making—an essential village craft

गुड़ उत्पादन



JULY 1969

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19 SATURDAY

20 SUNDAY

Forgiveness is the attribute of the strong.
क्षमा ताकतवर का गुण है।

JULY 1969

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21 MONDAY

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25 FRIDAY

26 SATURDAY

27 SUNDAY

To harbour internal hatred may even be worse than war.
हृदय में किसी के लिये आन्तरिक घृणा रखना तो युद्ध से भी बुरा है।

JULY 1969

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AUGUST 1969

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28 MONDAY

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31 THURSDAY

1 FRIDAY

2 SATURDAY

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Death is at any time blessed, it is twice blessed for a warrior who dies for his cause.
मृत्यु तो सर्दव मुक्ति का साधन है, लेकिन जो वीर अपना कर्तव्य निभाते हुए मृत्यु को वरता है, वह धन्य है।

AUGUST 1969

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10 SUNDAY

I admit that the strong will rob the weak and that it is a sin to be weak.

मैं मानता हूँ कि ताकतवर ही कमजोर को दबाता है और कमजोर होना पाप है।

Made in the village for Jawans

जवानों के लिए



The village potter

गाँव का कुम्हार



AUGUST 1969

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The weak can never forgive. Forgiveness is the attribute of the strong.
क्षमा करना कमज़ोर के बस की बात नहीं। क्षमा शक्तिशाली ही कर सकता है।

AUGUST 1969

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For a fighter, the fight itself is victory, for he takes delight in it alone.
एक योद्धा के लिये युद्ध अपने आप में विजय है, क्योंकि वही उसके आनन्द का मूल है।

Building brick by brick
ईंटों का निर्माण



Weaving bamboo for mat

बाँस से चटाई



AUGUST 1969

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25 MONDAY

26 TUESDAY

27 WEDNESDAY

28 THURSDAY

29 FRIDAY

30 SATURDAY

31 SUNDAY

Let us fear God and we shall cease to fear man.
यदि हम ईश्वर से डरें तो फिर इन्सान से डरने की जरूरत नहीं।

SEPTEMBER 1969

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5 FRIDAY

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7 SUNDAY

Public opinion alone can keep a society pure and healthy.

लोकमत ही समाज को निष्कलंक और स्वस्थ रख सकता है।

SEPTEMBER 1969

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A Republic that is not based on moral foundations..would be worse than an Autocracy.
अनैतिक आधारों पर बना लोकतंत्र निरंकुश शासन से भी बदतर है।

SEPTEMBER 1969

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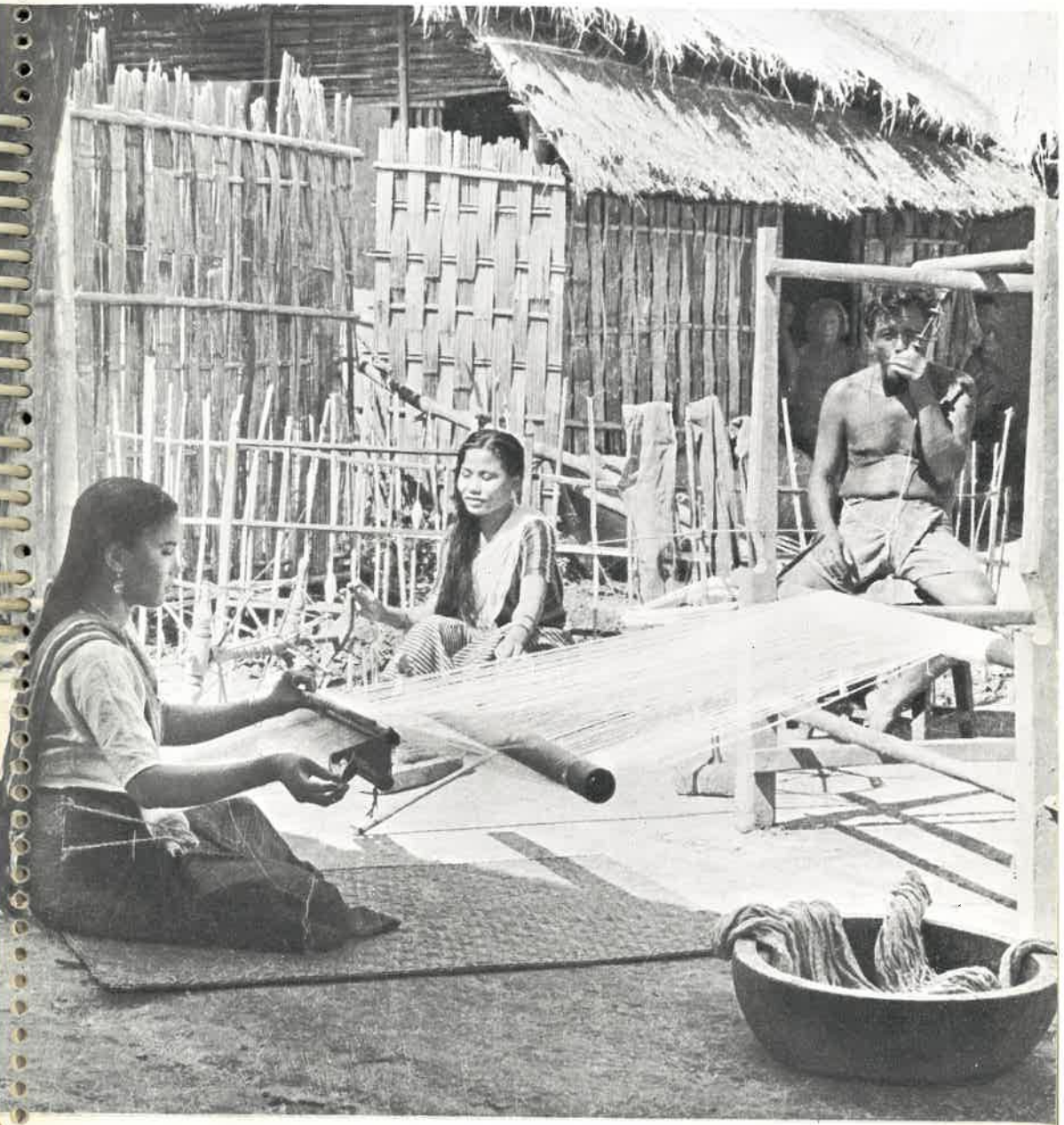
19
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SUNDAY

Honest differences are often a healthy sign of progress.
ईमानदारी के मतभेद अक्सर तरक्की के स्वस्थ संकेत होते हैं।

Weaving hand-spun yarn—the symbol of Non-violence
हाथ कते सूत से कपड़ा



Handsome is what handsome does

कलात्मक छपाई



SEPTEMBER 1969

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22 MONDAY

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25 THURSDAY

26 FRIDAY

27 SATURDAY

28 SUNDAY

The highest form of freedom carries with it the greatest measure of discipline and humility.

सबसे ऊंचे दर्जे की स्वतंत्रता के साथ अनुशासन और विनम्रता भी सबसे अधिक होती है।

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OCTOBER 1969

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3 FRIDAY

4 SATURDAY

5 SUNDAY

In matters of conscience, the law of majority has no place.

जहां अन्तरात्मा का प्रश्न हो, वहां बहुमत का कानून कोई माने नहीं रखता।

OCTOBER 1969

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The only tyrant I accept in this world is the still voice within.
मैं दुनिया में केवल एक तानाशाह को मानता हूँ और वह है अन्तरात्मा की आवाज।

OCTOBER 1969

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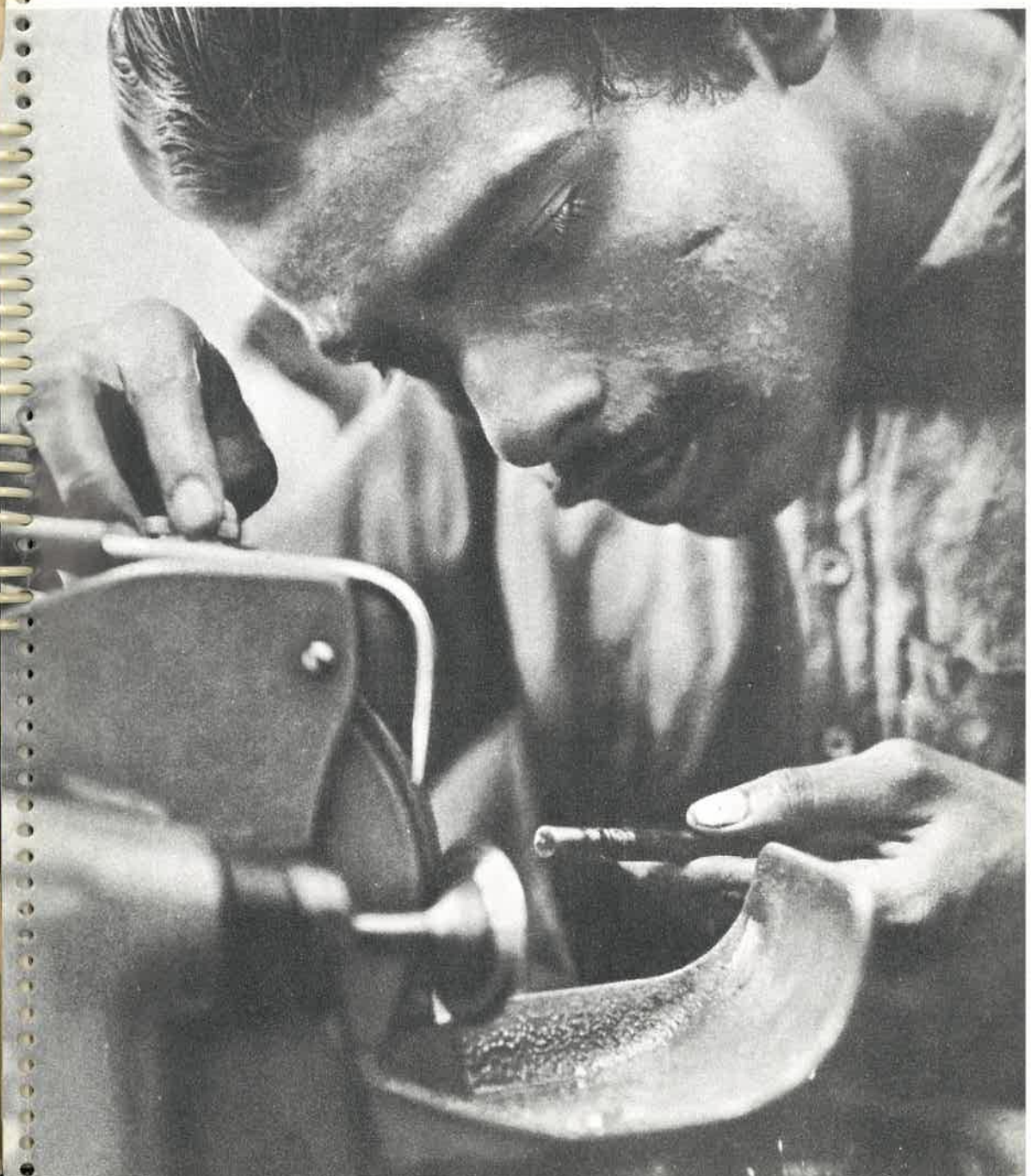
17
FRIDAY

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Performance of one's duty should be independent of public opinion.
कर्तव्य को पूरा करने में लोक-लाज का सवाल नहीं उठता।

Valve grinding—A cottage industry
एक कुटीर उद्योग



Towards a better motherhood

गाँव में स्त्रीशिक्षा



OCTOBER 1969

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23 THURSDAY

24 FRIDAY

25 SATURDAY

26 SUNDAY

The best and the most solid work is done in the wilderness of minority.
सबसे अच्छा और ठोस काम कुछ गिने-चुने लोगों की अज्ञात साधना का फल होता है।

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NOVEMBER 1969

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28 TUESDAY

29 WEDNESDAY

30 THURSDAY

31 FRIDAY

1 SATURDAY

2 SUNDAY

The reformer's path is strewn not with roses, but with thorns and he has to walk warily.
सुधारक के मार्ग में गुलाब के फूल नहीं, काँटे बिछे होते हैं, जिन पर उसे सावधानी से चलना पड़ता है।

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7 FRIDAY

8 SATURDAY

9 SUNDAY

Every good movement passes through five stages: Indifference, Ridicule, Abuse, Repression and Respect.

प्रत्येक अच्छा आन्दोलन पांच सीढ़ियों से होकर गुजरता है : उपेक्षा, उपहास, तिरस्कार, दमन और सम्मान।

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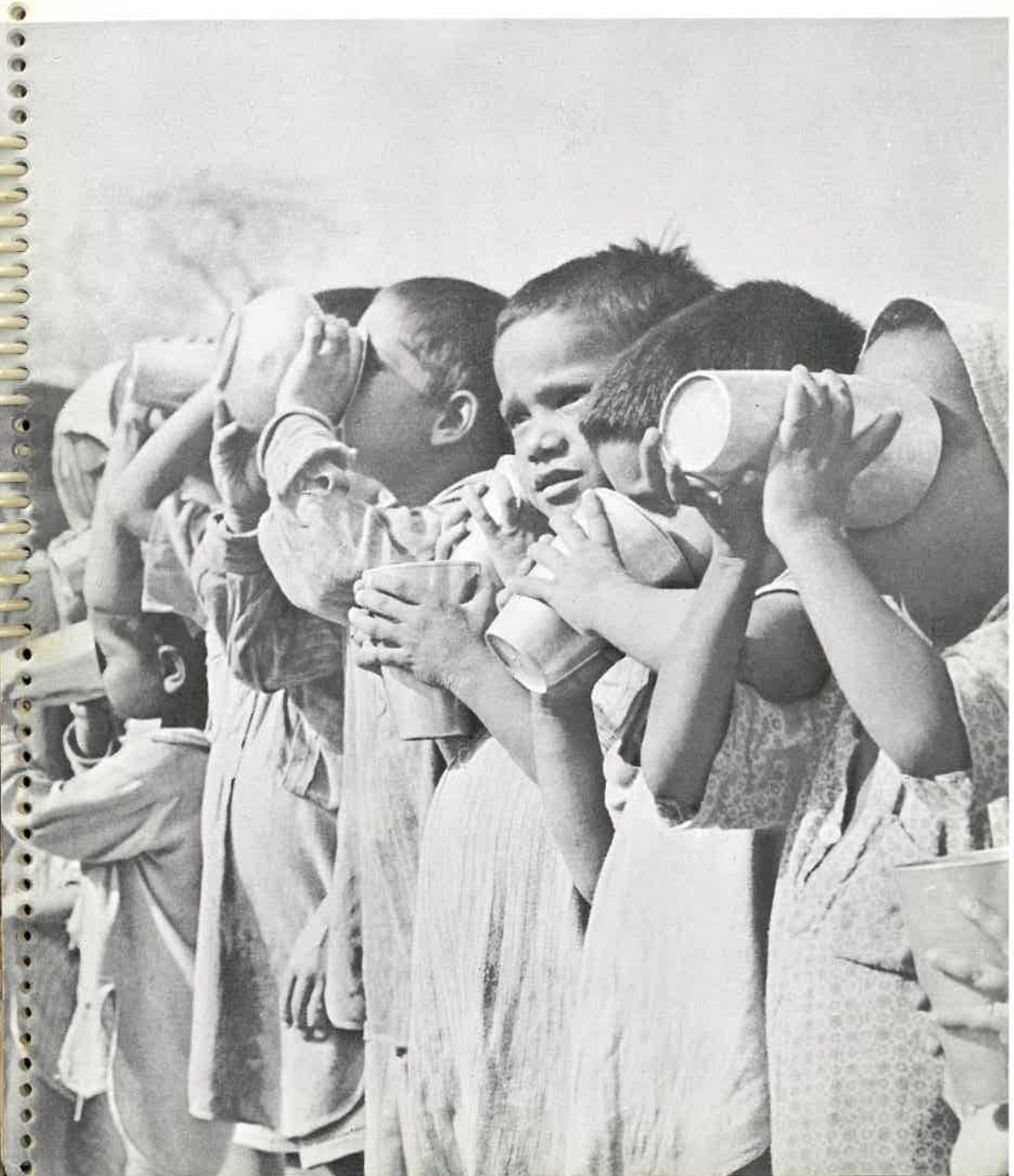
16 SUNDAY

Strength does not come from physical capacity. It comes from an indomitable will.

ताकत शारीरिक बल से नहीं, अदम्य इच्छा-शक्ति से आती है।

Nutrition for the under-nourished

बच्चों के लिए मुफ्त दूध



Innocent recreation for village children

बच्चे खेलते हुए



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Civilization, in the real sense of the term, consists not in the multiplication but....in the reduction of wants.

सच्ची सभ्यता वह है, जिसमें मनुष्य की मांगें बढ़ने के बजाय घटती चली जायें।

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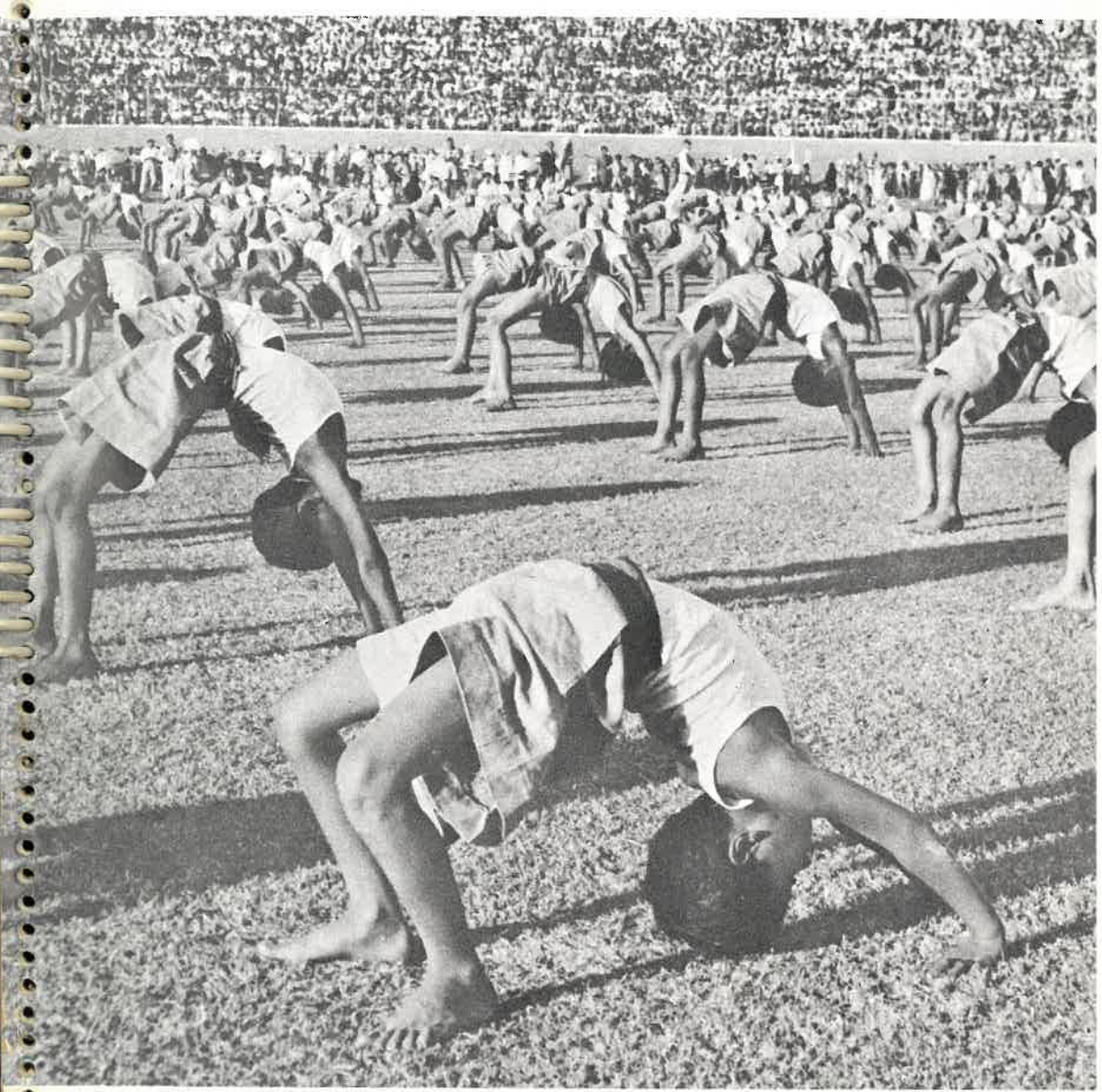
28 FRIDAY

29 SATURDAY

30 SUNDAY

Power rightly exercised must sit light as a flower; no one should feel the weight of it.
शक्ति और सत्ता का असली रूप यही है कि वह सबको फूल जैसी लगे, उसका बोझ कोई महसूस न करे।

Symphony in Rhythm
शारीरिक व्यायाम



Satyagraha—*Ram Kinkar Baiz*
सत्याग्रह—राम किंकर बेज



DECEMBER 1969

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6 SATURDAY

7 SUNDAY

My definition of *Swadeshi* is that I must not serve distant neighbour at the expense of the nearest.

मेरी स्वदेशी की परिभाषा में यह नहीं आता कि पास का पड़ोसी नुकसान में रहे और दूर का पड़ोसी फायदा उठाता चला जाये।

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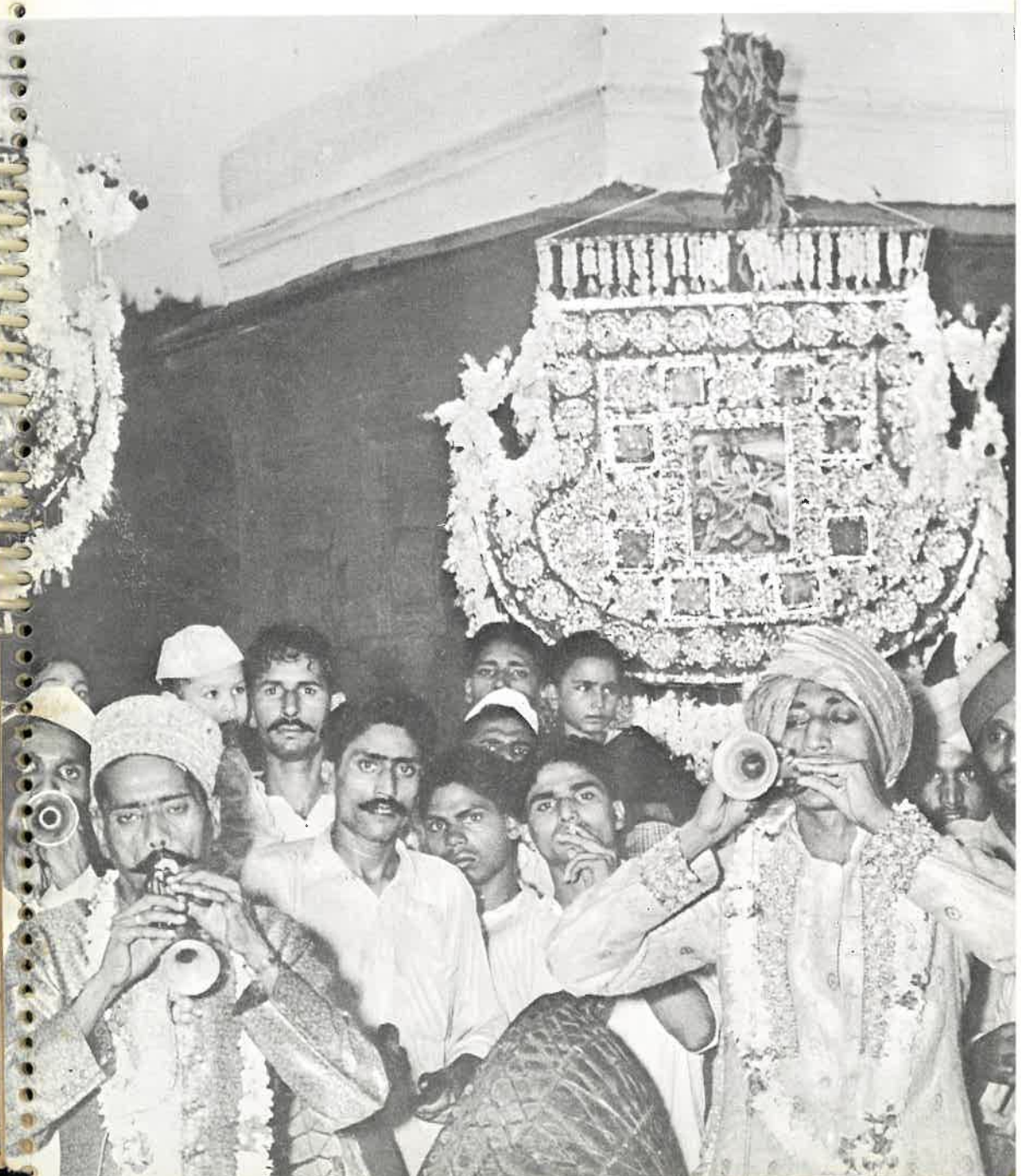
14 SUNDAY

Charkha stands not for the greatest good of the greatest number, but for the greatest good of all.

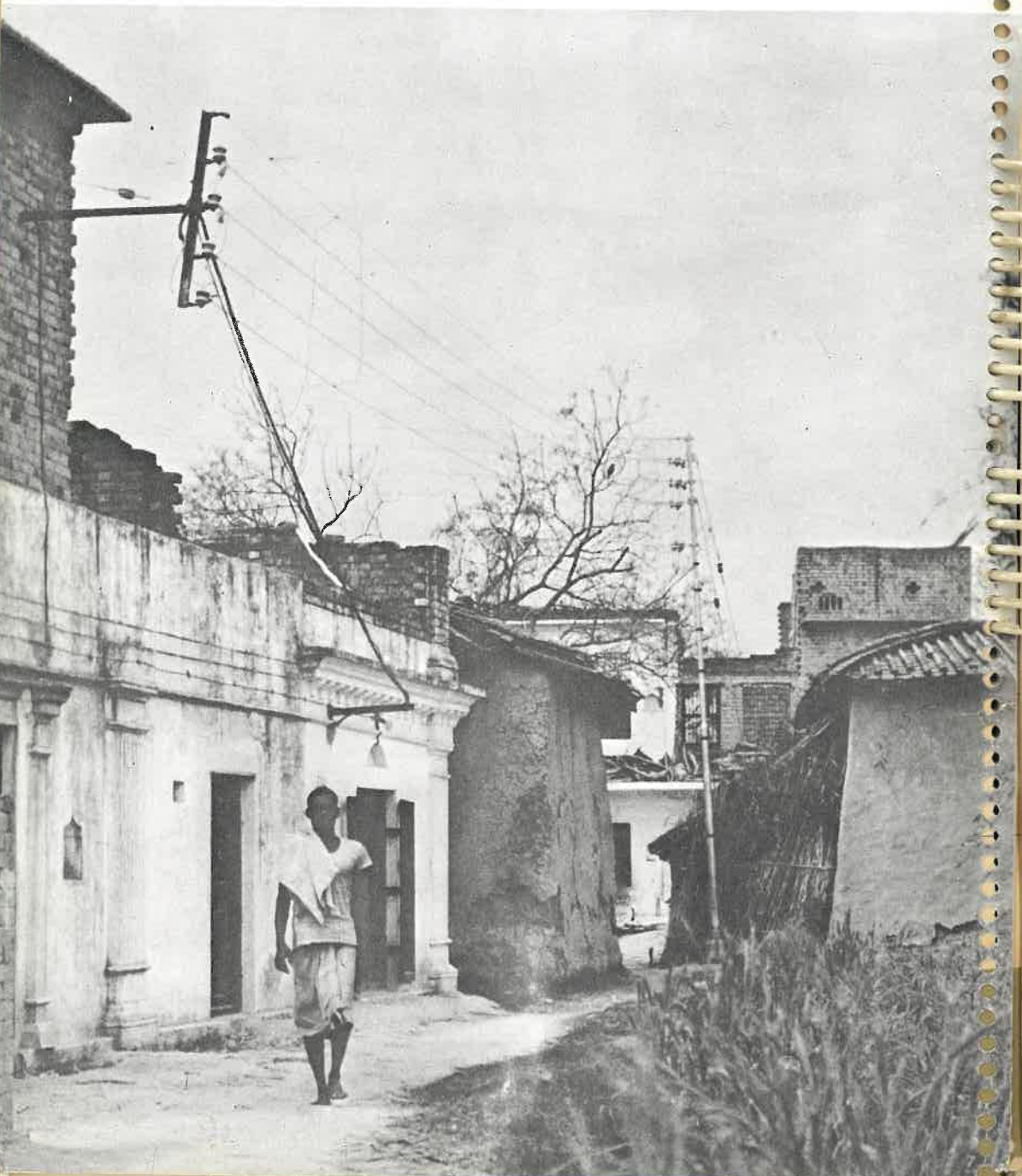
चर्खा अधिक से अधिक लोगों का अधिक से अधिक भला करने के लिये नहीं है, वह तो सभी लोगों का अधिक से अधिक भला करता है।

Phool walon ki sair

फूल वालों की सैर



Electricity for rural homes
गाँव-गाँव में बिजली



DECEMBER 1969

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The economics that permits one country to prey upon another is immoral.
ऐसी अर्थप्रणाली जो एक देश को दूसरे देश की लूट-खसोट करने की अनुमति देती हो, वह अनैतिक है।

DECEMBER 1969

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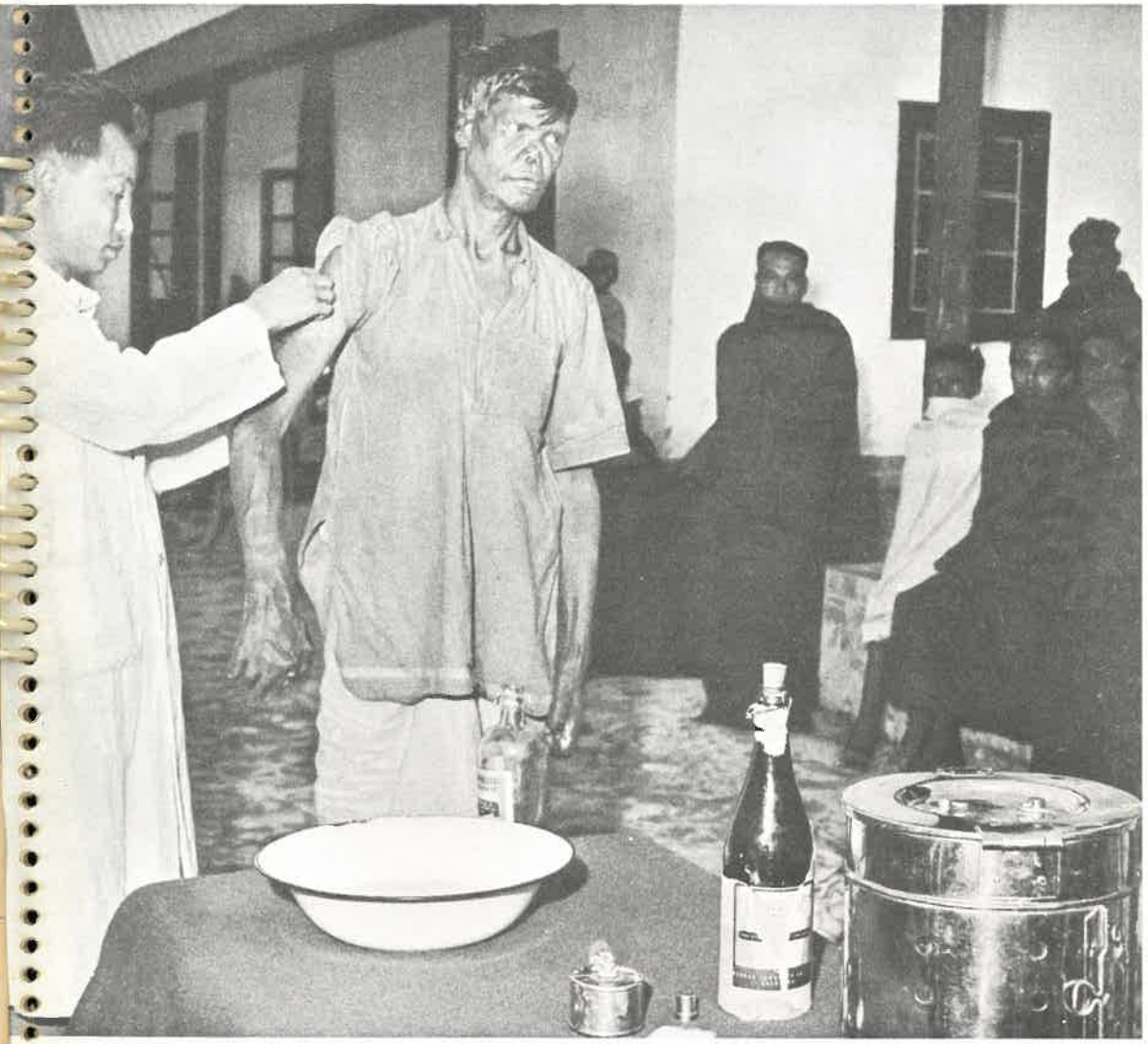
27 SATURDAY

28 SUNDAY

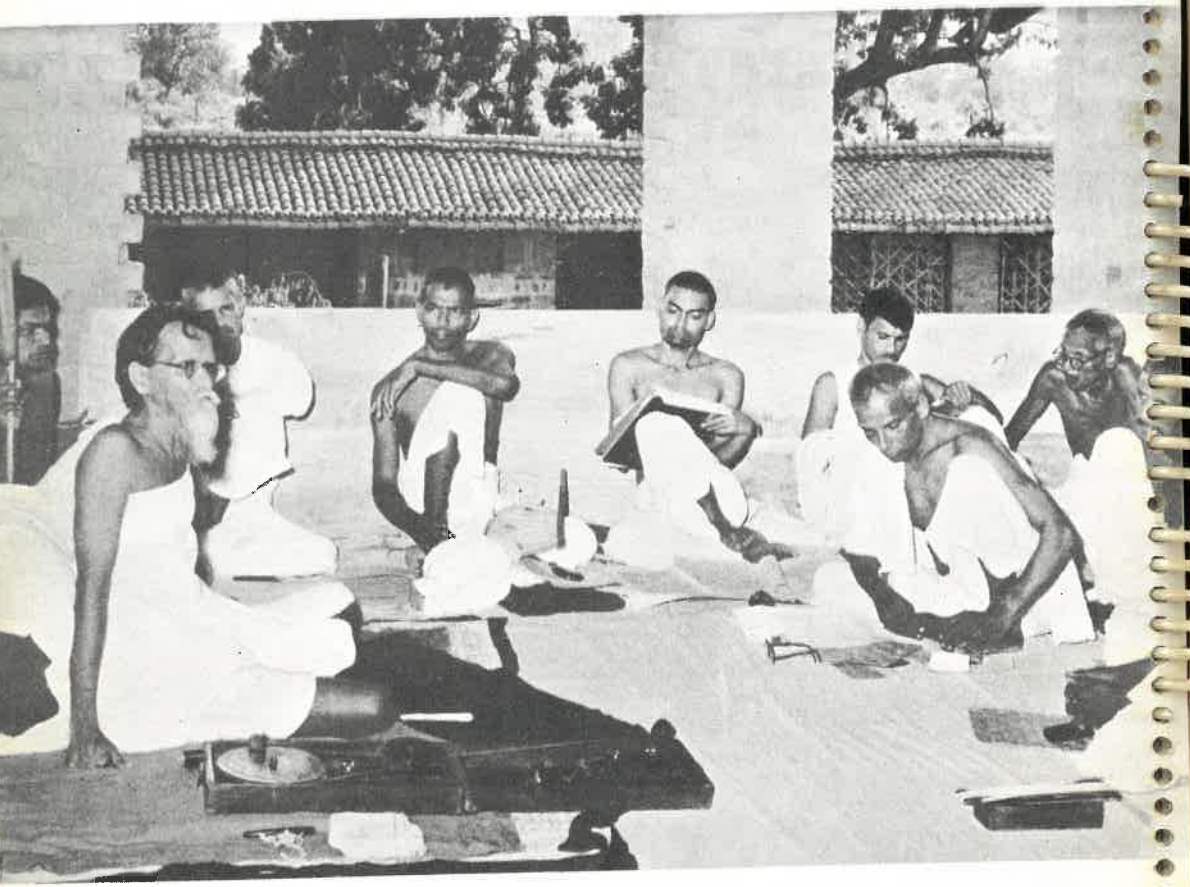
The test of orderliness in a country is not the number of millionaires it owns, but the absence of starvation among its masses.

किसी देश की व्यवस्था की जांच इससे नहीं होती कि उसमें कितने लखपती हैं, बल्कि इस बात से होती है कि वहां कोई भूखा तो नहीं मरता।

"Serving the lepers is the highest form of Ahimsa"
कोढ़ियों की सेवा



Carrying the torch forward
बापू के पदचिन्हों पर



DECEMBER 1969

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JANUARY 1970

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The golden rule is resolutely to refuse to have what the millions cannot.
जो लाखों लोगों की पहुँच से बाहर हो, उसे लेने से इन्कार कर देना ही सर्वोत्तम नीति है।

CHRONOLOGY OF MAIN EVENTS IN GANDHIJI'S LIFE

1869	October 2: Born at Porbandar (Gujarat). Son of Karamchand and Putlibai Gandhi.
1876	Admitted to Primary School at Rajkot.
1881	Joined High School at Rajkot.
1883	Married to Kasturbai.
1887	Passed matriculation examination and joined Samaldas College at Bhavnagar.
1888	Sailed for London to study law.
1891	Passed London Matriculation. Enrolled as barrister. Sailed for India. Made efforts to practise law in India.
1893	Sailed for South Africa in response to an offer from Abdulla and Co. to work as their legal adviser.
1894	Enrolled as advocate of Supreme Court of Natal. Founded Natal Indian Congress to carry on agitation against discriminatory legislation.
1899	Formed Indian Ambulance Corps to nurse British wounded soldiers in Boer War; awarded war medal.
1903	Opened law office in Johannesburg.
1904	Founded Phoenix Settlement near Durban. Settlers consisted of Europeans and Indians, Hindus and Muslims. Started a journal, "Indian Opinion".
1906	Organised Indian Ambulance Corps during Zulu Rebellion. Led campaign against Asiatics Registration Bill introduced in Transvaal Assembly.
1907	Organised passive resistance movement against Registration Act or "Black Act".
1910	Founded Tolstoy Farm near Johannesburg (Transvaal).
1913	Led epic march of over 2,000 Indian coal-miners and workers on sugar plantations in protest against ill-treatment of Indians in South Africa.
1914	Suspended 'passive resistance movement,' following an agreement with General Smuts. Left South Africa for India.
1915	Founded Satyagraha Ashram at Kochrab near Ahmedabad; in 1917 shifted it to Sabarmati.
1917	From Sabarmati Ashram, led *Satyagraha* to remove grievances and sufferings of peasants at the hands of indigo planters in Champaran (Bihar); arrested and later released.

1919	Launched nation-wide civil disobedience campaign in India in protest against the Rowlatt Act. Outbreak of violence in several towns. Jallianwala Bagh tragedy. *Satyagraha* suspended.
1921	Campaigned for complete boycott of foreign cloth.
1922	Sentenced to six years' imprisonment for preaching disaffection towards the British government. Released in 1924.
1924	Began 21-day fast for Hindu-Muslim unity. Presided over Congress Session at Belgaum.
1929	Lahore Congress Session. Complete independence became goal of the Indian National Congress on his advice.
1930	Started from Sabarmati with 78 followers on the historic salt march to Dandi, near Surat. Broke the salt law. Was arrested; hartal all over India. Over 1,00,000 people were jailed.
1931	Released from prison. Gandhi-Irwin Pact signed. Sailed for London to attend the Round Table Conference. Returned to India.
1932	Arrested in Bombay and interned in Yervda Central prison. Began fast unto death in protest against MacDonald's Communal Award separating the untouchables from the Hindus. Broke fast on Govt. of India's acceptance of his demand. Released from jail.
1933	Shifted to Satyagraha Ashram at Wardha. Started from Wardha on the 10-month Harijan uplift tour.
1936	Resolved to make Sevagram his headquarters.
1937	Presided over Educational Conference at Wardha and outlined his scheme of Education through Basic Crafts.
1940	Launched Individual *Satyagraha* asserting Right of the freedom of speech.
1942	August 8. Congress passed "Quit India" resolution. Gandhiji led nation-wide *Satyagraha* Gave the slogan "Do or Die". August 9. Arrested and imprisoned in Aga Khan Palace at Poona.
1944	Death of Kasturbai Gandhi.
1945	Simla Conference. Gandhi advised Congress Working Committee on talks with Viceroy Lord Wavell.
1946-47	Arrival of the British Cabinet Mission; Gandhi against the Partition Plan; Calcutta killings and riots in East Bengal; toured riot affected areas in East Bengal; went on fast at Calcutta in furtherance of his mission of Hindu-Muslim Unity.
1948	January 13. Went on fast unto death in New Delhi for communal unity. January 18. Broke his fast after receiving pledge signed by members of Peace Committee. Bomb thrown at his prayer meeting. January 30. Assassinated.

गांधीजी के जीवन की कुछ प्रमुख घटनायें

१८६९	२ अक्तूबर को पोरबन्दर (गुजरात) में जन्म। पिता करमचन्द और माता पुतलीबाई गांधी।
१८७६	राजकोट में प्राइमरी स्कूल में दाखिला।
१८८१	राजकोट में हाई स्कूल में प्रवेश।
१८८३	कस्तूरबाई से विवाह।
१८८७	मैट्रिक परीक्षा उत्तीर्ण करके सामलदास कॉलेज, भावनगर में प्रवेश।
१८८८	कानून अध्ययन के लिये समुद्री यात्रा द्वारा लन्दन को प्रस्थान।
१८९१	लन्दन की मैट्रिक परीक्षा उत्तीर्ण। बैरिस्टर के रूप में नामांकित। भारत को वापसी और बैरिस्टरी करने का प्रयास।
१८९३	अब्दुल्ला एण्ड कम्पनी के निमंत्रण पर उनके कानूनी सलाहकार बनने के लिये दक्षिण अफ्रीका को प्रस्थान।
१८९४	नाटाल (अफ्रीका) के सुप्रीम कोर्ट के वकील के रूप में नामांकित। भेदभाव के कानून के खिलाफ आन्दोलन करने के लिये 'नाटाल इण्डियन कांग्रेस' की स्थापना।
१८९९	बोएर युद्ध में ब्रिटिश घायल सैनिकों की देखभाल करने के लिये 'इण्डियन एम्बुलेंस कोर' का गठन।
१९०३	जोहान्नसबर्ग में कानूनी दफ्तर की स्थापना।
१९०४	डरबन के निकट 'फिनिक्स बस्ती' का शिलान्यास। बस्ती में रहने वाले लोग यूरोपीय, भारतीय, हिन्दू-मुसलमान व अछूत। पत्रिका 'इण्डियन ओपिनियन' की शुरुआत।
१९०६	जुलू विद्रोह के दौरान 'इण्डियन एम्बुलेंस कोर' का गठन। ट्रांसवाल विधान सभा में प्रस्तावित 'एशियाटिक रजिस्ट्रेशन बिल' के खिलाफ अभियान का नेतृत्व।
१९०७	रजिस्ट्रेशन कानून या 'काला कानून' के खिलाफ शान्तिपूर्ण विरोध-आन्दोलन का आयोजन।
१९१०	जोहान्नसबर्ग (ट्रांसवाल) के निकट 'टॉलस्टॉय फार्म' की स्थापना।
१९१३	दक्षिण अफ्रीका में भारतीयों के साथ होने वाले दुर्व्यवहार के खिलाफ २,००० से भी ज्यादा भारतीय कोयला-खान कर्मचारियों व गन्ना खेतों के मजदूरों को लेकर ऐतिहासिक यात्रा।
१९१४	जनरल स्मट्स से हुए समझौते के परिणामस्वरूप शांन्तिपूर्ण विरोध-आन्दोलन का स्थगन। भारत को प्रस्थान।
१९१५	अहमदाबाद के निकट कोचरब में सत्याग्रह आश्रम की स्थापना। १९१७ में आश्रम का साबरमती में स्थानान्तरण।
१९१७	चम्पारन (बिहार) में नील की खेती में लगे किसानों को जमीन्दारों के जुल्मों से छुटकारा दिलाने के लिये साबरमती आश्रम से सत्याग्रह का नेतृत्व। गिरफ्तारी और बाद में रिहाई।

१९१९	रौलट एक्ट के खिलाफ देशव्यापी असहयोग आन्दोलन का समारम्भ। अनेक नगरों में हिंसक झगड़े। जलियांवाला बाग हत्याकाण्ड। सत्याग्रह स्थगित।
१९२१	विदेशी कपड़े के पूर्ण बहिष्कार के लिये आन्दोलन।
१९२२	ब्रिटिश सरकार के प्रति असन्तोष फैलाने के लिये ६ वर्ष की सजा। १९२४ में रिहाई।
१९२४	हिन्दू-मुस्लिम एकता के लिये २१ दिन का अनशन। बेलगाँव में कांग्रेस-अधिवेशन की अध्यक्षता।
१९२९	लाहौर कांग्रेस अधिवेशन। उनके परामर्श पर पूर्ण स्वतंत्रता इण्डियन नेशनल कांग्रेस का लक्ष्य बना।
१९३०	नमक का कानून तोड़ने के लिये ७८ अनुयायियों के साथ साबरमती से ऐतिहासिक दण्डी (सूरत) यात्रा। नमक का कानून तोड़ने पर गिरफ्तारी; पूरे देश में हड़ताल। एक लाख से भी ज्यादा लोग गिरफ्तार।
१९३१	जेल से रिहाई। गांधी-इरविन समझौते पर हस्ताक्षर। राउण्ड टेबिल कान्फ्रेंस में भाग लेने के लिये लन्दन को प्रस्थान। भारत को वापिसी।
१९३२	बम्बई में गिरफ्तारी और यरवदा सेन्ट्रल जेल में नजरबन्दी। हिन्दुओं से अछूतों को अलग करने वाले मैकडॉनेल्ड साम्प्रदायिक निर्णय के खिलाफ आमरण अनशन। ब्रिटिश सरकार द्वारा मांगें स्वीकार किये जाने पर अनशन तोड़ना। जेल से रिहाई।
१९३३	सत्याग्रह आश्रम, वर्धा को कार्रवाई का केन्द्र बनाया। वहाँ से १० मास के लिये हरिजन-उद्धार-कार्यक्रम का समारम्भ।
१९३६	सेवाग्राम को कार्रवाइयों का मुख्य कार्यालय बनाने का निर्णय।
१९३७	वर्धा में शैक्षिक सम्मेलन की अध्यक्षता और बुनियादी दस्तकारियों के जरिये शिक्षण की योजना।
१९४०	भाषण की स्वतंत्रता के अधिकार को लेकर वैयक्तिक सत्याग्रह।
१९४२	८ अगस्त: कांग्रेस द्वारा 'भारत छोड़ो' प्रस्ताव पारित। गांधीजी द्वारा देश-व्यापी सत्याग्रह। 'करो या मरो' का नारा दिया। ९ अगस्त : गिरफ्तारी और पूना के आगा खां पैलेस में कैद।
१९४४	कस्तूरबाई गांधी का देहावसान।
१९४५	शिमला कान्फ्रेंस। कांग्रेस कार्यकारिणी द्वारा वायसराय लॉर्ड वेवल से बातचीत पर गांधी जी का परामर्श।
१९४६-४७	ब्रिटिश कैबिनेट मिशन का आगमन; गांधीजी द्वारा देश के विभाजन का विरोध; कलकत्ते में हत्यायें और पूर्वी बंगाल में दंगे; पूर्वी बंगाल के दंगाग्रस्त इलाकों का दौरा; हिन्दू-मुस्लिम-एकता बढ़ाने के लिये कलकत्ते में अनशन।
१९४८	१३ जनवरी : साम्प्रदायिक एकता के लिये नई दिल्ली में आमरण अनशन की शुरुआत। १८ जनवरी : शान्ति समिति के सदस्यों द्वारा लिखित प्रतिज्ञा करने पर अनशन छोड़ना। उनकी प्रार्थना सभा में बम फेंका गया। ३० जनवरी : हत्या।

A SOVEREIGN DEMOCRATIC REPUBLIC

India is a Sovereign Democratic Republic, with a parliamentary form of government based on universal adult franchise. The executive authority is accountable for all its decisions and actions to the people through their elected representatives in the Union and State legislatures.

The country has a written Constitution which came into force on January 26, 1950. Its preamble incorporates the resolve of the people of India to secure for all citizens, "Justice-social, economic and political; Liberty of thought, expression, belief, faith and worship; Equality of status and of opportunity; and to promote among them all Fraternity assuring the dignity of the individual and the unity of the Nation".

Citizenship and Franchise

The Constitution provides for a single and uniform citizenship for the whole of India. It confers the right to vote on every person who is a citizen of India and who is not less than 21 years of age on a fixed date and is not otherwise disqualified under the Constitution or any law of the appropriate legislature on the ground of non-residence, unsoundness of mind, crime or corrupt or illegal practice.

Citizens have been granted seven categories of Fundamental Rights: Right to Equality, Right to Freedom, Right against Exploitation, Right to Freedom of Religion, Cultural and Educational Rights, Right to Property and Right to Constitutional Remedies. The Fundamental Rights are justiciable and any citizen can move the Supreme Court for their enforcement.

The Union

India is a Union of 17 federative States and 10 Centrally-administered Union Territories, with the President as the Head of the Union and the Governors as the Heads of States. The President is elected by the elected members of both Houses of Parliament and Legislative Assemblies of the States for a term of five years. All executive authority of the Union, including

the Supreme Command of the Defence Forces formally vests in the President and all executive actions of the Government are taken in his name. In the exercise of his functions, the President is aided and advised by a Council of Ministers (i.e. the Cabinet) with the Prime Minister as the head. The Cabinet finally determines and lays down the policy of the Government. The Cabinet is collectively responsible to the Union Parliament.

The Indian Parliament consists of two Houses. The Upper House, called the Rajya Sabha, consists of not more than 238 elected representatives of States and Union Territories and 12 members nominated for their special knowledge and practical experience in the fields of literature, science, art and social services. The Lower House called the Lok Sabha consists of not more than 500 members elected from territorial constituencies in the States and not more than 25 members representing the Union Territories. All laws are enacted by Parliament, whose consent is also necessary for the levying of taxes and sanctioning of government expenditure.

The States

The States, like the Centre, have a parliamentary system of government. The Governor of a State is appointed by the President and is aided and advised by a Council of Ministers headed by the Chief Minister. The Council works on the principle of collective responsibility and is accountable to the Legislature of the State. Most State Legislatures have, like the Union Parliament, two Houses: The Legislative Assembly and the Legislative Council.

Judiciary

The Supreme Court of India consists of a Chief Justice and not more than thirteen Judges appointed by the President. There is a High Court in each State which stands at the head of the State's judicial administration. Each High Court consists of a Chief Justice and a number of judges appointed by the President.

भारत-राजनीतिक व्यवस्था

भारत एक सम्पूर्ण प्रभुत्वसम्पन्न लोकतंत्रात्मक गणराज्य है। इसकी सरकार का स्वरूप संसदीय है, जो वयस्क मताधिकार पर आधारित है। देश की कार्यकारी सत्ता अपने सभी निर्णयों और कार्यों के लिये जनता के प्रति उत्तरदायी है, जो अपने प्रतिनिधियों को चुनकर केन्द्रीय और राज्य विधान सभाओं में भेजती है।

देश का लिखित संविधान है, जो २६ जनवरी, १९५० को लागू किया गया। संविधान की प्रस्तावना में भारत के सभी नागरिकों को सामाजिक, आर्थिक और राजनीतिक न्याय; विचार, अभिव्यक्ति, निष्ठा व उपासना की स्वतंत्रता; स्तर और अवसर की समानता देने; तथा सभी नागरिकों में व्यक्ति की गरिमा व राष्ट्र की एकता सुनिश्चित करते हुए भाईचारे की भावना को बढ़ाने के संकल्प का उल्लेख किया गया है।

नागरिकता और मताधिकार

संविधान में पूरे देश के लिये एकल और समान नागरिकता की व्यवस्था की गई है। उसमें ऐसे प्रत्येक व्यक्ति को मत देने का अधिकार दिया गया है, जिसकी आयु किसी निर्धारित तिथि को २१ वर्ष से कम न होती हो और जो संविधान अथवा किसी उपयुक्त विधायक सभा के कानून के अन्तर्गत अनिवास, चित्त-विकृति, अपराध अथवा भ्रष्ट या अवैध कार्य के आधार पर अयोग्य न घोषित किया गया हो।

नागरिकों को सात प्रकार के आधारभूत अधिकारों की गारन्टी दी गई है : कानून के समक्ष समानता का अधिकार; स्वतंत्रता का अधिकार; शोषण के विरुद्ध अधिकार; धर्म-स्वातंत्र्य का अधिकार; सांस्कृतिक एवं शैक्षिक अधिकार; सम्पत्ति का अधिकार तथा संवैधानिक संशोधन का अधिकार। ये आधारभूत अधिकार न्याययोग्य हैं और कोई भी नागरिक इनको लागू करने के लिये सर्वोच्च न्यायालय में याचिका प्रस्तुत कर सकता है।

संघ

भारत १७ संघात्मक राज्यों व १० केन्द्र शासित क्षेत्रों से बना एक संघ है, जिसका प्रमुख राष्ट्रपति तथा राज्यों के प्रमुख राज्यपाल होते हैं। राष्ट्रपति का निर्वाचन संसद के दोनों सदनों व राज्यों की विधान सभाओं में निर्वाचित सदस्य पांच वर्ष के लिये करते हैं। संघ की समस्त कार्यकारी शक्ति, जिसमें प्रतिरक्षा सेनाओं की सर्वोच्च कमान भी शामिल है, राष्ट्रपति में ही

निहित होती है और सरकार के सभी कार्य उसके नाम पर किये जाते हैं। राष्ट्रपति की सहायता और मंत्रणा के लिये एक मंत्रि-परिषद होती है, जिसका प्रमुख प्रधान मंत्री होता है। यह मंत्रि-परिषद ही सरकार की नीतियों को निर्धारित करके उन पर अन्तिम निर्णय लेती है। मंत्रि-परिषद सामूहिक रूप से केन्द्रीय संसद के प्रति उत्तरदायी होती है।

भारतीय संसद में दो सदन हैं—राज्यसभा व लोकसभा। ऊपरी सदन को राज्यसभा कहते हैं। इसमें राज्यों व केन्द्र द्वारा प्रशासित क्षेत्रों के अधिक से अधिक २३८ सदस्य निर्वाचित होते हैं तथा १२ सदस्यों को राष्ट्रपति द्वारा साहित्य, विज्ञान, कला अथवा समाज सेवा में प्राप्त विशेष ज्ञान और व्यावहारिक अनुभव के आधार पर मनोनीत किया जाता है। दूसरे सदन को लोकसभा कहते हैं। इसमें राज्यों के क्षेत्रीय निर्वाचन क्षेत्रों से अधिक से अधिक ५०० सदस्य तथा केन्द्र प्रशासित क्षेत्रों से अधिक से अधिक २५ सदस्य निर्वाचित होते हैं। सभी कानून संसद द्वारा बनाये जाते हैं। कर लगाने तथा सरकारी खर्च की स्वीकृति के लिये भी संसद की सम्मति आवश्यक है।

राज्य

केन्द्र की तरह राज्यों में भी संसदीय प्रणाली की सरकार होती है। राज्य के राज्यपाल की नियुक्ति राष्ट्रपति करता है। राज्यपाल के कार्य संचालन में परामर्श व सहायता देने के लिये एक मंत्रि-परिषद होती है, जिसका प्रमुख मुख्यमंत्री होता है। मंत्रि-परिषद सामूहिक उत्तरदायित्व के सिद्धान्त पर कार्य करती है तथा राज्य विधान सभा के प्रति उत्तरदायी होती है। अनेक राज्य विधान मण्डलों में केन्द्र की तरह दो सदन होते हैं : विधान सभा तथा विधान परिषद।

न्यायपालिका

भारत के सर्वोच्च न्यायालय में एक सर्वोच्च न्यायाधीश तथा अधिक से अधिक १३ न्यायाधीश होते हैं, जिनकी नियुक्ति राष्ट्रपति करता है। प्रत्येक राज्य में भी एक उच्च न्यायालय होता है, जो राज्य के न्यायिक प्रशासन की देखभाल करता है। प्रत्येक उच्च न्यायालय में एक मुख्य न्यायाधीश होता है, जिसकी नियुक्ति भी राष्ट्रपति द्वारा की जाती है।

ACKNOWLEDGEMENT

In the selection of the paintings, sculptures, photographs, sayings, tributes and other material included in this diary regarding Gandhiji, we have received invaluable help from numerous individuals and agencies, to all of whom, we express our heartfelt gratefulness.

We are particularly grateful to the eminent artists, both living and dead, whose paintings and sculptures, we have included in this publication, and to the art collectors and institutions—the Rashtrapati Bhawan, the Raj Bhawan, Calcutta, Shantiniketan, the Gandhi Sangrahalaya and Smarak Nidhi, the Nehru Museum, the Lalit Kala and Sahitya Akademies, the National Gallery of Modern Art, the Photo Division of the Ministry of Information and Broadcasting, the British Information Services and the Indian High Commission in London—for providing us necessary facilities and guidance in obtaining the originals and colour transparencies of the art works.

Director, Advertising & Visual Publicity

आभार

इस डायरी में संगृहीत गांधीजी से सम्बन्धित कलाकृतियों, मूर्ति-छवियों, फोटो-चित्रों, गांधी वचनों, श्रद्धांजलियों तथा अन्य सामग्री को प्राप्त करने में हमें अनेक व्यक्तियों और संस्थाओं से बहुमूल्य सहायता मिली है, जिसके लिए हम हृदय से उनके आभारी है।

हम जीवित और मृत उन सभी महान् कलाकारों के भी आभारी हैं, जिनकी कलाकृतियां और मूर्ति-छवियां हमने यहां प्रकाशित की हैं। हम राष्ट्रपति भवन; राजभवन, कलकत्ता; शान्तिनिकेतन; गांधी संग्रहालय; गांधी स्मारक निधि; जवाहरलाल नेहरू स्मारक भवन; ललित कला अकादमी; साहित्य अकादमी; राष्ट्रीय नवकला भवन; सूचना और प्रसारण मंत्रालय के फोटो विभाग; ब्रिटिश इन्फॉरमेशन सर्विस तथा लन्दन स्थित भारतीय हाई कमीशन आदि संस्थाओं के प्रति भी आभार प्रकट करते हैं, जिन्होंने कला वस्तुओं के मूल उपलब्ध करने अथवा उनके रंगीन फोटो-चित्र लेने में हमें आवश्यक सुविधाएं दीं और हमारा मार्गदर्शन किया।

निदेशक, विज्ञापन व दृश्य प्रचार निदेशालय

1970

	JANUARY	FEBRUARY	MARCH	APRIL
SUN	4 11 18 25	1 8 15 22 ...	1 8 15 22 29	5 12 19 26
MON	5 12 19 26	2 9 16 23 ...	2 9 16 23 30	6 13 20 27
TUE	6 13 20 27	3 10 17 24 ...	3 10 17 24 31	7 14 21 28
WED	7 14 21 28	4 11 18 25 ...	4 11 18 25 ...	1 8 15 22 29
THU	1 8 15 22 29	5 12 19 26 ...	5 12 19 26 ...	2 9 16 23 30
FRI	2 9 16 23 30	6 13 20 27 ...	6 13 20 27 ...	3 10 17 24 ...
SAT	3 10 17 24 31	7 14 21 28 ...	7 14 21 28 ...	4 11 18 25 ...

	MAY	JUNE	JULY	AUGUST
SUN	31 3 10 17 24	7 14 21 28	5 12 19 26	30 2 9 16 23
MON	4 11 18 25	1 8 15 22 29	6 13 20 27	31 3 10 17 24
TUE	5 12 19 26	2 9 16 23 30	7 14 21 28	4 11 18 25
WED	6 13 20 27	3 10 17 24 ...	1 8 15 22 29	5 12 19 26
THU	7 14 21 28	4 11 18 25 ...	2 9 16 23 30	6 13 20 27
FRI	1 8 15 22 29	5 12 19 26 ...	3 10 17 24 31	7 14 21 28
SAT	2 9 16 23 30	6 13 20 27 ...	4 11 18 25 ...	1 8 15 22 29

	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
SUN	6 13 20 27	4 11 18 25	1 8 15 22 29	6 13 20 27
MON	7 14 21 28	5 12 19 26	2 9 16 23 30	7 14 21 28
TUE	1 8 15 22 29	6 13 20 27	3 10 17 24 ...	1 8 15 22 29
WED	2 9 16 23 30	7 14 21 28	4 11 18 25 ...	2 9 16 23 30
THU	3 10 17 24 ...	1 8 15 22 29	5 12 19 26 ...	3 10 17 24 31
FRI	4 11 18 25 ...	2 9 16 23 30	6 13 20 27 ...	4 11 18 25 ...
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1969

	JANUARY	FEBRUARY	MARCH
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TUES	... 7 14 21 28	... 4 11 18 25	... 4 11 18 25
WED	1 8 15 22 29	... 5 12 19 26	... 5 12 19 26
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FRI	3 10 17 24 31	... 7 14 21 28	... 7 14 21 28
SAT	4 11 18 25 ...	1 8 15 22 ...	1 8 15 22 29

	APRIL	MAY	JUNE
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THU	3 10 17 24 ...	1 8 15 22 29	5 12 19 26 ...
FRI	4 11 18 25 ...	2 9 16 23 30	6 13 20 27 ...
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	JULY	AUGUST	SEPTEMBER
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MON	... 7 14 21 28	... 4 11 18 25	1 8 15 22 29
TUES	1 8 15 22 29	... 5 12 19 26	2 9 16 23 30
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THU	3 10 17 24 31	... 7 14 21 28	4 11 18 25 ...
FRI	4 11 18 25 ...	1 8 15 22 29	5 12 19 26 ...
SAT	5 12 19 26 ...	2 9 16 23 30	6 13 20 27 ...

	OCTOBER	NOVEMBER	DECEMBER
SUN	... 5 12 19 26	30 2 9 16 23	... 7 14 21 28
MON	... 6 13 20 27	... 3 10 17 24	1 8 15 22 29
TUES	... 7 14 21 28	... 4 11 18 25	2 9 16 23 30
WED	1 8 15 22 29	... 5 12 19 26	3 10 17 24 31
THU	2 9 16 23 30	... 6 13 20 27	4 11 18 25 ...
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GANDHI CENTENARY YEAR 1969



GANDHI CENTENARY YEAR 1969



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DEPARTMENT: .....

SUBJECT: GANDHI MISCELLANEOUS ARTICLES

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D/GANDHI

GANDHI 100

COMMEMORATION EXHIBITION

GANDHI IN SOUTH AFRICA (1893-1914)

EXHIBITION

by

Ms Berning

(LOCAL HISTORY MUSEUM, DURBAN)

and

G Dominy

(NATAL MUSEUM, PIETERMARITZBURG)

CATALOGUE

by

Dr CG Henning

(DOCUMENTATION CENTRE, UNIVERSITY OF DURBAN-WESTVILLE)

OFFICIAL OPENING

by

Professor Jairam Reddy

(RECTOR: UNIVERSITY OF DURBAN-WESTVILLE)

RED

EXHIBIT 3

On his return journey to India, Gandhi stopped at Durban, where the local Gujarati merchants enlisted his aid to prevent the passing, as Act 25 of 1894, of a bill that sought to deprive 251 Asiatics of the parliamentary franchise.

Protest meetings followed and a petition was forwarded to the British government. On 22 May 1894, the ***NATAL INDIAN CONGRESS*** was established, with Gandhi as the first Honorary Secretary. The membership fee of £3 per annum confined membership largely to the merchant class, who until then had been completely inactive in political affairs. However, despite Gandhi's protests, the bill was redrafted and finally approved as Act No 8 of 1896.

At this stage, Gandhi's political philosophy was quite simple: to uphold the principles of British democracy, to abolish discrimination in any form and to achieve this by non-violent means. Gandhi returned to India, delivered lectures on South Africa and published the "Green Pamphlet". However, his compatriots in Natal urged him to return and by chance, perhaps fate, his political career began inauspiciously.

B/9

FROM GANDHI

In commemoration of the 75th anniversary of the for

"Where the choice is set between cowardice and violence I would advise violence. I praise and extol the serene courage of dying without killing. Yet I desire that those who have not this courage should rather cultivate the art of killing and being killed, than basely to avoid the danger. This is because he who runs away commits mental violence; he has not the courage of facing death by killing. I would a thousand times prefer violence than the emasculation of a whole race. I prefer to use arms in defence of honour rather than remain the vile witness of dishonour."

– Mahatma Gandhi: Declaration on question of the use of violence in defence of rights. (published Guardian 16. 12. 38)

This year the world joins in commemorating the centenary of one of the greatest men that ever lived – Mohandas Karamchand Gandhi. It is also the 75th year of the foundation by Gandhi of the Natal Indian Congress, which was later part of the South African Indian Congress. All its main leaders are virtually proscribed by the Fascist government of South Africa. It is a commentary on the situation in South Africa that it will constitute a serious risk to the people of our country to endeavour to pay any proper homage to the memory of Mahatma Gandhi because of possible retaliation by the government. The ruling Fascist party has always hated everything Gandhi ever stood for.



Gandhi and South Africa

It is only natural that in this anniversary most attention will be paid to the role and contribution of Mahatma Gandhi to the independence of mighty India. Yet no South African can forget the year 1893 when Gandhi landed at Durban. The future Mahatma was a young foppishly dressed English-trained barrister who had come to South Africa to handle his first big civil case. It did not take long for Gandhi to discover that he was a member of an oppressed community and he was treated to all the insults and even beatings that non-whites were subjected to.

He was about to return to India in 1894 when at the farewell party held in his honour someone handed him a copy of the Natal Mercury. The Natal Legislative Assembly had been debating a new law to disfranchise Indians. Gandhi agreed to stay in South Africa a little longer to help fight this new law. As it happened he was to remain in the country another twenty years before he returned to India in 1914.

The Legacy of Gandhi

Like all great historical figures Mahatma Gandhi was a very controversial man. For centuries men will try and assess the true legacy of Gandhi. But what cannot be doubted is that he moved millions upon millions of people into action for freedom and dignity against imperialism. Gandhi himself considered all his work a "search for truth". In fact he called his autobiography "The story of my experiments with truth". It is not necessary for our purposes to examine Gandhi's philosophical views which derived largely from his religious beliefs. The main field of Gandhi's activity lay in politics. And it is here that the role of the Mahatma is to be sought.

Space does not allow us to give an account of Gandhi's struggles in South Africa. But he led the Indian people in

TO MANDELA

mation of the Natal Indian Congress by Mahatma Gandhi

"At the beginning of June, 1961, after a long and anxious assessment of the South African situation, I, and some colleagues, came to the conclusion that as violence in this country was inevitable, it would be unrealistic and wrong for African leaders to continue preaching peace and non-violence at a time when the Government met our peaceful demands with force. This conclusion was not easily arrived at. It was only when all else had failed, when all channels of peaceful protest had been barred to us, that the decision was made to embark on violent forms of political struggle, and to form Umkonto We Sizwe. We did so not because we desired such a course, but solely because the Government had left us with no other choice."

– Nelson Mandela: in his speech during the Rivonia Trial, 1963–64.

demonstrations, marches, strikes and passive resistance campaigns which involved courting imprisonment. Gandhi himself did not like the phrase passive resistance and argued strongly against its use to refer to campaigns he led. He preferred the word "Satyagraha" which meant soul-force. The real point is that he organised the masses of the people in struggles which had to be strictly non-violent. There is no doubt that Gandhi's campaigns both in South Africa and India showed that there was tremendous potential in his method for rousing the masses and organising them. Yet the method also caused undue power to be placed in the hands of the leadership to curb and take away the initiative of the masses if they so wished. Mass pressure combined with negotiation and compromise seemed the essence of the Gandhian political method. To disarm the masses in the face of an enemy determined to rule by force is a problem that Gandhi never really resolved except by extremely abstruse reasoning.

Violence not ruled out

Perhaps it was when confronted by such phenomena as Fascism and imperialism that Gandhi had to concede that there were circumstances in which violent struggle would be justifiable. It is overwhelminly in the literature of the imperialist world that one finds unqualified non-violence as the specific contribution of Gandhi to political method. No doubt we will be hearing nothing else from the imperialists during this centenary year.

But Gandhi himself felt that violence was preferable to cowardice and dishonour. More than this no serious revolutionary has ever put forward. Every freedom fighter would prefer to achieve liberty and social progress by peaceful means and history has proved that the masses have generally been patient almost to a fault before resorting to armed struggle.

South Africa After Gandhi

After the departure of Gandhi to India in 1914 a deep void existed in the Indian political scene; the African National Congress had been formed two years earlier. Although he had been in the country twenty years Gandhi's links with the African people had been slight. Years later Gandhi was to express regret at this. On the other hand some revolutionaries have felt that it was not an entirely unhappy mistake as it meant the African liberation movement never absorbed some of the more unacceptable aspects of Gandhian philosophy.

But even among the Indian people the absence of Gandhi left a vacuum which was filled by an opportunistic leadership. The militant mass activities were abandoned. In their place were endless conferences, compromises, court cases and retreats.

It is the events in India which now became the centre of attraction. It was from there that a new generation of South African politicians gained the inspiration to resume once more the Gandhi tradition. Of these young men the most outstanding was Yusuf Dadoo, a well-known Communist, whose assumption of leadership in the South African Indian Congress Mahatma Gandhi himself approved against the protests of conservative elements in the community. In fact Dr. Dadoo was for many years Gandhi's personal correspondent on South African affairs. Another was Dr. G.M. Naicker, President of the Natal Indian Congress, who has been and still is a staunch Gandhite.

The historic victory over Fascism by the Soviet Union and other countries in the Second World War laid the basis for the great advance to national liberation and independence in India, China and many countries of the third world.

The Dadoo-Naicker leadership of the South African Indian Congress had a platform which differed somewhat from that of Mahatma Gandhi thirty years earlier. Yet it was



The Late Chief Lutuli who until his death was President of the A. N. C.



The Late Jimmy La Guma who at the time of his death was President of the Coloured Peoples Congress.



Dr. G. M. Naicker, banned President of the Natal Indian Congress.

widely acclaimed as a return of the Gandhi tradition. The SAIC now called for unity of all the oppressed people in South Africa, militant mass struggle and international solidarity with all peoples fighting for progress in the world. In 1946 the Passive Resistance struggle was lauched by the SAIC against the so-called Ghetto Act which introduced restrictions on the owernship of land by Indians. Thousands participated in this campaign. Although there was much admiration for the Indian community the other oppressed people did not participate in the campaign. In the same year the great Miners' strike of Africans took place which helped to remove the sense of isolation of the SAIC campaign.

From then it followed naturally that the trend should more and more lead to co-operation among the oppressed. In 1947 the leaders of the African National Congress and the SAIC signed a pact of co-operation on common issues. This was cemented in the great campaigns for the Defiance of Unjust Laws and the Congress of the People. In 1955 the Freedom Charter became the common programme of all the progressive organisations in South Africa.

During the discussions on the campaign for the Defiance of Unjust Laws there had been some debate on whether or not the Gandhi ideas and methods were being followed as a principle. In the result the Gandhi methods of civil disobediance, hartal, forms of mass organisation were borrowed from. But the ideas of Satyagraha in the Gandhian mould were rejected as not being in accord with the specific situation.

The Advance of Fascism

The attitude of the Fascists to any forms of struggle including those of Gandhi were clearly indicated in the monstrous Suppression of Communism Act of 1950. It was "communism" in South Africa to prosecute any struggle by the kind of methods used by Gandhi and the penalties for "advocating" such methods carried a penalty of ten years imprisonment. As more and more repression was forced on the people of South Africa the question of new forms of struggle came to the fore.

It was Nelson Mandela now serving life imprisonment on Robben Island who gave clear and public voice to the widespread feeling that non-miltary methods of struggle had reached the end of their tether. This was in May 1961. By December of that year Umkhonto We Sizwe (the Spear of the Nation) announced its formation. The preparations for armed struggle began which culminated in the beginning of guerrilla war in Zimbabwe in August 1967. The guerrilla war will gradually develop until the whole Southern Africa becomes a theatre of fierce armed revolutionary wars.

Gandhi Contradicted?

The main blow of the Gandhian campaigns was directed at those forces which dominate other people. He was a Nationalist and patriot. Yet he showed considerable concern for the conditions and welfare of the village peasants of India. Many of his ideas seemed to lack revolutionary consistency although it is now suggested that he was limited by the forces and colleagues who surrounded him in the leadership of the Indian Congress. He stood for unity and refused to take up any attitude of hostility to ideas which he did not accept such as Communism.

In the light of his life and work the South African revolutionaries consider that in taking up arms against the Fascists they are not acting in contradiction to Gandhi. On the contrary the armed struggle is a challenge to all those who prefer freedom to cowardice to join in the fight.

When Gandhi died at the hands of a religious fanatic in 1947 Jawaharlal Nehru said "a light had gone out". For the people of South Africa who had special links with Gandhi the tragedy had a particular poignancy.

Today under the shadow of the Fascist terror machine, a few people might repair to the settlement at Phoenix, Inanda, just outside Durban. Some cultural activity on a small-scale might be arranged. It is not easy to imagine more happening. With thousands of activists and leaders imprisoned, and countless others underground, and fighting as guerrillas the anniversary of Mahatma Gandhi might pass by with barely a ripple in South Africa. This will be a purely surface condition. If the masses were to be free to do so they would commemorate the life of Mahatma in a fitting manner. We have not forgotten his example.

B/G

QUOTATIONS FROM GANDHI

CONFESSION OF ERROR IS LIKE A BROOM THAT SWEEPS AWAY DIRT AND LEAVES THE SURFACE CLEANER THAN BEFORE

RESTRAINT IS THE LAW OF OUR BEING .FOR HIGHEST PERFECTION IS UNATTAINABLE WITHOUT HIGHEST RESTRAINT

IT IS A SIN TO BRING FORTH UNWANTED CHILDREN,BUT I THINK IT IS A GREATER SIN TO AVOID THE CONSEQUENCES OF ONES OWN ACTION

SERVICE CAN HAVE NO MEANING UNLESS ONE TAKES PLEASURE IN IT. WHEN IT IS DONE FOR SHOW OR FOR FEAR OF PUBLIC OPINION,IT STUNTS THE MAN AND CRUSHES HIS SPIRIT

MILLIONS HAVE LOST THEIR LIVES IN THE NAME OF RELIGION DOWN THE HISTORY OF MANKIND AND ON THE OCCASION OF THE CENTENARY OF THE BIRTH OF MAHATMA GANDHI WE SHOULD LIKE TO COMMEND TO THE PEOPLE THE UNIVERSAL RELIGION THAT HE TAUGHT--THAT ALL RELIGIONS ARE BUT TRIBUTARIES TO THE ONE GREAT RIVER OF TRUTH

India of my Dreams

I shall work for an India, in which the poorest shall feel that it is their country in whose making they have an effective voice; an India in which there shall be no high class and low class of people; an India in which all communities shall live in perfect harmony. There can be no room in such an India for the curse of untouch ability or the curse of the intoxicating drinks and drugs. Women will enjoy the same rights as men. Since we shall be at peace with all the rest of the world, neither exploiting, nor being exploited, we should have the smallest army imaginable. This is the India of my dreams.

A Selection of Gandhi's Sayings

"Strength does not come from physical capacity. It comes from an indomitable will."

"Man often becomes what he believes himself to be. If I keep on saying to myself that I cannot do a certain thing, it is possible that I may end by really becoming incapable of doing it. On the contrary, if I have the belief that I can do it, I shall surely acquire the capacity to do it even if I may not have it at the beginning."

"Literacy must be one of the many means for intellectual development, but we have had in the past intellectual giants who were unlettered."

"Literacy is not the end of education, or even the beginning."

"Truth (satya) implies love, and Firmness (agraha) engenders and therefore serves as a synonym for force. I thus began to call the Indian movement `satyagraha'; that is to say, the force which is born of truth and love or non-violence ..."

"Ahimsa is the attribute of the soul, and, therefore, to be practised by everybody in all the affairs of life. If it cannot be practised in all departments, it has no practical value."

"Learning takes us through many stages in life but it fails us utterly in the hours of danger and temptation."

"My notion of democracy is that under it the weakest should have the same opportunity as the strongest."

"The spirit of democracy cannot be established in the midst of terrorism, whether governmental or popular."

"Nonviolence ... is the only thing that the atom bomb cannot destroy. I did not move a muscle when I first heard that the atom bomb had wiped out Hiroshima. On the contrary, I said to myself, Unless now the world adopts nonviolence, it will spell certain suicide for mankind."

"I claim that human mind or human society is not divided into watertight compartments called social, political and religious. All act and react upon one another."

"Joy lies in the fight, in the attempt, in the suffering involved, not in the victory itself."

"It is beneath human dignity to lose one's individuality and become a mere cog in the machine."

"Birth and death are not two different states, but they are different aspects of the same state."

"Liberty never meant the license to do anything at will."

"In mass civil resistance leadership is essential; in individual civil resistance every resister is his own leader."

"Disobedience, to be civil, implies discipline, thought, care, attention."

"Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man."

"If we have listening ears, God speaks to us in our own language, whatever that language be."

"If we will take care of today, God will take care of the morrow."

"A man with a grain of faith in God never loses hope, because he ever believes in the ultimate triumph of Truth."

"The better mind of the world desires today not absolutely independent states warring one against another, but a federation of friendly interdependent states."

"As soon as the spirit of exploitation is gone, armaments will be felt as a positive unbearable burden. Real disarmament cannot come unless the nations of the world cease to exploit one another."

QUOTATIONS FROM GANDHI

NON-VIOLENCE IS THE GREATEST VIRTUE,COWARDICE THE GREATEST VICE

PUNISHMENT DOES NOT PURIFY ; IF ANYTHING IT HARDENS CHILDREN

PUBLIC OPINION ALONE CAN KEEP A SOCIETY PURE AND HEALTHY

ANGER AND INTOLERANCE ARE THE TWIN ENEMIES OF CORRECT UNDERSTANDING

I DO NOT SEEK REDEMPTION FROM THE CONSEQUENCES OF SIN,I SEEK TO BE REDEEMED FROM SIN ITSELF

CONFESSION OF ERROR IS LIKE A BROOM THAT SWEEPS AWAY DIRT AND LEAVES THE SURFACE CLEANER THAN BEFORE

RESTRAINT IS THE LAW OF OUR BEING .FOR HIGHEST PERFECTION IS UNATTAINABLE WITHOUT HIGHEST RESTRAINT

TRUTH..... IS WHAT THE VOICE WITHIN TELLS YOU..... WHAT MAY BE TRUTH TO ONE MAY BE UNTRUTH FOR ANOTHER



Gandhiji Greets The Crowd



Gandhiji To Dandi, To Defy The Salt Law.



Gandhiji In Cal...

QUOTATIONS FROM GANDHI

DRUGS AND DRINK ARE THE TWO ARMS OF DEATH

NON-VIOLENCE IS AN ACTIVE FORCE OF THE HIGHEST ORDER

I HAVE AN UNDYING FAITH IN THE RESPONSIVE HUMAN NATURE

EVERY HOME IS A UNIVERSITY AND THE PARENTS ARE THE TEACHERS

NEVER GO BEYOND YOUR CAPACITY THAT TOO IS A BREACH OF TRUTH

COMMUNAL HATRED IS PERHAPS THE WORST KIND OF LEPROSY IMAGINABLE



Gandhiji Garlanded In Cape Town
Before Sailing To England 1914



Gandhiji Wearing Straw Hat

MY NOTION OF DEMOCRACY IS THAT UNDER IT THE WEAKEST SHOULD HAVE THE SAME OPPORTUNITY AS THE STRONGEST

A SYSTEMATIC STUDY OF ASIATIC CULTURE IS NO LESS ESSENTIAL THAN THE STUDY OF WESTERN SCIENCES

"My notion of democracy is that under it the weakest should have the same opportunity as the strongest. That can never happen except through non-violence."

QUOTATIONS FROM GANDHI



Gandhiji In Durban

COWARDICE IS THE GREATEST VICE

THE FOUNDATION OF RELIGION IS RESTRAINT

GOD IS EVEN THE ATHEISM OF THE ATHEIST

GOD SEEMS TO BE AS CRUEL AS HE IS MERCIFUL

MUSIC HAS GIVEN ME PEACE..... I CAN REMEMBER OCCASIONS WHEN MUSIC INSTANTLY TRANQUILLIZED MY MIND ; WHEN I WAS GREATLY AGITATED OVER SOMETHING , MUSIC HAS HELPED ME TO OVERCOME ANGER

MAN ALONE CAN WORSHIP GOD WITH KNOWLEDGE AND UNDERSTANDING.WHERE DEVOTION TO GOD IS VOID OF UNDERSTANDING THERE CAN BE NO TRUE SALVATION AND WITHOUT SALVATION THERE CAN BE NO HAPPINESS



andhiji With His Angelic Wife Kasturba

OUR AIM SHOULD BE TO ATTAIN THE MAXIMUM OF HEALTH BY ALL LEGITIMATE MEANS ; WE SHOULD NOT BE CONTENT MERELY TO LIVE ANYHOW

CO-OPERATION THAT NEEDS CONSIDERATION IS A COMMERCIAL CONTRACT AND NOT FRIENDSHIP

Page Eight

QUOTATIONS FROM GANDHI



Gandhiji Aged 7

HATRED LEADS TO DESTRUCTION

WE MUST NOT LOSE FAITH IN HUMANITY

HATE IS THE SUBTLEST FORM OF VIOLENCE

DEFEAT CANNOT DISHEARTEN ME. IT CAN ONLY CHASTEN ME

REAL SUFFERING BRAVELY MELTS EVEN A HEART OF STONE

TO TRUST IS A VIRTUE. IT IS WEAKNESS THAT BEGETS TRUST

HAPPINESS DEPENDS ON WHAT YOU CAN GIVE, NOT ON WHAT YOU CAN GET

THE GOLDEN RULE IS TO ACT FEARLESSLY UPON WHAT ONE BELIEVES TO BE RIGHT

I LIVE FOR INDIA'S FREEDOM AND WOULD DIE FOR IT, BECAUSE IT IS PART OF TRUTH

(10) THE SEEKER REALIZES THAT HE WHO WENT ON DESTROYING OTHERS DID NOT MAKE HEADWAY BUT SIMPLY STAYED WHERE HE WAS, WHILE THE MAN WHO SUFFERED THOSE WHO CREATED DIFFICULTIES MARCHED AHEAD, AND AT TIMES EVEN TOOK THE OTHERS WITH HIM

Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth"

Albert Einstein

"It is a law of *Satyagraha* that when a man has no weapon in his hands and when he cannot think a way out, he should take the final step of giving up his body." 19

"Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man." 43

RELIGION AND POLITICS

"To see the universal and all-pervading spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility, that those who say that Religion has nothing to do with politics do not know what Religion means."

M.K.Gandhi

"So long as my faith burns bright, as I hope it will even if I stand alone, I shall be alive in the grave, and what is more, speaking from it. Non-violence is not a cloisteted virtue. It is no impossible ideal. It is capable of being practiced by the millions because it is the law of our species .... It is the soul force witllin every human being. It is man's prerogative and birthright. The path of true non-violence requieres much more courage than violence."

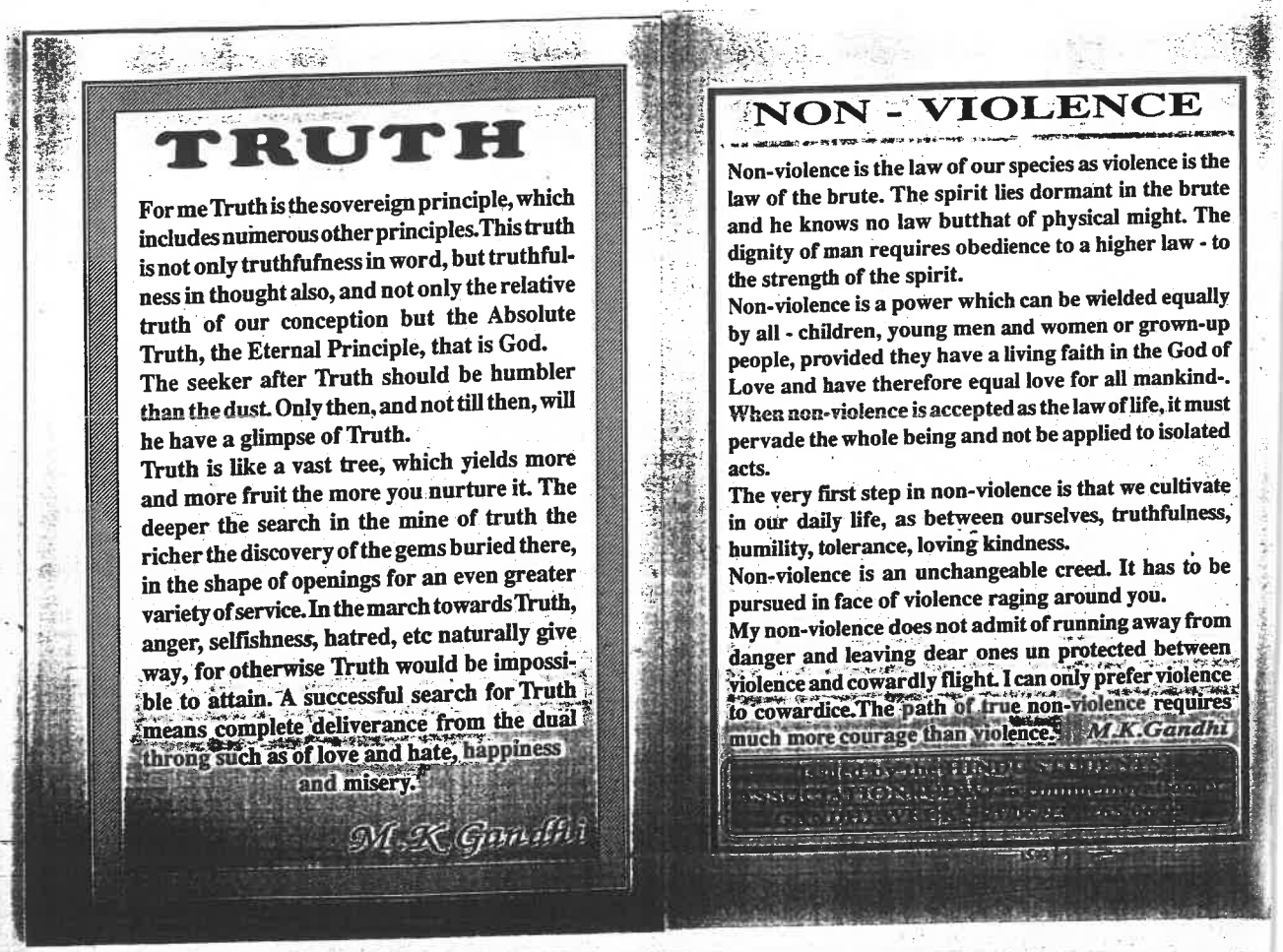
M. K. GANDHI

Freedom

We want freedom for our country, but not at the expense of or for the exploitation of others, not so as to degrade other countries. I want the freedom of my country so that other countries may learn something from my free country, so that the resources of my country might be utilised for the benefit of mankind .... My love, therefore, of nationalism, is that my country may die, so that the human races may live. There is no room for race hatred there. Let that be our nationalism.

Mahatma Gandhi

VING MEMORY OF OUR DEAR DAD, LUTCHMAN B. MOHAN



TRUTH

For me Truth is the sovereign principle, which includes numerous other principles. This truth is not only truthfufness in word, but truthfulness in thought also, and not only the relative truth of our conception but the Absolute Truth, the Eternal Principle, that is God.

The seeker after Truth should be humbler than the dust. Only then, and not till then, will he have a glimpse of Truth.

Truth is like a vast tree, which yields more and more fruit the more you nurture it. The deeper the search in the mine of truth the richer the discovery of the gems buried there, in the shape of openings for an even greater variety of service. In the march towards Truth, anger, selfishness, hatred, etc naturally give way, for otherwise Truth would be impossible to attain. A successful search for Truth means complete deliverance from the dual throng such as of love and hate, happiness and misery.

M.K.Gandhi

NON - VIOLENCE

Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law butthat of physical might. The dignity of man requires obedience to a higher law - to the strength of the spirit.

Non-violence is a power which can be wielded equally by all - children, young men and women or grown-up people, provided they have a living faith in the God of Love and have therefore equal love for all mankind-.

When non-violence is accepted as the law of life, it must pervade the whole being and not be applied to isolated acts.

The very first step in non-violence is that we cultivate in our daily life, as between ourselves, truthfulness, humility, tolerance, loving kindness.

Non-violence is an unchangeable creed. It has to be pursued in face of violence raging around you.

My non-violence does not admit of running away from danger and leaving dear ones un protected between violence and cowardly flight. I can only prefer violence to cowardice. The path of true non-violence requires much more courage than violence.

M.K.Gandhi

principal disabilities. The licensing measure is being enforced with a severity unknown before.

In the Orange River Colony the Indian has no footing except as purely and simple a labourer.

There is this marked distinction worthy of note between the Cape - Natal legislation and the Republican legislation, namely, that while the former, in theory, is applicable to all nationalities, the latter is especially directed against the Asiatics as such.

Strong popular prejudice has practically kept the Indian from the other parts of British South Africa.

Socially and popularly, the Indian is a pariah - in some places, less so than in others. He is nicknamed "Coolie". In fact popular prejudice has portrayed him as a "filthy being", without any virtue. The prejudice, it must be confessed, has become much toned down in Natal. The struggle seems to be fiercest in the Transvaal.

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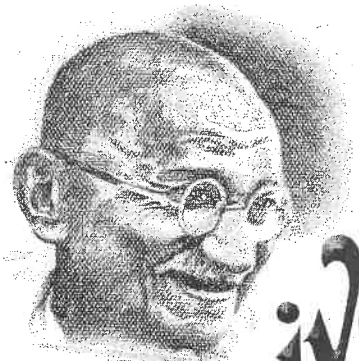
(FIRST EDITORIAL)

The Indians, resident in British South Africa, loyal subjects though they are of the King - Emperor, labour under a number of legal disabilities which, it is contested on their behalf, are undeserved and unjust. The reason for this state of affairs is to be found in the prejudice in the minds of the colonists, arising out of misunderstanding the actual status of the Indian as a British subject.....

In the Transvaal, Her Majesty's Government inherited the legislation of the late Republics, which is naturally very drastic. It is now being reconsidered, and the whole of it will be recast in the not very distant future.

However, as the yoke falls most heavily upon Indians in the newly annexed territories, it is worthwhile recapitulating the Republican legislation.

In the Transvaal the Indian cannot trade, or reside, or own landed property, except in locations set aside for him. He must pay a registration fee of £ 3. He may not be out after 9 p.m. and may not walk on the footpaths. These are the



Passive Resistance

Font as used by Gandhi in a special publication of the original Indian Opinion



Saluting those who lost their lives in the name of passive resistance

MISS VALIAMINA MUNUSWAMI MUDLIAR

Valiamina, a 16-year-old girl, who died 5 days after her release from prison, symbolises the essence of the Satyagraha (soul/truth force) of 1913 - 14, which forced the racist regime of generals Botha and Smuts to negotiate a settlement with the small Indian community. Born in 1898, she was the first child born to the Mudliar family, who were pioneer settlers in the Transvaal.

Valiamina's father was very ill when she and her mother volunteered to participate in the last phase of the Satyagraha. On 29 October 1913, mother and daughter joined a party of women and travelled from the Transvaal to Newcastle and then on to other communities, promoting the passive strike and 'Satyagraha'. Valiamina went to Charlestown, Dundee, Ladysmith, Dannhauser, Pietermaritzburg and Durban, before recrossing the Transvaal border at Volksrust. It was here that she was arrested on 22 December, for crossing the Transvaal border and for breaking an Asiatic law- she was sentenced to 3 months imprisonment with hard labour. She was feverish when she was jailed and her condition rapidly deteriorated in prison. The prison authorities offered release and encouraged her to return home, but she refused.She was released on 11 February 1914, after the provisional agreement between Gandhi and General Smuts and she was suffering greatly. She arrived home from Natal, with her mother, on February 20th. The next day her father was allowed to leave the hospital to see his wife and daughter. It was the last time he saw Valiamina, as she passed away on Sunday, 27 February 1914. The funeral took place barely a few hours after her death.

The martyrdom of Valiamina symbolises the great role played by women in the Satyagraha. Indeed, one of the greatest achievements of Gandhi in South Africa and later in India, was to bring women into the political movement and into the resistance. Valiamina's heroism is also symbolic of the role of the 'common' people in the struggle. As Gandhi remarked at a farewell meeting in Durban, on 9 July 1914: 'In the midst of the Satyagraha battles, were Indians born here and among them, particularly the poor and the simple people, rendered great services. The rich were busy getting richer'.



Valiamina, standing 1st from the left, along with other believers in the struggle, was jailed for three months







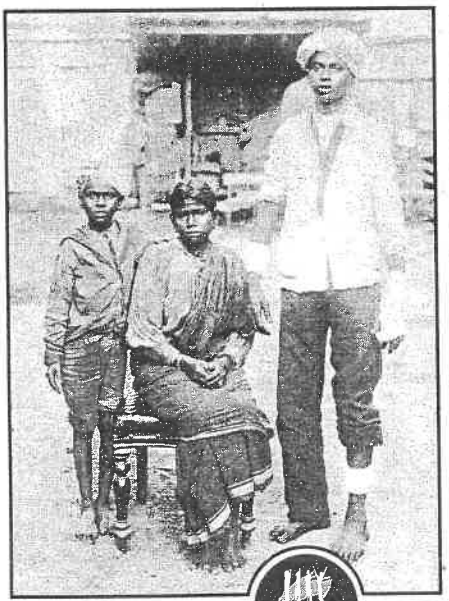




From left to right are those who have died in the name of Passive Resistance:-

- Mr Harilal M. Gandhi (Eldest son of M.K. Gandhi)
- Mr Hajee Hoosen Dawad
- Mr S. Nagappen
- Mr Narayasamy
- Mr Harbatsingh





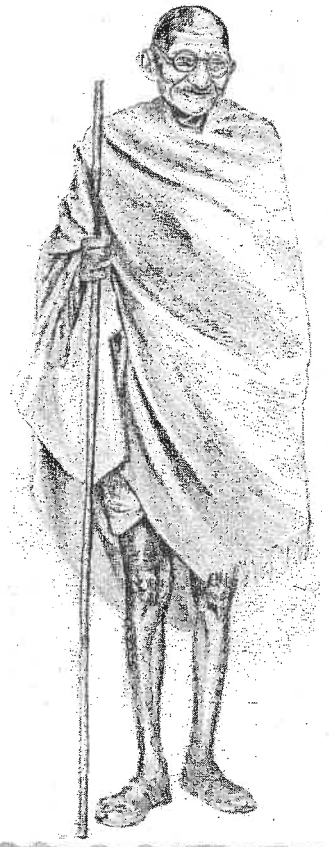


from left to right:-

- Pictured with his wife and child, Soorzai was one of the strike victims.
- Widow and sons of Selvan, a free labourer, shot dead during the strike. The eldest son, Antonimuthu, suffered three bullet wounds.
- Widow and orphan of Pachiappen, an Indian striker on the Coast shot dead during the strike.

Martyrs For The Same Cause -

'BAPU' AND 'KING' MEET THE SAME FATE



"Generations to come will scarce believe that such a man as this, in flesh and blood, ever walked upon this earth."
-- Albert Einsten --

On 30 January 1998, the Nation observed Gandhiji's fiftieth death anniversary. With the death of Mahatma - the 'Father of Nation', the glory of the nation had departed. As the then Prime Minister Jawaharlal Nehru said in his broadcast on 'All the India Radio': "The light, has gone out of our lives and there is darkness everywhere. Our beloved leader, Bapu as we called him, the Father of our Nation, is no more. The light has gone out, I said, and yet I was wrong. For the light that shone in this country was no ordinary light. The light that has illuminated this country for these many years, will illuminate this country for many more years, and a thousand years later, that light will still be seen in this country".

Tuesday — January 13, 1948

11h55: As many Hindu, Muslim and Sikh refugees dragged each other out of trains and killed one another, Mahatma Gandhiji began an indefinite fast - the last fast of his life.

Thursday — January 15, 1948

Due to the fast, Gandhiji's health deteriorated. He had no strength to walk or even sit up unsupported. But Gandhiji was firm. He said, "Do not be worried on my account. He who is born in this world cannot escape death." The doctors came to the conclusion that Gandhiji could not survive on his fast for more than 72 hours. His weight was just 107 pounds.

Saturday — January 17, 1948

Despite his critical state, Gandhiji's mind remained crystal clear. He dictated to his secretary, Pyarelal Nayar, a seven-point charter of the conditions he wished fulfilled if he was to end his fast. That night Gandhiji's condition was very serious. His pulse was weak and irregular. Gandhiji was asleep when Pyarelal Nayar came in and shook Gandhiji's shoulders and then showed him the charter the Peace Committee signed. But Gandhiji was not satisfied as it lacked signatures of two leaders of the Hindu Mahasabha and the RSS and said that he will not break the fast till everyone signed it.

Sunday — January 18, 1948

12h45: After Rajendra Prasad showed Gandhiji the charter signed by all the leaders and getting confirmation from the leaders themselves that they swear fully to carry out his commandments, Gandhiji took his first sip. At the age of 78, Mohandas Gandhi accepted his first nourishment after existing for 121 hours and 30 minutes on lukewarm water and bicarbonate soda. Maulana Azad, a Muslim, took the glass of orange juice with glucose in his hands and raised it to Gandhiji's lips.

Monday — January 19, 1948

Gandhiji was very happy as he got the most important news that Jinnah has softened his stand and has finally agreed to welcome his old political foe to the soil of Pakistan. The decision aroused a soaring sense of purpose and vigour in Mahatma Gandhi. He was very keen to go to Pakistan.

Tuesday — January 20, 1948

Morning: The murder of Gandhiji was the brainchild of Narayan Apte, a Hindu fundamentalist, from Pune, who published the newspaper 'Hindu Rashtra'. Apte had decided to hide the time bomb against the outside edge of the brick wall behind the Birla House, near the prayer gathering. The explosion would create panic and this would give them the chance to assassinate the Mahatma. At that point Digamber Badge, a petty arms trafficker, would open fire on Gandhiji from almost point-blank range.

Evening: There was chaos in the killers' plan. On the prayer ground, Gandhiji was speaking to the crowd. His voice was so weak, that Sushila Nayyar had to repeat each phrase he said to the crowd. And when Sushila was repeating "If we cling to the excellent decision taken with God as our witness, we shall rise to a much higher moral plane...", the time bomb was detonated by Madanlal Pohwa. It created confusion in the crowd and Gandhiji was pleading to them to be calm and settle down, and was saying that the explosion was just the army having some practice. At the last moment, Badge had no intention to open a fire at Gandhiji as he thought that his business was to sell the arms and not to use them. Avoiding his group's attention, he disappeared in the crowd. Madanlal was arrested as one woman had seen him lighting the bomb and she pointed him out to an air force army. The other members of the conspiracy were dejected by their failure and decided to get away from the ground as fast as they could. By this time everything was settled on the prayer ground. Gandhiji expressed his views that, "I may start for Pakistan now. If the government and doctors permit me, I can start immediately." On the other side, the police were interrogating Madanlal, where they got some important clues, eg: there was a group of seven members who were involved in the plot to kill Gandhiji and the description of Godse that he was an editor of Rashtriya or Agrani Marhatta language newspaper. By this time the other killers had already fled and were on their way to Poona. After 20 January the security around Gandhiji was tightened.

Wednesday — January 21, 1948

D.W. Mehra, a Delhi police officer, was given the responsibility of protecting Gandhiji. But Gandhiji refused to have any protection at the prayer ground and said, "Rama (Lord Rama) is my only protection, if He wants to end my life, nobody can save me, even if a million of your policemen were posted here to guard me." But the officer convinced Gandhiji that he would be personally present in all his prayers in civilian dress.

Saturday — January 24, 1948

Madanlal Pohwa's 54-page confession was ready and signed by him. In his confession he had mentioned Godse and Apte's paper Hindu Rashtriya and that it is located in Poona. But the Delhi police were very slow in their action. On the other hand, the killers were planning to get Gandhi before the police got hold of them.

Thursday — January 29, 1948

Morning: Nathuram Godse, Narayan Apte and Karkare fixed 5 pm on January 30, to assassinate Gandhiji at the same place - Birla House, where their first attempt had failed. And it was decided that it will be Godse who would kill the Mahatma.

Evening: Gandhiji spent the whole evening in finishing what was his last article. The article outlined Gandhi's vision of India's future. He had outlined a new constitution for the Congress Party. Gandhiji had said that Congress must disband itself and change into the Lok Sevak Sangh (LSS). He also expressed his hope that the Congress, which he said was irrelevant as a political force in new India, would give 700 000 villages moral, economic and social independence. For achieving this goal, Congress would have to withdraw itself from power. At 9.15 pm, the article was finished and Bapu sat with his devoted disciples to chat.

Before sleeping Bapu told Manu that, "if an explosion took place, as it did last week, or somebody shot at me and I received his bullet on my bare chest without a sigh and with Rama's name on my lips, only then, should you say I was a true Mahatma. This will benefit the Indian people."

Friday — January 30, 1948

08h00: The last day of Gandhiji's life. Gandhiji handed over the LSS draft to Pyarelal Nayyar to go through as he had written under tension and maybe there were some mistakes. Gandhiji weighed 109 pounds. He had gained two pounds since he finished his last fast 12 days ago but was still suffering from a terrible cough.

10h30: Gandhiji began his Bangla lesson. During his Noakhali visit in 1946, he had started learning Bangla. Meanwhile, the killers were giving final shape to their conspiracy to assassinate the Mahatma. Nathuram Godse came up with a idea to go to the prayer ground wearing a black shawl and with an old-styled camera so that he could shoot Gandhiji while pretending to take a picture. They went down on the street to search for a camera but then they came to a conclusion that the plan was bad as hardly anyone used the old-styled cameras any longer. Then they come up with the idea of buying a burqa and that Godse would pretend to be burqa-clad Muslim woman and thus could get in for a close shot. They bought the burqa but Nathuram found it very uneasy when he wore it. He thought firing from under might lead him to miss the target. So even this idea was dropped. Finally Narayan Apte came with a simple but deadly plan. They decided that Nathuram should wear a loose and long shirt so that he can hide his pistol in the pocket of his trousers and so went to the market and purchased it.

Midday: At Birla House, Gandhiji was meeting many visitors, But the most important meeting was yet to take place. A meeting which would save a split in Congress and which would bridge the differences between his two disciples Nehru and Patel. Gandhiji had convinced Vallabhai Patel to withhold his resignation and that three of them (Gandhiji, Home Minister Vallabhai Patel and Prime Minister Jawaharlal Nehru) would sit down together and thrash out the differences.

16h00: While Gandhiji was talking to Vallabhai Patel to avoid the split, Abha, came with his evening meal of goat's milk, boiled vegetable and orange juice. After his meal, he sat on his spinning wheel, still talking to Patel. Nearby, the killers were wandering in the gardens beyond the room where Gandhiji turned his wheel.

17h10: Gandhiji was late for his prayer. Abha and Manu were scared to interfere in their conversation, but finally Manu gestured at his watch. Gandhiji glanced at his old watch and said to Patel, "It's time for me to go to God's meeting". With Abha and Manu, his two great-grand-nieces and walking sticks, Gandhiji went towards the prayer ground. Gandhiji was upset for the delay and said to them, "You are my watches, why should I consult a watch? I do not like this delay at all. I cannot tolerate even one minute's delay for prayers."

Godse was nervous, but determined to accomplish his task. Manu saw a astout young man in a khaki dress advancing. Godse took the pistol from his pocket and bowed as if to touch Gandhiji's feet. Manu thought he wanted to touch Gandhiji's feet, and so she bent forward and murmured, "Brother, Bapu is already ten minutes late". At that instant, Godse pushed Manu aside and before she could react, he pulled the trigger three times. All three of the bullets passed through the slender body of Gandhiji. The idol of non-violence could only gasp, "Hai Ram!" before slumping on the ground.

17h17: The news of the assassination of the Mahatma reached Louis Mountbatten and his first reaction was; "Who did it?" He told Campbell-Johnson that if it really was a Muslim, India was going to live through one of the most ghastly massacres the world would ever see.

18h00: An 'All India' radio broadcast simply said: "Mahatma Gandhi was assassinated in New Delhi at twenty past five this afternoon. His assassin was a Hindu." The last sentence was included by order, from Lord Mountbatten . With this, the slaughter had been avoided and it now left India to mourn.



Gandhi's wife, who supported him to the end

continued to page 27

30 APRIL 1999
LEADER

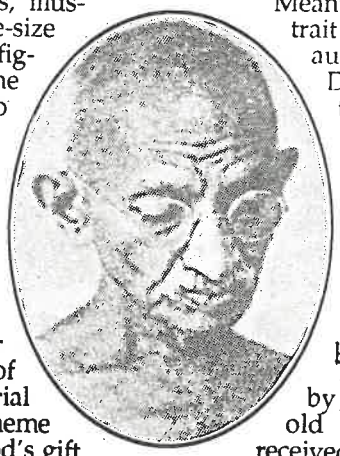
Gandhi painting gifted to cultural centre

By Sashni Pather

THE soon-to-be-erected Mahatma Gandhi Cultural Centre in Mountain Rise, Pietermaritzburg, will house *The Gift*, a Ronald Harrison painting, recently donated to the Gandhi Memorial Committee.

This once controversial artist is probably best known for his 1962 piece which portrays Chief Albert Luthuli as the *Black Christ*.

This painting which is often described as South Africa's most acclaimed paintings, illustrates an almost life-size Luthuli as a Christ figure sufffering at the hands of two Afrikaner "centurions". The painting, which had to be smuggled out of South Africa, was brought back into the country after 35 years in 1997.



According to Mr Dasarath Bundhoo of the Gandhi Memorial Committee, "The theme of *The Gift* is that God's gift to the world was Mahatma Gandhi and Mahatma's gift from God was his wife, Kasturba. The painting shows Gandhi and Kasturba on the palm of God's hand.

"It recently formed part of an exhibition of Harrison's work in Cape Town and was bought by a member of the Plessislaer Arya Samaj, Umang John, who in turn donated it to the the committee.

The chairman of the Gujarati Vedic Society, who are funding the building of the centre, Kay Makan said,"The plans for the Mahatma Gandhi Cultural Centre are in the process of being finalised and we are presently attempting to generate funds for this ambitious project."

The painting will take pride of place in the centre's museum and the Mahatma Gandhi Library will inlude various books and memorabilia on the Mahatma.

He said that the laying of the foundation stone was to have been done by the grandson of the Mahatma, Gopalkrishna Gandhi, on his visit to South Africa when he was to receive a honorary doctorate from the Univeristy of Natal.

"Unfortunately Mr Gandhi had to cancel his visit due to problems being experienced in the Indian government. We are now looking for someone of the same calibre to be part of this historic occasion" Makan told *The Leader*.

The centre is to be built in Royston Road, Mountain Rise.

Meanwhile, another portrait of Gandhi will be auctioned at the Durban Art Gallery to raise funds for the KZN A Very Special Arts Project, which enables nine differentially-abled children to travel to Los Angeles where they will perform.

The portrait, done by talented 27-year-old Yusaf Vahed, received accolades at last year's Ustav Exhibition.

Yusaf, who is the son of Farouk Vahed, Master of the High Court in Pietermaritzburg, recently had his drawing of Gandhi sitting cross-legged, sold to an overseas buyer.

Even though he admits that parting with one's work is quite hard, he adds, "I felt that since Gandhi made such a sterling, immortal contribution to all of humanity, my small gesture would be appropriate.

The programme in Los Angeles called A Very Special Arts, starts on May 23 and runs for a week.

"While it is difficult to attach any financial value to an art work, I hope the public keeps in mind the dreams of these children when they make their bid" said Vahed.

For further information call Uma Prakash on 22 2624 or Sherene Timos on 208 8204.

21 AUGUST 1994

TRIBUNE HERALD

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SUNDAY

TRIBUNE HERALD

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AUGUST 21 1994



achers' fears allayed

our jobs are secure – assurance

Page 4

INSIDE

Blackjack Skins

Win a free entry to the great gamble

Main section

INSIDE

See Singapore

Win a trip and R10 000 spending money

Sunday magazine



Bapu could be your ticket to India

Attention scholars! Do you want to win two return air tickets to India?

Then write the best essay on Mahatma Gandhi and you could be winging your way to the land of the Taj Mahal, sandalwood, silks and spices.

To commemorate the 125th birth anniversary of "Bapu", as Gandhi was affectionately called, and the first anniversary of Air India's inaugural flight to this country, **Tribune Herald**, in conjunction with the airline, is running the *Gandhi Essay Competition.*

All primary and secondary school pupils are eligible to participate.

To enter, submit an essay based on any aspect of his life, of no more than 600 words, with all three different pictures of Gandhi to appear in the logo. Today's is the first. And remember, entries without the pictures will be disqualified.

Air India has sponsored two economy class air tickets to Bombay and one other destination within India.

Limited accommodation is being negotiated with a large hotel chain but cannot be guaranteed at this stage. **Tribune Herald** is not liable to provide accommodation.

Air India which flies to India from Durban each Wednesday and Sunday started operating into this country on October 2, 1993 — Gandhi's birthday.

All essays will be examined by a distinguished panel of judges.

Post essays to: Gandhi Essay Competition, PO Box 47516, Greyville, 4023, to reach us before September 18.

The Editor's decision is final. No correspondence will be entered into.

The competition closes on September 18. Family of Natal Newspapers and Air India employees may not enter.

16 APRIL 1999

LEADER

Gandhi's press missing

By Juggie Naran

THE last remaining piece of Gandhi memorabilia at the Phoenix Settlement - a hand-operated printing press - used by Gandhi himself at the historic centre - has gone missing.

Phoenix Settlement trustee, Mewa Ramgobin, revealed this week that the turn-of-the-century press, left behind because of its weight when the settlement was invaded and looted about 15 years ago, is no longer to be seen.

The settlement was torched during the Inanda unrest and most of the historical memorabilia and other items were either removed, stolen or burnt.

According to Ramgobin the press has been missing since the middle of last year and the matter had been reported to the police.

Durban historian Hassim Seedat said the press had originally belonged to the one of Southern Africa's first black newspapers, *The Indian Views* which was based in Grey Street.

Seedat said according to Gandhi's records, the press had been moved to Phoenix Settlement at that time by ox-wagon.

He said the only person who may have had an interest in the press would have been a scrap-dealer.

Anyone with information linked to the missing press is asked to contact *The Leader* on (031) 2073220.

Man on tri murder of

Leader Reporter

A CATO Manor father-of-two, charged w wife, will stand trial, along with two Durban High Court this week.

49-year-old Ajendra Maharaj, and co-a Makatini (38), as well as Constance Hadebe (of the murder of Jamalmathie Maharaj (44).

In addition, the trio has been charged with ing circumstances.

It is alleged that the accused, who experien decided to kill his wife, with the assistance

According to the indictment, Maharaj alleg accused to his wife, who were masquerad hand clothing dealers.

It is further alleged that Maharaj overpowe the house and then strangled her to death.

The indictment claims that Hadebe and scene of the crime, taking with them jewelle

Maharaj then informed the police about th

Post mortem results reveal that strangulati death.

ZULU III WAR
1906

INDIAN VOLUNTEER STRETCHER BEARER CORPS.



Top Row,left to right : Coopoosamy,Kunji,Ajodhasing,Alwar,Moothoosamy,Appalsamy,
Sheikh Dada Mia,Kistama,Mahomed Essop.

Middle Row,L to R : Jamalu Din,Rarbhu Hari,Cpl.,U.M.Sholat,Sgt.,M.K.Gandhi,Sgt.,

Bottom Row,L to R : H.J.Joshi,Sgt.,S.R.Medh,Sgt.,Khan,
Sheikh

MAHATMA GANDHI – The first blow to apartheid

1254/225

by Mansukh P Shah



The young lawyer in South Africa.

"Gandhi was inevitable. If humanity is to progress, Gandhi is inescapable. He lived, thought and acted, inspired by the vision of humanity evolving towards a world peace and harmony. We may ignore him at our own risk."
– Dr Martin Luther King, Jr.

"Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth."
– Albert Einstein.

Mohandas Karamchand Gandhi had nothing unusual when he was a boy. He was very shy with no exceptional talents and went through school as a less than average student. He was born on October 2, 1869 in Porbunder on the North Western coast of Gujarat state in India. At the age of 13, while he was still at high school, according to the custom, he was married to Kasturbai, an attractive girl who developed in her later life an infinite capacity for forbearance, strength and endurance. Gandhi passed through high school with modest success and had a vague ambition of becoming a medical doctor but this was never realized. At the insistence of an uncle he embarked on his law studies in London in the year 1888 because an English degree in British India obviously seemed to bring success. In England Gandhi tried to mimick the life style of an English gentleman but soon gave it up. He realized that it was his character that would make a gentleman out of him rather than the external attributes. He turned a new leaf and became a serious student. He cultivated the habit of reading newspapers and studied Latin and French in addition to pursuing his legal studies at the Inner Temple.

Gandhi read many books on the advantages of a vegetarian diet and his sentimental attachment to vegetarianism became a matter of conviction. From vegetarianism to religion and philosophy was an easy transition. He read Sir Edwin Arnold's *The Song Celestial*, the English translation of the divine poem *Bhagvad Gita* – the holy book of the Hindus. It is held in the same kind of reverence in Hinduism, as the *Koran* in Islam, the *Old Testament* in Judaism and the *New Testament* in Christianity.

The teachings of *Bhagvad Gita* had a profound influence on Gandhi, especially the following verses:

"If one
Ponders on objects of the sense there springs
Attraction; from attraction grows desire,
Desire flames to fierce passion, passion breeds
Recklessness; then the memory – all betrayed –
Lets noble purposes go, and saps the mind,
Till purpose, mind, and man are all undone."

This holy book afforded him invaluable help in his moments of gloom and later it became his constant guide for the knowledge of Truth, and all his life he tried to live and practise the message of this scripture.

After three years in London Gandhi passed his examinations, was called to the bar on June 10, 1891, and enrolled in High Court. The very next day he sailed for home. Back in India, he did not have any success as a lawyer. Not only did he not know how to apply legal principles to particular situations, his English book learning left him without the slightest knowledge of Indian law. His colleagues began to refer to him laughingly as the "briefless barrister".

Battered by failure, with nowhere left to look for help outside and full of disappointment, Gandhi's opportunity came from a totally unexpected quarter: South Africa. It was at this point that Gandhi's life took one of those mysteriously fruitful turns that some observers like to ascribe to "fate" or "chance". Through his brother, a Muslim firm Dada Abdulla & Co, shipowners and traders, offered to help Gandhi out with a year's contract with its office in South Africa. It was a minor clerical position, well below the salary and prestige his English education deserved. But Gandhi jumped at the opportunity. It was, at best a job, a chance to gain some experience and maybe turn his back forever on his bad luck. In 1893 Gandhi went to a land where the colour of his skin alone was enough to mark him off for daily contempt and even physical abuse. He could not have imagined at that moment that he would spend 20 years of the formative period of his life there and in the process he would not only transform the South African scene, but would himself be transformed in a dramatic and unpredictable manner. It was in South Africa that Gandhi found his destiny and true

mission of dealing the first blow to apartheid. He became a champion of the Indians and "fought" for the rights of his compatriots. He began to look on every difficulty as an opportunity, a challenge which drew out of him greater and greater resources of intelligence and imagination. He founded the Natal Indian Congress on August 22, 1894 in order to promote the cause of the Indians and their rights. It was also in South Africa that Gandhi innovated his famous non violent resistance – *Satyagraha*. This is the name Gandhi gave to the new way of overcoming injustice. As Eknath Easwaran in his book *Gandhi the Man* explains: "*Satyagraha*... means "holding on to the truth" or "soul-force". *Satya* means "truth" in Sanskrit, and comes from *Sat*, which means simply "that which is". The idea behind *Satya* is that truth alone exists; for truth is not what holds good just at a certain time and place or under certain conditions, but that which never changes. Evil, injustice, hatred, Gandhi argued, exist only in so far as we support them; they have no existence of their own. Without our co-operation, unintentional or intentional, injustice cannot continue." Gandhi succeeded in getting the most offensive laws to the Indians repealed in South Africa.

During the Zulu revolt of 1906 Gandhi had been giving deep thought to the question of *Brahmacharya* or total self-control based upon sexual continence and complete abstention. He decided to take a vow of celibacy so that he could devote all his attention to the service of his community. With this vow he accomplished the transformation which would lead him to becoming known as a *Mahatma*, a great soul, one of those half legendary beings who can influence events by their mere presence, by their sanctity.

Gandhi tested *Satyagraha* in South Africa for seven years and showed that it worked even in a foreign land against a strong and hostile government.In 1914 he returned to India a seasoned veteran of non-violent resistance, convinced that he could free India politically from British domination without war, without violence.

During Gandhi's long struggle for independence of India one event deserves special mention – the Dandi Salt March – for it is comparable to the famous Boston Tea Party leading to the American War of Independence. The British government had imposed a law forbidding Indians to make their own salt, making them dependent on a British monopoly for what is, in a tropical country, a necessity of life. To Gandhi this restriction was the classic example of colonial exploitation. On March 12, 1930 he embarked on the historic salt march to launch his civil disobedience campaign. Gandhi was 61 then but he had never been in better shape and walked briskly, covering about 12 miles a day with a large procession behind him. India and the whole world watched the progress of these pilgrims of non-violence. On April the 6 Gandhi and his followers went to the beach at Dandi, a little coastal town, and with thousands of eyes watching, Gandhi picked up a pinch of salt in a symbolic gesture, an act which was in direct defiance of the laws and which was copied by thousands of simple villagers and city dwellers. The whole country knew it had thrown off its chains. It was a non-violent and peaceful campaign and people offered themselves for arrest. The government was thoroughly shaken by this unexpected strength and vigour of the people's power.

Gandhi was arrested innumerable times but imprisonment did not deter him in the least and he persisted in his non-cooperation campaigns until the British relented and independence Gandhi certainly did achieve in 1947 from the British rule. He was shot dead on January 30, 1948 at the hands of Nathuram Godse, a member of the extreme right wing Hindu chauvinist group, Rashtriya Seva Sangh (RSS). Apart from his political struggle, Gandhi was above all a humanist. He was a social reformer and he urged Indians to get rid of the cankers of communalism, untouchability and many other evils that had crept into Hinduism. His repeated advocacy of the extensive adoption of the spinning wheel and his insistence of the use *Khadi* (hand-spun and hand-woven cloth) was an integral part of his philosophy for economic regeneration in rural India.

The totality of Gandhi's influence is best summed-up in the words of Mrs Indira Gandhi (no relation to the Mahatma), the late Prime Minister of India:-



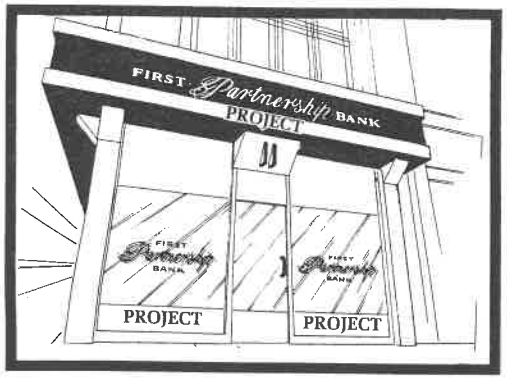
The Mahatma championed the cause of Indian women.

"Looking back we are better able to realize the full impact of his personality and of his teaching, though a total assessment is still beyond us... Not for decades will we be able to wholly measure the extent of his work for India and for all mankind. Even so, one cannot but marvel at the turn Gandhi gave to our history. It was as though with his two thin hands he lifted up a whole people. What changes he brought about in the personal lives of such a vast number of people, eminent and humble alike! To be the prime mover of politics is not a greater achievement than to influence so profoundly the inner lives of people. Gandhi differs from the forerunners on the national scene in that he rejected the politics of the elite and found the key to mass action. He was a leader, closely in tune with the mass mind, intepreting it and at the same time moulding it.

"Gandhi freed us from fear. The political liberation of the country was not the culmination but a mere by product of this liberation of the spirit. Even more far reaching was the alteration he brought about in the social climate of India. Gandhi set us free also from the walls and fetters of our social tradition. It was his axiomatic assumption of the equality of women and men, of the supposedly low-born and high-born, the urban and the rural, that inducted the masses into the Gandhian movement. In the long history of India every reformer has fought against the hierarchy of caste and the debasement of women but no one succeeded in breaking down discrimination to the extent that Gandhi did. The women of India owe him a special debt of gratitude." And indeed all of us from the Third World owe him a special debt for it is the Mahatma who inspired us to fight for, and cherish, independence. The story of his life should touch millions at a time when nuclear disarmament and the cry for peace and justice is becoming the rallying cause of the decade. Gandhi's immortal message from his book *An Autobiography: The Story of My Experiments with Truth* should always ring in our ears: "I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith." "My life is my message."

Gandhi's fight for Indian independence was a major catalyst in the disintegration of the British Empire.

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Manny Cotter
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Enquiries
Sam Springer MBE
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The objectives of the proposed financial institution are:-

– to establish a financial institution to serve the needs and requirements of the Afro-Caribbean and other minority communities in the UK through the provision of High Street banking facilities, including the taking of deposits and encouragement of savings amongst members of those communities;
– through such an institution, to develop understanding and positive assistance to the business development needs of members of minority communities who wish to establish or expand business enterprises in the UK;
– to enhance the expectations of the Afro-Caribbean and other minority communities by establishing a financial institution staffed progressively from members of these communities;
– to ensure as far as possible, through its financial structure, that such an institution is primarily owned and controlled by the communities themselves;
– to increase wider awareness of the status and economic importance of the communities;
– to seek to influence the criteria and lending activities of existing banks by evidence of the success of such an institution.

Benefits

The work conducted to date has identified the following benefits of establishing the First Partnership Bank:-
– mobilisation of the personal savings of minority communities to promote growth;
– the attraction of savings from those people currently 'unbanked';
– the operation of a non-discrimination policy;
– the introduction of business practices, skills and opportunities to members or minority communities;
– the training of members of minority communities for employment in the banking sector;
– increasing the minority employment in the wider banking industry;
– lowering of available interest rates by providing an alternative to 'informal' lending organisations.
– increasing the available finance for minority businesses.

FIRST Partnership (BANK)
PROJECT
IN UNITY WITH THE COMMUNITY

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Brent Black Business Advisory Service (BBAS) can help you

We provide a Free Counselling service, Training or Free professional advice on your business requirements for both Start-up situations or Existing businesses

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- Employing People

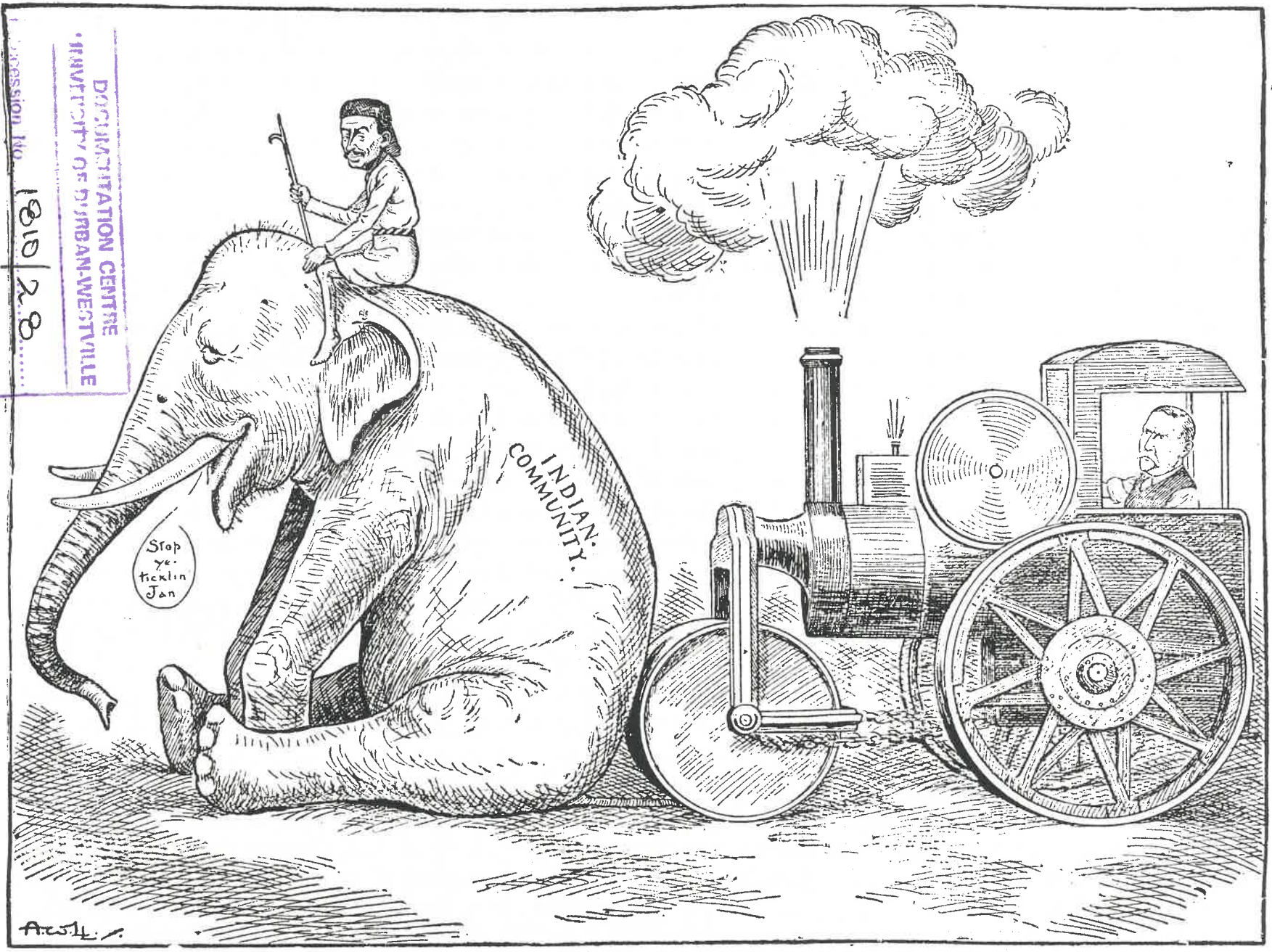
Before You Take That First Step Why Not Consult Us

Brent Black Business Advice Service

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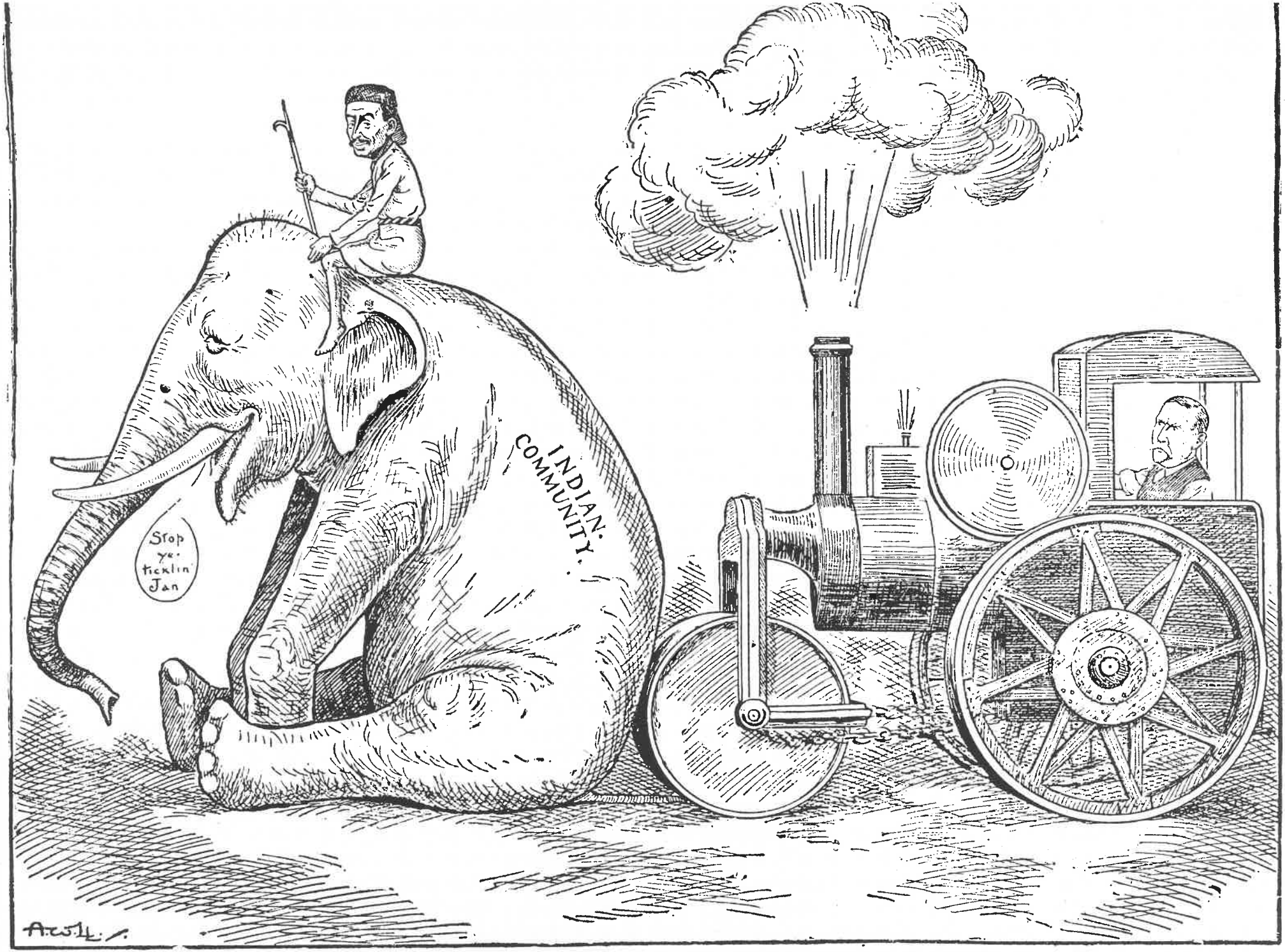
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"The Steam Roller v. The Elephant. (The Elephant 'sat tight'; the Steam Roller exploded.")—*Sunday Times.*

[Reproduced by kind permission



"The Steam Roller v. The Elephant. (The Elephant 'sat tight'; the Steam Roller exploded.")—*Sunday Times.*

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SPAN

ISSUE 34 & 35 OCTOBER 1992/MAY 1993 • DIASPORA

COLONIAL EMIGRATION FORM No 44 23234.

WOMAN'S

EMIGRATION PASS.

HEALTH CLASS

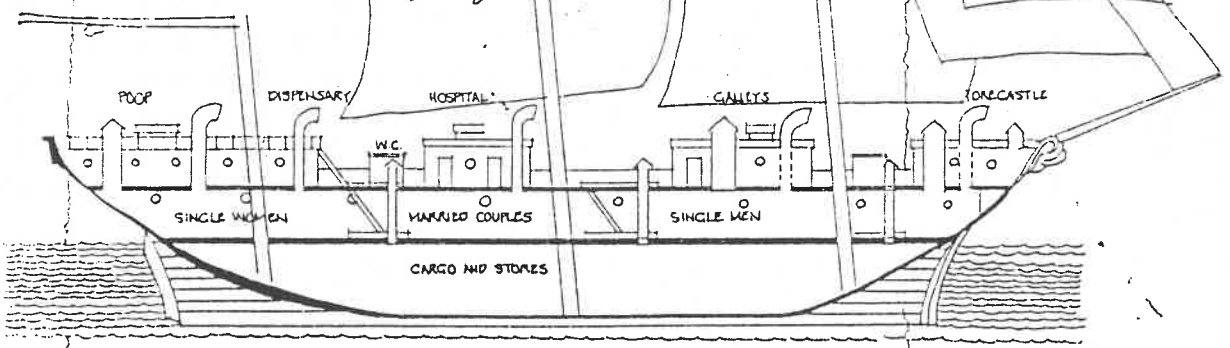
DEPOT No 2709 "FAKILKA" S. S. 1/2 PROCEEDING TO FIJI.
For Ship
No. 424

Fiji Government Emigration Agency

CALCUTTA the 18/5 1901.

PARTICULARS OF REGISTRATION { Place, Lucknow
Date, 3. 5. 01
No. in Register 92

NAME Balasia.
Father's Name, Gangan
Age, 20
Caste Lohar
Name of Next of kin Gangan Father.



CROSS SECTION OF A COOLIE SHIP c. 1880.

PERMITTED to proceed as in a fit state of health to undertake the voyage to Fiji.
DATED
The 18. 5 1901.

Protector of Emigrants

Journal of the South Pacific Association for Commonwealth Literature and Language Studies.

B/GANDHI

MAHATMA GANDHI – The first blow to apartheid

1254/225

by Mansukh P Shah



The young lawyer in South Africa.

"Gandhi was inevitable. If humanity is to progress, Gandhi is inescapable. He lived, thought and acted, inspired by the vision of humanity evolving towards a world peace and harmony. We may ignore him at our own risk."
– Dr Martin Luther King, Jr.

"Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth."
– Albert Einstein.

Mohandas Karamchand Gandhi had nothing unusual when he was a boy. He was very shy with no exceptional talents and went through school as a less than average student. He was born on October 2, 1869 in Porbunder on the North Western coast of Gujarat state in India. At the age of 13, while he was still at high school, according to the custom, he was married to Kasturbai, an attractive girl who developed in her later life an infinite capacity for forbearance, strength and endurance. Gandhi passed through high school with modest success and had a vague ambition of becoming a medical doctor but this was never realized. At the insistence of an uncle he embarked on his law studies in London in the year 1888 because an English degree in British India obviously seemed to bring success. In England Gandhi tried to mimick the life style of an English gentleman but soon gave it up. He realized that it was his character that would make a gentleman out of him rather than the external attributes. He turned a new leaf and became a serious student. He cultivated the habit of reading newspapers and studied Latin and French in addition to pursuing his legal studies at the Inner Temple.

Gandhi read many books on the advantages of a vegetarian diet and his sentimental attachment to vegetarianism became a matter of conviction. From vegetarianism to religion and philosophy was an easy transition. He read Sir Edwin Arnold's *The Song Celestial*, the English translation of the divine poem *Bhagvad Gita* – the holy book of the Hindus. It is held in the same kind of reverence in Hinduism, as the *Koran* in Islam, the *Old Testament* in Judaism and the *New Testament* in Christianity.

The teachings of *Bhagvad Gita* had a profound influence on Gandhi, especially the following verses:

"If one
Ponders on objects of the sense there springs
Attraction; from attraction grows desire,
Desire flames to fierce passion, passion breeds
Recklessness; then the memory – all betrayed –
Lets noble purposes go, and saps the mind,
Till purpose, mind, and man are all undone."

This holy book afforded him invaluable help in his moments of gloom and later it became his constant guide for the knowledge of Truth, and all his life he tried to live and practise the message of this scripture.

After three years in London Gandhi passed his examinations, was called to the bar on June 10, 1891, and enrolled in High Court. The very next day he sailed for home. Back in India, he did not have any success as a lawyer. Not only did he not know how to apply legal principles to particular situations, his English book learning left him without the slightest knowledge of Indian law. His colleagues began to refer to him laughingly as the "briefless barrister".

Battered by failure, with nowhere left to look for help outside and full of disappointment, Gandhi's opportunity came from a totally unexpected quarter: South Africa. It was at this point that Gandhi's life took one of those mysteriously fruitful turns that some observers like to ascribe to "fate" or "chance". Through his brother, a Muslim firm Dada Abdulla & Co, shipowners and traders, offered to help Gandhi out with a year's contract with its office in South Africa. It was a minor clerical position, well below the salary and prestige his English education deserved. But Gandhi jumped at the opportunity. It was, at best a job, a chance to gain some experience and maybe turn his back forever on his bad luck. In 1893 Gandhi went to a land where the colour of his skin alone was enough to mark him off for daily contempt and even physical abuse. He could not have imagined at that moment that he would spend 20 years of the formative period of his life there and in the process he would not only transform the South African scene, but would himself be transformed in a dramatic and unpredictable manner. It was in South Africa that Gandhi found his destiny and true

mission of dealing the first blow to apartheid. He became a champion of the Indians and "fought" for the rights of his compatriots. He began to look on every difficulty as an opportunity, a challenge which drew out of him greater and greater resources of intelligence and imagination. He founded the Natal Indian Congress on August 22, 1894 in order to promote the cause of the Indians and their rights. It was also in South Africa that Gandhi innovated his famous non violent resistance – *Satyagraha*. This is the name Gandhi gave to the new way of overcoming injustice. As Eknath Easwaran in his book *Gandhi the Man* explains: "*Satyagraha*... means "holding on to the truth" or "soul-force". *Satya* means "truth" in Sanskrit, and comes from *Sat*, which means simply "that which is". The idea behind *Satya* is that truth alone exists; for truth is not what holds good just at a certain time and place or under certain conditions, but that which never changes. Evil, injustice, hatred, Gandhi argued, exist only in so far as we support them; they have no existence of their own. Without our co-operation, unintentional or intentional, injustice cannot continue." Gandhi succeeded in getting the most offensive laws to the Indians repealed in South Africa.

During the Zulu revolt of 1906 Gandhi had been giving deep thought to the question of *Brahmacharya* or total self-control based upon sexual continence and complete abstention. He decided to take a vow of celibacy so that he could devote all his attention to the service of his community. With this vow he accomplished the transformation which would lead him to becoming known as a *Mahatma*, a great soul, one of those half legendary beings who can influence events by their mere presence, by their sanctity.

Gandhi tested *Satyagraha* in South Africa for seven years and showed that it worked even in a foreign land against a strong and hostile government.In 1914 he returned to India a seasoned veteran of non-violent resistance, convinced that he could free India politically from British domination without war, without violence.

During Gandhi's long struggle for independence of India one event deserves special mention – the Dandi Salt March – for it is comparable to the famous Boston Tea Party leading to the American War of Independence. The British government had imposed a law forbidding Indians to make their own salt, making them dependent on a British monopoly for what is, in a tropical country, a necessity of life. To Gandhi this restriction was the classic example of colonial exploitation. On March 12, 1930 he embarked on the historic salt march to launch his civil disobedience campaign. Gandhi was 61 then but he had never been in better shape and walked briskly, covering about 12 miles a day with a large procession behind him. India and the whole world watched the progress of these pilgrims of non-violence. On April the 6 Gandhi and his followers went to the beach at Dandi, a little coastal town, and with thousands of eyes watching, Gandhi picked up a pinch of salt in a symbolic gesture, an act which was in direct defiance of the laws and which was copied by thousands of simple villagers and city dwellers. The whole country knew it had thrown off its chains. It was a non-violent and peaceful campaign and people offered themselves for arrest. The government was thoroughly shaken by this unexpected strength and vigour of the people's power.

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Gandhi is now relevant to all who seek liberation – not only Indians

TRIBUNE MERCURY
23 JULY 1989

ANTHONY BARKER of Reuters news agency visits the Phoenix settlement founded by Mahatma Gandhi.

A FARM settlement which is part of Mahatma Gandhi's legacy to South Africa, where he launched his lifelong struggle against oppression, now lies in ruins.

A race riot in 1985 destroyed the Phoenix settlement where Gandhi developed the non-violent resistance tactics which later helped to topple British rule in India.

The buildings which Gandhi made his headquarters during his 21-year battle on behalf of South Africa's Indian minority are shells surrounded by illegal squatter shacks.

The trustees hope to rebuild them one day, but cannot do so while the land is occupied by the squatters.

Yet they will not press to uproot black people who have become desperate for homes near work, under apartheid laws which restrict their urban living space.

"We are not going to act as the state's agent in removing these people unless the state provides alternative housing," said social worker Ela Ramgobin, Gandhi's granddaughter.

So prospects for restoring the buildings are bleak.

Gandhi, who arrived in South Africa in 1893 as a young lawyer, established the farm near Durban in 1904 to enable staff of his Indian Opinion newspaper to grow their own food and live what he called "a more simple and natural life".

After he returned to India in 1914 to oppose British rule, his son Manilal, Ela's father, kept the settlement going.

After 1961, the settlement ran a clinic. It had a school, a library and a museum of memorabilia in Gandhi's house.

Gradually it evolved into a centre used by people of all races who opposed apartheid, for conferences and discussions on tactics.

Heads of the main internal anti-apartheid group, the United Democratic Front (UDF), met there in 1983 to plan opposition to a new constitution which offered Indian and coloured people chambers of Parliament while excluding blacks.

"For the democratic movement, Phoenix was an island, an organisation which challenged the status quo and tried to keep Gandhism alive," said Ela's husband Mewa Ramgobin, a trustee of Phoenix and former UDF treasurer.

Phoenix was swept away in a riot aimed at forcing Indians out of the adjoining community of Inanda, where they had lived among black people for decades, Mewa Ramgobin said.

The area had become crowded by new black settlers who lacked such vital facilities as piped water and transport to possible jobs in Durban.

Inanda residents were told they would get such facilities only if they were incorporated into the tribal homeland of KwaZulu and that this was impossible while the 900 Indian families resisted official offers to buy them out.

Over five days in 1985 Indian property was systematically wrecked and looted while weeping families fled amid the smoke.

"It was very well organised. Even at Phoenix, houses were burned one day and people moved in the next," Ela Ramgobin said. "The pillagers took great care. In five days of rioting they did not kill a single person."

"The police were there, walking around, there was no intervention whatsoever," said Mewa Ramgobin.

Finally the rioters came to the Phoenix settlement. "Gandhi's home was broken up piece by piece and left there. Asbestos, wood window frames, pillars," he recalled.

"Who gained from this kind of devastation? Nobody besides the Government and its allies," Ramgobin said.

A makeshift school for 1 070 black children operates in and around the gutted shell that once sheltered Gandhi's printing press.

Although the ruins are inscribed "International Printing Press founded by Mahatma Gandhi in 1903", giggling barefooted pupils outside shyly admitted they had no idea who Gandhi was.

The Natal Indian Congress, which he founded, has revived. While Gandhi was concerned with the plight of Indians, the congress now identifies with wider black aspirations.

Mewa Ramgobin believes that Gandhi's influence has survived most notably in the tactics of school and consumer boycotts and other non-violent forms of resistance used by the UDF.

"Gandhi is no longer only relevant to Indians in South African society but to all South Africans engaged in the politics of liberation," he said. — Sapa-Reuter

HERALD, AUGUST 6, 1989

LETTERS

WHAT POOR TASTE!

IN response to "Gandhi" shown as a devil with horns (**Tribune Herald**, July 23), I believe that this drawing distinctly resembles the Mahatma.

The "apostle of peace" is revered by many, more especially by Indians.

Mahatma Gandhi, unlike most leaders today, is renowned for his doctrine of passive resistance.

Rika de Ruiter, national director of the Heart Foundation, said that the drawing was not of Gandhi. Durban City Councillor Margaret Ambler, who is also a Heart Foundation office-bearer, said she was "absolutely certain the authors meant no harm when they chose to use the drawings".

In this country, which is supposed to be Christian and in which all race groups are striving towards harmonious relations, the Heart Foundation should have known better.

The drawings are in extremely poor taste and I suggest that the Heart Foundation change them immediately and apologise.

Timothy Anthony

Chatsworth

GANDHI



☐ **The offensive illustration of Gandhi.**

Would you shrug if Christ were shown with horns?

TRIBUNE HERALD
6 AUGUST 1989

MERCURY
2 MARCH 1999

MERCURY
2 MARCH
1999

FORUM

Letters to the Editor may be e-mailed to MercLetter@nn.independent.co.za or faxed to 031.308.2333. Alternatively, letters may be posted to The Editor, PO Box 47549, Greyville 4023.

REAL EYE-OPENER ON TAMILS

I WOULD like to congratulate The Mercury and Marlan Padyachee on the excellent and balanced article on the suffering of Tamil people in Sri Lanka.

For far too long KwaZulu-Natal newspapers have been reprinting articles by biased Sri Lankan journalists and some South African reporters. These journalists have never bothered to travel to the battle frontline or Jaffna, but have portrayed the Tigers as a bunch of ruthless terrorists and Mrs Kumaratunge as God's gift to humanity.

Their articles have been totally one-sided and these journalists have never even bothered to read Amnesty International and other human rights organisation reports on SL. According to Amnesty International, Sri Lanka has the highest record of disappearance after Iraq.

After having read Marlan's report, I realise what has been missing in KwaZulu-Natal newspapers all these years. I also better understand why the Sri Lankan government has banned all journalists from travelling to the war zone in Sri Lanka. They do not want the suffering of the Tamil people to be told to the rest of the world.

There was a time when real journalists from all over the world would make great sacrifices to go to battle frontlines and report on the war situation as they saw it. Unfortunately, today more and more prefer to sit in highrises and write their reports.

After reading Marlan's report I see a glimmer of hope for the journalist profession.

UNGAL PILLAY

Durban

July 7, 1991

SUNDAY
TRIBUNE HERALD

Gandhi statue funds pour in

Rich and poor alike chip in to honour the renowned pacifist

SUNDAY TRIBUNE HERALD 7 JUL 1991

Venilla Yoganathan

DONATIONS are pouring in from all sectors of the community for the erection of a larger than life-size bronze statue of Indian passive resistance leader, Mahatma Gandhi.

Dasarath Bundhoo, secretary of the Gandhi Memorial Committee, which was set up to co-ordinate the erection of the statue in central Pietermaritzburg, said the committee had already raised more than half of the funds needed for the project. They included an anonymous donation of R10 000 as well as R5 000 from people in the strife-torn Edendale area.

Mr Bundhoo said the response from the different sectors of the society was "very encouraging".

The scheduled unveiling of the statue on June 7 1993 will commemorate the centenary of Gandhi's first encounter with apartheid in South Africa — when he was kicked off a "first class" train, reserved for whites only, at Pietermaritzburg. Although in possession of a first-class ticket, Gandhi was told he could not board the train because he was not white.

Representatives from all sections of the South African community and several international leaders, including India's prime minister and the family of recently assassinated premier, Rajiv Gandhi, will be invited for the official unveiling of the statue.

The committee has also asked that the Postmaster-General issue postage stamps featuring Gandhi's face.



One of the Mahatma Gandhi statuettes submitted to the Ghandhi Memorial Committee, which has the tough task of deciding which entry will eventually be cast larger-than-life in bronze for central Pietermaritzburg.

TRIBUNE HERALD 7 JUL 1991

30 July 1989

HERALD

VIEWPOINT

30/7/89

Gandhi would have shrugged

MAHATMA GANDHI would have shrugged his slender shoulders at being depicted on one hand as a devil and on the other as a saint in the Heart Foundation's booklet "Who cares if you have a heart attack?" — and gone on to the more important things for which he stood.

The drawings are offensive to many people who revere the name of Gandhi and they are in bad taste. But, in the same spirit of tolerance that Gandhi preached, even the Heart Foundation is allowed to make a mistake which, in the greater need to educate people on how to avoid heart attacks — especially the Indian community which is statistically the most prone to heart disease in the country — seems innocent enough.

There is perhaps some validity in using Gandhi as a model, for to follow his lifestyle would be an excellent way of avoiding heart attacks.

The Heart Foundation has apologised for any offence and we are convinced there was no malice in its use of the Mahatma. It was all a silly mistake. To expect it now to withdraw the costly booklet would be to exacerbate the error, for the booklet itself is a valuable guide to health for all the people of this country.

The response of the National Hindu Development Trust in writing to umpteen Ministers and the Publications Control Board in an effort to stop the distribution of the booklet is an over-reaction and shows a lack of understanding of Gandhi's philosophy.

Perhaps the trust should remember such an over-reaction cannot be good for the heart.

1989 12. 11.
THE CITIZEN

Mahatma Gandhi's letters to be sold

DURBAN. — A Durban based granddaughter of Mahatma Gandhi, Mrs Sita Dhupelia, has given permission for her world renowned grandfather's letters to her parents to be put up for auction, although her aunt in America is against it.

Mahatma Gandhi's grandson in the United States, Mr Au Arun Gandhi, plans to sell the letters — written to his late parents, Gandhi's son, Manilal, and daughter-in-law, Susheila — to raise money to establish an educational centre at the University of Natal in Pietermaritzburg.

The letters could fetch as much as R755 000 in an auction, it was claimed yesterday.

However, Mr Arun Gandhi's aunt in New York, Mrs Nirmala Gandhi, objected to an auction saying the Mahatma's work should not be used for commercial gain.

Mrs Sita Dhupelia, Mr Arun Gandhi's sister, said in Durban she had no objection as her brother wanted to raise money for the proposed centre in order that their grandfather's philosophy of non-violence could be propagated.

The eldest of Gandhi's three Durban-born grandchildren, Mrs Dhupelia, had the letters left in her care when her mother died last year. — Sapa

Date 1990 2. 10
NATAL DAILY NEWS

42nd anniversary of Gandhi's death

N.P. 8044

SIR — I write to express disappointment that The Daily News caried no item of news on the 42nd anniversary of the assasination of the great Mahatma Gandhi.

He met his death on January 30, 1948 after a lifetime of service to fellow man in the name of Peace and goodwill.

Perhaps in these violent times in South Africa's history, Mahatma Gandhi's teachings of non-violence could serve as an inspiration to provide an alternative option to achieve peace without violence.

KAMAL PANDAY, , MP Reservoir Hills

Date 1990 2. 1
NATAL WITNESS

NEWS

Tribute to Mahatma



Mahatma Gandhi

THIS week marks the 42nd anniversary of the tragic death of Mahatma Gandhi.

Born on October 2, 1869, Mohandas Karamchand Gandhi, the man of peace and goodwill was gunned down by an assassin on his way to a prayer meeting on January 30, 1948. He met his death facing the forces of darkness and hatred with compassion and love.

As though Gandhi had predicted his own death at the hands of an assassin, he never feared death.

"I believe in the message of truth delivered by all the religious teachers of the world", he said, "and it is my constant prayer that I may never have a feeling of anger against my traducers, that even if I fall a victim to an assassin's bullet, I may deliver up my soul with the remembrance of God upon my lips.

"I shall be content to be written down an imposter if my lips utter a word of anger or abuse against my assailant at the last moment. Have I that non-violence of the brave in me? My death alone will show that. If someone killed me and I died with prayer for the assassin on my lips, and God's remembrance and consciousness of his living presence in the sanctuary of my heart, then alone would I be said to have had the non-violence of the brave."

And so did it happen. Gandhi bowed to his assassin and died with the name of God on his lips. He was the victorious one in death as in life.

Gandhi, man of peace and goodwill

"Non-violence", Gandhi said, "is the law of our species as violence is the law of the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law — to the strength of the spirit.

"Non-violence is a power which can be wielded equally by all — children, young men and women or grown-up people, provided they have a living faith in the God of Love and have therefore equal love for all mankind. When non-violence is accepted as the law of life, it must pervade the whole being and not be applied to isolated acts. The very first step in non-violence is that we cultivate in our daily life, as between ourselves, truthfulness, humility, tolerance, loving kindness.

"Non-violence is an unchangeable creed. It has to be pursued in face of violence raging around you. My non-violence does not admit to running away from danger and leaving dear ones unprotected between violence and cowardly flight. I can only prefer violence to cowardice."

"The path of true non-violence", Gandhi said, "requires much more courage than violence."

Gandhi lived for peace and harmony and laid down his life for the vindication of these ideals. He was like a powerful current of fresh air — like a beam of light that pierced the encircling darkness by teaching mankind to shed fear and hatred and to work for unity, equality and brotherhood.

His activities were many and varied. Freedom struggles fought under his leadership were spread over South Africa and India. He took an integrated view of life. Hence there was hardly any aspect of life — social, religious, political or economic which was left untouched by him.

"Generations to come it may be," observed Albert Einstein, "will scarcely believe that such a one as this ever in flesh and blood walked upon this earth."

"Gandhi had demonstrated that a powerful human following can be assembled not only through the cunning game of the usual political manoeuvres and trickeries but through the cogent example of a morally superior conduct of life. In our time of utter moral decadence he was the only statesman to stand for a higher human relationship in the political sphere."

Let us hope that our leaders who are planning a post-apartheid South Africa will be guided and inspired by the life and teachings of Mahatma Gandhi who spent 21 years in this country and developed and experimented with the weapon of Animsa (non-violence), using it here and later to achieve India's independence.

NW. 10.7.79

Mrs Gandhi as the martyred mother

by Gwynne Dyer

DURING the 18-month "Emergency" of 1975-77 when India was ruled as a mother-and-son dictatorship, Indira Gandhi's tendency to shower favours on her son Sanjay and to depend on his (usually bad) advice was summed up in the cynical phrase "the son also rises."

The present parlous situation of India's former Prime Minister Gandhi could be similarly described as a case of "the mother also falls."

Sanjay is now appealing against a two-year jail sentence for corruption. On Wednesday next week Mrs Gandhi faces a new Special Court in Delhi on the charge of conspiring to misuse her official position during the last election. It is quite probable that both the doting mother and the wayward son will end up behind bars before the year is out.

The 100 000 political opponents who were imprisoned without trial during Mrs Gandhi's period of dictatorship will not lament this development. Neither will the more than a million people who were unwillingly sterilised by order of her son Sanjay. But the Indian government would not have the nerve to try and jail Mrs Gandhi if her popular support had not been gravely weakened by her fatal reliance on the deeply unpopular Sanjay.

The Janata government which replaced Mrs Gandhi's Congress Party in the March, 1977 elections has spent all of its energies on bitter internal quarrels. Its leader, Prime Minister Morarji Desai, is an 80-year-old eccentric who seeks to do little except to impose his own deeply conservative Hindu prejudices on everybody by such measures as banning the slaughter of cows and enforcing nationwide prohibition of alcohol.

Beyond the North Indian Hindus of the peasant and the upper castes who are Janata's mainstay, Desai has no admirers and few supporters. Non-Hindi-speaking South Indians resent Janata's attempt to remove English as an official language. The Moslem and Christian minorities feel themselves to be the targets of government - supported Hindu fanaticism. The Harijans (untouchables) are suffering from increased caste prejudice, and outright violence if they try to assert their rights.



(c) 1976 Ranan R. Lurie

Even six months ago, this state of affairs seemed to be creating the raw material for a victorious return to power by the "Indira Congress" in the 1982 elections. But Mrs Gandhi's continued intense loyalty to her son has eroded her support among the voters and — more importantly — destroyed her control over her own party's leaders.

Her besetting sin all along has been to see politics solely in terms of intrigues. The declaration of the Emergency in 1975 was Mrs Gandhi's automatic response to a court ruling that her own parliamentary seat must be vacated and a new by-election held, due to her illegal use of official resources in her campaign. In her own mind this court decision was instantly translated into a monstrous nationwide plot against the government.

Her basic paranoia became clearly evident during the Emergency, when she came to rely exclusively on a small retinue of trusted advisers dominated by her younger son, Sanjay. She remained completely blind to the hostility aroused by his domineering ways and flagrant corruption. She so lost touch with the situation that she called the 1977 elections in the genuine belief that she would easily win it.

After losing the election she followed her familiar tactic of splitting the Congress Party in order to isolate all of her major rivals. On past experience, she could expect most of the members to drift over to the "Indira Congress" once her bandwagon began rolling again. While the Janata government moved with ponderous slowness in investigating the numerous official crimes and abuse of power during the emergency, Indira Gandhi hit the come-back trial.

By last November she had won a parliamentary seat again in a by-election. The government majority's action in expelling her from Parliament and jailing her for a week in December merely added lustre to her self-appointed role of martyr. She totally ignored the numerous official prosecutions brought against her and took to comparing herself with Pakistan's deposed Prime Minister Z. A. Bhutto, announcing: "They can hang me if they want to."

By January the Janata government was badly worried, and introduced two special courts in Delhi to speed up the trials of Mrs Gandhi and her accomplices of the Emergency period. If a national elec-

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10/7/79

N. WITNESS

tion had been held in India then, Mrs Gandhi would probably have won it.

But her downfall, as before, was her son, whom she stubbornly defended and kept by her side. During the succeeding months the taint of Sanjay cost her party two crucial by-elections in the Hindi-speaking North Indian area that any successful party must win. A mass rally in Delhi in late May to protest against the Special Courts Bill brought out only 30 000 Gandhi supporters — a tiny figure by Indian standards.

Even in the South Indian states where the Indira Congress Party remains strong, the local leadership has begun to defy Mrs Gandhi, mainly because of Sanjay. In mid-June Mr Devraj Urs, Chief Minister of Karnataka state and number two in the national party hierarchy, defected to form his own breakaway party.

So Mrs Gandhi goes before the Special Court this month with a collapsing political organisation, declining popular support, and no real prospect of regaining power soon. Thus emboldened, the Janata government may will insist on enforcing any jail sentence she receives in the trial, which could remove her from circulation for a long time. The come-back trail in Indian politics, it turns out, is considerably bumpier than expected — especially if one's travelling companion is Sanjay Gandhi.

P.2

N. WITNESS 10/7/79

Gandhi—a man of peace

Natal Hindu temple statue unique in the world

by Peter Dore

KNOWN internationally as the scene of one of the most famous sieges in modern history, Ladysmith has yet another claim to international fame — its statue of Mahatma Gandhi in the grounds of the Lord Vishnu Hindu Temple.

Gandhi, revered and remembered through the world primarily as a political leader who helped lead India to its freedom from Britain, is remembered in Ladysmith as a religious leader firstly and as a politician secondly.

"The statue we have here of Gandhi is unique. It is the only one in the world which shows him in a religious pose — that of giving a blessing. All the others are of him in a more aggressive political pose, "according to Shri R. T. Riga, a member of one of Ladysmith's oldest families.

"We decided we wanted the statue for the grounds of the temple which today stands on or near the spot on which most of Gandhi's work in Ladysmith was done. It has also been mounted near the spot where he used to worship. Because we wanted the statue for a religious site we felt we should have Gandhi in a religious pose."

For the local Hindu community, deciding to commission the sculpturing of the statue was easy. Getting it back to South Africa was, however, another matter.

Natal Witness
16/3/79

"At the time there were trade embargoes and such-like and so we had to appeal to the Indian Prime Minister, Mrs Indira Gandhi, for permission to bring the statue here. After negotiations, in which the South Africa Government helped, permission was given on the condition that Gandhi's basic philosophy of 'truth and non-violence' be scribed on the statue in eight different languages," Mr Riga said.

The statue, which weighs about 50 metric tons, was sculpted by Madhugai Patel in Bombay, and brought to Ladysmith during 1961.

Gandhi's association with Ladysmith in the turbulent years at the turn of the century was an intimate one. In fact his whole 21-year span of association with South Africa — from his arrival in 1893 to his final departure in 1914 — was of such significance that General Smuts, in 1939, referred to him as a "true South African".



The statue of Mahatma Gandhi which stands in the grounds of the Lord Vishnu Hindu Temple in Ladysmith.

Natal Witness
16/8/79

Intimate

Gandhi arrived in South Africa as a barrister to appear in a court case in South Africa. The political and social circumstances he found existing here were of such a nature that he decided to stay on. "It can be said that it was a result of what he saw and learned in South Africa, that he developed his philosophy of truth and non violence," Mr Riga said.

During the South African War Gandhi formed a group of stretcher bearers who did sterling service in bringing the wounded from the battle of Elandslaagte to hospital in Ladysmith. "He of course was not in favour of war but he was a British subject and his loyalties were with the British although his heart was with the Boers who were fighting for a just freedom," said Mr Riga.

Gandhi again returned to Ladysmith to negotiate with a large group of strikers who had undertaken a protest against the £3 compulsory or "head" tax levied on Indians by the Government. "They were opposed to it because it was discriminatory. It applied only to the Indians," Mr Riga said.

On yet another and more happy occasion, Gandhi visited Ladysmith to officially garland a retiring magistrate, Mr Rudolph, who was held in high esteem by the local community.

"I think we also owe it to Gandhi that the Indian community has been allowed to continue to occupy this area of Ladysmith. Once having given the go-ahead to put up this statue and temple they could hardly have reversed the Group Areas decision," Mr Riga says.

If Gandhi were to return he would be unlikely to recognise the site of his many meetings with religious leaders and fellow worshippers nor the site of his negotiations with those strikers of many years ago.

Trading complex

A modern new temple stands on the old site and the whole area is surrounded by the fast-growing Section 19 trading complex into which the Indian traders from "White" Ladysmith will have to move soon.

To finance the statue and the building a trust was formed. "To this day we give numerous bursaries each year. We give them to people of all races but we prefer them to go to people who are studying things such as the languages and culture of India," Mr Riga said.

Natal Witness
16/8/79

TRIBAL "COLL" BOOK STRIKES TROPICAL NOTE

Professor Leo Kuper, Head of the Department of Socialogy at Natal University, has sharply attacked the "tribal college" system in a witty satirical novel "The College Brew" now available in Durban.

Professor Kuper, a prominent Liberal, is a well-known author. His "Passive Resistance in South Africa", a study of the Defiance Campaign of 1952 has been banned in South Africa and his "Durban: a study of Racial Ecology" is a sociological work of great merit.

"The College Brew" is his first work of fiction. Although it deals with a African tribal university — referred to as the University College of Umbumbulu — it is of more than academic interest to Indian readers now that the Government has decided on a "tribal" institution for Indian students.

The characters include a Director of Academic Insemination, tribal ambassadors and special branch men. The students are mostly Congress supporters, hostile to the system and not above pushing a professor into a beer-brewing vat, another Liberal lecturer and others help to fill the pages with incident and humour.

The book has, for all its humour, a serious purpose. It exposes the Government's attempts to indoctrinate students and shows how, in the end, tribal institutions must fail. Slowly at first but with gathering speed the institution breaks up .... but to go too deeply into the plot would deprive the reader of pleasure.

Simply, unpretentiously written this acute satire is well worth reading.

Proceeds — the books sell at 7s. 6d. a copy — will go to the non-racial National Union of South African Students.

Passive resistance is Indian contribution to politics

MRS. MEER ON A CENTURY OF INDIAN POLITICAL THOUGHT

"IN the past hundred years, Indians in South Africa, whatever their political strength today, have made historic contributions towards the development of the general political life of the country. For the aspirants of democracy, they have developed and demonstrated the efficacy of Satyagraha, a non-violent method of political resistance, which in recent years has been put to dramatic use by the African people," said Mrs. Fatima Meer, lecturer in Sociology at the University of Natal, when she presented a paper on the "Growth and Development of Indian Political Organisation," at a Centenary Forum organised by the Natal Indian Teachers'... Society.

Mrs. Meer said that Indian political organisations had grown and developed in response to the community's reactions to the restrictive legislation which deprived them of basic citizenship rights.

A political study of the last one hundred years was a study of the reduction of the status of an immigrant group to a state of political impotency, and social and economic futility in the country of their adoption.

FIRST POLITICAL ACTION

Tracing Indian political activities in South Africa, Mrs. Meer said that the first action on the part of the Indian people was by a batch of 411 indentured Indians, who, on their return to India, after serving for ten years, laid complaints of the conditions under which they had worked in Natal to the Indian Government, resulting in certain reforms being introduced.

The passenger Indians, too, made concerted and consistent efforts to oppose "the developing trend of anti-Indianism.

The first Indian political organisation, the Natal Indian Congress, was formed on May 22, 1894, with Gandhi as its first secretary, to meet the challenge which faced the community as a result of the introduction in the Natal Legislative Assembly of a measure to deprive Indians of Parliamentary franchise.

Reactions to deprivation of rights was not in itself new to the Indian community, such reaction up to the time of Gandhi, however, was poorly lacking in a consolidation of political principles.

"The lawyer and philosopher in Gandhi," continued Mrs. Meer, "combined to give Indian political reactions a firm and principled basis.

"He maintained, firstly, that equality was a universal human right and to demand it was to express modern humanitarian sentiments which were sanctioned and supported by famous British declarations.

"Secondly, Gandhi held that whatever ideological differences local governments might cultivate, the presence of Indians in South Africa was governed by treaty rights."

Mrs. Meer said that the first principle had stood the test of time and the present Natal Indian Congress had adhered to it, but the second had become outmoded in the course of history.

Gandhi was not without opposition from the ranks of the Indian community, and she gave details of these oppositions leading to the formation of separate political bodies, even during the period of Gandhi's stay in South Africa.

PRESENT POSITION

In a comprehensive survey of the growth and development of political organisations from the time when the Natal Indian Congress was formed in 1894 to the present day, Mrs. Meer dealt with the existing political thought and organisations in South Africa, including the development of the youth front and the part played by Indian women.

"The South African Indian Congress," said Mrs. Meer, "holds the viewpoint that its political function is inextricably linked with that of

Quarrel between two Indian traders that changed History

IT was Indian traders who were indirectly responsible for altering the whole course of history of South Africa, India and other parts of the world, for it was a law-suit between two South African traders that brought Mr. M. K. Gandhi to the country, where he was to lead the Indian people in their struggle against discrimination in the Union, and later the fight for indepence in India.

This observation was made by Mr. A. M. Moola, president of the South African Indian Organisation when he spoke in a lecture programme arranged by the Natal Indian Teachers' Society at the Orient High School to commemorate the Indian centenary.

Mr. Moolla said: "All things two Indian traders, faced with a difference of opinion, which altered the course of Indian destiny in this country, and indeed altered the course of India's future, and to a very large extent, the history of many people throughout the world.

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Mr. Moolla said: "All things have their beginnings in people or events, and it is interesting to notice how important and decisive a small event at a particular moment can be, even in the history of a small community such as ours.

"The whole of our history of South Africa, and world history might have been different had it not been for a small matter such as a dispute between two Indian traders, which eventually went to court and brought Mr. M. K. Gandhi here to fight the case.

"His visit gave him an opportunity for working on behalf of Indians — an ideal which set the course to his fuutre life.

"It could be said that it was two Indian tradera, faced with a difference of opinion, which altered the course of Indian destiny in this country, and indeed altered the course of India's future, and to a very large extent, the history of many people throughout the world.

"On such small things does the future depend, and who knows at this moment what are to be future consequences of any action that any of us may take today."

Indian traders and the whole Indian community owed much to Mr. Gandhi in the early years. He was then associated with the Transvaal British Association and the Natal Indian Congress, and the records were full of his representations to the British authorities, including Lord Milner and Mr. Joseph Chamberlain, in defence of the rights of Indian traders.

So attached was he to the need to preserve the rights of Indians as traders, that on more than one occasion he was criticised by Indians who were not traders.

Mr. Moller said: "There has always existed to some extent this sense of grievance against Indian traders in certain sections of the Indian community, but what must be emphasised is this :that the rights preserved by Mr. Gandhi were not merely for those living in his day, but were to benefit those who were to follow.

"In the same way, any act which preserves any rights of Indians at any time, even if these rights are purely sectional, will have a continuing value for all to benefit in posterity," added Mr. Moolla.

"It is important the those of us who are in trade and industry should guard our rights even as Mr. Gandhi worked so hard in the past to preserve the rights of the earliest traders."

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"The South African Indian Congress," said Mrs. Meer, "holds the viewpoint that its political function is inextricably linked with that of the African people and it does not believe that Indians can survive in a state of political isolation.

"It is prepared today to engage in political action which is identifiable with the general movement towards the achievement of full citizenship rights for all in South Africa, and today in all major issues of general concern, the South African Indian Congress functions as a member of the joint Congress movement, composed of all four racial groups."

INDIAN OGRASINATION

The South African Indian Organisation, Mrs. Meer said, was following a politcal strategy of the past by restricting its activities to diplomatic manoeuvres in the hope that these would safeguard existing vested interests.

"Today, however, faced with an unrelenting Nationalist Government, opportunities arise for such negotiations on the part of the S.A.I.C., and even when they do, they lead to increasingly diminishing returns, even in respect of the particular class interest they represent."

In conclusion, Mrs. Meer said that Indians had through their militancy and closely-knit character demonstrated to the non-White people generally, the possibility of united and effective political action.

This perhaps was one of their most important political contributions to the South African political scene.



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PICTURES OF YESTERYEAR



A picture of the past. Indentured Indians were photographed at work in the canefields. (This photograph is from Dr. Killie Campbell's collection.)



The pioneer settlers of Tolstoy Farm, the Phoenix Settlement of the Transvaal. They are (from left to right) top row: Messrs. Chinian, Coopoosamy Naidoo, Gopal Naidoo, Manilal Gandhi, Bujorsing and Rajkumar. Middle row: Mrs. Thambi Naidoo, Mrs. Lazarus, Mrs. John, Mahatma Gandhi, Kallenbach, Joseph Royeppen, Ramhorry, Pragji K. Desai. Bottom row: Ramdas Gandhi and three Naidoos. (This photograph is from the collection of Messrs. S. S. Singh and R. S. Nowbath.)



Recognise anyone? Unfortunately, this photograph is about 60 years old and is not very clear, but this was the Overport Coffee and Sugar Mill on South Road—almost in the heart of Durban. The photograph was taken about 1900 and shows the Indian employees and their families. There are still people living in Overport who remember this mill. (This photograph is from Dr. Killie Campbell's



The stay of the Indians in South Africa has not been one without struggle. Although they were welcomed at first petty prejudices began building up against



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Another memory of the ... the Umgeni. To get to ... after crossing Umgeni Road. In those days the sugar plantations ... It was right on the mouth of ... There was another mill—Abergeni's—which was further down the river near the ... on the left ... (This photograph is from Dr. Killie Campbell's collection.)

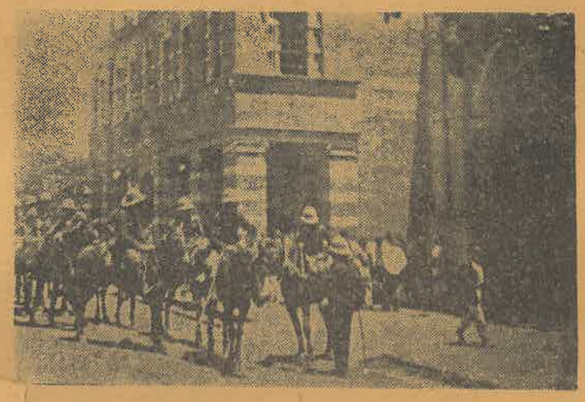


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The stay of the Indians in South Africa has not been one without struggle. Although they were welcomed at first petty prejudices began building up against them and they were subjected to suppressive measures. One such measure was the Immigrants Restriction Act. Photograph shows a batch of Indians, who under Gandhi, marched into the Transvaal to test the ligality of the Act In 1908. (This picture is from the collection of Messrs. S. S. Singh and R. S. Nowbath).





In both these pictures (above and left) the Durban Borough Police stand "at the ready" during passive resistance demonstrations (These pictures are from the collection of Messrs. S. S. Singh and R. S. Nowbath).

THIS WEEK IN PICTURES



Indians are still playing a big part in the sugar industry. In this picture young women were seen doing one of the lighter tasks on the sugar estates; spreading fertiliser. They seem to be quite a happy lot — a far cry for those early days when our forebears toiled from break-o'-day till night for ten shillings a month and meagre rations.

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Our progress and our growth have been inextricably linked up with the progress and growth of our community and indeed our country.

We take our share in the Centenary Commemoration with a deep sense of gratitude to our forebears, our past, and we look with hope to the future.

1860 CENTENARY 1960



These modern brick cottages are replacing the old barracks at Natal Estates, Mount Edgecombe. The company has embarked on a 10-year programme to provide their employees with better housing. Already during the past five years they spent £222,500 on the project. The houses, well set out on the various estates, are neatly kept and looked after with pride by the occupants, who do not pay a penny





Lovely women all over the world know:

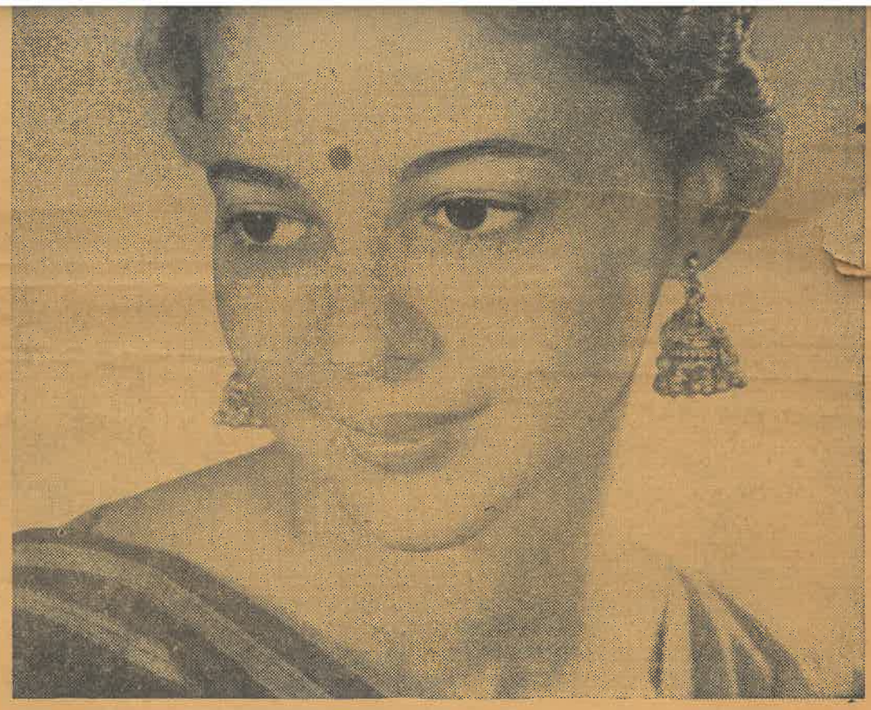




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Fantastic scenes were witnessed at the Lotus Hall on Tuesday night when the Mayor of Pietermaritzburg, Mr. C. B. Downes, officially opened the Commemoration of the 1860 Indian Settlers Centenary. Every inch of space was occupied in the auditorium, while hundreds of people failed to gain admission. Photograph shows some of the women who managed to get seats in the courtyard, while more people were clamouring for admission. In the photograph, top right, petite Urvasi Choudree is seen in a typical Bharatha Natiyam pose while dancing with members of the Tamil Academy of Southern Africa at Pietermaritzburg's Lotus Hall on Tuesday night during the commemoration of the 186[illegible] Indian Settlers Centenary.



Lovely women all over the world know:

Pond's Face Powder keeps your complexion looking satin-smooth all day long

Use Pond's Face Powder in the morning, and you stay lovely all day. Pond's clings smoothly for hours and hours, hides every tiny little blemish that could spoil a lovely skin. Yet it never gives you that "painted" look: Pond's is superfine, light as a mist. It settles softly on your skin to give you a satin-smooth complexion all day long. [illegible] make *extra*-sure that you always look your very best, use Pond's Vanishing Cream as your powder-base. It helps your make-up stay matt and smooth.



POND'S
Lanolized
FACE POWDER

Around the Capital

by C G Moodley

NEVER in its history did a Lotus hall audience overflow into its courtyard and the street as it did last Saturday, the opening night of the 1860 Indian Settlers' Centenary commemorations. The audience swelled as the sinemas emptied and those who were unable to see the stage artists, heard them over the loud-speakers.

It speaks volumes for the organisers ably led by dynamic M. G. Naidoo who, during the limited time they had at their disposal, worked until the small hours to ensure the success of the centenary's commemoration.

A brainwave it was, too, to start the commemoration with a musical evening. Evening, did I say? Night, rather. On Saturday night the audience sat or stood around until 2 o'clock the next morning, enthralled by the brilliance of the artists' offering — the Radha Krishna Ballet by the Nishaan Theatrical Entertainers, golden-voiced Shobana Bridglall's comeback after her marriage, Quali Ulsted Sultan Khan, Hari Singh, P. H. Nurzee and his troupe, Manoranjan and Party, not to mention the Centenary Band.

No wonder that Pietermaritzburg's Indian community went home with the milkmen on Sunday.

And next evening another capacity audience at the Lotus listened attentively to a brilliant discourse by Mr. Bridglall Patchai, M.A., on the early history of the Indian people in South Africa.

On Tuesday evening, Mr. C. B. Downes, First Gentleman of Natal's Capital City, lent his august presence to the commemoration (see story and pictures elsewhere in this issue).

Because this column is being written before the rest of the Centenary programme is completed, I shall be able to tell you more about it next week. In the meantime, hats off to the local committee. They put Durban in the shade.

AT MOOI RIVER

MY private eye at Mooi River says that the village was agog on Sunday. The "Girrmits" —pardon the surviving indentured immigrants were entertained to luncheon and in the afternoon, the Magnus Bugle Band from Pietermaritzburg gave a display. In the evening, Mooi River's beautiful Town Hall was packed to capacity for a variety concert. Here, too, the townsfolk were given a sample of the Natal capital's musical ability by the Odeon Orchestra.

First official duty of Mooi River's new Mayor, Mr. D. Nicol, was the opening of the 1860 Indian Settlers Centenary celebrations. Deputy-Mayor Neuman was there too.

NO WATER

A BREAKDOWN in Edendale's water supply last week caused a lot of parched throats.

Edendale Hospital was fortunate. The Fire Brigade and the local Health Commission joined forces to pump an emergency water supply to the hospital but the villagers weren't so fortunate.

With the stand pipes on the roadside dry, those poor people had to get water from the 'Duzi.

The residents complained. "Surely the Local Health Commission people could have supplied us with a little water. We pay rates, don't we?" Ah, well.

A DOCTER NOW

FIRST Muslim girl in Pietermaritzburg to graduate as a doctor of medicine is Hawa Ballim, daughter of Mr. and Mrs. F. R. Ballim of Kamil's Music Saloon.

When Hawa matriculated at Woodlands Indian High School, her headmaster, the late Mr. E. Metcalf, advised her to take up law or medicine.

Hawa chose medicine. And in 1953, she went along to India to study at Lucknow University. She expects to return to her native city early in the New Year.



Natal's most luxurious cinema now open

COINCIDING with the Indian Centenary is the opening of the luxurious, modern and up-to-date, Luxmi Theatre, in Verulam tomorrow (Friday) evening at 8 o'clock.

Built at a cost of £60,000, this imposing cinema is the most ambitious venture to be undertaken by anyone—European or non-European on the north or south coasts of Natal.

It is felt by most people that a cinema of this magnitude should have been built in the heart of Durban.

The seating arrangements, decor and acoustics, incorporate advanced arrangements in contemporary styles. Some of the features are regarded as being too far in advance of a place such as Verulam.

A unique feature of the Luxmi is the "cry-boxes"—the only cinema in Natal to use this device for mothers whose children may prove restless and cry when the show is on.

All the mother has to do is to take the child and sit inside a glass-encased box, with all the comfort of Dunlopillo seats, and see the film while she tries to subdue junior's cries.

A modern air-conditioning plant costing £7,500 has been installed to provide cool comfort for the 650 patrons the cinema seats. In addition to CinemaScope, provision has been made for the screening of the latest Todd A. O. films on the screen specially designed for this purpose, while 12 stereophonic speakers, placed at inconspicuous points, relay sound to the patrons.

Mr. S. A. Govender is the manager of this new venture, while Mr. Y. S. Chinsamy, prominent member of the Verulam community, is the brains behind this project.

The Luxmi is opening with 20th Century-Fox's "Inn of the Sixth Happiness" starring Ingrid Bergman. On Saturday, a brand new Tamil film, distributed by Mr. Phiroz Randheria, "Aval Yaar" (Who is she) will be screened.

Open to all sections of the population, the cinema will, according to Mr. Govender, offer the best India, Britain and Hollywood can offer.

Cato Manor Samaj makes progress despite setbacks

SPEAKING at the 39th annual general meeting of the Arya Samaj Cato Manor on Sunday at the Samaj Hall, Mayville, the President, Mr. R Devduth, welcomed members to the meeting and said that the Samaj had shown a great deal of progress in spite of many serious disturbing factors.

"Through the efforts of sincere workers of the Samaj, some of them women, we have persevered in propagating the cause of our religion, in spreading the Message of the Vedas, whose main aim was to united humanity.

"This work has been coupled with education and charitable activities amongst the people, and we are proud of our members who have given up their time, energy and wealth for the progress of the Samaj.

"Our Samaj," he said, "can be proud of one achievement and that is that we have practised equality between the two sexes, and there are now four women members serving on the committee of the Samaj."

CENTENARY

Referring to the Centenary, he said: "This meeting records its solemn pledge to progress on the foundation laid by our forebears, whose memory we are going to observe on November 16. On this day all organisations in the area should come together and hold a dedication ceremony to mark the day."

Mr. Devduth concluded by saying that the Group Areas Act was causing great hardships to Indian people, and in many respects the whole progress of the community and the other groups was at a standstill. The Samaj's plans for the erection of a several storey building for charitable and educational and religious purposes has been hard hit by the Act.

He hoped that the Government would heed the protests and prayers of Indians and would deproclaim the areas and let all racial groups occupy their homes without hindrance of the law.

"As far as we are concerned, we must unite and pray that evil measures such as these be repealed from the law books of the land. Our teachings tell us that God created all men equal, irrespective of the colour of their skin. Unity was essential among all races to foster goodwill, brotherhood and peace."

The Secretaries' report revealed that for lectures, weekly services and English vernacular classes more than £160 was raised as a result of the hard work put in by the Fund-raising Committee consisting of the following: Mrs. Sewpersadh, Mrs. D. S. Padarath, Miss P. Rampersad, Messrs. M. Rampersad, R. S. Gokool, M. Bhikarie, Hassen, Rassool, Ismail, Rajcoomar, Rambally Singh, Thotaram, Mohanlal, Gangapersad, Narain Singh, Yacoob, Beepath, D. Deobrath, D. Mudanjeeth, S. Sewpersad, D. S. Paradath, Bharan and P. Bramduth.

The Samaj placed on record its sincere thanks to all those who have so willingly given their moral and financial support when a call was made upon them.

Sultana replies

A MESSAGE of thanks has been received from the Sultan of Zanzibar's Private Secretary in reply to a cable of sympathy sent by the Zanzibari Muslim Congregation, Durban, on the death of the Sultan.

The Private Secretary said: "Her Highness, Seyyida Nunuu bint Ahmed, the late Sultana of Zanzibar, has asked me to write and thank you most sincerely for your kind message of sympathy on her bereavement.

"She is naturally overcome with grief, but messages such as yours have been a real help to her. It was a great mercy that His Highness was spared to complete his tour and return to the great welcome of his people and to his home."

The cable sent by the Ali Al-Madat, Durban, said: "Zanzibar Muslim Jamat extends deepest sympathy on His Majesty's death."

LUXMI THEATRE:VERULAM

The most luxurious Cinema on the North Coast. Fully air conditioned. Equipped with the latest Philips projectors with hi-fi stereophonic sound system.

OFFICIAL OPENING ON FRIDAY, 18th NOV., 1960 (GUEST NIGHT), at 7.45 p.m., by G. D. WATERSON, ESQ.

SATURDAY, 19th NOV., 1960, at 10.15 a.m. and 5 p.m.
First South African release. Flown especially from Madras for the opening occasion!

SUTHARSANAM PICTURES'
AVAL YAAR
is a motion picture you dare not miss. It is an

SATURDAY, 19th NOV., 1960
At 2 p.m. Only
★
RAJENDRA KUMAR
KAMINI KADAM

SATURDAY, 19th NOV., 1960,
at 7.45 p.m.

20th Century-Fox presents
Ingrid BERGMAN · Curt JURGENS · Robert DONAT

And next evening another capacity audience at the Lotus listened attentively to a brilliant discourse by Mr. Bridglall Patchai, M.A., on the early history of the Indian people in South Africa.

On Tuesday evening, Mr. C. B. Downes, First Gentleman of Natal's Capital City, lent his august presence to the commemoration (see story and pictures elsewhere in this issue).

Because this column is being written before the rest of the Centenary programme is completed, I shall be able to tell you more about it next week. In the meantime, hats off to the local committee. They put Durban in the shade.

AT MOOI RIVER

MY private eye at Mooi River says that the village was agog on Sunday. The "Girrmits" —pardon the surviving indentured immigrants were entertained to

With the stand pipes on the roadside dry, those poor people had to get water from the 'Duzi.

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சுதர்சனம் பிக்சர்ஸ்
அவள் யார்
சென்னை காலீஜே STARRING
மற்றும் தெனாலிராமன்..
SIVAJI GANESAN AND PANDARI BAI



SATURDAY, 19th NOV., 1960
At 2 p.m. Only
★
RAJENDRA KUMAR
KAMINI KADAM
with
LEELA CHITNIS, PRAN
and
PEACE KANWAL
in
MAA BAAP
★
An outstanding social drama that has broken records in Durban. A photoplay with a mission and a moral. It storms the panoramic screen with a terrific impact ! ! !
★
BOOK EARLY !

SATURDAY, 19th NOV., 1960, at 7.45 p.m.

20th Century-Fox presents
Ingrid BERGMAN · Curt JURGENS · Robert DONAT



In the wonder of full 4 Track Hi-Fi Stereophonic Sound !

MONDAY & TUESDAY, NOV. 21st & 22nd
SAL MINEO in
The body and soul story [illegible]
yet touching !

WEDNESDAY & THURSDAY, NOV. 23rd & 24th
DEV ANAND and SUCHITRA SEN in
SARHAD
[illegible] brilliant film that has shattered records all over!

FRIDAY & SATURDAY, NOV. 25th & 26th
JOCK MAHONEY and GILBERT ROLAND in
LAST OF THE FAST GUNS
They killed . . . just to stay alive!

BOOKING OFFICE OPENS DAILY AT 10 a.m.

No. 42—Vol. XI. Wednesday October 22nd. 1913. Registered at the G.P.O. as a Newspaper. Price Threepence

INDIANS ON STRIKE

ON Friday last the news reached us that a strike of indentured Indians employed at the coal mines near Newcastle, Natal, had commenced. The object of the strike is simply and solely to compel the Government, by peaceful methods, to fulfil the promise given to the Hon. Mr. Gokhale to abolish the £3 tax on ex-indentured Indians, their wives and children. This is their part of the passive resistance campaign, and as soon as the Government agree to bring in legislation with the desired object the strikers will return to work—this being a strike against the Government and not against employers.

Mr. Naidoo writes from Newcastle :—"Yesterday (the 14th instant) we went to the Railway barracks. Just as we were explaining the position to the people, someone went and fetched the Station-master who came straight to me and asked me what I was doing there. I told him that I had gone there to advise my people to strike work, pending the removal of the £3 tax. He then told me that I had no right there and that he was going to charge me with inciting to cause disturbance. He said the same thing to Messrs. Bhawani Dayal and Ramnaran. We said that he was quite welcome to do so. The poor ladies tried their utmost to get arrested but they could not succeed. They forced their way into the barracks and called upon all women and men to come out, thinking, if they did so, they also would be arrested, and they told the sergeant who came to arrest us that they were also advising these people. But the sergeant took no notice of them and we three were sent to the Charge Office and then to the Gaol where we passed the night in a clean cell but which was full of bugs. We were taken to the Court at nine o'clock the next morning. There were several merchants, also many other Indians, at the Court. We were charged under Sec 1 of the Ordinance of 1850, that is for inducing the people and obstructing and forcibly preventing peaceful servants from performing their duty. I pleaded guilty to inciting the people to strike but said that no force was used and that no obstruction whatever was caused to those who wished to go to work, and that I did counsel them not to go to work until the £3 tax was removed, and that I, as a passive resister, would never use force. The Magistrate, after going through the law-book, found us not guilty, but told the sergeant he had charged us under a wrong law and that he could charge us under the Immigration Act; but, instead of doing so, they re-charged us for trespassing under certain Railway laws. I told the Magistrate that I could not understand how they could charge us for trespassing as we went to the Railway barracks by the invitation of one of the Indians who lived there and who is a railway servant. He (the Magistrate) said that I ought to have got permission from the station-master to go there. I said that there were many Indians who went there every day to see their friends and who did not get any permission. He sentenced us all to £2 fine. I said that we had no money and that we were not going to pay. The Magistrate said "alright you can go; I shall execute.

"We all went to the Fairleigh Colliery on the 15th. All men there have agreed to strike to-morrow. There are about 36 men on that mine. If these are not arrested to-morrow, I intend to take some of them with me to go to another mine. I am told that there are about 400 men there. I hope to get them all out. We are being well looked after by Mr. and Mrs. Lazarus. The poor lady is working from morning to night for us. The Johannesburg ladies have also sufficient to do. They go about with us as advisers."

The Movement Spreads

Mr. Ephraim writes under date the 16th instant :—

"Mr. Kallenbach arrived at Newcastle at 2 p.m. A meeting was summoned immediately. He referred to the £3 tax. He advised the people to be and remain strong.

"A meeting was also held in the compound of Fairleigh Colliery. About 78 struck work next day. Four were arrested and imprisoned for two weeks with hard labour."

"On Friday the movement spread beyond expectations and assistance became necessary to cope with the work. Mr. Polak left on a few minutes' notice for Newcastle by the mail train and arrived here on Saturday early in the morning. He immediately set to work and saw the Magistrate and the mine managers, assuring them that the Indians did not wish to create a disturbance, that no force would be used at any stage, that men on the mines and everywhere would be informed of the position and advised to strike work until a promise was given of the repeal of the £3 tax; that, as soon as the tax difficulty was settled, the men on strike would no longer be called upon to participate in the movement and that this step had become necessary as it was stated that the Natal employers of labour were averse to the tax being removed. Mr. Polak's advent has further strengthened the movement and at the same time calmed the situation considerably. All kinds of rumours were afloat about the intentions of the leaders. But now that the real situation is known the irritation caused among the Europeans by the suddenness of the strike has been largely removed. The other Collieries, too, have struck work. The appearance of the brave ladies simply acts like a charm and the men obey the advice given them without any great argument being required.

"It is stated that General Botha, who happened to be at Newcastle at the time the strike commenced, was interviewed by the mine managers on the situation."

actual copy
from newspaper
AIMS and POLICY

13

8

INDIAN OPINION

Founded by
·MAHATMA GANDHI·

No. 39.

(1) It would have a newspaper that would advocate its cause as well as give to all sections of it news in their own languages.

(2) It would contain news specially affecting Indians of all parts of South Africa, besides local and general information.

(3) It would contain an epitome of events happening in India.

(4) It would give commercial intelligence.

(5) It would contain contributions from competent writers, Indian as well as European, on all subjects—Social, Moral and Intellectual.

The advantages to the *European community* would be:—

(1) The paper would give it an idea of Indian thought and aspirations.

(2) It would acquaint it with such Indian matters as are not commonly known to it, and yet which should not be ignored by true Imperialists.

To *Europeans and Indians* alike, it would serve as the best *advertising medium* in all branches of the

Abdul. C
Cassim
Joosab
Messrs.
Dawud
P. Dawud
Hoosen
Adamji
Miankan
Parsee
Hajee
Ebrahim
Ahmed
M. C. A.
A. D.

vspaper.

HOW PHOENIX SETTLEMENT CAME INTO EXISTANCE

The birth of Phoenix Settlement is closely related to that of "Indian Opinion",which was founded in 1903 by Mr.V.Mandanjit. In the founding year, the paper was being run at a loss, and Mahatma Gandi (then a barrister in Johannesburg) offered to meet the monthly deficit. The following year, after reading Ruskin's "Unto This Last",Mahatma Gandhi thought of the idea of Phoenix Settlement, and he moved the International Printing Press, which printed Indian Opinion, to Phoenix. In his autobiography, "My Experiments with Truth", he explains how Ruskin's book made an immense impression on him. "I determined to change my life in accordance with ideals of the book", he says,"..the one book that brought about an instantaneous and practical transformation by my life...". The three major principles of the book, as he saw them were:

1. That the good of the individual is contained in the good of all.
2. That a lawyer's work has the same value as a barber's in as much as all have the same right of earning a livelihood from their work.
3. That life of labour, i.e. the life of the tiller of soil and the handicraftsman, is the life worth living.

So Phoenix Settlement was founded, on the ideal of an equal living wage should work on the farm and attend to the press in their spare time. Among those working on the press was a cousin of Mahatma Gandhi, Changanlal Gandhi. He and the machinist (Mr.R.Govindon, now father-in-law of Dr.M.G.Naidoo) agreed to the low wage, but other workers , while agreeing to move to Phoenix, did not join the scheme. Mahatma Gandhi endeavoured to recruit to the settlement various relatives and friends who had come with from India. Few agreed,but outstanding amongst them was Maganlal Gandhi, who left his business and cast his lot in with those at Phoenix. In 1914, Mahatma Gandhi left for India and most of the settlers followed him during World War 1. In 1916 those remaining requested assistance, and he sent his two sons, Manilal and Ramdas Gandhi, from India to help. In 1929, Manilal Gandhi returned to India to help in the Interdepence Struggle, but he returned in 1931, after a year's imprisonment, and was appointed a trustee of Phoenix Settlement.

203/12

ILLUSTRATIONS : scenes from Phoenix : Gandhi's house , gardens &c.

more recent scenes : Clinic , school , and museum

conclude with riots of 1985 when area was destroyed .

pio

(1)

"THE INDIAN OPINION" 4.6.1903

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(FIRST EDITORIAL)

The Indians, resident in British South Africa, loyal subjects though they are of the King - Emperor, labour under a number of legal disabilities which, it is contested on their behalf, are undeserved and unjust. The reason for this state of affairs is to be found in the prejudice in the minds of the colonists, arising out of misunderstanding the actual status of the Indian as a British subject.....

In the Transvaal, Her Majesty's Government inherited the legislation of the late Republics, which is naturally very drastic. It is now being reconsidered, and the whole of it will be recast in the not very distant future.

However, as the yoke falls most heavily upon Indians in the newly annexed territories, it is worthwhile recapitulating the Republican legislation.

In the Transvaal the Indian cannot trade, or reside, or own landed property, except in locations set aside for him. He must pay a registration fee of £ 3. He may not be out after 9 p.m. and may not walk on the footpaths. These are the

(2)

principal disabilities. The licensing measure is being enforced with a severity unknown before.

In the Orange River Colony the Indian has no footing except as purely and simple a labourer.

There is this marked distinction worthy of note between the Cape - Natal legislation and the Republican legislation, namely, that while the former, in theory, is applicable to all nationalities, the latter is especially directed against the Asiatics as such.

Strong popular prejudice has practically kept the Indian from the other parts of British South Africa.

Socially and popularly, the Indian is a pariah - in some places, less so than in others. He is nicknamed "Coolie". In fact popular prejudice has portrayed him as a "filthy being", without any virtue. The prejudice, it must be confessed, has become much toned down in Natal. The struggle seems to be fiercest in the Transvaal.

DOCUMENTATION CENTRE
UNIVERSITY OF DURBAN-WESTVILLE
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Class No.

14

Gandhi's first editorial in Indian Opinion pinpoints the main problems concerning the Indian community in the Transvaal. It is worthwhile noting that by 1910 there were 4 British Colonies in South Africa, each with its own Indian policy :

NATAL : Indians had residential and trading rights, but no political rights.

CAPE COLONY : Indians enjoyed full residential and trading rights and if they possessed the necessary qualifications, enjoyed political rights.

ORANGE FREE STATE : Indians had no rights at all!

TRANSVAAL : Indians had limited rights with regard to property and trade and no political rights

TRIBAL "COLL" BOOK STRIKES TROPICAL NOTE

Professor Leo Kuper, Head of the Department of Socialogy at Natal University, has sharply attacked the "tribal college" system in a witty satirical novel "The College Brew" now available in Durban.

Professor Kuper, a prominent Liberal, is a well-known author. His "Passive Resistance in South Africa", a study of the Defiance Campaign of 1952 has been banned in South Africa and his "Durban: a study of Racial Ecology" is a socialogical work of great merit.

"The College Brew" is his first work of fiction. Although it deals with a African tribal university — referred to as the University College of Umbumbulu — it is of more than academic interest to Indian readers now that the Government has decided on a "tribal" institution for Indian students.

The characters include a Director of Academic Insemination, tribal ambassadors and special branch men. The students are mostly Congress supporters, hostile to the system and not above pushing a professor into a beer-brewing vat. another Liberal lecturer and others help to fill the pages with incident and humour.

The book has, for all its humour, a serious purpose. It exposes the Government's attempts to indoctrinate students and shows how, in the end, tribal institutions must fail. Slowly at first but with gathering speed the institution breaks up .... but to go too deeply into the plot would deprive the reader of pleasure.

Simply, unpretentiously written this acute satire is well worth reading.

Proceeds — the books sell at 7s. 6d. a copy — will go to the non-racial National Union of South African Students.

Passive resistance is Indian contribution to politics

MRS. MEER ON A CENTURY OF INDIAN POLITICAL THOUGHT

"IN the past hundred years, Indians in South Africa, whatever their political strength today, have made historic contributions towards the development of the general political life of the country. For the aspirants of democracy, they have developed and demonstrated the efficacy of Satyagraha, a non-violent method of political resistance, which in recent years has been put to dramatic use by the African people," said Mrs. Fatima Meer, lecturer in Sociology at the University of Natal, when she presented a paper on the "Growth and Development of Indian Political Organisation," at a Centenary Forum organised by the Natal Indian Teachers'... Society.

Mrs. Meer said that Indian political organisations had grown and developed in response to the community's reactions to the restrictive legislation which deprived them of basic citizenship rights.

A political study of the last one hundred years was a study of the reduction of the status of an immigrant group to a state of political impotency, and social and economic futility in the country of their adoption.

FIRST POLITICAL ACTION

Tracing Indian political activities in South Africa, Mrs. Meer said that the first action on the part of the Indian people was by a batch of 411 indentured Indians, who, on their return to India, after serving for ten years, laid complaints of the conditions under which they had worked in Natal to the Indian Government, resulting in certain reforms being introduced.

The passenger Indians, too, made concerted and consistent efforts to oppose "the developing trend of anti-Indianism.

The first Indian political organisation, the Natal Indian Congress, was formed on May 22, 1894, with Gandhi as its first secretary, to meet the challenge which faced the community as a result of the introduction in the Natal Legislative Assembly of a measure to deprive Indians of Parliamentary franchise.

Reactions to deprivation of rights was not in itself new to the Indian community, such reaction up to the time of Gandhi, however, was poorly lacking in a consolidation of political principles.

"The lawyer and philosopher in Gandhi," continued Mrs. Meer, "combined to give Indian political reactions a firm and principled basis.

"He maintained, firstly, that equality was a universal human right and to demand it was to express modern humanitarian sentiments which were sanctioned and supported by famous British declarations.

"Secondly, Gandhi held that whatever ideological differences local governments might cultivate, the presence of Indians in South Africa was governed by treaty rights."

Mrs. Meer said that the first principle had stood the test of time and the present Natal Indian Congress had adhered to it, but the second had become outmoded in the course of history.

Gandhi was not without opposition from the ranks of the Indian community, and she gave details of these oppositions leading to the formation of separate political bodies, even during the period of Gandhi's stay in South Africa.

PRESENT POSITION

In a comprehensive survey of the growth and development of political organisations from the time when the Natal Indian Congress was formed in 1894 to the present day, Mrs. Meer dealt with the existing political thought and organisations in South Africa, including the development of the youth front and the part played by Indian women.

"The South African Indian Congress," said Mrs. Meer, "holds the viewpoint that its political function is inextricably linked with that of the African people and it does not believe that Indians can survive in a state of political isolation.

"It is prepared today to engage in political action which is identifiable with the general movement towards the achievement of full citizenship rights for all in South Africa, and today in all major issues of general concern, the South African Indian Congress functions as a member of the joint Congress movement, composed of all four racial groups."

INDIAN OGRASINATION

The South African Indian Organisation, Mrs. Meer said, was following a politcal strategy of the past by restricting its activities to diplomatic manoeuvres in the hope that these would safeguard existing vested interests.

"Today, however, faced with an unrelenting Nationalist Government, opportunities arise for such negotiations on the part of the S.A.I.C., and even when they do, they lead to increasingly diminishing returns, even in respect of the particular class interest they represent."

In conclusion, Mrs. Meer said that Indians had through their militancy and closely-knit character demonstrated to the non-White people generally, the possibility of united and effective political action.

This perhaps was one of their most important political contributions to the South African political scene.

Quarrel between two Indian traders that changed History

IT was Indian traders who were indirectly responsible for altering the whole course of history of South Africa, India and other parts of the world, for it was a law-suit between two South African traders that brought Mr. M. K. Gandhi to the country, where he was to lead the Indian people in their struggle against discrimination in the Union, and later the fight for indepence in India.

This observation was made by Mr. A. M. Moola, president of the South African Indian Organisation when he spoke in a lecture programme arranged by the Natal Indian Teachers' Society at the Orient High School to commemorate the Indian centenary.

Mr. Moolla said: "All things have their beginnings in people or events, and it is interesting to notice how important and decisive a small event at a particular moment can be, even in the history of a small community such as ours.

"The whole of our history of South Africa, and world history might have been different had it not been for a small matter such as a dispute between two Indian traders, which eventually went to court and brought Mr. M. K. Gandhi here to fight the case.

"His visit gave him an opportunity for working on behalf of Indians — an ideal which set the course to his fuutre life.

"It could be said that it was two Indian traders, faced with a difference of opinion, which altered the course of Indian destiny in this country, and indeed altered the course of India's future, and to a very large extent, the history of many people throughout the world.

"On such small things does the future depend, and who knows at this moment what are to be future consequences of any action that any of us may take today."

Indian traders and the whole Indian community owed much to Mr. Gandhi in the early years. He was then associated with the Transvaal British Association and the Natal Indian Congress, and the records were full of his representations to the British authorities, including Lord Milner and Mr. Joseph Chamberlain, in defence of the rights of Indian traders.

So attached was he to the need to preserve the rights of Indians as traders, that on more than one occasion he was criticised by Indians who were not traders.

Mr. Moller said: "There has always existed to some extent this sense of grievance against Indian traders in certain sections of the Indian community, but what must be emphasised is this :that the rights preserved by Mr. Gandhi were not merely for those living in his day, but were to benefit those who were to follow.

"In the same way, any act which preserves any rights of Indians at any time, even if these rights are purely sectional, will have a continuing value for all to benefit in posterity," added Mr. Moolla.

"It is important the those of us who are in trade and industry should guard our rights even as Mr. Gandhi worked so hard in the past to preserve the rights of the earliest traders."

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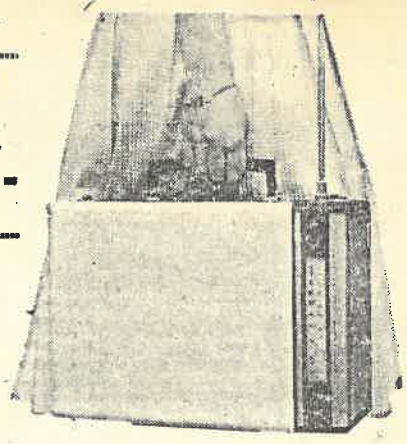
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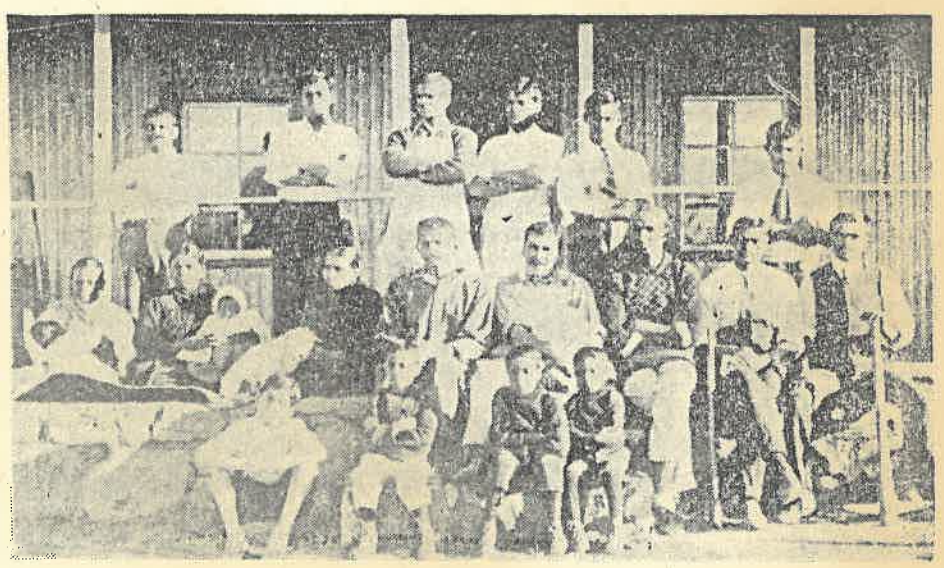
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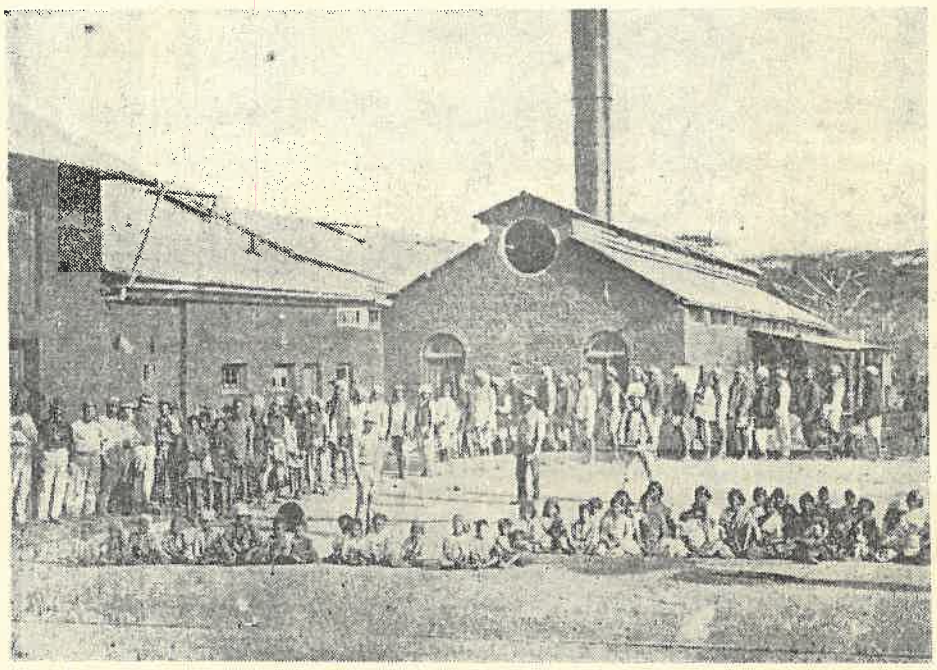
PICTURES OF YESTERYEAR



A picture of the past. Indentured Indians were photographed at work in the canefields. (This photograph is from Dr. Killie Campbell's collection.)



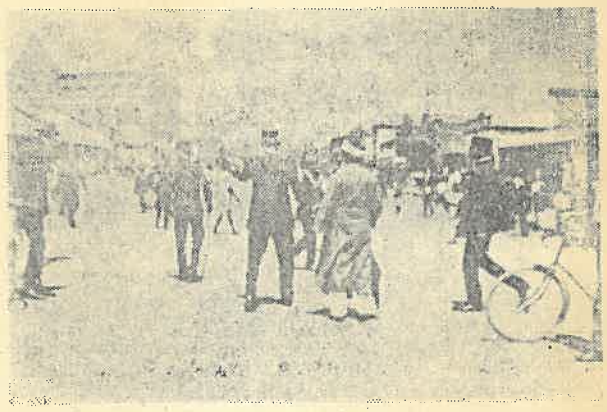
The pioneer settlers of Tolstoy Farm, the Phoenix Settlement of the Transvaal. They are (from left to right) top row: Messrs. Chinian, Coopoosamy Naidoo, Gopal Naidoo, Manilal Gandhi, Bujorsing and Rajkumar. Middle row: Mrs. Thambi Naidoo, Mrs. Lazarus, Mrs. John, Mahatma Gandhi, Kallenbach, Joseph Royeppen, Ramhorry, Pragji K. Desai. Bottom row: Ramdas Gandhi and three Naidoos. (This photograph is from the collection of Messrs. S. S. Singh and R. S. Nowbath.)

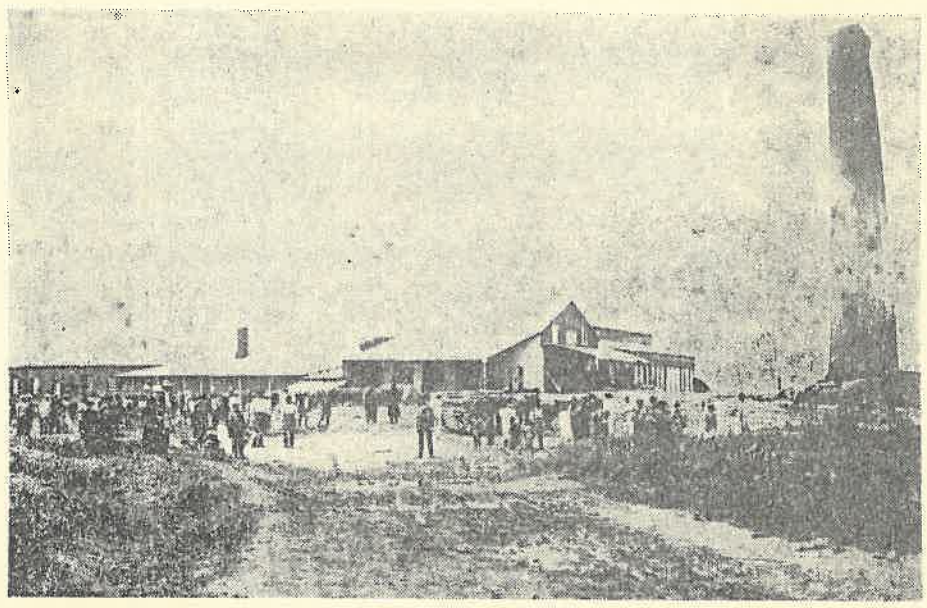


Recognise anyone? Unfortunately, this photograph is about 60 years old and is not very clear, but this was the Overport Coffee and Sugar Mill on South Road—almost in the heart of Durban. The photograph was taken about 1900 and shows the Indian employees and their families. There are still people living in Overport who remember this mill. (This photograph is from Dr. Killie Campbell's collection).

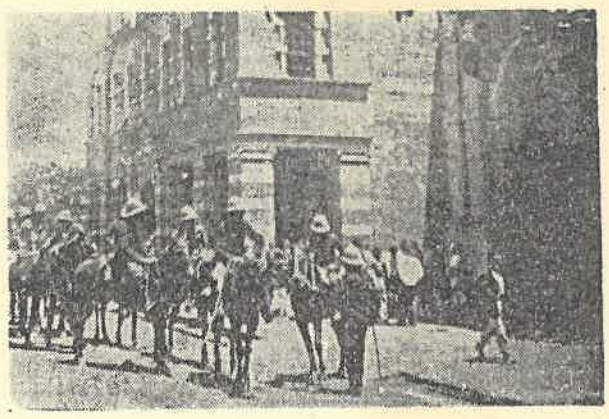


The stay of the Indians in South Africa has not been one without struggle. Although they were welcomed at first petty prejudices began building up against them and they were subjected to suppressive measures. One such measure was the Immigrants Restriction Act. Photograph shows a batch of Indians, who under Gandhi, marched into the Transvaal to test the ligality of the Act In 1908. (This picture is from the collection of Messrs. S. S. Singh and R. S. Nowbath).





Another memory of the past. This is McKennedy's sugar mill at Sea Cow Lake. It was right on the banks of the Umgeni. To get to round about the nineties it was on the first turning on the left after crossing Umgeni Road. In those days the sugar plantations were right on Durban's doorstep. There was another mill—Abergeni's—which was further down the river near the mouth of the Umgeni. (This photograph is from Dr. Killie Campbell's collection.)



In both these pictures (above and left) the Durban Borough Police stand "at the ready" during passive resistance demonstrations (These pictures are from the collection of Messrs. S. S. Singh and R. S. Nowbath).

I do not want my house to be walled in on all sides and my windows to be stuffed —
I want the culture of all lands to be blown about in my house as freely as possible
But I refuse to be blown off my feet by any of them.
Mine is not a religion of the prison house.
It has room for the least of God's Creations, but it is proo against insolent pride of race, religion or colour.
— GANDHI



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"I do not feel like being a Mahatma. But I do know that I am the humblest of God's creatures. Often the title has deeply pained me; and there is not a moment I can recall when it may be said to have tickled me. My Mahatmaship is worthless. It is due to my outward activites, due to my politics which is the least part of me, and is therefore evanescent.

What is of abiding worth is insistence on truth and non-violence which is the real part of me. That part of me, however small, is not to be despised. It is my all. I prize even the failures and disillusionments, which are but steps towards success.

The world knows so little of how much my so-called greatness depends upon the incessant toil and drudgery of silent, devoted, able and pure workers, men as well women."

— M. K. GANDHI

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To

IKBAL N. ROY

who has always encouraged me

in my career.

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CHAPTER I

INDIA

INDIA believes in co-existence. In her view, the whole world is a big home and the whole population of the world is a big family of which every individual is a member.

It is an undeniable fact that India is a country that has absorbed so many different races. And she has successfully been able to see to it, thanks to her secularism, that every race be treated with equal dignity and respect.

India is not unaware of the fact that dignity and respect are the two essential conditions of social harmony, peace and mutual co-operation. Experience has shown that when a person is denied social justice, equality and respect, he rebels. As with an individual so with a race or a nation.

Today when we think of how India has peacefully accommodated so many races — one differing from the other in respect of cultures, customs, traditions and languages — we cannot but admit that India has already made her first contribution to world peace. Moreover, this fact is enough in itself to vest her with the authority she might need to stand and speak on behalf of the world as a whole. And she has done so through her leaders.

It is also a fact to say that when India speaks of world peace, it is not lip-service nor lip-homage nor a confession of her weakness. On the other hand, all her pleas and suggestions with regard to world peace should be taken for granted and given full weight since what come from her are based on the experiences she has made as a "miniature world" in herself. We say this because there is not a single race which is not to be found in India. In point of fact, whatever race we can think of, we can come across there. And this is a compliment which, perhaps, India alone can claim and which can be justifiably showered upon her. Because when we take a look around us, we find that almost all countries are inclined to shut their doors to persons belonging to other races than their native ones. Ke-

nya has proved so by ousting the people of Indian stock. Uganda has recently done the same to those holding British passports. Other countries are still maintaining colour bar and still practising apartheid.

These are the two factors which have often provoked cold war and kindled the fire of racial hostility. Evidently, cold war and racial hostility are the stumbling blocks on the path of world peace.

When all this is happening, India is found to be extending her hand of friendship to all those who are turning to her for succour. What India has done for the people of Bangla Desh, inspite of her own problems, inevitably entitles her to command world respect.

But India is not a country to boast of all this since she considers it part of her mission to wipe out racial enemity, poverty, human sufferings and conflicts arising from ideologies, not only from India but also from the world at large. Working for world peace is, in her view, being faithful to her religion. In the same way, siding with those in distress and with those who are being treated unjustly, is, according to her, acting in accordance with her philosophy which teaches «Satya Jayate Mewa.» Truth alone

triumphs. Unless we realize this fact, we cannot understand why India granted asylum to His Highness Dalai Lama of Tibet.

India has always said no to war. But if there is any war to which she has said yes and has even accepted to wage without delay and hesitation it is war against nuclear war itself, poverty, sufferings and illiteracy. The Indian leaders have always shown concern over the dangers which have besetted and threatened the world with the accumulation of destructive weapons. If other countries have shown interest in the invention of the latest nuclear weapons, India has been busy making the world safe from the nuclear war which, if allowed to take place, will reduce the whole world to ashes. Her appeal has always been in favour of peace. And this fact has been clearly borne out by the very words that Pandit Jawaharlal Nehru, one of the Prides of India, uttered in his broadcast — speech in April 3, 1948. This is what he said among other things: «We live in an age of crisis..... In the multitude of crises — political and economic, that face us, perhaps the greatest crisis of all is that of the human spirit. Till this crisis of the spirit is resolved, it will be difficult to find a solution for the other

crises that afflict us. We talk of world government and one world, and millions yearn for it. Earnest efforts continue to be made to realize this ideal of the human race, which has become so imperative to-day. And yet these efforts have thus far proved ineffective, even though it becomes clearer that if there is to be no world order then there might be no order at all left in the world. Wars are fought and won or lost, and the victors suffer almost as much as the vanquished. Surely, there must be something wrong about our approach to this vital problem of the age, something essential lacking... We talk of the rights of individuals and nations, but it must be remembered that every right carries an obligation with it. There has been far too much emphasis on rights and far too little on obligations; if obligations were undertaken rights would naturally flow from them. This means an approach of life different from the competitive and acquisitive approach of to-day. To-day fear consumes us all—fear of the future, fear of war, fear of the people of the nations we dislike and dislike us. That fear may be justified to some extent. But fear is an ignoble emotion and leads to blind strife. Let us try to get rid of this fear and base our thoughts and actions on what is essentially right and moral, and

then gradually the crisis of the spirit will be resolved, the dark clouds that surround us may lift and the way to the evolution of a world order based on freedom will be clear."

Words like these have been uttered by the Indian leaders, not once, twice or thrice but as often as world peace and order have been menaced. Many hot-headed statesmen might say that India likes harping on the same string. In fact, this remark contains some truth but not the whole truth. The whole truth will be to say that in doing so, India has always wanted to drive the point home that a world war will mean the end of the world and that of the human species, of course.

Nehru's statement, viewed from any angle, bears testimony to the fact that India is for peace and that her leaders' minds have been preoccupied not only by the domestic problems but also by international problems. Indian leader J. Nehru had even gone as far as to diagnose the causes of world war, and ultimately he arrived at the conclusion that all the ills could be remedied by a World Government. In this connection, he opined that the machinery for it is not difficult to devise. To quote him "It can

be an extension of the federal principle, a growth of the idea underlying the United Nations, giving each national unit freedom to fashion its destiny according to its genius, but subject to the basic covenant of a world government."

Dealing as we do with India's contribution to world peace, we cannot ignore Mahatma Gandhiji who has personally forged the weapon which has helped India in fighting and winning her war against foreign rule without having shed a drop of blood. The weapon we are referring to is the doctrine of non-violence. Many people have regarded it as a passive submission to evil. In fact, it is not that, but an active and positive instrument for the peaceful solution of international differences. Whether one admits it or not, it is a fact that the doctrine of non-violence is the greatest contribution made by India towards world peace and harmony.

But the path of non-violence can be trod by only those who believe that ends and means cannot be separated, for the means ultimately governs the ends; and also by those who recognise the supremacy of moral law.

India through her leaders has always shown the

way in which the world order can be successfully established. She has always tried to eliminate fear and replace it by love, for she knows that it is easy to co-exist when we like each other. As a matter of fact, if there is any country which has not dissipated her energies with a view to bringing other countries under her dominion, it is India herself. And if she has done her utmost to bring the world closer in unity she has done so with good and friendly intention and on a principle of equality. India has never liked to regard any country, however powerful, as her Master. Likewise, she has never liked any country to treat her as such. What India desires to be to other countries is their friends. In the same way, she expects others to regard her as such. India has been, perhaps, the first country which has realized the futility of imposing one's will, ideology and rule on others.

Frankly speaking, we have found that it is always those countries which have been bent on bringing the world under their heels that have instigated and are responsible for world war. Only if each country would have taken a leaf out of India's book, there would have been certainly no cause for the world to be torn by war due to clashes of ideologies and

racial hostility. Jawaharlal Nehru once defined co-existence as follows: "But when we differ in opinions, in ways of life, even in objectives, and yet forbear and try to understand each other, that is co-existence"

Co-existence has become essential for human survival in peace and harmony more than ever before. And if this is accepted as an undeniable fact, then we should acknowledge that India has made significant contribution towards it since she has not only preached co-existence but has also practised it. A look at her history is enough to convince us of this fact.

Therefore, it is to the point to say that India has tremendously paved the way for world peace in many ways. The prayer that her people chant daily begins and ends with the words «OM and Shanti» which mean peace and which also remind us of God our creator. This goes to prove that peace has been given top priority in all the actions undertaken by India and her people It is also not too much to say that she has been the first, if not, the only country whose people have adopted non-violence as being the very fundamental law governing human life.

India and the leaders she has produced, have al-

ways valued human life more than material gains. Asoka is an outstanding example. He is said to have renounced war after scoring many a victory in the battle field. What motivated his act of renunciation was, no doubt, his consideration for human lives that were vainly involved and lost. Taking this into consideration, we observe that India's love of peace does not date back yesterday but from the very dawn of human history.

Even in this century we are living, India finds herself championing the cause of world peace. As can be supported by her actions, India has never allowed herself to sit on the fence when the world has been going on the war path; she has also never kept silent when her neighbouring countries' dignity freedom and peace have been outraged, threatened, and disturbed. We still remember how India raised her voice in favour of the liberation of the Suez Canal, and also in pleading for the People's Republic of China's admission to the United Nations. Yes, India is still contributing her mite to the cause of world peace. This becomes clear when we realise how India went out of her way to uphold and espouse the cause of Bangla Desh so that to-day she stands on her own legs, and also when we realize how at

present she is engaged in the campaign which aims at making of Indian Ocean a nuclear — free zone of peace. Of course, she is doing all this not from any selfish motive but for one main reason; and that is to prevent a catastrophe which might trigger off a world war, resulting in victory for none but defeat for one and all.

CHAPTER II

LOKMANYA TILAK

THIS typical chitpawan Maratha Brahmin—known as the greatest Indian Leader of the Pre-Gandhian era — was born on 23rd July, 1856. To his motherland, he was her darling, for he never failed to respond to her call and to serve her as a true son. To his people, he was their uncrowned king, for he reigned over their hearts, yet without caring for any royal title.

But in the eyes of his hostile critics, he was the dangerous pioneer of disaffection and the Father of Indian Unrest. His critics never failed in their duty to aim at him their sharp arrows of criticism. But they never succeeded in casting off the slough of his patriotism. Instead, they rather seemed to stir his blood and to spur him on towards more actions. Nobody's actions but his have done more to arouse the

Indian Nationalism and for this reason, among the makers of the India of Today his name topped the list.

It was in 1879 that he took his degree in law, and from then began his career as an educationist.

The Poona New English School, the Deccan Educational Society and the Fergusson College — were his brain-children. Like Gandhi and many other great citizens of India, Tilak too turned up his nose at everything that was foreign and his mind revolted at seeing the Westernized type of education gaining ground in his country. According to him, it was this that seemed to dwarf the greatness of India. And thus, to elevate her status to a new height, he did not vainly strain all his nerves to introduce a new national type of education — An education that might re-instate India on her ancient pedestal of greatness from which she was fallen.

As a critic of the Foreign connection, he was always loud against the foreign rule which he considered to be an absolute evil. He attributed India's misery and backwardness to British Rule. In this campaign, a necessity was thrust upon him — that of becoming a Journalist. For, that was the only way possible to be able to fight injustice. Soon, he, so to

say, gave birth to two papers; the Kesari and the Mahratta. These reflected a radical nationalist view-point. It was not long before they became a powerful machinery in his hands for all round political education and nationalist propaganda. All this he did because he wanted the Political advancement of India.

As a politician, he was really very brillant and astute. He was well aware that only inspirations could lend him power in his mission. And wise as he was, he knew from where to draw them. Even religion was pressed into service by him to fight the cause of his country's freedom. He took his cue from Hindu Gods and heroes, and he made use of them for infusing new spirit among the people.

Tilak was the first leader in India to have introduced a really popular movement in the guise of religious festival. In 1893, he hit upon the original idea of introducing the Ganapati Festival, with a view to awakening the religious fervour of his countrymen and to implant into them a spirit of courage, patriotism, discipline and unity. Even boys in schools and colleges were encouraged to participate in the celebration so that they might be imbued with the

feelings of devotion to their motherland.

This Ganapati festival became in due course a real people's movement and it instilled into the Maratha Youth a new patriotic zeal. And in an age when mass propaganda was yet in its infancy, this festival, needless to say, assumed the role of a potent instrument for political education.

Satisfied with the result of the Ganapati celebration, Tilak organised the Shivaji festival in 1895 in honour of the great national hero of the Marathas. Again the motive was more directly political. By publicising the «grandeur» of Shivaji who won freedom of his country in the days of the Mughals, Tilak aimed at preparing the people for the struggle of liberty and for the creation of a strong and united national movement.

As expected, this festival, too, yielded successful result. It created an unthought furore among the masses, and the dormant spirit of service for the Motherland in the Maratha Youth too was roused.

On the occasions of these festivals, no effort was spared to enliven the atmosphere and to incite the people against the British Government.

Although violence was not generally preached, other ways were resorted to do the trick. Expert athletes and fencers demonstrated "Lathi" play; «akharas» were started; meetings were held; patriotic and religious songs "Kirtans" were sung; «Kathas» sermons and ballads were delivered and recited, and political speeches were made. — A typical poem which was popular then ran as follows:- «Listen, we shall risk our lives on the battlefield in a national war; we shall shed upon the earth the life - blood of the enemies who destroy our religion. We shall die after killing» Another poem was directly seditious and one of its stanzas read thus: «Alas, you are not ashamed to remain in servitude... die but kill the English. This is called Hindustan; how is is that the English rule ?»

Titak was the first Congress leader to have found the prison's bars shut upon him. In 1882 he was sentenced to four months of imprisonment for raising his voice against the treatment meted out to the Maharaja of Kolhapur. In 1897 he was sentenced to 18 months' imprisonment — this time for having instigated the murder of two European officers, Mr. Rand and Lt. Ayerest, through his articles in the "Kesari" during the Plague agitation in Bombay. Again in 1909

he was tried for having criticised the government's repressive policy against the Bengal revolutionaries and was thrown into jail at Mandalay for six years. During his trial, he is said to have conducted his own defence and spoke for full 21 hours and 10 minutes. At the end of which, here is the remark he made: «There are higher powers that rule the destinies of things, and it may be the will of Providence that the cause I represent may prosper more by my suffering than my remaining free."

It might be that during his imprisonment at Mandalay, he might have grown emaciated. But in one way, it was a blessing in disguise, for this gave him opportunity to complete his monumental «Arctic Home of the Vedas» and « Gita Rahasya », works which mirrored his deep scholarship and remarkable intelectual acumen. Indeed, his researches into and study of the ancient Vedic Civilisation and his "ORION" was so subtle and comprehensive that it became object of word-wide recognition, and caught the attention of the greatest orientalists of his day, including Max Muller; Jacoby and Bloomfield. Another trait of his genius was the fact that he successfully brought home that the Aryan civilisation was older than the Egyptian; chinese or the chaldean ci-

vilisations, and the age of Rigveda might be traced back to about 4000 B.C. And on the basis of geological evidence, he showed that the Aryans lived originally in North Polar regions in 8000 B.C.

His researches would have no doubt raised the eyebrows of many, but anyway facts could not be distorted or gainsaid. His interpretations of the Gita also deserved great mention as an erudite philosophical feat, worthy of an intellectual giant.

Though Tilak was no inferior to any other stars in the firnament of oriental research, he renounced his pre-eminent place and prefered to shine as a mere political leader. He gladly laid down his life on the altar of his country and its cause.

And many praiseworthy victories he has scored in the Indian political field, as a founder, an exponent and extremist.

In the Poona Municipal Board or in the Bombay Legislative council; in Congress committees or in the Extremist Nationalist Party, no least detail was allowed to escape his attention, and he dealt every matter with an iron will, not to be deflected at any cost. His people had reason to see in him the incar-

nation of the Maratha character only embodied in great figure. Yet Tilak was not a person to allow success go to his head; on the other hand, he was always careless of popular gush, of sentimental applause and of mere effervescence. His speeches were always within the reach of his people's ken, for, his words flowed from the perennial spring of his heart.

Tilak's contribution towards Indian resurgence is something like a writing on the wall which no flood of time could sweep away. It is said that the Congress movement before him was accidental in its mind and with no roots in the inner spirit of the nation. But Tilak was a leader who knew how «to break away from the past, to revolutionise the present and to anticipate the future." Thus, in no longer time he succeeded in Indianising the National movement. As such, he was hailed not only as the fore-runner of Mahatma Gandhi but also as "the Sentinel" who knew how and when to rouse his people's feeling and spirit.

At a time when the Congress was said to be loyalist to its backbone,Tilak was perhaps the first leader to conceive and talk of Swaraj and Swadeshi. But at that time, his ideas did not catch enough attention.

Here is his declaration, as the spokeman of radical views on Congress Politics:-

«Swaraj is my birth right and I shall have it.» This slogan went a long way towards uprooting the country's old faith in the British sense of justice.

But the green light was given when Tilak founded his Home Rule movement. At this point, it is necessary to add that it was his Home Rule that finally changed the course of Indian National movement and served to inspire (after his death on 1st August 1920) the freedom movement launched by Gandhi.

And that is why to-day as well as in the Future his name stends and will stand squarely at the bottom of the pyramid of Indian nation, for, it was largely on his work that the upper part of the Social structure was raised.

CHAPTER III

MAHATMA GANDHIJI

«To die for a cause is good if the cause is noble and your death promotes it» has said Bertrand Russel. In fact, everything that Gandhiji did was done to bring about happiness, understanding and harmony. He served the downtrodden. He knew that if his teaching or preaching was to be followed, he had to practise what he preached. He also knew that if he was to be understood among the oppressed, he had to make of himself one among them. For this reason, he lived up to his words.

At first, he was wearing everything that a fashionable person wears — neckties trousers, coats, shoes and so forth. But as soon as he engaged himself in social work, he discarded all these. He thought that all these would prevent him from leading a life of simplicity. But the real motive behind discarding

all these was that he wanted to look as simple and ordinary as the teeming millions who were going almost naked. His loin-cloth had, in fact, brought him closer to the masses than could have done his fashionable dress. What is more, his new dress put him on an equal footing with them so that he did not look a stranger in their midst nor an imposter when he spoke on their behalf.

He did not serve his people from a distant. Instead he went to them, moved with them, listened to them so as to better understand their difficulties and aspirations. He was aware that to better serve someone, one must know what the someone needs or wants. And to be able to know this, one must live with him. This Gandhiji did. Consequently he became a voice of the dumb masses. The masses did not just follow his preaching; they also followed him. They became so to say, his shadow.

Among the things that he attached the greatest importance to were truth and punctuality. What he uttered had essentially to be in comformity with truth. He appreciated and always insisted upon punctuality. Thus, he was a man of his words. No least detail was allowed to escape his attention. As a lea-

der, the first thing he adopted and practised was simplicity. He knew that as a leader, he was watched. He was wise enough not to preach simplicity while himself indulging in luxuries. He reduced his needs and wants to a few essential ones. In this way, even his life reflected simplicity.

We have very often found that many messages and appeals have not received the attention they deserved. This is because these have come from persons of no principle or from persons who just preach, but themselves acting against what they preach. When Gandhiji spoke of simplicity, he had already made his life simple. We should not forget this fact if we want to emulate Gandhiji's example.

He was a friend of all. But friendship had a limit for him. — Never did he allow friendship to preponderate over justice. He was impartial in his views; but never imposing. He listened and had his ears open to criticism as well as to suggestions. But he obeyed, first of all, the voice of his conscience. What his conscience rejected, he kept away from, no matter even if the world was to be against him for that matter. He never broke friendship with someone because the latter has not shared

his views. He believed in every one's right of seeing things as he pleased. Anyway, Gandhiji did his best to convince his friend if he saw that the latter was going astray.

Gandhiji could have become a dictator had he not been humble in his attitude. His doctrine of non violence made him regard life as the most sacred thing which was not to be trifled with.

Thanks to his humility, even children were attracted by him. They felt as much at ease in his company as in their parents'. His humour and the jokes he cracked had the power of making anybody burst in laughter.

His fingers were always feeling the pulse of his people. When he had to make them do something, he appealed not to their mind, but to their heart. Because, he knew that ultimately it is the heart that rules supreme over the mind. Mind is like wind. It can change. Not so, the heart.

It is not right to say that he had ever taken upon himself the responsibility of solving the problems of anybody. He had only helped people to solve their own problems themselves. In doing so, Gandhiji had

taught them to rely on themselves. His spinning wheel carried no message except that of self-reliance. He wan ted to see every one being his own master so that none might be the slave of anybody.

He nursed no rancour. Thus he was able to win the hearts of even his opponents. Many persons would be tempted to say that he was an enemy of the capitalists, considering the fact that he had always championed the cause of the oppressed. In fact, he had friends among the capitalists. What he hated was not the capitalists but exploitation. The capitalists who made good use of their money by contributing to the social well-being, had earned great esteem in Gandhiji's eyes. G.D. Birla and Bajaj — the multimillionaires — were his fast friends.

He never fooled anybody, although he could have easily done so. Instead, he used to open their eyes to the real state of affairs. When people suffered, he was greatly pained and upset. For, he considered himself inseparable from them. He had cast his dice with them. For him to be happy, the people had to be happy first.

There came a time in Gandhiji's life when his advice was, so to say, a torch which helped one who