

Indian Opinion

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WHY INDIA BOYCOTTS SIMON COMMISSION

BY MR. S. SATYAMURTHY, M. L. C.

IN view of the great deal of adverse comment in this country on the attitude adopted by India towards the Simon Commission the following article giving the reasons of the boycott of the Commission appearing in the *Indian Review* (Madras) will not be out of place here:—

It must now be fairly clear except to those who will not see that practically every politically minded person or association has made up its mind that the self-respect and the highest interests of India alike demand that the Simon Commission should be boycotted. This boycott means that those who are invited to give evidence before this Commission shall refuse to give evidence, that nobody shall volunteer to give evidence before the Commission, that members of the Legislative Councils or the Assembly or the Council of State shall refuse to vote for or serve on the Select Committees which are proposed to be set up in connection with the Commission to India. It is but proper and right that our friends and our enemies alike should know the reasons for this boycott. While I am free to admit that there is some sentiment behind it, I can assure everybody concerned that this boycott has been resolved upon by my countrymen not out of sentiment, but on pure reason. We believe that we shall be compromising the political future of India and gain nothing by way of political advance by co-operating with this Commission. We are assured from high quarters that the exclusion of Indians means insult to India and that a purely Parliamentary White Commission is the only feasible course in the circumstances. We take these apologists at their word, and desire to assure them that the proposed boycott of the Commission means no insult to Great Britain, if there be no insult on her part to India. But we feel that boycotting the Commission is the only patriotic and practical course for India to adopt.

The first reason why India feels she ought to boycott this Commission is that the appointment of this Commission once more reminds India rudely of the consciousness of England that she has conquered India by the sword, and means to hold her by the sword, and that if India wants any further step towards Swaraj she must depend upon the mercy and goodwill of the British Parliament alone. This may be or may not be a fact. But undoubtedly no self-respecting Indian will acquiesce willingly in India's slavery even if he may not be able to throw it off to-day.

Lord Birkenhead leaves no room for doubt in this matter. In his speech, moving the resolution for the submission of names to His Majesty for the Statutory Commission, His Lordship said, "but let it be plainly said and it cannot be too plainly said that Parliament cannot and will not repudiate its own duties, its own responsibility in the matter." But the sting of the thing is in the two following sentences: "It is the intervention of this country in India and that intervention alone, that saved it at the relevant period from a welter of anarchy." Does any one really suppose that the Parliament of

this country which, by an Act of Parliament assumed to itself the responsibilities and functions of the Company which, as the historical facts that I have already stated show, is still confronted by precisely the same problems in India as confronted our predecessors at the moment, when, in the first place, the activities of our commercial and trading bodies supported by the force of arms, composed the warring sects of India, when it is still concerned that our withdrawal to-morrow would reproduce precisely the conditions which existed when we went there?" False history injures only Lord Birkenhead's prestige as a historian. But as a speculation into the future, he reveals a mentality which is a gross insult to the Indian nation.

His deputy in the House of Commons did one better. He said that upon the Parliament lies "the responsibility and ultimate decision, a responsibility which cannot be shared with or handed over to any other authority." These two speeches read carefully disposed once for all of the false pretence made on behalf of India that she is a partner in the British Commonwealth and that she has a voice in shaping her future destiny. If after these speeches any Indian politician or political party co-operates with the Commission, it will be helping in India's political suicide.

The total exclusion of Indians from the Simon Commission is viewed from two different points of view by the Congress and by those outside the Congress. The demand of the Congress is for a Round Table Conference. The mere inclusion of a few Indians in a Commission appointed under the preamble to the Government of India Act of 1919, and Section 84 (a) thereof, will not satisfy Congressmen, because even then the Commission will not meet Indians on an equal footing, with a view to decide their future political progress. But Congressmen also resent the insult to the nation, by the deliberate exclusion of Indians, and more by the inconsistent reasons given for that exclusion, which convince me clearly that the exclusion of Indians was first reached and that the reasons were invented afterwards. Mr. Stanley Baldwin the Premier, stated that the exclusion of Indians was a question of broad principle. The inference is that no Indians can be included. The question therefore does not arise as to who or how many are the Indians who are to be included. But Lord Birkenhead and Earl Winterton ridicule the position for including Indians on the familiar ground that India is the land of warring castes and creeds and that therefore no representative Indians can be secured within a reasonable number for the Commission. Lord Birkenhead was either facetious to be charitable, or grossly insulting, to be fair, when he dealt with the impossibility of securing adequate Indian representation on this Commission. His Lordship's solicitude for the Muslims, for the Sikhs and for the depressed classes is as insincere as it is unconvincing. But his Lordship excels himself when he says, "I have not dealt with others, aborigines and inhabitants of backward

tracts or special representatives of the Cotton trade, all of whom have been strong enough to assert their claim to individual representation upon provincial Assemblies. It is, I suppose, conceded that if I have had representatives of classes whom I have indicated I could have possibly excluded the Indian Civil Service." Earl Winterton echoed his master's voice, "nobody who knows India will suppose that two Indian gentlemen, whatever their position or intellectual attainments, can possibly represent all the political, racial and economic factors in India."

Last of all comes the Viceroy who solemnly assures us that there is no exclusion of Indians as such from the Commission but that ample provision is made at every stage for the close association of Indians with this enquiry.

This leads me on to the third reason why we feel that this Commission should be boycotted. Speaking for myself, if an Indian delegation or committee, properly elected and representative, were to meet the Commission on equal terms, not with a view to making a report to the Parliament, but with a view to arrive at a settlement with regard to the basis of Self-Government for India, I should have hesitated many times before boycotting such a Commission. But I have read the speeches of Lord Irwin, Lord Birkenhead, Lord Olivier, Lord Reading, Lord Chelmsford, Earl Winterton, and Mr. Ramsay MacDonald and I am convinced that these Select Committees will be no more than dignified witnesses presenting their case. I go further and maintain that these Select Committees are the least satisfactory devices for even representing Indian views before this Commission. In the present composition of Indian legislature, with official and nominated members and representatives of special constituencies and interests and no provision made for the exclusion even of officials from taking part in the election, the Select Committees will represent the lowest common minimum of our demands. With the *Times'* insincere solicitude for the Muslims and the depressed classes, we shall present a spectacle of quarrelling among ourselves, in these Select Committees. The point, however, which we Indians make with regard to these Select Committees is that we have no vote with regard to the recommendations of the Commission. On that point, there is no room for doubt whatever. We may plead, we may argue, we may threaten, we may cajole, but we may not vote. The Simon Commission will not therefore take the Select Committees very seriously, because they have no need to. Therefore this procedure of Select Committees does not advance our case a single inch further.

These are the main reasons why India has decided to boycott this Commission. I recognise that time is in favour of the Commission. I recognise that a century and a half of political slavery will produce a few individuals or associations anxious to co-operate with the Commission. But I have no doubt in my mind that if the voters throughout India are properly organised by the Congress, the Muslim League, the Liberal Federation, the Hindu Sabha, and the Indian Merchants' Chambers, we shall be able to repeat on a non-violent scale the boycott of the Milner Commission by Egypt.

Notes and News

LAST mail from India has brought distressing news about Mahatma Gandhi's health. His illness was due to overwork and the Doctors had consequently prescribed complete rest. The news contained in the Indian mail dates Feb. 12 but on Feb. 23 we received a cable message direct from Mahatma Gandhi in which he stated that he was quite well. We hope therefore that by now he must have completely recovered.

A Reuter's message from New Delhi dated March 13 states :—

The House of Assembly, by 66 votes to 59, carried a motion, moved by Mr. Motilal Nehru, opposing the grant of 340,000 rupees for the expenses of the Simon Commission.

The Durban Town Council last Monday decided to adhere to its original resolution to grant only two acres of land in the Centenary Road area for the purpose of an Indian training college. It will be remembered that Mr. Sastri made a special appeal to the Council to increase this grant to four acres. Twice the Council tied in its voting on this matter, the Mayor being called upon to operate his casting vote on each occasion. In accordance with precedent, he had no option but to vote in favour of the *status quo* as represented by the original resolution.

The Indian community is spending twenty thousand pounds on the proposed High School and Training College and we have already stated that the space granted by the Town Council will be insufficient for the purpose. In view of the large sum to be spent by the Indian community it would only be gracious on the part of the Durban Town Council not to do anything that would tend to frustrate but to do everything possible to encourage them in the very laudable work they have taken to heart. The Town Council surely loses nothing in granting the land asked for. Its decision is certainly disappointing and we would urge it even at this stage to reconsider it.

The Maritzburg correspondent of the *Natal Mercury* understands that the Indian Education Commission, which is to sit there on April 2, has been reconstituted as follows :—Mr. J. Dyson (chairman), Mr. F. C. Hollander, Mr. C. F. Clarkson, Mr. J. A. Lidgett, Mr. F. H. Acutt and Mr. A. L. Pretorius.

While going to Press we have received the following telegram from the Transvaal Indian Congress :—
"Ordinance to restrict supervise licences and regulate trading by peddlers and hawkers is before the Committee stage of the Provincial Council. Clause 2 provides that no peddler or hawker shall carry on business within a mile of the premises of any general dealer. An amendment was proposed by M. E. Goodwin, (S.A.P., Boksburg) that one mile be changed to 100 yards. The Administrator said that if the distance was to be fixed at 100 yards they might as well not have the Ordinance at all. The amendment was defeated. The Ordinance passed through Committee stage with minor amendments. Peddlers and hawkers will be ruined."

According to the acting manager of the Durban Tramways the Council has suffered a loss of £920 during the first three months' working of the unreserved cars whereon non-Europeans are carried for a uniform fare of 2d. cash or coupon.

We are requested to announce that Messrs. Oellermann Bros., of P. O. Moorleigh require 20

Indians for employment in their Farm, to whom they will pay £3 per month plus rations and quarters.

INDIAN EDUCATION

IN accordance with the provision made in the clause dealing with the upliftment of the Indian community in the Indo-Union Agreement, that "the Union Government are willing in view of the admittedly grave situation in respect of Indian education in Natal, to advise the Provincial Administration to appoint a Provincial Commission of inquiry and to obtain the assistance of an educational expert from the Government of India for the purpose of such inquiry, the Natal Provincial Administration have been pleased to appoint such a Commission and educational experts in the persons of Mr. K. P. Kichlu and Miss Gordon have been sent by the Government of India to assist the Commission. The Commission is unfortunately not a Commission in its true sense as the Commissioners are not impartial men and experts on the subject. They are members of the Provincial Council and the Executive who have often taken part in passing anti-Indian legislation. It can therefore correctly be called a Select Committee of the Provincial Council and as such it is not strictly in keeping with the spirit of the Agreement. The Indian community have therefore accepted this Commission not without a protest. We do not know what the recommendations of this Commission will be. If they are detrimental there will be nothing surprising. If they are favourable so far so good. The Indian community, however, will not lose anything by giving evidence before this Commission which commences its sittings at Maritzburg on April 2. They can state their case clearly and make reasonable requests, and it will be for the Commissioners to judge the case on its own merits without being prejudiced by side issues and to make their recommendations likewise. To what extent the educational experts from India will be able to assist is a question. The education system in India has never been satisfactory in so far as the public is concerned and whatever that may be it can have no bearing on the system existing or that is to be in this country. The environments in this country are different to those in India and what may be suitable for Indians in India

may not necessarily be suitable to Indians in South Africa. The Indian Government representatives will therefore be useful only in one thing and that is to give expert advice to the Commission on the subject of their inquiry.

The South African Indian Congress which met in Kimberley in January last have expressed their desire in the form of a resolution in regard to education which in a nutshell means that with the exception of the vernacular which they desire as an optional subject they want the same standard of education as that imparted to Europeans. The present position is, to say the least, shocking. The sum spent per unit on Indian education by the Provincial Administration is about £10-7-11 while on Coloured it is £22-19-8 and on European it is £129-7-3. These figures relate to the years 1925-26. But we can safely say that the position has not since changed for the better. While the above sum is spent per Indian child on education and there are about 24000 Indian children of school-going age who receive no education at all, it will be interesting to know what the Province derives from Indian taxation. The statement submitted by the Natal Indian Congress before the Taxation Inquiry Commission recently will be very enlightening to those who wish to know in detail (published in INDIAN OPINION dated October 14, 1927). We will here give only approximate total of the amount paid to the Provincial treasury which is £127,462, and this does not include taxation paid by way of licences in Townships, income tax, personal tax, dog tax and other minor taxes. We will leave it to the fair-minded people to judge whether Indians are not entitled to a little better consideration.

That Indians should ask for free and compulsory and industrial and technical education is nothing extraordinary. No fair-minded person will consider it an extravagant demand. If there is a sincere desire that the Indo-Union Agreement should be fulfilled both in letter and in spirit then this request of the Indian community should be taken in no other light but as an expression of its keen desire to uplift themselves to what is called the Western standard and to become useful citizens of South Africa and it will be ungrudgingly acceded to.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part IV. Chapter IV.

QUICKENED SPIRIT OF SACRIFICE

Before I proceed with my narrative of the struggle for the settlers' rights in the Transvaal and of the dealings with the Asiatic Department, I must turn to some other aspects of my life.

Up to now there had been in me a mixed desire. The spirit of self-sacrifice was tempered by the desire to lay by something for the future.

About the time I took up Chambers in Bombay, an American insurance agent had come to Bombay—a man with a pleasing countenance and a sweet tongue. As though we were old friends he discussed with me matters of my future welfare. 'All men of your status in America have their life insured. Should you not also insure yourself against the future? Life is uncertain. We in America regard it a religious obligation to get insured. Can I not tempt you to take out a small policy?'

Heretofore I had given the cold shoulder to all the agents I had met in South Africa and India, for I thought that life assurance meant some amount of fear and want of faith in God. But now I succumbed to the temptation of the American agent. As he proceeded with his argument, I had before my mind's eye a picture of my wife and children. 'Man, you have sold almost all the ornaments of your wife,' I said to myself. 'If something were to happen to you, the burden of supporting her and the children would fall on your poor brother who has so nobly filled the place of father. How will that become you?' With these and similar arguments I persuaded myself to take out a policy for Rs. 10,000.

But the changed mode of my life in South Africa altered my outlook. All the steps I took at this time of trial were taken in the name of God and for His service. I did not know how long I had to stay in South Africa. I had a fear that I might never be able to get back to India, and so I had decided that I should keep my wife and children with me, and no longer impose separation on them, and that I must earn enough to support them. This train of reasoning made me deplore the life policy and feel ashamed for having been caught into the insurance agent's net. If, I said to myself, my brother is really in the position of my father, surely he would not consider it too much of a burden to support my widow, if it came to that. And what reason had I to assume that death would claim me earlier than the others? And after all, the real protector was the Almighty, neither I nor my brother. In getting my life insured I had robbed my wife and children of their self-reliance. Why should they not be expected to take care of themselves? What happened to the families of the countless poor in the world? Why should I not count myself as one of them?

Quite a stream of thoughts passed through my mind, but I did not immediately act upon them. I recollect having paid at least one premium in South Africa.

But outward circumstances too supported this train of thought. During my first sojourn in South Africa it was Christian influence that had kept alive the religious sense in me. Now it was the Theosophical influence that added strength to it. Mr. Ritch was a Theosophist, and he put me in touch with the Society at Johannesburg. I never became a member of it, as I had my differences, but I came in close

contact with almost every Theosophist. I had religious discussions with them every day. There used to be readings from Theosophical books and I had occasions to address their meetings too. The chief thing about Theosophy is to cultivate and promote the idea of brotherhood. We had considerable discussion over this, and I criticised the members where their conduct did not appear to me to square with the ideal. The criticism was not without its wholesome effect on me. It led to self-introspection.

Private Draft Ordinance

The following is the text of the Private Draft Ordinance to confer additional powers upon the Town Council of the Borough of Durban in regard to the Beach and Foreshore of the Indian Ocean, proposed to be introduced into the Provincial Council by Mr. W. E. Thrash, M.P.C., referred to in our last week's leading article:—

Whereas from the point where the line of Bell Street, Durban, produced, meets the Indian Ocean, to the South Bank of the Umgeni River, the Eastern Boundary of the Borough of Durban is the low water mark of the Indian Ocean from time to time:

And whereas the Mayor, Councillors and Burgesses of the Borough of Durban are between the said points the owners in freehold of the area between low and high water mark from time to time, and of the land extending Westward from high water mark comprising the Beach adjacent thereto:

And whereas the inhabitants of Durban and other persons are in the habit of using the said area between low and high water mark and the Beach adjacent thereto:

And whereas it is expedient that the Town Council of the Borough of Durban should be empowered to regulate, control and restrict such user:

Now therefore be it enacted by the Provincial Council of the Province of Natal as follows:—

1. For the purpose of this Ordinance the word "foreshore" shall mean an area bounded on the South by the line of Bell Street, produced as aforesaid, on the East by the low water mark of the Indian Ocean from time to time, on the North by the South Bank of the Umgeni River, and on the West by a line 150 feet to the Westward of the high water mark of the said Ocean from time to time.

2. (a) The Town Council of the Borough of Durban may from time to time by By-law regulate, control and restrict the use of the foreshore by the public and for that purpose prescribe the places where, the times and periods when, and the conditions generally upon which persons may or may not be or enter in or upon the foreshore for any particular purpose, or may or may not do any particular act or thing in or upon such foreshore.

(b) The said Town Council may, in particular and without derogating in any way from the generality of the powers hereinbefore conferred, from time to time by By-law:—

(i) Prescribe the places where, the times and periods when, and the conditions generally upon which, persons may or may not bathe upon the foreshore, or be or enter in or upon the foreshore, for the purpose of bathing with power to provide such separate places in respect of Europeans, Coloured persons, Asiatics and Natives;

(ii) Prohibit the use of any places set aside for any purpose except that of bathing;

(iii) Prohibit the use of places set aside in respect of any one of the said classes by persons of another class; and

(iv) Prescribe the places where, the times and periods when, and the conditions generally upon which persons may or may not lead, ride or exercise horses upon the foreshore or be or enter in or upon the foreshore for the purpose of leading, riding or exercising horses thereon;

with power to provide in such By-laws that the places fixed in virtue of this Sub-section may be those fixed from time to time by the Beach Manager, or other responsible official of the Mayor, Councillors and Burgesses of the Borough of Durban in control of the said foreshore, having regard to the safety, comfort, convenience or interest of persons using the foreshore, and demarcated by him from time to time by means of indicators in the form prescribed by the said Town Council.

3. The said Town Council may by By-law prohibit the interference or tampering with, or the injuring or removal of, any safety devices or life-saving apparatus it may provide on or near the foreshore.

4. This Ordinance may be cited as "The Durban Beach Control Ordinance, 1928."

After Hartal?

Mahatma Gandhi writes as follows in his *Young India* dated February 9 :—

With great deliberation and not without the exercise of great self-restraint have I hitherto refrained practically from writing anything about the boycott of the Statutory Commission. I recognised the force of the appeal made to me by the *Leader* of Allahabad not to meddle with or influence the boycott movement but to let the various parties manage it themselves. I recognised that my interference was bound to bring in the masses more prominently into the movement and might possibly embarrass the promoters. Now that the great demonstration is over I feel free to say a word. I tender my congratulations to the organisers for the very great success they achieved on the *hartal* day. It did my soul good to see Liberals, Independents and Congressmen ranged together on the same platform. I could not but admire the courage of the students of Government Colleges in absenting themselves from their Colleges for the sake of the national cause. All the world over students are playing a most important and effective part in shaping and strengthening national movements. It would be monstrous if the students of India did less.

My object now is to draw attention to the fact that the very success of the *hartal* will be turned against us, if it is not followed up by sufficient and persistent action. We must belie the prophecy of Lord Sinha that the *hartal* was but a passing cloud. Let us bear in mind that notwithstanding our opposition, the Commission backed as it is by British bayonets will go its own way. Where it cannot get *bona fide* recognition, it will be manufactured for it. Did not a so-called deputation on behalf of 'untouchables' welcome the Commission as its true deliverers? Claiming to know the 'untouchables' more than the members of the deputation, I make bold to assert that they no more represented the 'untouchables' than would a party of Japs for instance.

If then we are to ensure a complete boycott, not only will there have to be a joint organisation by all the parties for carrying it out and possibly picketing, wherever the Commission goes, but there must be some further demonstration of the nation's strength. Even though mine may be a voice in the wilderness and even at the risk of repeating a thousandth time the same old story, I suggest that there is nothing before the nation other than boycott of foreign cloth which can be brought about effectively and quickly. But like all great undertakings, it requires planning and organising. It requires sustained and vigilant effort by a party of earnest, able and honest men and women exclusively devoted to the task. It is not an easy task. If it was, it would not produce the great results that are promised for it. It must evoke the best in the nation, before it is accomplished. But let us also frankly recognise that if we cannot organise this one thing, we shall organise nothing else.

Let me make my own position clear. I have no desire even now to interfere with the present evolution of the national movement except through occasional writings. This is written therefore by way of a humble appeal to the different parties who are jointly acting in order to vindicate national honour.

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The tramway car was pretty full, but a lady obligingly squeezed up and made room for the foreign-looking gentleman. As he sat down, he raised his hat and said—

'Sank you, madame! I hope I do not not cockroach upon you?'

The lady stared, then smiled, saying 'I think, monsieur that you meant to say encroach?'

A look of illumination overspread the Frenchman's countenance.

'Ah, oui, oui!' he cried. 'Now I understand! I say encroach to a lady, but cockroach to a gentleman!'

"Mr. Chairman," said the orator who was being badly heckled, "I must appeal on a point of order. I have been speaking now for over a quarter of an hour, but there are so many interruptions and so much ribaldry from all parts of the hall that I can scarcely hear myself speaking."

"Cheer up!" came a voice. "You are not missing much."

"What's the matter, old boy?" asked Jimmie's friend. "I've never seen you looking so seedy."

"I've got to go abroad at once," replied Jimmie, gloomily.

"Nonsense! These doctors musn't frighten you out of your life like that."

"It wasn't a doctor. It was a lawyer."

"Did you deliver my message to Mr. Smith, Tommy?" asked the manager of the new office boy.

"No, sir," replied Tommy. "He was out and the office was locked up."

"Why didn't you wait for him, as I told you to?"

"There was a notice on the door, sir, saying 'Return immediately,' so I came back as quickly as I could."

"With a single stroke of a camel's hair brush, Sargent the painter could change a smiling face to a frowning one."

"That's nothing. My mother can do that with the back of a hair brush."

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ભાડે આપવાનું છે

સગવડવાળું મકાન ૧૪૦ ક્વીન સ્ટ્રીટમાં અમાઉ ક્વીન્સ ટી રૂમ અને બીલીયર્ડ સલુન તરીકે વપરાયેલું. માળખર બે મોટા રૂમો અને બાલકની છે જેનો વિસ્તાર આશરે ૨૦૦૦ ચોરસ ફુટ છે અને ફીચન, પેન્ટ્રી, બાથરૂમ વિગેરે પણ છે.

ભાડું વાળખી અને લીસ સાથે કે લીસ વગર.

વધુ વિગતો માટે મળો :—

ઓ. એચ. એ. જાવેરી

૧૭૫ ગ્રે સ્ટ્રીટ, ડરબન.

ભાડે આપવાની છે

દુકાન અને ફ્લેટ વીક્ટોરીયા સ્ટ્રીટ, ડરબનમાં હીંદી અને નેટીવ મારકેટની સામે.

વધુ વિગત માટે મળો :—

ઓ. કોસ્ટેકર,

૭૦ કોલેજીયલ સેમ, ડરબન.

ઈન્ડિઅન ઓપિનિઅન.

પુસ્તક રૂ ૬ મુ.

ફ્રીડેસ, શુક્રવાર, તારીખ ૧૬ માર્ચ ૧૯૨૮

અંક ૧૦

નોંધ અને સમાચાર



મહાત્મા ગાંધીજીની તબીયત

હીંદુસ્તાનથી આવેલી છેલ્લી ટપાલમાં મહાત્મા ગાંધીજીની તબીયત વિશે ચિંતાજનક ખબર આવી છે. તા. ૧૨ મી ફેબ્રુઆરીનું અમદાવાદનું 'પ્રજ્ઞામંદુ' નામી પ્રમાણે લખે છે:—

મહાત્મા ગાંધીજી આ મહીનાની શરૂઆતથી મહાવિદ્યાલયના વિદ્યાર્થીઓ સાથે રહેવા આવ્યા હતા. દિવસમાં સવારે અને સાંજે તેઓ વિદ્યાર્થીઓ આશ્રમ સુધી ચાલતા જતા અને મોટરમાં પાછા ફરતા. આ રીતે ત્રણઝેઠ માઈલની મુશ્કેલ તેઓને થતી. આ બધા શ્રમથી ગયા રવિવારે સાંજે આશ્રમની શાળાને ઉત્સવ હોવાથી ગાંધીજી સાંજે ઘેઠા કાંતતા હતા તેવા માં પેટમાં રહેલ દર્દ થઈ આવવાથી હાજરે જવા ઉતા તેઓ બેભાન થઈ ગયા હતા પરંતુ બે મીનીટમાં યુદ્ધિ આવી હતી. ડૉ. બળવંતરાય કાનુગોને તરત બોલાવવામાં આવ્યા હતા. તેઓ પાછા ફર્યા બારે ગાંધીજી કાંતતા હતા. તેમણે આરામ લેવાની ભલામણ કરી હતી. પાછળથી ડૉ. હરિલાલ દેસાઈ અને ડૉ. રતિલાલ શેખર આવ્યા હતા. તપાસ કરતાં ગાંધીજીનું લોહીનું દબાણ ૧૧૨ લાગ્યું હતું. ડૉક્ટરો આવ્યા બારે ગાંધીજીનું મોત. શરૂ થયેલું હોવાથી કંઈ વાતચીત થઈ ન હતી પણ ડૉક્ટરોએ આરામની સલાહ આપી હતી અને પ્રવાહી ખોરાક આપવા જણાવ્યું હતું. બીજા દિવસની તપાસમાં લોહીનું દબાણ ૨૧૪ જણાવ્યું હતું અને તે હદ ઉપરાંત કામને આજારી હોવાથી સઘળું બંધવાતું કામ, મુલાકાતો અને અર્ચાઓ બંધ કરવામાં આવી છે. તેઓ આખો દિવસ પધારીમાં ગાળે છે અને દિવસમાં થોડો સમય 'ભદ્રંભદ્ર' જેવું હળવું વાચન કરે છે. શેજ બપોરે ડૉ. હરિલાલ મુલાકાત લે છે અને તેઓ જણાવે છે કે તેમના ખોરાકમાં વધારો થયો છે અને ચિંતાને બીલકુલ કારણ નથી. ડૉ. હરિલાલ, ડૉ. કાનુગો અને ડૉ. ફેબ્રુ-દાર આજે બપોરે ત્રણ વાગે તેમની તપાસ માટે જનાર છે. ગાંધીજીને તા. ૧૨ મી અથવા ૧૮ મી માર્ચે પોતાનો દેહ પડવાની આગાહી થવાની જે છુમ ઉડી છે તેમાં કંઈ વલુદ નથી, જેમ તપાસ કરતાં માલુમ પડ્યું છે.

ફેબ્રુવારી તા. ૨૩ મીના ગાંધીજી તરફથી અમને મળેલા કેપલમાં તેઓ જણાવે છે કે તેમની તબીયત સાથે સારી થઈ ગઈ છે.

ચોક્કશાચર ઇન્ટરવેન્શન કંપની

આ કંપનીની જાહેર ખબર આ અંકમાં અન્ય સ્થળે જેવામાં આવશે અમને જણાવવામાં આવે છે કે આ કંપની એકજે ઉપર વરસની છુની છે અને એક ન્દાની પ્રતિક્ષાઓથી સુનીયામાં પંકામલી સંસ્થા થઈ પડેલી છે. તેની આર્થિક સ્થિતિને વિશે કંઈક ઉઠાવી શકાય તેમ નથી તેની કુલ પુંજ પાઉંડ ૧,૦૦,૦૦,૦૦૦ ઉપરની છે. સમસ્ત ડુની-

યામાં તે પ્રખ્યાત છે અને દાવા પેટે પા. ૨,૦૦,૦૦,૦૦૦ ઉપર તેણે ચુકવ્યા છે. તેના ડીરેક્ટરો વગદાર છે. દક્ષિણ આફ્રિકામાં કેપટાઉનમાં તેનું મકાન છે અને ડરબનમાં હાલ ચર્ચાઈ રહ્યું છે. ટ્રાંસવાલમાં તે હીંદીઓમાં કદાચ બીજી બધી કંપનીઓ કરતા મોટો વેપાર કરે છે અને હીંદી કામમાં ખાસ જાણીતી છે તેનું મુખ્ય કારણ એજ હોવું જોઈએ કે જ્યારે બીજી કંપનીઓ જોખમોની જવાબદારી ઉઠાવવા તૈયાર નહોતી તે વખતે આ કંપની તેવી જવાબદારીઓ ઉઠાવતી હતી. તેના પ્રીમીયમના દર જોખામાં જોખા છે અને તે દરેક જાતના વીમા ઉતારે છે.

હાઈસ્કુલ માટે કાઉંસીલ વહુ જમીન આપશે નહિ ડરબનમાં હીંદીઓને સાર હાઈસ્કુલ અને ટ્રેનિંગ કોલેજ બાંધવાને ડરબન ટાઉન કાઉંસીલે સેનટીનરી રીડમાં બે એકર જમીન આપેલી છે. શાસ્ત્રીએ બીજા બે એકરને માટે વિનંતિ કરી હતી પરંતુ મયા સોમવારની ટાઉન કાઉંસીલની મીટીંગે જમીન વધારી નહિ આપવાનો ફાવ પસાર કર્યો છે. હીંદી કેમે આ જમીન પર પાઉંડ ૨૦૦૦૦ નું બંધ મકાન બાંધવાનો વિચાર કર્યો છે અને તેને માટે બે એકર જમીન પુરી નહિ થાય એમ અમે અભાર અમાઉ જણાવી ચુક્યા છીએ હીંદી કામ એટલી મોટી રકમ ખર્ચવાની છે એ પ્રક્રિયાને જો ડરબનની ટાઉન કાઉંસીલ એ કાર્યને તોડી પાડનાઈ કંઈ પણ પમલું નહિ લેતા કેમે હેયે ધરેલા સ્ટુટીપાન કામને પાર પાડવામાં ઉત્તેજન આપે તો તે શોભા આપનાઈ જ ગણાય વળી ટાઉન કાઉંસીલને કામની અટલી માગણી સ્વિકારવામાં કંઈ ખેાંડું પડતું મે નથી. તેનો ચુકાદો નિરાશ કરનારો છે અને અમે તો એટલીજ આશા રાખીએ કે તે તેની ઉપર હળુ ફરી વિચાર કરશે.

અંગ્રેજોની સહાસિકતા

જેખમલરેલાં સાદસો નિરરપણે ખેડવામાં આને અંગ્રેજ પ્રજાને મુકાયલે આવી શકે એવી બીજી એક પ્રજા નથી. તેના હાખલાઓ આપણે એ પ્રજાએ કરેલી આશ્ચર્યજનક શોધો છે. નાપરમેસ ટેલીગ્રાફી, ટેલીગ્રાફી બધી પાડવાની કળા ટેલીગ્રાફીમાં વાત કરતાં સામા માણસનું મોહું જોઈ શકવાની શોધ. સમખરીનો અને હવે વિખાનોની શોધ ડુનીયાને આશ્ચર્યચકીત કરનારી છે, પરંતુ એ સઘળી શોધોમાં તેઓ ફળીછુન થાય છે તેનું કારણ માત્ર એકજ છે અને તે એ કે તેઓ મરણીયા થઈ તેની પાછળ પડે છે. જન આણ્યો જન્ય તેથી તેઓ નાસીપાસ થતા નથી પણ તે શોધને તો તેઓ પરિપુર્ણ કરેજ છે. તેઓની છેલ્લી શોધ વિખામતી છે અને તેને પરિપુર્ણ કરવાના અખનરાઓ આલુજ છે. ધણી વખતે અંગ્રીર અકસ્માતો થઈ ચુક્યા. ધણાના જન પણ મયા તેથી તેઓ હામો નથી. આલું અંદાડીવામાં અંગ્રીર