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# INDIAN OPINION

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MAHATMA GANDHI  
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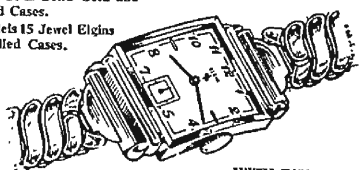
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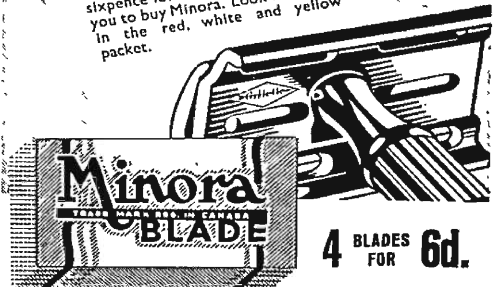
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## THE RATIO OF MANKIND'S REAL PROGRESS IS MAN'S REVERENCE OF TRUTH

By L. W. Ritch

WHAT a different world this might be if our thoughts and actions were solely inspired and motivated by a desire to find Truth. Gandhiji's contention that Truth is God and God is Truth has been all too little understood; its implications all too little appreciated.

Truth's worshippers; Truth's devotees derive from conviction; from conversion from error; from enlightenment in place of ignorance. The sincere and earnest Truth-seeker must be completely impersonal; free from preconceptions, prejudices or bias. His sole interest must be the search for, and discovery of Truth for its own sake.

The seeker, whether the path he follows be that of religion, or philosophy or science knows that the Truth he has made his cannot be enforced upon another. Conversion and enlightenment are spiritual and intellectual processes; matters of growth, of development.

Every individual must do his own growing; must, himself, unfold and develop the potentialities that are latent or slumbering within him. No one can grow vicariously, i.e. through or for another.

The Pandits of the Science of the Soul tell us that, "As is the Shrine, so is the Votary," and add, "For, the Soul is fashioned to its like;" i.e. the individual grows, "becomes," like what it worships; what it makes its god.

It follows, then, that conviction cannot be made another's by compulsion. Nothing is truer than that "A man convinced against his will, is of the same opinion still." There is nothing in common between differing or conflicting ideas, ideologies or opinions, honestly held, and brute force. They are unrelated to each other. On entirely different planes.

Brute force is useless for the defence of an opinion or conviction, or for effecting the change of either in other people. Brute force is jungle law. Insofar as man still practises it, it is because man's consciousness is, in great measure, still that of the jungle.

The rule of the jungle still largely controls man's desires, thoughts and actions because the

animal-man—the "tiger and the ape" part of him—is still very much in the ascendant.

The plain unvarnished truth of the matter is, that where coercion in the form of brute force is resorted to it is not to defend an article of faith or a doctrine for the sake of the Truth either is believed to contain, but for some ulterior and for less worthy reason.

Men don't slay one another for the sake of an ideal, though, of course many are the martyrs who have died rather than disavow the Truth according to their lights. It is not the truth or untruth in the ideology that worries the persecutor, whether the persecutor be a despot, a church, a "democratic" government, or a class. It is fear that the spread of that ideology, the opinions it embodies and advances, will endanger, imperil or undermine their rulership; the dominant position they enjoy. What is feared and resisted is the threatened encroachment on the privileges of their order." to quote the sentiments of a famous conservative jurist of the last half-century.

"The "wrong" or "mistaken" ideology excuse for imprisoning men for advancing objectionable ideas and opinions is a mere cloak; camouflage. The true explanation is self-protection; self-defence against possible and threatened deprivation of established advantages. It is a form of defensive war by the "haves" against threatened invasion by the "have-nots;" by those in power against those who dispute their right to the exclusive enjoyment of that power.

South Africa's Race and Colour policy furnishes an outstanding example of this truth. The entrenched privileges it is sought to preserve are known as Herrenvolk or Baskap. The cloak behind which they masquerade, that is used to conceal their real identity, meaning, and purpose, is Preservation of White civilisation, of White ideals.

What, of course, is feared and resented is the sharing of the

non-Whites, quite irrespective of the latter's qualifications. Indeed, the policy of Apartheid resorted to is in order to check and counteract, as far as possible the very unwelcome progress and advancement towards qualification for civic responsibility that has been attained already and which despite obstacles will, undoubtedly be attained in greater measure in the immediate future by the three sections that constitute the non-White majority.

It is not a conflict of Principles that is involved, but a conflict of Interests. "What we have, we hold." The sheer hypocrisy of it all is too obvious to deceive anybody of normal intelligence.

Granted, the Bantu or African section as a whole is, as yet, still unripe for full civic responsibilities. But that does not justify the complete suppression of their hopes and ambitions for all time. Still less does it excuse the denial to the already quite considerable number of richly-endowed members of the Bantu community of their claim to equality of treatment as human beings.

Were Truth esteemed and valued for its own sake, the smug hypocrisy behind which it is sought to hide it in this connection would be recognised as contemptible and shameful. Unfortunately, whenever expediency seems to call for it, "polite fictions" are employed without hesitation or scruple. Truth and Justice have but little chance when weighed against material considerations.

The Truth regarding Apartheid in respect of the African people is easily told and simply stated. It is a policy designed to maintain the largest possible reserve of unskilled (or comparatively unskilled) cheap black labour for employment on the farms, in other industries and in the household. This Herrenvolk claim by the White minority is buttressed up by a purely artificial and, of course, untenable theory of "Divine Right." The Native's job, in the South African economy is to do the White baas's dirty

His claim to any more extensive "rights" is generally regarded as an impertinence. His claim to any rights at all constitutes him a "cheeky Kafir; demands that he be put (and kept) in his place. The educated Native is anathema. The least unloved are the most backward, educationally, and the most servile,

The Truth regarding Apartheid in respect of the "Asiatic" (mostly South African born and raised) and Eurafican sections present little if any greater difficulty to the understanding. They are disliked not for their backwardness—because they are a brake or hindrance to civilisation's progress—but because they are too progressive intelligent and enterprising, and consequently a menace to White domination and the Herrenvolk doctrine. The qualities that in them are labelled vices and for which they are most hated would be praised as virtues in the sons of most European parents.

Indians have had the presumption to rise above their proper station; to own considerable fixed (real) property, control big businesses, engage in the several professions. For non-Europeans to so presume is an unforgivable offence according to the Herrenvolk doctrine. So the "coolies" must also "be put in their proper place," are offered the choice between repatriation and segregation, either of which means incalculable financial loss and in very many cases complete ruin.

The case of the Euraficans is especially pathetic. A harmless, unassuming, generally industrious folk, well deserving, as a class, to share the privileges and duties of full citizenship, they, too, are now to be wholly cast out into the wilderness as unworthy, by reason of their colour taint.

If there is any appreciable difference in principle between this and the Master Race doctrine under the Hitler regime it is not easy to see it.

To the ordinary, reasonably, intelligent person, it is no better than a travesty of Right and Justice; a lie masquerading as

## Indian Opinion

FRIDAY 26TH JANUARY, 1951

### Our Duty To India

TODAY is the second anniversary of the Republic of India. India and Indians outside India will celebrate the great occasion with mixed feelings of joy and sorrow. Joy because a year ago on this day India, after an arduous struggle for over thirty years, was able to break the shackles that kept her in bondage under a foreign yoke for close on two hundred years, and was once again able to breathe the air of freedom; and was able to face the world with her head raised up. It is also an occasion for joy that this great thing has been achieved by non-violent means—by causing no physical injury to the oppressor but by awakening the oppressor's conscience through self-imposed sufferings. The happy result is that there is no animosity left between them but an everlasting friendship has been engendered which is indeed becoming more and more useful not only to both but is spreading its aroma all around. Not only that but India is now able to take her rightful place among the great nations of the world and to make her contribution to the world for which she can rightly feel proud. This is a unique achievement which cannot but cause the greatest joy to every Indian heart. But alas, it is tinged with grief and sorrow. Because we cannot forget the great sacrifices made by thousands of innocent men, women and children and the thousands of homes whose lights have been extinguished for ever so that the Light of Freedom may burn bright to give

joy to others. Were it not for their supreme sacrifices it would never have been possible to celebrate this occasion at all. But there is another unbounded sorrow which has darkened the heart not only of every Indian but has caused grief to thousands all over the world. It is the loss of that great soul, who lovingly guided India to reach her desired goal. No Indian can ever forget that fateful day of January 30, which is so close to this day of joy, when Mahatma Gandhi was so suddenly and violently snatched away from us. But our grief has been made still greater and the joy of this day has been greatly marred, in fact a gloom has been cast over it, owing to the fact that it is barely six weeks ago that we have lost another great soul, Sardar Vallabhbhai Patel, who was so worthily filling the great gap caused by the loss of one whom we revere as the Father of the Nation. And that too has now been followed by the death of Shri Amrital V. Thakkar, known throughout India as Thakkar Bapa. India is therefore bereaved and too grief stricken to be able to celebrate this joyous occasion with the mirth that such an occasion would naturally claim. This second anniversary of the Republic of India will therefore be celebrated with subdued feelings. It is perhaps better so. One must not be too proud of one's achievement but realise the great responsibility attached to that achievement. These hard knocks must be interpreted as warnings to us from

God to be awake and alert to our duty. Our love and sympathy goes out today to one man who carries the whole burden of the destiny of India on his broad shoulders—Shri Jawaharlal Nehru, India's Prime Minister. But no lip-sympathy and love is going to satisfy him. He wants every Indian in and outside India to do his or her duty to the Motherland. He has often told us that every Indian outside India should consider himself or herself as a bit of India and not act of theirs should be such as to bring disgrace to India's fair name. If each one of us would be conscious of this duty and conscientiously try to do it we shall be worthy of calling ourselves Indians and of celebrating this great occasion. The best way for us to celebrate this occasion is therefore to pledge ourselves to honestly and truthfully try to be worthy. Then only can we claim to be true citizens of South Africa.

### Another Great Loss To India

THE death was announced last Friday by the All-India Radio, of Mr. Amrital V. Thakkar at his home in Bhavnagar, where he was bedridden for some time. He was truly a man of service. His was solid, silent work with no show. He rarely appeared on public platforms and was rarely photographed. Yet he was guardian angel of the depressed classes of India. Wherever there was oppression among them he was there. He moved among the hill tribes, educated them and taught them the rules of health and hygiene. He was unassuming, hated to be served and loved to serve others. He was laid to rest at the age of 52. In 1949 for the first time his birthday was celebrated in the presence of the President, the Prime Minister, the Cabinet of the Indian Republic and other celebrities. He had completed his eightieth birthday and

his co-workers, admirers and followers paid great tributes to his selfless services and wished long life. The Deputy Minister, Sardar Patel, only weeks before his own death, a glowing tribute to him for services to the poor and the trodden. Just as Mr. Vallabhai Patel had the loving title Sardar bestowed upon him by people he served, Shri Amrital Thakkar had the loving title Bapa (Father) bestowed upon him and was affectionally addressed by all as Thakkar Bapa. May his soul rest in peace.

### ORIGINAL CORRESPONDENCE

#### Sardar Patel's Death And Our Duty

THE EDITOR, "INDIAN OPINION"

Sir,—I read in 'Indian Opinion' dated January 12, a letter by Messrs. Ismail Bhoola, Navin Iyer, Vallabh Joga in reply to my question to Drs. Dadoo and Naicker, as known leaders of the Indian people, why they failed to give a lead to the people in the matter of mourning the loss of India's Deputy Prime Minister, Sardar Vallabhbhai Patel. What surprises me is that the Doctors should not have themselves made an explanation to the public and that self-appointed advocates should have come forward to do so. Unfortunately these friends seem to have so given way to anger that they completely lost their balance and consequently lost also the point at issue. The point was why did they not give a lead to the people on a matter of national importance to the Indian people? Or was it not a matter of national importance? The people would have liked to learn. Other matters, why nothing was done about Witzieshoek affair, and the death of Bill Andrews etc. are irrelevant. They only go to strengthen my point that they have not failed to give a lead to the people on one but on several important occasions.—Yours etc.

"SHAMEFUL,"

## GUIDING SPIRIT OF THE REPUBLIC

By R. R. DIWAKAR

Minister For Information And Broadcasting

vast and if I am to be brief, I should be satisfied with a general view of the main inspiration and the high policies that guided the steps of this nation both during the struggle and afterwards. That would also help all of us to assess how far Gandhiji, the Father of the Nation, has been the guiding spirit of this new-born republic in its first few months.

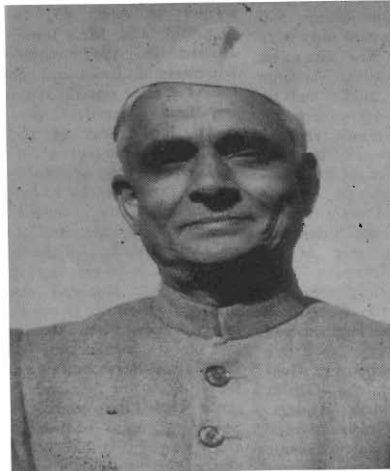
"Those who conquer by the sword perish by the sword," was one of the sentences oft quoted by Gandhiji. He made his own decision very early in life. He rejected the sword and took up

non-violence.' He had the gift of an unbending will for achieving his object. During the last 27 years of his life, however difficult the days, whatever the prospects of the struggle, the old guard of Shri Jawaharlal, Sardar Patel, Rajendra Babu, Maulana Azad, Rajaji and others followed their leader and guide and gave him unstinted loyalty. Their loyalty was not one born either of blind faith or of mystic devotion. It was faith which was based on their experience that their leader had an unerring instinct for knowing the mind of his people

philosophy, in economics, in education and in many other activities of human life. He had resigned from even the primary membership of the Congress in 1934 and still the Working Committee of the Congress, the chief executive of that great mass organisation, felt that he was its soul and always invited him to guide its meetings. Even after the coming of independence, he was never in any place of power, but without his advice and guidance those in power never took any single step in any important matter. With all his saintliness he was more of an intrepid patriot fighting for freedom than merely a good soul seeking salvation. By his intense life of devotion to the cause of undiluted truth and non-violence he has proved to be the prophet and the pilgrim of peace for a distracted world which is today more than ever hungry for it.

## Communal Friction

It is true that when freedom came to India it was unfortunately cursed with communal friction of the worst possible type. Gandhiji devoted his whole soul to the pacification of the rage which caused indiscriminate destruction of life and property. It was not therefore possible for him to attend to the framing of the new Constitution which was on the anvil at the time. But one can easily see how this Constitution of ours embodies many of his principal ideas and ideals. The Constitution is the framework which lays down the direction and the manner in which the nation should proceed to develop. Gandhiji never stood for any particular 'ism,' no, not even for Gandhism! He was always for the substance and not for the shadow. He knew that oft-times words stood for shadow and not for substance. That is why he described his vision of India as a 'Ram Raj' and not as any particular system. He meant thereby a good government based on equity and justice. He described the society of the future he visualised as classless and a casteless one. His sympathies always went with the under-dog. His conception of Sarvodaya meant a society which would secure welfare to all and which would be without exploitation. 'Sarvodaya' literally means the advancement of all irrespective of caste, creed, class, race religion or sex. There is no scope in his contention for any violent elimination of any element in society. Coercion and violence had no place in his social philosophy. He believed in moral and non-violent pressure more than anything else. International in outlook, he believed strongly in the principle of what he called 'real swadeshi' i.e. the use of



Shri R. R. Diwakar

(Born in 1894 and educated in Belgaum, Hubli and Poona Ranganatha Ramachandra Diwakar started life as professor of English at a college in Kollapur. Soon after he took to journalism as the founder-editor of a Weekly, 'Karma Vir,' in the Kannada language. His editorials reflected his strong nationalism and he was jailed by the British Government for two years on a charge of sedition. In 1923 he became Editor of 'Nava Shakti,' an English weekly, and was again convicted for sedition and sentenced for two years. An ardent follower of Mahatma Gandhi, Mr. Diwakar played a prominent part in the national movement and participated in the Salt Satyagraha Campaign, of 1930 and in the 1933 Individual Civil Disobedience Movement being sentenced to jail terms on both occasions. In August 1942, during the 'Quit India' movement, he went underground, but was arrested in August 1944 and detained till July 1945. Mr. Diwakar was appointed Minister for Information and Broadcasting in 1949. He is a member of the All India Congress Committee. In September 1948, he was one of the Indian Parliamentary Observers to the 37th Session of the Inter-Parliamentary Union Conference in Rome.

Mr. Diwakar is the author of a number of books in Kannada and English, the best known being "Satyagraha, its technique and practice")

INDIA won its freedom in a unique way. The history of the struggle for independence in India is sure to go down to future generations as an example of what a determined nation under the guidance of a master-spirit could achieve through the methods of peace and non-violence. Though it was as early as 1885 that an organised movement for political rights started, it was only in 1929 that India declared complete independence to be her goal. About eighteen years later on the 16th of August 1947 complete independence was declared. It was as a result of full and peaceful understanding between Britain and India that this historic development took place. That is the reason why no trace of bitterness marks their subsequent relationship.

Today India is not only free but has embodied its freedom in a well thought-out constitution which can be the envy of other democratic nations of Asia. It is now more than forty-one months that India is free and completely independent. A sovereign democratic republican constitution was accepted by the Constituent Assembly of India in November 1949. It has been in full operation for one year since the 26th January 1950. It might be that a general and brief review of the activities of this free country will be helpful to those who are interested in its future development and who are anxious to understand its policies. In addition to such a review being interesting and instructive, it may also be profitable from the point of view of introspection. The subject is very

the olive branch as his sole symbol. Non violence was the only guide in all his activities as an individual as well as a member of society. For him there was no alternative. He offered to guide the nation by the same path which he personally followed and assured the people that organised non violence was as potent and more efficacious than armies and that his was the shortest cut to independence. The people believed this little man of unimpeachable integrity and he did lead them to the promised land in a little more than a quarter of a century. It was a matter of half a dozen well-planned non violent campaigns. He saw the people through this epic struggle which ultimately led to complete independence. In spite of various ups and downs he always took the country along with him. He had unflinching faith in the double doctrine of 'truth through

and for arousing them to heroic action when the occasion demanded.

## The Guiding Angel

Gandhiji has however passed away. It is now about three years that Gandhiji is no longer in our midst. But it is the leaders of our country who walked in the footsteps of Gandhiji that are at the helm of the affairs of Government all along. Their admiration and deep reverence for Gandhiji is well-known. Gandhiji, though never in power as such, has been the hidden hand and the guiding angel in the counsels of the nation during the last 27 years of his most active life since the declaration of the non-violent non-co-operation in Nagpur in December 1921. His ideals, his thought, his actions have left a deep imprint on the Indian mind and on Indian history, not only in the field of politics but in religion, in social

things belonging to one's own place. He used to give priority to problems nearer home and to their solution by non-violent means.

### A Dream Come True

It is obvious that the Indian Constitution as it has emerged today bears the indelible marks of his great ideas and ideals. He had never liked India to be partitioned, but he bowed to the inevitable on account of the intransigence of his Muslim brethren. Liberty with partition or slavery was the choice. But apart from partition, India as it is today with all the former States woven into the pattern of the new Union of India is the picture of united nation with a single citizenship, integrated in territory, in administration, in Constitution, in finance and economic affairs. We can well say that Gandhiji's dream of a single political unit of India has come true. The very process of peaceful consolidation of all the units including the numerous states into a single nation was already on its way before his very eyes and it was being done with his blessings.

The acceptance and declaration of Hind as the State language and as the *lingua franca* of India is the fulfilment of one of the cherished goals which Gandhiji had set before himself since he first put his foot in India after his return from South Africa in 1916. He had immense faith in the collective wisdom of the masses and that fact has been given practical shape in the extension of franchise to every adult male and female in India and by a directive for the organisation of village panchayats. He always stood for equal rights to men and women and for the abolition of all distinctions between caste and caste, between community and community and between religion and religion. That has been laid down in the Constitution in unequivocal terms. The Fundamental Rights stand for the dignity and the sacredness of the individual and they have been embodied in the Constitution unmistakably. Untouchability against which he fought all along, sometimes staking even his life, has been declared to be an offence in the Constitution. The chapter on Directive Principles embodies in detail the conception of Sarvodaya—the coordinated welfare of all—and the responsibilities of the State in bringing it about. Prohibition by which he swore is today a fact in a number of States, prominently in Bombay and Madras. The Constitution of the Republic of India bears in many respects the clear stamp of Gandhiji's ideas.

It is obvious that a modern democratic state as such, has its own limitations in the matter of following the gospel of non-violence *in toto*. But if what is expected is an effort to follow to the utmost the path of peace and peaceful methods, certainly India can be said to be doing its best in all spheres. The influence of Gandhiji's ideas in the home policies as well as in the foreign policies of India today is remarkable. Taking the home front first, I have already referred to the consolidation and integration of all the States into the Indian Union. This has been achieved without any violence or coercion and always with the consent of the rulers. There were hundreds of states with varied administrations mostly feudal in character. They had been there for decades and some of them for a century or more. But within the space of two years most of them have been merged and the rulers pensioned off. Out of the 565 and odd, there are now only nine units remaining. The last to be abolished were Tripura, Manipur and Banaras. It might well be said that never within historical memory was so much territory and so many people brought under a single Constitution and under a single pattern of administration in so short a time as in India. The Constitution has decreed the abolition of all communal considerations and introduced joint electorates except in the case of the Scheduled Castes. It might be remembered that it was the system of separate electorates for Hindus and Muslims introduced by the British that ultimately led to the demand of partition. The Government of India has taken prompt measures for eliminating communal considerations from the Central Services and has recommended the same step to the provinces. The Indian army has decreed that there would be no differentiation in any part of it between people belonging to different faiths or communities or races. Government has also accepted the principle as regards eliminating ultimately the unnecessary mention of caste or community from all Government records. The recent labour legislation both in the Centre as well as in the States, for instance, The Industrial Disputes (Appeals Tribunal) Act 1950, the Minimum Wages (Extension of Time) Ordinance 1950, the West Bengal Minimum Wages Rules 1953, etc., all bear the stamp of Gandhiji's ideology which believes in the orderly advance of all sections of society, in cooperation between labour and capital and in the principle of arbitration. Gandhiji did not shut out the right to

strike in extreme cases. A peaceful strike is on the same level as Satyagraha which can be resorted to only when all other avenues of reconciliation have been tried and when the leaders have full control of the forces which are likely to take to violence.

### India's Foreign Policy

One can easily see that India's foreign policy also is informed by the great ideals that Gandhiji stood for. The famous 'Quit India' resolution of the A.I.C.C. (All India Congress Committee) in August 1942 visualises a world federation of free nations and thus stands for elimination of all armed conflict. Unfortunately more than anywhere else Indo-Pakistan friction proved a test for India. Broadly speaking, India has tried to be always on the right side of peace in spite of provocation. Early enough there was the peace declaration signed on April 15, 1947 by Gandhiji and Mr. Jinnah. On August 18, 1947, the Prime Ministers of India and Pakistan issued a joint statement embodying their determination to put down lawlessness in the two Punjab. India had to intervene in Kashmir on account of the frantic invitation both from the Maharajah, the constitutional head, and the National Conference which embodied the popular will. But India saw to it that the fighting was localised and immediately stopped the onward course of its armies when the invaders had been thrown out of the Kashmir Valley. India negotiated for a cease-fire line and voluntarily took the matter to the Security Council of the U.N.O. and declared that it would abide by the decision of the people of Kashmir. India has been trying since then for a peaceful solution of the Kashmir problem. India again proved her determination for peaceful methods by arriving at a solution through the Prime Ministers' agreement of April 8, 1950, when the two countries were on the brink of war on account of the intolerable condition of Hindus in East Bengal. India is persisting in her efforts for a joint no-war declaration though she does not seem to be succeeding immediately.

India declared herself to be a republic but at the same time she did wish to break away from the Commonwealth of nations with whom she had past ties. She succeeded in maintaining her position in the Commonwealth in spite of her having been declared a Republic. India's approach to Asian affairs is well-known. She stands for the end of all imperialism and colonialism on the continent. India has realised the mighty upsurge of

nationalism in all the countries of Asia and she wants to encourage these forces of nationalism. It was therefore that India took the initiative in the matter of seeing that Indonesia was free and independent at the earliest opportunity. She convened the Asian Conference on Indonesia on January 20, 1949, and 19 Asian nations participated in it. India's attitude towards the Republic of China is also an open book. India cannot shut her eyes to realities and to the ancient cultural ties that she has with China and with many of the Asian nations. It is this kind of friendliness and love of peace that has prompted India's steps from time to time during the recent crises, Korean or otherwise. India's faith in the U.N.O. in spite of the fact that all its actions cannot be defended is there because that is the only hope of preserving peace in the world to-day. India's views and policy regarding China, regarding the crossing of the 38th Parallel, regarding the use of the Atom bomb, are all explainable by the one simple thing, namely India's desire to localise war and find a peaceful solution to conflicts that have arisen.

It is possible, but not necessary to give a series of actions as well as policies which may be said to have been inspired by Gandhiji's ideology in both home and foreign affairs in India. It is sufficient to say that the most important teaching of Gandhiji, namely truth and non-violence, has been the inspiring guide in all important affairs. India's cabinet today may be said to be one which has drawn its inspiration from Gandhiji's ideas. It may be that on account of varied circumstances and sometimes on account of the weakness of the flesh, it is not possible always to translate into action every ideal. But it is but simple truth to say that there is no other guide or master spirit to which the statesmen of India today look up to more than the great departed soul and the Father of the Nation who by his vision and his indefatigable activities in pursuit of that vision, laid this country under a deep debt of gratitude.

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## ABUSE OF NEW RENT ACT

[There are complaints from the Reef that both the European and the Indian landlords are harassing their tenants. Indian landlords should be the last to do such a thing especially in view of what the community as a whole is going through. 'The Natal Mercury' dated January 23, contains a very sympathetic, instructive and informative leading article which we reproduce below for the benefit of our readers.—Ed. I.O.]

THE Reef reports about the alleged abuse of the new Rents Act, passed in last year's session of Parliament, are sufficiently alarming to warrant the fullest investigation. So far as inquiries locally go such a state of affairs does not appear to exist in Durban, at least not to the extent reported from Johannesburg. It is possible for any unscrupulous individual to drive the proverbial carriage and pair through some Acts of Parliament, but an examination of the Rents Act certainly gives the impression that most of the gaps in the law that might encourage abuse have been pretty satisfactorily closed. That, at any rate, was the prime intention of the Act. It is, of course, true that the average man has an imperfect knowledge of many of his legal rights and it may well be that the provisions of the Rents Act are not as fully known as they ought to be. The sharp-witted landlord, who does not concern himself overmuch with the legal rights, of tenants or with the morality of his own conduct, is not slow to take advantage of the ignorance of lessees. In this way it can often happen that a tenant becomes the victim of sharp practices, and is quite ignorant of the fact that he may have a legal remedy.

### Ejectments

For example, the Act provides that, after three months' notice, an owner may eject a tenant from a dwelling if he requires the property for his personal occupation or that of his parent or children or of any person in his employ. But the ejectment is not as simple as it appears. The owner (or other persons mentioned) must occupy the house within a month; and he must do so uninterruptedly for 12 consecutive months. If he fails in this the penalty is a maximum fine of £100, and the Court may order the offender to compensate the lessee whom he evicted. Similarly if he ejects the tenant because, according to his own statement, he intends to rebuild but does not do so, the owner can be ordered to pay compensation to the tenant unless he can prove that his failure to carry out his undertaking was

due to circumstances beyond his control. These are points which tenants should know, and upon which they can enforce their rights when an owner who attempts to oust them is not acting *bona fide*. In those Johannesburg cases where a so-called "employee" was put into premises for a month or two simply to get a higher rent from a fresh tenant, the owners were clearly breaking the law. The Act gives the victims adequate protection provided they themselves see that the Rent Board is informed. On the question of increased rents, the tenant can always have recourse to the Rent Board, which can order a reduction if it considers the rent unreasonable and, at the same time, direct the landlord to make a refund retrospectively to the date of the complaint. Lessors are forbidden, under heavy penalty, to ask for or accept a "bonus" in connection with the letting of premises.

### The Family Man

It is a serious offence for an owner to refuse to let a dwelling merely on the ground that the intended lessee happens to have children. He may not even advertise the fact that he is not prepared to let his premises to a family man. The demand for "key money" as a deposit against damage by tenants is apparently not against the Act although Section 25 seems to forbid it, but if as is alleged, it is being grossly abused the law should be speedily amended to meet this imposition. In the main, however, it would seem that landlords on the Reef are indulging in a good deal of unscrupulous bluff and are exploiting tenants who are not aware of their rights under the Act. Tenants should consult their local Rent Boards in any difficulty. The proper administration of the Act naturally depends upon Rent Boards and upon an adequate inspectorate.

The objects of the Act can, of course, be readily defeated if its administration is indifferently carried out. The working of the new law needs to be closely watched and Parliament should deal promptly with any weaknesses that are disclosed. It is right that the Act should protect landlords in their legitimate interests—many of them, no doubt, think that it encroaches too far upon their preserves—but the tenant is equally entitled to help. It is the function of Rent Boards to hold the scales equitably between lessor and lessee, and that task needs the co-operation of both parties.



The late Thakkar Bapa being embraced by the late Sardar Vallabhbhai Patel on the former's eightieth birthday.

स्वर्गस्थ इंडर भापानी कोशिसीं वर्षांपर स्व. सरदार  
वल्लभभाई पटेल तेनेन त्रयथी कोटी रक्षा छ.

## A BRIEF LIFE SKETCH OF THAKKAR BAPA

SHRI AMRITLAL V. THAKKAR (known and addressed in India by all as Thakkar Bapa) was born in 1869 in Bhavnagar, State of Kathiwar. He was educated in Bhavnagar and was qualified as Engineer at the Engineering College at Poona. He worked as a civil engineer in India and in East Africa for several years. In 1914 he joined the Servants of India Society, founded by the late Hon. G. K. Gokhale and worked for removing illiteracy among the backward classes. He settled for some time in Panch Mahal among the aboriginal tribes, known as Bhils and started the Bhil Sava Mandal, a Society to serve the Bhils. He was working for the removal of untouchability before Mahatma Gandhi went to India from South Africa in 1915. And it was through him that the first Harijan couple went to Gandhiji and Gandhiji, to the utter horror of the orthodox Hindus and quite a few of his closest associates introduced the couple as one of his own family and adopted their daughter as his own. Thakkar Bapa was much struck with Gandhiji's sincerity and joined

him in the crusade against untouchability. He was appointed General-Secretary of the All-India Harijan Sevak Sangh and became its President which post he held to the end of his life. His activities extended to the field of labour too and organised labour welfare work, in Jamshepur in 1920. He toured Khandesh, Orissa, Assam and other places in India to study the life of the aboriginals, in 1926. He organised famine relief in Cutch, Orissa and Panch Mahal. He did flood relief work in Gujarat, Sind and Assam. He took keen interest in co-operative movement among the backward tribes. He presided over the Bhavnagar and Punjab State Subjects Conferences. He acted as Secretary to Mahatma Gandhi's Harijan tour party from Nov. 1933 to July 1934. He was General Secretary of the Kasturba Gandhi National Memorial Trust since its inception in 1944. He was a member of the Constituent Assembly. He died in his home town Bhavnagar, on Friday January 19. In his death India has lost a great soul.

# NATURE CURE GUIDANCE

By Robert Lawrence McKibbin

(Corporate Member Of The Institute Of Natural Therapeutics And Hypnosis (S.A.)

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

It is simply appalling to find what poor food people try to raise their children on. If they had cows or horses or fowls, these people would realize that good food is necessary to raise strong and healthy animals. But they never apply the same principles to their children. Instead, they give them the most unsuitable and inadequate foods. As a consequence, the poor little things grow up thin, frail and sickly, with poor teeth, weak chests, spindly legs and arms, and constitutions lacking in resistance to disease.

Parents make a terrible mistake when they feed their children on white rice, porridge, white bread (or roti), milk and mealie-rice, with sweets, biscuits and cakes in between meals. This sort of rubbish is *not* food, no matter how attractively it may be served. It is mostly carbo hydrates, or starch, that go to make mucus and acid blood. It is grossly lacking in the lime phosphates, iron and other salts necessary for building blood, flesh and bone. As for vitamins, these are, to use the trite old expression, "conspicuous by their absence."

From time to time one gets shocked at the appalling ignorance of many parents in regard to this most important matter of the proper diet for their offspring. On reflection, however, one must realize that these unfortunate people have never had the opportunity to learn better. Wisdom does not fall down from heaven nor is knowledge served up in bottles at the street corners. What seems commonsense and second-nature to those who know better was really only garnered through years of keen searching for facts and the truth. And the truth is often obscured by the clever advertising of vested interests seeking to make money at the expense of public health.

Whoever seeks must eventually find, and the following information is the result of thirty years of study. Whoever will follow the instructions given, will most definitely be doing an enormous amount of good to the growing child and will be laying the firm foundations of a strong and healthy constitution in the grown-up

## HOW TO FEED THE SMALL CHILD

that the child is destined to become.

And, by the way, let me emphasize that good food is the finest medicine in the world. Fools spend plenty of money on doctors and medicines while neglecting to give their children the proper food that is so badly needed as their first requirement. I am continually finding people who imagine that medicine will take the place of food. If they would only spend the same amount of brains and money on diet, they would be infinitely better off. Plain, simple, wholesome fresh food is the finest medicine, the finest tonic and the finest doctor in the world. Anyone with brains and imagination can make it interesting and appealing. And, as far as children are concerned, remember that appearances do count a lot. In this respect, vegetarian food, and especially raw vegetable salads, provides many opportunities. Salads made of raw grated carrots, beetroot and other vegetables, finely sliced raw cabbage, lettuce and spinach, can be arranged in many attractive patterns of various gay colours, red, yellow, green, brown, white, pink and so forth. Such nice-looking food is an appetite-raiser and helps digestion materially.

As regards practical suggestions, the following are based mainly on adaptations of the great Bircher-Benner's dietaries.

### Diet For Babies From 1 To 2 Years

**Breakfast—Between 6 And 8 a.m.**

1 ripe fruit cut up small (guava, mango, peach, apple) or 1 small bowl of ripe berries or stone fruit mashed (e.g. mulberries, strawberries, plums, apricots) or 1 portion sweet ripe pawpaw with 1 cup good fresh milk, preferably goat or donkey milk and 1 slice wholemeal bread. (N.B.—Milk is best when curdled by addition of 1 or 2 teaspoons fresh lemon juice.)

**Dinner—Between 11 a.m. And 1 p.m.**

Vegetable stew (see recipe below.)

**Tea—Between 3 And 4 p.m.**

1 small plate of raw grated vegetables with lemon juice and oil, ghée or cream (see recipes below.)

**Supper—Between 6 And 7 p.m.**

1 cup muesli (see recipe below) and 1 slice wholemeal bread.

**Diet For Children 2 Years And Over**

**Breakfast—Between 6 And 8 a.m.**

1 plate muesli (see recipe below) or 1 or 2 apples or citrus fruit, or peaches, plums, apricots, guavas, mangoes, mulberries etc., or 1 good helping ripe sweet pawpaw, with 1 cup good milk, preferably goat or donkey milk, 1 or 2 slices wholemeal bread with butter or peanut butter. (Milk curdled with fresh lemon juice is best.)

**Dinner—Between 11 a.m. And 1 p.m.**

Some raw fruit, Vegetable soup, 1 cooked vegetable, 2 or 3 kinds raw vegetables (as salads) 1 medium-sized potato (cooked in the skin.)

**Tea—Between 3 And 4 p.m.**

Fresh fruit, 1 slice wholemeal bread with cottage cheese.

**Supper—Between 6 And 7 p.m.**

Muesli with some grated nuts (almonds, peanuts, coconut, etc.) Vegetable soup, (potatoes cooked in their skins) or wholemeal bread and 1 cup milk (goat or donkey for preference).

### Recipes

**Muesli for 1 to 2 years olds**

Soak 1 tablespoon first quality Rolled Oats in cold water. Add 1 teaspoon wheat-germ, or Food Yeast flakes. Add 1 teaspoon fresh lemon-juice, then 1 tablespoonful condensed milk or honey, and 1 apple grated fine, skin and all. (When guavas are in season, use instead of apples. Use skin and all.) Mix well sprinkle grated nuts over and serve.

(Note—Do not cook or heat)

### Vegetable Stew

Bring 1 pint water to boil. Stir in 4 heaped teaspoons

crushed wheat, brown rice, Baffircorn or coarse barley. When this has boiled for a few minutes, add one or two unpeeled, well-scrubbed potatoes, cut into pieces peel and all, and 4 to 6 oz vegetables, well-cleaned and cut up small (e.g. carrots, beetroot, parsnip, celery, kohlrabi, lettuce, spinach, green peas, green beans, etc.) Add a little nice clean lucerne cut up fine. Simmer 20 minutes. When done add some ripe tomato crushed and mixed in well. Do NOT add salt. Mix in a small pot of butter or some ghée or oil. Serve.

Once a week use lentils in place of the wheat or other grains.

Two or three times a week a new-laid egg may be added to this stew.

### Raw Vegetables (Salads)

**Recipe I.**—1 tablespoon finely grated raw carrot, 1/2 tablespoon finely grated raw beetroot, 1/2 tablespoon finely grated raw cucumber, 1 tablespoon finely sliced raw cabbage. Add some raisins, grated nuts or grated cheese, and sprinkle with finely chopped parsley.

**Recipe II.**—1 tablespoon finely grated raw carrot, 1/2 tablespoon finely grated raw kohlrabi 1/2 teaspoon finely grated raw radish, 1/2 tablespoon finely sliced raw lettuce with a little raw chicory leaves mixed, 1/2 tablespoon ripe avocado pear.

**Recipe III.**—1/2 tablespoon finely grated raw carrot, 1/2 tablespoon finely sliced raw spinach, 2 teaspoons finely grated raw cucumber, 1 ripe tomato, 1/2 teaspoon raw grated fresh green peas.

Do not give the children anything to drink during meals nor for one hour after. Teach them to chew their food thoroughly and slowly. Never give anything to eat between meals, especially sweets, cakes, biscuits and such-like rubbish which only poisons their systems, ruins their teeth, enlarges their tonsils and lays up trouble for the future.

See that the children have plenty of good clean water to drink between meals. Milk is not a drink; it is a food that turns solid as soon as it reaches the stomach. It should, therefore, not be taken between meals. Water is the best drink; or

else raw fruit juices or raw vegetable juice mixed with water. Sugar should, of course, never be added. Never give children tea, coffee, cocoa, cold drinks and so on.

For special occasions, instead of sweets, raisins, dried fruit and fresh sweet fruits or honey in the comb.

Children brought up on the diet and system outlined above will grow big, strong, healthy, active, disease resistant, happy, intelligent and a joy to their parents and everybody who may come in contact with them. Is that worth the little trouble and intelligent management called for? Of course it is!

## NEHRU APPEALS FOR TEMPER OF PEACE

IN broadcasting from London on January 12, Prime Minister Shri Nehru, said that if we desired peace we must develop the temper of peace and try to win even those who might be suspicious of us or who we thought were against us. "We have to try to understand others just as we expect them to understand us. We cannot seek peace in the language of war or threats." Shri Nehru said, "You will all remember the magnificent example of which both India and England have reason to be proud. Both of us, in spite of a long continued struggle, approached our problems with this basic temper of peace and we not only resolved them but produced at the same time an abiding understanding and friendship of each other.

"That is a great example which we might well bear in mind whenever any other crisis in relations of nations confronts us. This is the civilised approach to problem which leaves no ill-will or bitterness behind. Today hundreds of millions all over the world live under a kind of suspended sentence of death. And from day to day an atmosphere is created in people's minds of inevitability of war.

"Helplessly we seem to be driven towards an abyss. More and more people in responsible positions talk in terms of passion, revenge and retaliation. They talk of security and behave in any way, which is likely to put an end to all security. They talk of peace and think and act in terms of war.

"Are we so helpless that we cannot stop this drift towards a catastrophe? I am sure that we can, because vast masses of people in every country want peace. Why then should they be driven by forces beyond their control in a contrary direction? Politicians and statesmen strive for peace through the technique of politics which consists in devising

carefully worded formulae. These ten days Commonwealth Prime Ministers have wrestled with this problem of world peace. All of them are earnestly seeking peace. I hope that our neighbours will help in producing the desired result. But something is necessary than mere formulae. It is the passion for peace and for civilised behaviour in international affairs that is necessary.

"It is to this temper of peace that I want especially to direct my mind and your minds. We are in the midst of an international crisis and perhaps the crisis that confronts us today is a crisis in the spirit of man." Shri Nehru added, "I am not a pacifist and unhappily the world of today finds that it cannot do without force. We have to protect ourselves and prepare ourselves for any contingency. We have to meet aggression or any other kind of evil. To surrender to evil is always bad but in resisting evil we must not allow ourselves to be swept away by our own passions and fears and act in a manner which is itself evil. Even in resisting evil and aggression we have always to maintain the temper of peace."

Referring to the developments in Asia, the Prime Minister said that great changes had taken place there. "Now it is emerging from the colonial status. Inevitably this is making a great difference to the balance of forces in the world.....Asia is essentially peaceful, but it is also proud and sensitive and conscious of its newly won freedoms. In its exuberance it may go wrong occasionally. It has mighty problems of its own and wishes to live at peace with the rest of the world but it is no longer prepared to tolerate any domination or any behaviour after the old pattern of colonialism. It demands recognition of its new position in the world.

"I would like you to look with understanding and sympathy on these historic changes in

Asia for it is of the utmost importance that Europe, America and Asia as well as other parts of the world should understand each other. Nor should we forget millions of people who are still under colonial status in Africa and elsewhere. The outward formulae of past ages will not help. A new approach and understanding are needed and if these are forthcoming I feel sure that Asia will respond with all friendship.

"Great nations have arisen in Asia with long memories of past they have lived through and with their eyes fixed on the future of promise. India, Pakistan, Burma, Ceylon and Indonesia have recently acquired their freedom. China has taken a new form. But whether we like that shape, that form or not we have to recognise that a great nation has been reborn and is conscious of her own strength. China in her new-found strength has acted sometimes in a manner which I deeply regret.

"But we have to remember that the background of China, as of other Asiatic countries, —the long period of struggle and frustration, the insolent treatment they have received from imperialist powers and the latter's refusal to deal with them in terms of equality. It is neither right nor practical to ignore the feelings of hundreds of millions of people. It is no longer safe to do so.

"We in India have two thousands years of friendship with China. We have differences of opinion and even petty conflicts but that long past comes up before us and

something of the wisdom of that past also helps us to understand each other. We endeavour to maintain friendly relations with this great neighbour, for the peace of Asia depends on these relations.

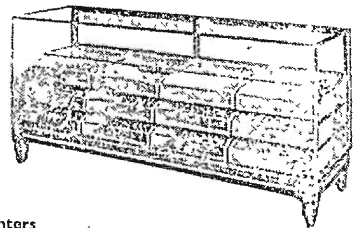
"The immediate problem of today is the problem of Far East. If that is not solved satisfactorily trouble spreads to Europe and all of the world. And perhaps Europe with her magnificent record of progress, not only in material achieve-

## Mahatma Gandhi's 3rd Death Anniversary

The third anniversary of the death of Mahatma Gandhi will be observed in India for twelve days from January 30, the day he was assassinated. Mass spinning will be done and mass prayers will be held. If our people in South Africa were to similarly hold collective prayers at a time suitable to all and read the life of Mahatma Gandhi for these twelve days it would be a very useful lesson to the young and old alike.

ments but also in culture of mind and spirit, will suffer most if war comes. Therefore we must come to grips with this Far Eastern problem with firm determination to solve it. We can only do so with the temper and approach of peace, friendliness and not by threats. The time when threats were effective is long past. No question of saving face or prestige should come in the way of this human and civilised approach to the problems of our age."

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SHRI NEHRU said in London that many of the troubles in the world today—little wars and the prospect of bigger ones—arose because the Western nations did not try to think of Asian change in the long perspective of history and try to adapt themselves to it. Vast changes were taking place in the minds of millions and millions of people in the East. If that was not realised, greater dangers were to come. "Some people talk about war being inevitable," said Shri Nehru. "They should say instead that peace is inevitable. That is a much better way of putting it." He had spent the greater part of his life studying the mass mind, Mr Nehru said. Today one saw in the world the extraordinary spectacle of nations passionately seeking peace and yet doing things that inevitably tended towards war. In the present crisis it was not enough to be a passivist. One must do something to try to alter the atmosphere.

### Reforms in Nepal

In a message received by the Minister of External Affairs at New Delhi, Shri Nehru said: "I am happy to learn that an announcement has been made about certain changes and reforms in Nepal. The future constitution of Nepal will be decided by the people of Nepal themselves. Meanwhile, an interim Government has been proposed and the King will go back to Nepal to take his proper part in the new arrangement. I earnestly trust that full advantage will be taken of these changes and that all those who have struggled and suffered for the freedom of Nepal will now co-operate in this great undertaking of changing a century-old autocracy to an independent democratic State. In particular, I hope that all attempts at violent change will cease and I appeal to all concerned to direct their efforts towards peaceful co-operation and progress. This is a substantial step forward and it guarantees the establishment of full democratic government later. The old authoritarian government ends with these changes and further changes will follow in due course according to the will of the Nepalese people. These are right advances and I should like to congratulate the people of Nepal on them. How best they can be utilised in the present, and in leading to fuller freedom, depends now upon the people of Nepal themselves."

# OUR INDIA LETTER

(FROM OUR OWN CORRESPONDENT)

Baroda, January 15.

## TOWARDS WORLD PEACE

### Nehru And Peace

According to a message from London, Gen. Chou En-lai, Prime Minister of China, has expressed the hope that the present visit to London of Mr. Nehru would lead to peace first in Asia and then in the world. This hope was expressed by the Chinese Prime Minister to the Indian Ambassador in Peking, Sardar K. M. Panikkar, when the latter attended a new year's day celebration in Peking. Sardar Panikkar conveyed this to Mr. Nehru in London.

### World Engineers' Conference

Three International Conferences were held at New Delhi at which 770 engineers belonging to 38 nations had gathered. They were: The World Power Conference (sectional meeting), the International Commission on Large Dams, and the International Commission on Irrigation and Canals. Shri Rajagopalachari, who opened their inaugural session, said in the course of his speech:

There is a great deal in India to furnish interesting material for archaeologists and for architects to marvel at. But I am also sure the international engineers gathered here will find good enough proofs of genius and professional zeal in the irrigational works of India. The Cauvery delta system in the South was originally planned and executed under Tamil kings who ruled 1,700 years ago. The great dam of Bhopal was built 900 years ago by a Hindu king. The Jumna canal was built during the times of the Moghul emperors. All these have been maintained and improved in recent times.

In the British period the names of Sir Arthur Cotton, Sir Thomas Cautly, Lt. Dyas, Capt. Orr and other well-known names are associated with the great irrigation works in India which they took up in the old tradition, inspired by what they saw and admired, and which in many cases were improvements of more ancient works. There has been a great and sustained tradition of irrigational engineering in India.

"I believe we have, in more recent days, done some very good work in hydraulic engineering also. We have plans

and projects today which have been approved by engineers, but which, however, in the matter of cost run into figures that baffle our Finance Ministry. Some of these have been taken up and some are left unwillingly in suspension waiting for better days. "This is the first time that the great international engineering organizations of the world are meeting in Asia and will discuss their problems and consider papers of which I am told there are as many as 186. India has the great honour of playing the host. This world needs all sorts of people but none so much as those who can discover and conserve natural resources of materials and forces, and who can create means for utilizing those resources for the use and convenience of society with minimum cost and minimum waste and maximum useful results. There is nothing which engineers cannot accomplish provided they are of the right type, as has been fully described in the passage I quoted at the outset "To the engineers of my own country I may give a word of fatherly advice, fame and a niche in the temple of history must come as shadow behind the substance. If we run directly after fame, the shadow, we shall fall miserably. What we should aim at is work and at quality of achievement or the good of others. The engineer is just another high class machine in the chain, of tools that are used to produce the construction. This tool must be a first-class tool and never think of itself."

### Zamindari Abolition

The U. P. Assembly passed on the 10th the zamindari Abolition and Land Reforms Bill after struggling with it for 2 years, 6 months, and 4 days. Shri G. B. Pant, chief Minister of the State, said the Government's desire was to enforce the measure on Republic Day but it depended on the President whose assent to the measure had to be secured. The Centre was being posted with copies of the Bill from time to time and the Government hoped for the President's assent before January 26. Here are the other points which the Chief Minister made: "The Socialists are against compensation and the collections of 10 times the

rent from the kisans for transferring on them bhumi-dhari rights. When the zamindari abolition resolution was passed by this House on August 8, 1946 nobody voiced against compensation. So compensation has to be given. Who will pay? Not the big zamindars who are losing their land. Not the townfolk who are not in the picture. Only the kisans whose rents will be halved after acquiring bhumi-dhari rights and who get the rights over the land have to pay. And nowhere has it been stated that the kisans must pay. If they pay their rents will be halved. If they do not they will continue to pay the same rent and will not be evicted from their lands though they will not enjoy the transfer rights. The landless labour will become the common owner of the uncultivated land in the village. I challenge anyone to produce a better Bill conferring better rights on the kisans. My sympathies are with the zamindars who will be deprived of their standard of living they had been enjoying. But they should realize that people sacrifice their lives for the nation. For their material losses the zamindars will gain in spiritual stature. I appeal to them not to do anything which would leave a bad taste. I pray that with the help of all the measure will be successfully enforced soon and the people of the State live a life of affectionate brotherhood and with peace and plenty for all."

### India And Egypt

"Egypt is an Arab and not a Muslim State." This is the impression of the members of the Indian Press delegation to Egypt some of whom returned on the 10th. Shri T. K. Ghosh, leader of the delegation said: "It will be absolutely wrong to suppose that Egypt has more sympathy for Pakistan than for India. Egypt regards India as a sincere friend and believes that India cherishes the same feelings of sincere friendship towards her." The members found that both Mahatma Gandhi and Shri Nehru are held in great respect by the Egyptians.

### Anti-Indian Propaganda

Peregrinus writes in the 'Hindustan Times' of New Delhi: Pakistan today is making vigorous efforts to mobilize opinion in Muslim countries in her own favour. There can be nothing objectionable in this by itself, if Pakistan did not believe that the best way of working herself into their sympathies was to indulge in viru-

lent anti-Indian propaganda, representing the leaders and Government of that country as anti-Muslim and worse. That some persons fall for this propaganda is obvious from the recent incident when the Indian Ambassador at Cairo called at the Egyptian Foreign office to draw attention to the pro-Pakistani statements of the Egyptian Ambassador at Karachi. The incident has had one good result. Cairo has issued a *communiqué* declaring that Egypt is absolutely neutral on the Kashmir issue and regards both India and Pakistan with equal friendship. The Egyptian Ambassador at Karachi has also denied that he ever made the statements attributed to him. Since Pakistan professes so much sympathy and friendship for Muslim countries, let us see what a great Muslim leader has to say regarding Indo-Pakistan relations. To the Indian Press delegation that waited on him, the Prime Minister of Egypt and the leader of the *Wafd*, Nahas Pasha, recalled the old days of the common fight against British Imperialism and added: "Indians should think of India as a whole, and not of India and Pakistan. We must set aside religion. India and

Pakistan must try to come closer together and compose their differences because this is the only way by which independence can be strengthened Egypt, he added, entertained friendship for both countries and the problems between the two could and should be settled amicably."

**OBITUARY**

The death took place on Saturday night of Mr. Parsee Keku at the age of 85. He was one of the very few oldest Parsees in the Union. He was closely associated with the late Parsee Rustomjee and held a responsible position in his well-known firm. He was well known to all the veteran Indian Merchants in Durban and owing to his amiable disposition was well-liked by all who came in touch with him. He was an able accountant and aged as he was had a fine and firm hand.

The funeral which was attended by most of the prominent Indian Merchants and friends took place on Sunday afternoon. The remains were interred at the Parsee cemetery at Stellawood.

The death has occurred of Dr. Sheik Cassim Ismail after a short illness. Dr. Ismail, who was 27, graduated at Witwatersrand University and practised at Verulam since 1948. He was closely associated with the activities of the local Indian community, being acting chairman of the Verulam branch of the Natal Indian Congress, a member of the F.O.S.A. committee and secretary of the Verulam Social Circle. He is survived by his widow and a young son. We extend to them our deepest sympathy in the tragic loss sustained by them.

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ENROLMENT will take place at the University Buildings (situated at the rear of Sastri College), Winterton Walk, as follows:—

B. A. students: Friday 2nd Saturday 3rd, Monday 5th February: 9.12 noon 3 p.m.—5 p.m.

B. Soc. Sc. student: Monday 5th, February: 3—5 p.m.

B. Com. students: Saturday 3rd and Monday 5th, February 3—5 p.m.

It will be possible for students to enrol at Room 36 Main Block, University Buildings Scotsville, Pietermaritzburg on Friday 26th, — 2.30—5 p.m.

Medical Faculty students must apply direct to the Registrar, P.O. Box 375, Pietermaritzburg for enrolment as soon as possible, and in any case not later than 31st, January. 16 bursaries will be awarded in this faculty.

All students who enrol after 5th. February will be liable for a fee and enrolments received later than that date will not be considered when the timetable is made up.

Students unable to attend at the times given above should make a special appointment.

**HOSTEL** accommodation for men students is available. Application for this should be made as soon as possible. Further particulars and all necessary forms will be provided on application to the Non-European Section, P.O. Box 1525, Durban (Phone 25982).

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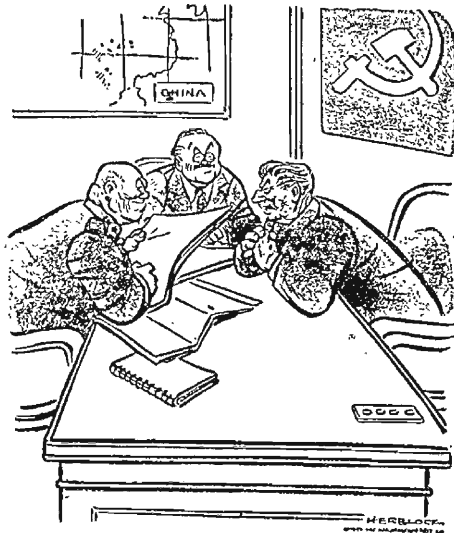
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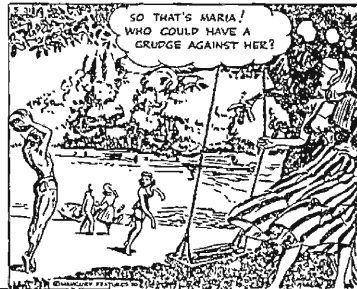
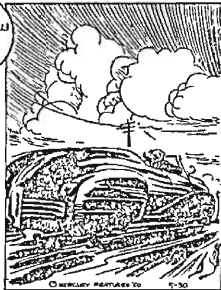


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वीचःपीठ तरइथी अकार पडथो  
छे. १२२१ पानामां अनेक शपुढो  
अने तेना अर्थ वीगेरे आअ्या  
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શુક્રવાર તા. ૨૬ જાન્યુઆરી, ૧૯૫૧.

કુલક નક્કલ પેની.૬

## “ઈન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૨૬ જાન્યુઆરી, ૧૯૫૧.

### હીંદ પ્રત્યે આપણી ફરજ

પ્રબલસત્તાક હીંદને આજે બીજા વાર્ષિકોત્સવ છે. હીંદ તેમજ હીંદની બહાર વસતા સઘળા હીંદીઓ એ મહાન પ્રસંગ આનંદ અને શોકની ત્રીશ લાગણીઓથી ઉજવશે. આનંદ એટલા માટે કે લગભગ બસો વર્ષથી જે હીંદ પરદેશી ક્રુસરી હેઠળ જકડાયેલું હતું તે ત્રીસ વર્ષ ઉપરની લાંબી અને પ્રયત્ન લડત પછી એક વર્ષ પર આજ દિવસે સુકત થયું છે અને જગત સમક્ષ ઉચે મરતકે ઉભું રહી શકે છે. વળી એ આનંદનો પ્રસંગ છે કેમકે આ મહાન વસ્તુ અહીંસક રીતે, ભુલભગારને કોઈ પણ ભતની શારીરિક ઈબ કયાં વિના, ભતે દુઃખો ઉઠાવી તેનું હૃદય હલાવી સિદ્ધ કરવામાં આવી છે. તેનું શુભ પરિણામ એ આનંદ છે કે બન્ને વચ્ચે કોઈ પણ ભતનું વેર રહ્યું નથી પરંતુ કાયમની મૈત્રી સ્થપાય છે જે બન્નેને વધુને વધુ ઉપયોગી થઈ પડી છે એટલુંજ નહિ પરંતુ ચોમર તેની સુવાસ હેલાવા લાગી છે. વળી જગતના મહાન દેશો વચ્ચે હીંદ પોતાનું યોગ્ય સ્થાન લેવા લાગ્યું છે અને ગર્વ લઈ શકે એવો જગતને પોતાનો ફાળો આપી રહ્યું છે. આ અપૂર્વ સિદ્ધિ પ્રત્યેક હીંદીના હૃદયને સ્વાભાવિક રીતે મહાન આનંદ આપી રહી છે. પરંતુ શોક અને ખિન્નતાથી તે લેવાએલી છે, કારણ, આઝાદીનો દીપક પ્રદિપ્ત થઈ બીજાઓને આનંદ આપે તેટલા ખાતર જે હબરો નિર્દોષ સ્ત્રી, પુરૂષો અને બાળકોએ મહાન ભોગ આપેલા છે અને પોતાના ઘરના દીપક હમેશને માટે ખુઝાઈ જવા

દીધા છે એ શું આપણાથી ભૂલી જઈ શકાય? તેઓએ સર્વંરવને ભોગ આપેલો નહિ હોત તો આ શુભ પ્રસંગ ઉજવવાનું કદી શક્યજ નહતું નહિ હોત. પરંતુ એ કરતાંયે નીચેય રાજ પમાડનારી બીજી બાબત છે કે જેણે દરેકે દરેક હીંદીના હૃદયમાંજ નહિ પરંતુ જગતના હબરો લોકોના હૃદયોમાં અધકાર ફેલાવી દીધેલો છે. એ છે એ મહાન આત્માની હીંદને થએલી ખોટ, કે જેણે હીંદને પોતાના ઈબ દ્યેયે પહોંચવાના માર્ગે દોરવણી આપી હતી. જાન્યુઆરી તા. ૩૦ મીના એ પ્રાણુધાતક દિવસ, જે આ આનંદના પ્રસંગની એટલો બધો નશ્તક આવી રહ્યો છે, તેને કયો હીંદી ભૂલી શકશે? એજ દિવસે વિધાતાએ મહાત્મા ગાંધીજીને આપણી વચ્ચેથી અચાનક અને બળાટકારે ઝડપી લીધા હતા. પરંતુ એ શોકમાં વૃદ્ધિ કરનારી અને આ આનંદના પ્રસંગ પર કાણુ વાદળ ફેલાવી દેનારી હલ્લુ એક બીજી ઘટના એ બની છે કે સરદાર વલ્લભભાઈ પટેલ, જેઓ, આપણે જેમને રાષ્ટ્ર પિતા તરીકે પુરુષભાવથી સંબોધીએ છીએ, તેમની ખાલી પડલી જગ્યા લાયકપણે પુરી રહ્યા હતા, તેમને પણ વિધાતાએ છીનવી લીધાને હલ્લુ ત્રણજ અઠસરાડીયાં થયાં છે અને વળી એ શોકના અશુભ હલ્લુક્રુકયા નથી ત્યાં હીંદના ત્રીજા એક મહાન સુપુત્ર શ્રી. ઠક્કર બાપા એ પણ લઈ લીધા છે. આથી હીંદ એટલું શોકચરત બની ગયું છે કે આ આનંદનો મહાન પ્રસંગ સ્વાભાવિક રીતે જે ઉલ્લાસથી ઉજવાયો એટલે એ ઉલ્લાસથી તેનાથી ઉજવી શકાય

તેમ નથી. એટલે પ્રબલસત્તાક હીંદનો આ બીજા વાર્ષિકોત્સવ સર્વંર ઈધાએલી લાગણીઓથી ઉજવવામાં આવશે. કદાચ એ ઉચિતજ હશે. કોઈએ પોતાની સિદ્ધિથી ગર્વિષ્ટ બનવું નહિ એમણે પરંતુ તેની સાથે રહેલી મહાન જવાબદારીઓ સમજતા થવું એમણે. વિધિએ મારેલા આ સખત ફટકાને આપણે આપણી ફરજ પ્રત્યે ભગત થવા અને રહેવા ઈશ્વર તરફથી આવેલી ચેતવણી રૂપ ગણવા એમણે. આપણે પ્રેમ અને લાગણી આને હીંદના બાવીનો આખો ઘેાળે હીંદમાંથી વહી રહેલા એકજ માણસ પ્રત્યે બાંધ છે, અને તે છે હીંદના વડા પ્રધાન, શ્રી. જવાહરલાલ નેહરૂ. પરંતુ તે ક'ઈ મહાડાંની લાગણી અને પ્રેમના ભુખ્યા નથી. એથી તેમને સતોષ થવાનો નથી. તેઓ તે માર્ગે છે કે હીંદમાં અને હીંદની બહાર દરેકેદરેકે હીંદી પુરૂષ યા સ્ત્રી માતૃભુરી પ્રત્યેની પોતાની ફરજ બંધવે. આપણને તેમણે અનેક વખત સંદેશો પાઠવ્યો છે કે હીંદની બહાર વસતા પ્રત્યેક હીંદીએ, પોતે હીંદને એક ટુકડો છે એમ સમજ એવું વતન રાખવું એમણે કે જેથી હીંદનાં શુભનામ ને કલંક નહિ લાગે. આપણામાં ના દરેકે એ આ ફરજને વિરે ભગત રહીએ અને તે બળવવા ને પ્રમાણિક અને સત્યપણે પ્રયત્ન લાન રહીએ તો આપણે હીંદીઓ કહેવડાવવાને લાયક ગણાઈશું અને આ મહાન પ્રસંગ ઉજવવા ને અધિકારી કરીશું. આ પ્રસંગ ઉજવવાની સારામાં સારી રીત એ ગણાય છે એવા લાયક બનવાનો પ્રમાણિક અને સત્યપણે પ્રયત્ન કરવાની આપણે પ્રતિજ્ઞા લઈએ. તોજ આપણે સાઉચ આફ્રીકાના પશુ ખરા નાગરીકો તરીકેનો દાવો કરી શકીશું.

## હીંદને થએલી બીજી

### મહાન ખોટ

જ્યાં શુક્રવારે એજ ઈન્ડિયા રહેશે પરથી બાનગરમાં શ્રી. ઠક્કર બાપાનું અવસાન થયાના ખપર આ બા હતા. શ્રી. અમૃતલાલ વી. ઠક્કર નેઓ ઠક્કરબાપા તરીકે ઓળખાય છે તેઓ ક'ઈક સમયથી પધારીવસ હતા. તેઓ એક ખરા સેવક હતા, કોઈ પણ પ્રકારના આડંબર વીના, કીર્તીની લાક્ષણ વીના, બહેર પ્લેટ ફોર્મો ગનભ્યા વીના દેશની ખરી સદર અને સુક સેવા તેઓ બનવી રહ્યા હતા. બીજી દેશનેતાઓની જેમ તેમની ખીની પણ બહુ ઓછી લેવાઈ છે. પહાત વર્ગોના તેઓ એક શીરસ્તા જેવા હતા. બ્યાં બ્યાં પહાત વર્ગો પીગતા હોય ત્યાં ઠક્કરબાપા જઈ પહોંચ્યા જ હોય. રાત્રી પ્રભમાં તેઓ ઘરતા ઈરતા હતા, તેઓને અક્ષર ઝાન તેમજ સ્વચ્છતા અને આરોગ્યના નીચ મોતું ઝાન આપતા હતા. તેમનામાં કોઈ પણ ભતનું અભિમાન નહોતું. કોઈની પણ સેવા લેવાનો તેમને તિરસ્કાર હતા પરંતુ બીજાની સેવા કરવા માં તેઓ રાચતા હતા. ૮૨ વર્ષે એ સેવાનો અંત આવ્યો અને તેઓ સદા તેની શાંતી ભોગવવા આ ફાની દુનીયા નો ભાગ કરી ગયા. ૧૯૪૯ માં પહેલી જ વાર શ્રી. ઠક્કરબાપાની વર્ષગાંઠ ઉજવાઈ હતી જે પ્રસંગે હીંદના પ્રબલ સત્તાકના પ્રમુખ રાષ્ટ્રપિતા રાજેન્દ્રપ્રસાદ અને વડા પ્રધાન શ્રી. તેજસ્વી લખને આખાં પ્રધાન મંત્રીએ ભાગ લીધા હતા. તેમને એસી વર્ષ પુરાં થયાં હતાં. તેમના સાથીઓ, પ્રશંસકો અને અનુયાયીઓએ તેમની નિઃસ્વાર્થ સેવાઓની તારીફ કરી તેઓને દીર્ઘાયુ ઇચ્છી હતી. નામય વડા પ્રધાન સરદાર પટેલે પોતા ના અવસાનની થોડાંજ અઠવાડીયાં પહેલાં શ્રી. ઠક્કરબાપાની ૮૨મી વર્ષ ગાંઠપર તેમની અરપમ સેવાઓની તારીફ કરી હતી. શ્રી. વલ્લભભાઈ પટેલને જેમ પ્રમુખ સરદારનું બહાલ સોહું નામ આપ્યું હતું તેમ શ્રી. અમૃતલાલ ઠક્કરને “બાપા”નું બહાલસોહું નામ આપ્યું હતું. અને ઠક્કરબાપા તરીકે દેશભરમાં ઓળખાતા હતા. ઈશ્વર તેમના અમર આત્માને ત્રિશાંતી બહે.







લંડનથી બન-ચુઆરી તા. ૧૨ મીના વાયુવાતાલેખ કરતાં ઢાંદના વડા પ્રધાન શ્રી. જ્વાહરલાલ નેહરુએ કહ્યું હતું છે, આપણે શાંતી યાદતા હોઈએ તો આપણે શાંતીનું માનવ ઉષ્ણ કરવાનો પ્રયત્ન કરવો જોઈએ અને જેઓ આપણને વહેંચની નબળે ભેટા હોય અથવા તો જેઓ આપણે માનતા હોઈએ કે આપણુ વિરોધી છે તેઓને પણ જીતવાનો પ્રયાન કરવો જોઈએ. ખીલનઓ આપણને સમજે એમ આપણે ઇચ્છીએ તમ આપણે પણ ખીલનઓને સમજાવવાનો પ્રયત્ન કરવો જોઈએ. યુદ્ધ અથવા ધમકીઓની ભાષાથી આપણે શાંતી સાધી નહિ શકીએ. ઢાંદ અને ઇંગ્લેન્ડ જેને માટે આને ગર્વ હાથ રહે છે એ સુંદર દાખલો તમને સૌને માટે હશે. ડી.ઈ. કોણ સુધી સતત હાથ પછી અમે બનનેએ અમારો સવાલ શાંતીનું માનસ કેળવી દાઘ ધરેશે અને અમે તે ઉઠેલી શક્યા એટલુંજ નહિ પરંતુ એક ખીલન વચ્ચે કામચતી/સમજૂતી અને નૈતી રચાયી શક્યા.

ખીલન હેરો વચ્ચેના સંબંધમાં કોટકટી ઉભી થાય ત્યારે આ મહાન દાખલાનું આપણે સ્મરણ કરવું જોઈએ. આજ એક એ સવાલને હાથ ધરવાની સુધરેલી રીત છે જેથી પાછળથી કરી શકી શકેવા પામતી નથી. આજે દુનીયાના આખા અને કરોડો મોકલક રાખેલી મરજુની સભા મેળગવી રહ્યા હોય એવી સ્થિતિમાં પડેલા છે. અને દિનપર દિન લોકોના મનમાં યુદ્ધના અનિવાર્યપણાનું વાતાવરણ છવાઈ ગયું છે.

નિરાધાર દશામાં આપણે એક પાઇ તરફ ધસી રહ્યા હોઈએ એવું જણાય છે. જ્વાહરદાસીનું સ્થાન ધરાવનારા વધારેને વધારે લોકો વેર જેરની ભાષા વાપરી રહ્યા છે. સુરક્ષિતતાની વાતો કરે છે અને વર્તી રહ્યા છે એવી રીતે કે જાણે સુરક્ષિતતાને અંત લાવવા માગતા હોય. શાંતીની વાતો કરે છે અને યુદ્ધ કરવાના હોય એમ વર્તે છે.

શું આપણે એટલા બધા નિરાધાર છીએ કે આત્મને મારો યજ રહેવો. આ ધરારો અટકાવી શકતાં નથી? મારી ખાતી છે કે આપણે તેને અટકાવી શકીએ કારણ પ્રત્યેક દેશમાં લોકોના વીશાળ સમુદ્ધ શાંતી માગે છે તો પછી જેઓના ઉપર તેઓને અંકુષ નથી એવાં બળો વડ તેઓની ઇચ્છા વીરક તેઓને હલતે મારો? શા સારું ધસડી જવામાં આવી રહ્યા છે? રાજકારીઓ અને યુરોપિયો રાજ પ્રકરણના સિદ્ધાંતથી સંબાળપુર્વક જોગમલ રીતે શાંતીને અંત પ્રત્યેનો કરે છે. છેલ્લા દસ દિવસ દરમિયાન કેમનવેલ્થના વડા પ્રધાનો જમતની શાંતીના આ સવાલનો ઉકેલ લાવવા

## શાંતી માટે શાંતીનું માનસ હોવું જોઈએ

શ્રી. નેહરુના લંડનમાં વાયુવાતાલેખ

મથી રહ્યા હતા. તેઓ સૌ ખરેખર શાંતી ઇચ્છી રહ્યા છે. હું ઉલ્લેખ રાખું છું કે આપણા પડોશીઓ છટ્ટ પરિણામ લાવવામાં મદદગાર થશે. પરંતુ માત્ર રીત યોજવા કરતાં કંઈક વિશેષની જરૂર છે. શાંતીને માટે તલપ અને આંતરરાષ્ટ્રિય વ્યવહારમાં સુધરેલાં વર્તનની જરૂર છે.

આ શાંતીનું માનસ યેદ કરવા પાસ માં મન તેમજ તમારા સૌનું મન વાળવા ઇચ્છું છું. આપણે એક આંતરરાષ્ટ્રિય કોટકટીની સમજૂતી આવી રહ્યા છીએ. જે કોટકટીની સમજૂતી આપણે આવી રહ્યા છીએ એવું મનુષ્યની અંદર મદ રહી છે.

જોઈએ કે જે જાતે પણ અનિષ્ટજ હોય. અનિષ્ટનો સામનો કરવામાં પણ આપણે હમેશાં શાંતીનું માનસ ટકાવી રાખવું જોઈએ.

એશીયામાં બની રહેલા બનાવો એશીયામાં બની રહેલા બનાવો વિષે ખેલતાં થી. નેહરુએ જણાવ્યું : એશીયામાં ઘણા ફેરફારો થયા છે. સંર્યાનિક દરબજામાંથી બહાર આવતું જાય છે. દુનીયાના બજોપર તેની અનિવાર્ય અસર થવીજ જોઈએ એશીયા યુજે શાંતીપ્રિય છે. પરંતુ તેણે પ્રાપ્ત કરેલી નવી આઝાદીને વિષે તે ગર્વ ધરાવે છે અને તેને વિષે જમત છે. પોતાના ઉત્સાહમાં

થી અને દિલસોજથી જેવું જેવું કેમકે યુરોપ, અમેરિકા અને એશીયા તેમજ દુનીયાના અન્ય ભાગોએ અસર પરસ સમજૂતીથી રહેવું અત્યંત અમલ્ય નું છે. તેમ લાખો લોકો જેઓ આક્રોશમાં તેમજ અન્ય રચનોએ હજી સંસ્થાનીક શાહીવાદ હેડળ છે તેઓને આપણે જુલવી જવા નહિ જોઈએ. જુલકાળના વખતની જેમ પાણ ઉપચારો કામ નહિ આવે. નવી સમજૂતી અને નવી રીતની જરૂર છે અને તેને અપભવાર કરવામાં આવશે તો મારી ખાતી છે કે એશીયા ગીત આવે તેનો પ્રત્યક્ત વાળશે.

એશીયામાં મહાન રાષ્ટ્રો સર્જન થયાં છે. જુલકાળની લાંબી સ્મૃતિઓ તેઓ જુલવી થયા નથી. ઉભવજળ બાવિ તરફ તેઓ ગીટ મારી રહ્યા છે. ઢાંદ, પાકીસ્તાન, બર્મા, સીવિન અને ઇન્ડોનેસીયાએ હમજાણ પોતાની આઝાદી પ્રાપ્ત કરી છે. ચીને નવું રવરૂપ પડ્યું છે. એ રવરૂપ આપણને ગમે યા નહિ છતાં એટલુંજ તો આપણે સિવાકાર્યેજ છુટકા છે કે એક મહાન રાષ્ટ્રએ પુનર્જન્મ લીધો છે અને પોતાની શક્તીનું બાન ધરાવી રહ્યું છે. પોતાની નવી શક્તી થી ચીન કેટલીક વાર જે રીતે વલ્યું છે તેનું મને અત્યંત દુઃખ થાય છે.

પરંતુ આપણે યાદ રાખવું જોઈએ કે એશીયાના અન્ય હેરોની જેમ ચીન નો પણ જુલકાળ નીરાશાભર્યો છે. શાહીવાદી સત્તાઓએ તેઓના પર જુલમ યુઝારેલા છે, તેની સાથે સમાનતાથી વર્તેલી નથી. લાખો અને કરોડો લોકોની લાગણીઓની અવગણના કરવી યોગ્ય કે વ્યવહાર નથી. તેમ કરવું સહીસહાયત નથી.

ઢાંદમાં અમે બે હજાર વર્ષથી ચીન સાથે ગૈરી જોગવોએ છીએ. અમારે મતબેદા છે. બેને નજીવી તકરારી પણ કરીએ. છીએ પરંતુ અમારો જુલકાળ અને જુલકાળનું ડહાપણ યાદ કરી અમે એક ખીલનને સમજતા ધર્યો છીએ. આ મહાન પડોશી સાથે અને ગીનતાભર્યો સંબંધ ટકાવી રાખવાનો પ્રયત્ન કરી છે છીએ કેમકે એશીયાની શાંતીના આધાર એ સંબંધપર રહેલો છે.

આજનો તાતકાલિક સવાલ કુર પુર્વનો છે. તેનો સતોષકારક ઉકેલ નહિ આવે તો યુરોપમાં અને આખા દુનીયામાં તેજાન જગશે. અને યુદ્ધ જમશે તો સુંદર આર્થિકજ નહિ પરંતુ સંસ્કૃતિક અને આધ્યાત્મિક પ્રગતી કરી રહેલાં યુરોપને સૌથી વિશેષ સહન કરવું પડશે. આથી આ કુરપુર્વના સવાલનો ઉકેલ લાવવા આપણે વ્રતાથી મહેનત કરવી જોઈએ. શાંતીનું માનસ અગતીજ અને ગૈરી યીજ આપણે તેમ કરીશું.

### હાંદુ-મુસ્લીમ એકત્ર

શું આપણે આતરીપુર્વક કરી શકીશું કે હાંદુઓ મુસ્લમાનો કરતાં અચુકપણે વધારે ઇમાનદાર, ન્યાયી અને ઉદાર હલવાના છે? ઉલટાવું મને તો એમ લાગે છે કે જુદા જુદા દરબજાના અને જુદા જુદા આચારમાં થી અને તે હાંદુઓ અને મુસ્લમાનોને એકસરખી સંખ્યામાં યુદ્ધવામાં આવે તો જ્યાણ, ઉદાર અને વીશ્વાસપાત્ર મુસ્લમાનોની સંખ્યા હાંદુઓ કરતાં ઝોઝી ન નીકળે. વળી, મુસ્લમાનોમાં તાતાના ઉચ્ચતીચ્ચના વાડા ન હોવાથી એક બલો હાંદુ નેટલા ઉદાર હલથી વર્તી શકે, તેથી મુસ્લમાન ઘણી વાર વધારે ઉદારતાથી વર્તે. આપણું કેવળાણ આ વાત સમજવા અને નીખાલસપણે સ્વીકારવામાં છે. જે પળે આપણે મુસ્લમાનો પ્રત્યેનું આપણું વલણ બદલીશું અને જેમ તેમના દેશો જોઈએ તેમ યુજી પણ જેવા મારીશું તે પળે આપણને માહુમ પડશે કે સહવર્તનો એક સામાજીકપણે પ્રાસ કરનાર હાંદુ નેટલા ઉદાર જવાબ વાળી શકશે. તના કરતાં મુસ્લમાન તેથી વધારે ઉદાર જવાબ વાળી શકશે. નાતજનત, ગાતમાં જનત, વાડા, ગોળ, બાણાજાહેવાર, મેડીજાહેવાર વગેરે મુખ્યત્વે હાંદુ સમાજની ખાસીયત છે. ધંધો આપણી ભાયા, પોરાક, ખોરાક (શાકાહારની અંદર પણ) વધરેમાં નેટલા બેદ એટલા જુદા વાડા પાડવામાં પાછી પાની કરી નથી....."

આ ગાતમમાં એક વીચિત્ર વીરોધ છે. વીચારવાન અને સાચાં પુદાના મુસ્લમાન બકતો અને સુરુઓ મેરો બાગે ઉદાર, મોટા દીલના અને ઉચ્ચ નૈતીક મારીત્વવાળા હોય છે, અને અસહીષ્યતાથી મુકત હોય છે; ધર્માધતા અને સંકીર્ત મનોદશા સાધારણ લોકોમાં અને તેમના અજ્ઞાન મોલતીઓ અને વીદાન 'બાયજુવાળાઓ'માં હોય છે. પરંતુ હાંદુ ધર્મના અનુયાયીઓમાં—તે વેદધર્મ, જ્નેન, શીખ કે ખીલન કેાઇ પંથના હોય—ધર્માધતા અને અસહીષ્યતા પોથીપડીત અને શાસ્ત્રવેત્તાઓ જેવામાં આવે છે; અને સહીષ્યતા અને સહબાવ એ આમખળના યુજી છે."

### દીશારલાલ મશાયાવાળા ('હરિનરનજી'માંથી)

શ્રી. નેહરુએ કહ્યું : હું પેસીરીટ નથી અને કુર્બાએ આને દુનીયાને બળ વિના ચાલે તેમ નથી. આપણે પોતાનો બચાવ કરવાનો છે અને ખીલ કોટકટીને માટે તૈયારી રાખવાની છે. કોઇ પણ આક્રમણ કે જેવા અનિષ્ટને માટે આપણે તૈયાર રહેવાનું છે. અનિષ્ટને નમવું ખરાબ છે પરંતુ અનિષ્ટનો સામનો કરવામાં આપણે આપણી લાગણીઓ અને ભયથી દોરાઇ જઇ એવી રીતે વર્તવું નહિ

તે કોઇક વખત જુલ પણ કરી નાખે. તેણે પોતાના વિશાળ સવાલોનો ઉકેલ લાવવાનો છે અને દુનીયાના અન્ય ભાગો સાથે શાંતીથી રહેવા ઇચ્છે તે પરંતુ સંસ્થાનીક શાહીવાદ અમર તેની ધમકા પણ સહી લેવા તે તૈયાર નથી. પોતાને નવો દરબજો દુનીયાએ સિવકાર વોળ જોઈએ એવી તે માગણી કરી રહ્યું છે.

એશીયામાં બની રહેલા આ ઓતિ-દાસીક ફેરફારો તરફ તમારે સમજૂતી









# કુદરતી ઉપચારો

(લેખક : મી. રોબર્ટ લોરેન્સ ચેકકીબીન)

[૪૮ (એ) કમીશનર સ્ટ્રીટ, એહાનીસબર્ગના મી. રોબર્ટ લોરેન્સ ચેકકીબીનની કુદરતી ઉપચારોપરની લેખમાળાનો આ લેખ પ્રસિદ્ધ કરીએ છીએ. કુદરતી ઉપચારો સંબંધી વાંચકો કંઈ પણ પ્રશ્ન પુછવા અથવા સલાહ ઇચ્છતા હોય તે તેનો જવાબ મી. ચેકકીબીન આ પત્રદ્વારા આપશે.—અ.ઈ.એ.]

## નાનાં બાળકને પોષણ કેમ આપવું

કુટુંબક લોકો પોતાના બાળકોને કેટલા અરાગ ખોરાક ઉપર ઉછેર છે એ અરખર અલ્પત શોધનીય છે. તેઓ ની પાસે જે ગાયો, ઘોડા કે સરખાં હોય તેા એ બનવરોને પોષવાને સારા ખોરાકની જરૂર છે એ તેઓ સમજે છે અને એ રીતે તેઓ પુષ્ટિકારક ખોરાક આપે છે. પરંતુ એજ નીચમ તેઓ પોતાના બાળકોને લાચુ નર્થ પાડતા. તેને બદલે તેઓ અલ્પત અરોગ્ય અને અપુષ્ટ ખોરાક આપે છે. પરિણામે બીચારાં બાળકો પાતળાં, નાચુક અને માંદલા રહે છે, દાંત ખરાબ હોય છે, છાતી નજીમી હોય છે, દાંધ પચમાં નેર નથી હોતું અને છરીરોને બાધા એવા હોય છે કે કંઈ પણ રોગોનો સામનો કરી નથી શકતાં.

બાળકોને સફેદ ચોખા, પોરેજ, સફેદ રોટી, દુધ અને ગીલી રાઇસ, આપીને અને ખાવાના વખત ઉપરાંત વચ્ચે વચ્ચે સ્વીટા, બીસ્કીટ અને કેકો પચવી મોટી છુલ કરે છે. અલી બલતો કચરો ગમે તેવી આકર્ષક રીતે આપવામાં આવે પરંતુ તે ખોરાક નથી. તેમાં માત્ર કારમોદાહરેટ અથવા ટટાચ હોય છે. જે પિત્ત કરે છે અને લોહીનું એસીડ બનાવી દે છે. સુનો, ફેસફેટ, લોહ અને લોહી, માંસ અને દાડકાં આંધવાને જરૂરી બી... તલે તેમાં નથી હોતાં. વીટીમીન્સ તે તેમાં બીલકુલ જ નથી હોતાં.

પોતાના બાળકોને ખરા ખોરાક આપવાની અગત્યની બાબતમાં ઘણા માગપોગી અનાનતા અલ્પત ઘુખદ છે. વીચાર કરતાં, માણુક પહે છે કે તેઓને વધારે સાફ જીવવાની તક જ મેચવી નથી હોતી. હડાપણુ કંઈ આ-કાશમાંથી ઉતરી આવતું નથી તેમ જાન યુજીપરની દુકાનમાંથી આટલી સોમાં મળી શકતું નથી. ફેલકાને જે સાધારણ સમજ અથવા સ્વામાચિક શુદ્ધ હોય છે તે સત્ય વસ્તુ જીવવાના અગ્રણ પરિચમથી પ્રાપ્ત થયું હોય છે. અને ઘણી વખત પ્રજનાં આરોગ્ય, ભોગે પેસે. કેટલાક પેટનાની લાસસા થાય જાના સ્થાપિત દહો વાળાઓની હીકમન બરી જબેરખખાંથી સત્ય ડંકાઇ બધ છે.

જે શોષે છે તેને અને મજે છે અને નીચેની બીના ત્રીસ વરસના અબાસના પા પરિણામે મેળવવામાં આવી છે. તેમાં અપ લેલી સુચનાઓને જેઓ અનુ સરકી તેઓ ઉમતાં બાળકનું અલ્પત

બહુ કરશે અને તે મોટા થાય ત્યારે તેના છરીરોને બાધો મળવુ બનાવવા ને મજબુત પાવો રોપશે. આના પાસે મારે ભારપુર્વક જીવવાનું જોઈએ કે સારો ખોરાક એજ દુનીયામાં સારા માં સારી દવા છે. સુખ લોકો બાળક ને ખરા ખોરાક, જેની તેને સોચી પ્રથમ જરૂર હોય છે, તે પુરો પાડવા ને બદલે દાકતરી અને દવાઓપર વેસો ખરખાદ કરે છે એવા ઘણા લોકોને હું મળું છું કે જેઓ ખોરાકની જગ્યાએ દવા આપવામાં જ માને છે. એટલાં જ શુદ્ધ અને પેસાંનો ઉપચોમ જે તેઓ ખોરાકની બાબતપર કરે તેા તેઓને ઘણે જ વધારે લાખ થાય.

સારો, પુષ્ટિકારક, તાજો ખોરાક એજ સારામાં સાફ રોગીક છે અને દુનીયામાં સોથી સારામાં સારો દાકતર છે. જેના માં શુદ્ધ છે અને કલ્પના શકિત છે તે તેને રસીક અને જ્વીકર બનાવી શકે છે. બાળકોના સંબંધમાં સ્વચ્છ ની કિમત કંઈ બોધી નથી. આ બાબતમાં નીરાસિધાકાર અને ખાસ કરી કાયાં સાક બાહુના સેલેકોમાં, ઘણેજ દાયરો રહેલો છે. કાયાં ગાંજર અને બીસ્કીટ અને બીનાં શાકો, ઝીણી સમારેલી કોળી, લેડીસ અને બાજીની સુંદર આકારક રંગોળેગી રંગકર બાવો પાડી શકાય છે. એવો સુંદર ખોરાક રંગીકર થવા ઉપરાંત પાચન શકિતને પણ મદદક થઈ પડે છે. બનદાહ સુચનાઓના સંબંધમાં નીચે ની બીના જરૂરખબનરના આદાર પરના જીવવાના પુસ્તકોપરથી આપવામાં આવી છે.

એકથી બે વર્ષના બાળક માટે સવારે ૬ ને ૮ ની વચ્ચે: એક પાકું ફળ ઝીણું સમારેલી (જેનું કે, જમજમ, ફેરી, પીંગી, એપલ) અથવા એક નાની વાકી બરી તે ઝીણું ફળીયા વાળાં ફળ, જેવાં કે મજબેરીક, ટૂંગોલીક, ખમસ, એક્રી કોટ) નો છુદો અથવા પાકા પેપેવાની એક ચીરી. અને તે સાથે એક પ્યાલો સાથે તાલું કુધ-ખકરી અથવા મધેડીન હોય તે વધારે સાફ અને એક સ્વાઇસ યુલીની રોટી.

દુધમાં બનતાં સુધી એક કુ બે ટીસ્પન લીંબુને રન નાખવો મારો, જેથી તે પચવામાં મદદક થઈ પડે છે.

૧૧ ને ૧ ની વચ્ચે: આફેલું શાક (બનાવવાની રીત માટે નીચે જુઓ) ૩ અને ૪ ની વચ્ચે: કાયાં ખમજેલાં શાક તેમાં લીંબુને રસ, તેલ, ઘી અથવા ક્રીમ નાખો (બનાવવાની રીત માટે નીચે જુઓ.) સાંજના ૬ અને ૭ ની વચ્ચે ફળ અને એટસનું મીશ્રણ (બનાવવાની રીત નીચે જુઓ) અને એક સ્વાઇસ યુલીની રોટી.

બે અને તેથી વધુ વર્ષનાં બાળકો માટે સવારે ૬ અને ૮ ની વચ્ચે એક રકબી બરીને ફળ અને એટસનું મીશ્રણ તાજ (બનાવવાની રીત માટે નીચે જુઓ) અથવા એક કે બે એપલ, અથવા જોરે-જોસ કે ગેન-ડીન, અથવા પીન્સીસ, ખમસ, એક્રીકોટ, જમજમ, ફેરી, મજબેરી, વિ; અથવા પાકેલું મીઠું પેપેલું, અને તેની સાથે એક પ્યાલો કુધ. બનતાં સુધી બકરી કે મધેડીનું અને ૧ કે ૨ સ્વાઇસ યુલીની રોટી બટર અથવા પી નટ બટર લખાડીને.

૧૨ અને ૧ ની વચ્ચે કંઈ પણ કાચું ફળ, શાકનો સુપ, એક રાખેલું ગાં. બે કે ત્રણ બલતના શાકનું સેલકે, એક મખમ મકદનું બટકે છાતીની સાથે રાંધવું. ૩ અને ૪ ની વચ્ચે તાજાં ફળ, એક સ્વાઇસ યુલીની રોટી કોટ જ સીક સાથે (રીત માટે નીચે જુઓ) સાંજના ૬ અને ૭ ની વચ્ચે ફળ અને એટસનું મીશ્રણ થોડાં ખમજેલાં નટસ સાથે (જેના કે બદામ, પીનટસ, નાળીયર (વ) શાકનો સુપ. બટાકા (હાલ સાથે રાંધેલાં) અથવા યુલીની રોટી અને એક પ્યાલો કુધ (બનાવવાની રીત માટે નીચે જુઓ) બનાવવાની રીત

ફળ અને એટસનું મીશ્રણ એક થી બે વર્ષના બાળક માટે એક ટેબલસ્પન બરી સારામાં સારી બલતના રોટક એટસ કંડા પાળીમાં પલાળવા. તેમાં એક ટીસ્પન વ્હીટ જમ અથવા કુડ-બીસ્કીટ ફેનકમ. ઉગેરનું. ૧ ટીસ્પન તાજાં લીંબુને રસ નાખવો એક ટેબલસ્પન કનકેન્સ મીલક અથવા મધ નાખવું. અને એક એપલ હાલ સાથે ઝીણું છીણીને નાખવું (જમજમ

હોય તે એપલ ને બદલે એ લેવું છાલ સહીત) તેનું જોરખર મીશ્રણ કરવું તેના ઉપર નટસ ખમજીને નાખવા અને ખાવા આપવું. (નોંધ-તેને બીલકુલ રાંધવું કે ચુકાવપર મુકવું નહિ.) શાકનું સ્વચુ

૧ પાઈટ પાળી ઉકાવવું. ઉકળતાં પાળીમાં ચાર ટીસ્પન છલોહ બરી બરેલાક ઘઉં, આઉન રાઇસ, ફેકરકોર્ન કે કોર્સ ખારલી નાખવી. થોડી મીનીટ ઉકળવા દેવું. પછી એક બે બટાકા છાલ છોલ્યા વગર ઘસીને સાફ કરી સમારી નાખવા અને ૪ થી ૬ આઉન્સ જેટલાં શાક (ગાંજર, બીસ્કીટ, પાર્સની, સેલરી, કોલરામી, લેડીસ, સ્પીનીચ, ગ્રીન પીઝ, ગ્રીન બીન્સ વિ.) ઝીણા સમારી નાખવા તેમાં થોડું મીશ્રણ યુસનું ઝીણું સમારી નાખવું. વીસ મીનીટ બીગે તાપે ઉકળવા દેવું પછી થોડાં પાકાં ટમાટાં તેમાં છુદો ખરાખર મીશ કરી દેવાં.

મીઠું બીલકુલ નહિ નાખવું થોડું બટર, અથવા ઘી કે તેલ નાખી પીરસવું. અહવાડીયાનાં એક વાર ઘઉં કે બીન દાણા અને બદલે મસુરની દાળ કે મગ લેવાં.

ઘીમાં ખાવા હોય તેા અહવાડીયામાં બે કે ત્રણ વાર એક નવું મુકાયેલું ઘઉં તેમાં ઉગેરી શકાય.

કાચા શાકનું સેલકે રીત પહેલી:—એક ટેબલસ્પન ઝીણું છીણેલું ગાંજર, અરધો ટેબલ સ્પન ઝીણું છીણેલું બીસ્કીટ, અરધો ટેબલસ્પન ઝીણું છીણેલી કાકરી. ૧ ટેબલસ્પન ઝીણું સમારેલી કોળી. તેમાં થોડી પ્રાક્ષ, છીણેલાં નટસ અથવા છીણેલું ચીક જેસેલુ અને થોડી પાર્સલી ઝીણી સમારી નાખવી.

બીજી રીત:—૧ ટેબલસ્પન ઝીણું છીણેલું ગાંજર, ૧ ટેબલસ્પન ઝીણું છીણેલું કોલરામી, ૧ ટીસ્પન ઝીણું છીણેલા મુઠાં ૧ ટેબલસ્પન ઝીણી સમારેલી લેડીમ અને તેમાં થોડા મીકરીના પાનરા નાખવા અરધો ટેબલસ્પન પાકું ગિવોકાકોરે નાખવું. ત્રીજી રીત:—૧ ટેબલસ્પન ઝીણું છીણેલું ગાંજર, ૧ ટેબલસ્પન ઝીણી સમારેલી સ્પીનીચ, ૨ ટીસ્પન ઝીણી ઝીણી કાકરી, ૧ પાકું ટમાટું, ૧ ટીસ્પન ઝીણી કાચા લોગાં ગ્રીનપીઝ. ખાતી વખતે અને ખાધા પછી એક કલાક પહેલાં બાળકના પીવાનું કહ્યું

નહિ આપવું. જોરાક બરોબર ચાવી ને ધીમે ખાતાં શીખવવું. ખાવાના વખતના વચગાળામાં કંઈયું ખાવાનું નહી આપવું. ખાસ કરી સ્ત્રીઓ, કેક, બીસ્કીટ વગેરે કચરા નહી જ આપવો. એ શરીરમાં ઝેર રહે છે. દાંત બગાડી નાખે છે. કાકડા સુળવી દે છે અને ખીલ અનેક દરદો ઉભાં કરે છે.

ખાવાના વખતના વચગાળામાં બાળકોને પુષ્કળ ચોખ્ખું પાણી પીવાડવું. કુધ એ પીણું નથી, જોરાક જે પેટ માં જતાની સાથે તે ઘટ બની જાય છે. આથી ખાવાના વખતના વચ ગાળામાં તે નજ લેવાય, સારામાં સાહે પીણું પાણી છે. અથવા તો કાચાં ફળોને રસ અથવા સાકેને રસ પાણી સાથે બેળવીને. ચીની કદી નહિ જ ઉમેરવી. બાળકને ચા, કોરી, કોકો, બરફથી દંડા કરવામાં આવેલાં પીણા વગેરે નજ આપવા.

ખાસ પ્રસંગોએ સ્ત્રીટસને બરફે તેઓને દ્રાક્ષ, સુકો મેવો અને તામર મીઠાં ફળ અથવા મધને પુરો સુસવા આપવો.

ઉપર જણાવેલી રીતે ઉછેરવામાં આવેલાં બાળકો, મોટા, મજબુત, તંદુરસ્ત, ચપળ બનશે, રોગોનો સામનો કરી શકશે, સુખી, સુખદશાળી બનશે અને નાખાપને અને જીવોના સમાગમમાં આનંદો તેમને આનંદ આપનારાં પુષ્કળ પડશે. તેને માટે આટલી તકલીફ ઉઠાવું શું સાર્યક નથી? શેષક છેવ.

**‘ઇન્ડિયન ઓપીનીયન’ આ- સામ સકંડ નીવ રણુ ફેન્ડ**

ઉપલા ફન્ડમાં શ્રી. એન. પી. હુલા, રહેઠર તરફથી પા. ૫-૫૦-૦ અને મેસર્સ ત્રિપાલાલા એન્ડ કા. બેચાલા, કાંસલાલ, ને દરતે લાં ચએલા કાળાની પા. ૧૭૪-૧૪-ની રકમ મળેલી છે. જેની નામાવળી રચણ અને સમય સંકોચના કારણે હવે પછીના અંકમાં બહાર પાડવામા આવશે.

**પૂર સુ રણુ**

—ભારતમા દર વર્ષે ૩૧. ૩૨ કરોડની સીગરેટ કુંકવામા આવે છે. તમાની ૬૦ ટકા પરદેશની કંપનીઓ દ્વારમાં તે બનાવી છે અને ૩ ટકા આપાત થાય છે. ૭ ટકા દેશી કંપનીઓ બનાવે છે.

—ભારતમાં વરપરાતા વ્યાસવેલ-પેટ્રોલ ના પોળા સાળ ટકા ભારતમાં પેદા થાય છે અને તે પછુ ફેલત આસામ માં.

—ભારતમાં ૨૨ વરસે ૫૦ લાખ મણુ સોપાની ખવાય છે. અને તેમાંની ૨૫ લાખ મણુ ભારતમાં થાય છે બાકીની પાકીસ્તાનમાં અને તે પાછળ

ભારતની પ્રજા ૨૫ કરોડ રૂપીયા વાપરે છે.

—ભારતીય મહીલા પરીવહના પ્રમુખ શ્રીમતી એને એક રૂપરૂપણ દ્વારા ક્રીંદ સરકારને વિરોધ પ્રદર્શીત કર્યો છે કે “વક વાવર લીપરટીક ૩૪૪ તિગેરે શોખની યીએ પર પ્રતીબંધ કેમ સુકયો?”

—મુંબઇના ચામલા અને તેંડુલકર ન્યાયમુતીઓએ આરોખને કારણે દારૂ પીવાની સરકારી પરમીટ મેળવી છે.

**ડરખનમાં અવસાન**

મયા શનીવારની રાતે ડરખનના હુના અને જીવણીતા પતની પારસી કેકું તું ટપ પતની વયે અવસાન થયું. યુનીયનમાં ગણવામાંથી વયોરુદ્ધ પારસીઓમાંના તેઓ એક હતા. સ્વર્ગ સ્થ પારસી રસ્તમજીની જીવણીતી પેદી સાથે તે જોડયા હતા જ્યાં જવાબદારી તું રયાન ધરાવતા હતા. ડરખનના હુના વેપારીઓમાં તેઓ જીવણીતા હતા અને પોતાના પ્રેમાળ સ્વભાવથી જોઓ તેમના સહવાસમાં આવતા તેઓ માં તેઓ પ્રિય યજ પડયા હતા તેઓ બહોશ છુકરીપર હતા અને આટલી રુદ્ધવરયામાં પછુ તેમના અહાર સુદર હતા. મરહુમની દેનકીયા સ્ત્રીવર બપેરે યજ હતી જેમા ડરખન. ૬૦૦ જીવણીતા વેપારીઓએ તેમજ અન્ય મિત્રોએ બાગ લીધો હતો. મરહુમના દેહને ઝેલાલુડમા આવેલી પારંગી સીમીટીમાં અવલગ્નન પાવામાં આપ્યાં હતાં. મરહુમના રૂદને ઇશ્વર વિશીતી બધે.

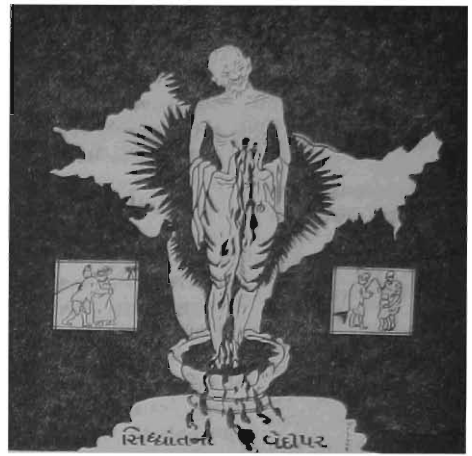
ડરખનના શ્રી જોવાન નારહુના પતની શ્રીમતી દેવીબેનનું ૬૯ વર્ષની વયે તા. ૧૫ મીના અવસાન થયું. સ્વર્ગસ્થ પોતાની પાછળ એક પુત્ર અને એક પુત્રીને યુદી ગયાં છે; સ્વર્ગસ્થના આતમાને ઇશ્વર ચીશીતી બધે.

**શ્રી પ્રિ રીઆ હિંદુ સેવા સમાજ**

ચુટણી માટે બહેર સભા ઉપરીકત સમાજની ચુટણી માટેની બહેર સભા તા. ૨૫-૨-૫૧ ના રોજ રાતવારે બપેરે ત્રણ વાગ્યે સમાજ ના ઢોલમા રાખવામાં આવી છે. તે સન બાધમી વેળાસર વરર દાવર રહે એવી નત્ર વિનંતી છે.

**કામકાજ**

- (૧) પ્રાર્થના (૨) ઉલલી ચુટણી સમાની માનીટસ. (૩) મંત્રીઓ તથા ખનનચીનો ફેવાલ. (૪) પેટા સમિતી ઝોના હેવાલો. (૫) અધિકારીઓની ચુટણી. (૬) પરચુરણ.
- લી. વ. વણુભાઇ વી. ખટેલ નરસિંહભાઈ એમ. ખટેલ મંત્રીએ શ્રી. પ્રિ. હીંદુ સેવા સમાજ



**રાષ્ટ્ર દેવજને**

(ગણેશચન્દ્ર કાકર અધ્યાપક દિંદુ વિદ્યાલાય, હુલવાચો)

<p>એ ઓ હીંદના પરા દમારા હાદની અંદર ત્રિવર્ણી તાદરી કાયા અમારાં દિલ દરીયાની અહીંસા સત્વને, અંધુલના અમોશી આરંભનતાની પ્રણીયે દિન સ્વાતંત્ર્યે</p>	<p>નિરંગા મસ્ત યજ રહેને રહેલાં ચેલ દુર કરને છવન અમ પ્રેરાળા પાને અખીરસ તું સદા પાને અનેરી હોડાલી યાને સિદ્ધાંત, સાંચવને વિશ્વતિરૂપ તું યાને અર્બંધા આને જગત શાંતિ સદા કરને</p>
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**“ગાલ્ડ મેક્લ” ક્વોલીટી**

હાઈ-ક્લાસ ડીપ્લોમ કાઉન્ટર અને શે કેસીસ સીલોસ્ટરેટ કાઉન્ટરો

વેલ વીપીટસ, ડીપ્લોમેટીક ડ્રોઅર કાવરસ, પ. વ. નવા સાંચન કોરોલિય માગવો.

**એસોસીએટેડ શોપફીટર લીમીટેડ**

મનો સાથે એક્સિસીયર શોપફીટરસ, લિમિટેડ, સા. આ. શોપફીટરસ, લિમિટેડ. જ્યાં હાઇ ક્લાસ ડિસાઈ કૌસિસ બનાવનારો છે અને રેન્ડ ઉરદરશોમાં સુખરૂ વાદ પ્રેમચો છે, તેમા એકાએકા છે.

104 Miralal Street, (Facing Ecom House) Johannesburg  
Phone 53 1211/2 P O Box 6501.

**વચવાના પુસ્તકો**

<p>રાજનગર (ગાંધી યુગની ગોવેલ) ૬ ૦</p> <p>રાજ સન્વાસી (યુગકેવ) ૧૦ ૧</p> <p>અધકાતા વાચરા ૭ ૧</p> <p>માજુસાધના દિવા ૭ ૦</p> <p>માનવતાના યુદ ૬ ૧</p>	<p>૬ ૦</p> <p>૧૦ ૧</p> <p>૭ ૧</p> <p>૭ ૦</p> <p>૬ ૧</p>
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C/O INDIAN OPINION, P. Bag, Phoenix, Natal.



# આ ઓફીસથી મળતાં પુસ્તકોનું સુચિપત્ર

વી. પી. ના ઝોરડોને ખીલકુલ ધ્યાન દેવામાં નાંહ આવે. ઝોરડર મોકલનારાઓએ ઝોરડર સાથે એક અથવા પોસ્ટલ ઝોરડર મોકલવા મહેરબાની કરવી.

નેનેબર, 'ઇન્ડિયન ઓપિનિયન'

પુસ્તકો મળવાનું ઠેકાણું:— INDIAN OPINION, Phoenix, Natal.

## ગાંધીજીનું સાહિત્ય

માવક ધર્મ ભાવના 1  
 ગાંધીજીનો સરકાર સાથે પત્રવ્યવહાર 1૯૪૨ ની લડત વખતે થયેલો સંપૂર્ણ પત્ર વ્યવહાર ૭ ૧  
 ગાંધીજીના સમાજભરખાં ૭ ૦  
 ગાંધીવાદી આર્થિક ધોળતા ૩ ૬  
 પુણ્ય સ્થૂંક ગાંધીજી (વ. યુધ્વ) 1૨ ૬

ઈતીનાદ ઈતીહાસી નોવેલ ૭ ૦  
 ઠણ્ણીવલી ઈતીહાસીક નોવેલ 1૦ ૦  
 ઠોલોલ્યન ઠોલોલ્યન જ્ઞાન જ્ઞાનવાદી નોવેલ ૮ ૬  
 ઝાઝ્ઝા ઝાપુ ઝાપુઝોના જ્ઞાનને ઠખાઈ પાઠવી નોવેલ ૮ ૬  
 ઝોરખ ઝાઝા ઝોરખની વાતોપરથી રચાયેલ ૭ ૦  
 ઝમેલી ૬ ૬  
 ઝોરાની વાતો ૬ ૦  
 જ્ઞા સમાધી નોવેલ ૮ ૦  
 જ્ઞાનતા અંદિવમાં ઈતીહાસીક નવલકથા 1૦ ૦  
 જ્ઞા સિદ્ધસાજ ૬ ૬  
 જ્ઞાઈઈઈ નોવેલ ૫ ૦

## ક્રીશ્ચીય સાહિત્ય

ગાંધી વિચાર ઠોલન ગાંધીજીના વિચારોને સ્પષ્ટ કરતું પુસ્તક ૨ ૬  
 સ્ત્રીપુણ્ય સમાધા આજ કાલ સ્ત્રી, પુરુષમાં લેવાતી કુટો ઉપર પુછાતા પ્રશ્નના જવાબરૂપે એ લેખો લખાયા છે તેનો સંગ્રહ ૨ ૬

ઈતીફની વાતો ન્દાની વાતોઝોનો સુદર સંગ્રહ ૬ ૬  
 જ્ઞા અરજુ ઝો ન્દાની વાતોઝોનો સંગ્રહ ૬ ૦  
 અજ્ઞાપુટ ધારા 1૮ ૬  
 અજુરી જાત ૧૦ ૬  
 અખીલ ત્રીવેણી વાતોઝો ૨ ૬  
 બીઈ સાથી ભા. 1-૨ સાથે 1૨ ૦

## સર રાધાકૃષ્ણનની કૃતીઓ

એઝો ક્રીલોસોફીના મદાન લેખક છે તેમના પુસ્તકો ડિ'ઈ ધર્મ, સંસ્કૃતી ઉપર અજ્ઞાપુટ પાઠ છે.  
 ઠકષી અથવા સંસ્કૃતીનું ભાષી ૨ ૦

અમારા આ સ્વ.ઈસ્તુરના ગાંધી વિશે સુશીલા નેચર અને વનમાળા પરીખે લખેલ ૪ ૬  
 બળવાચોર પીતાની તરસીર આચરીય ઠલીઈ એન્ડ ઠોનોલીનીનું જ્ઞાન ૬ ૬  
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## ધાર્મિક સાહિત્ય

ઈત્ર.ઈસાબત ઝીતા ઠોટા અક્ષરોએ સંસ્કૃતમાં ધર્મોચ્ચાના સુચિત્રો સંતોના ચરીત્રોનો સંગ્રહ ૨ ૬

ઈત્ર ધોળવાસીઈ આ વેદાંતથી બરપુર મંથને ઉજ્જવા ઠરી, ન્દાનો ઠરી આમાં ઝુઝ્યા છે. 1૦ ૦

## નવલ કથાઓ

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## વિદેશી સાહિત્ય

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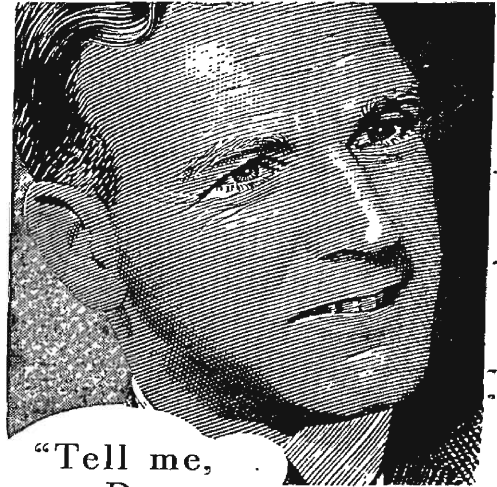
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