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THE QUALITIES OF A SATYAGRAHI

“SATYAGRAHA is gentle, it never wounds. It must not be the result of anger or malice. It is never fussy, never impatient, never vociferous. It is the direct opposite to compulsion.

A Satyagrahi may not even ascend to heaven on the wings of Satan. He must believe in truth and non-violence as his creed and therefore have faith in the inherent goodness of human nature which he expects to evoke by his truth and love expressed through his sufferings.

A Satyagrahi never misses, can never miss, a chance of compromise on honourable terms, it being always assumed that in the event of failure he is ever ready to offer battle. He needs no previous preparation; his cards are always on the table.

A Satyagrahi bids goodbye to fear. He is, therefore, never afraid of trusting the opponent. Even if the opponent plays him false twenty times, the Satyagrahi is ready to trust him the twenty-first time, for an implicit trust in human nature is the very essence of his creed.

It is never the intention of a Satyagrahi to embarrass the wrong-doer. The appeal is never to his fear, it is, must be, always to his heart. The Satyagrahi's object is to convert, not to coerce, the wrong-doer. He should avoid artificiality in all his doings. He acts naturally and from inward conviction.”

—Gandhiji.

સત્યાગ્રહીના ગુણો

“સત્યાગ્રહ નરૂ હોય છે, એ કદી જખમ કરતો નથી. ક્રોધ કે ગ્રેરથી તે પરિશુષ્ટો હોવો નહિ જોઇએ. તે કદી ખટપટીયો નથી, કદી અધીરો નથી, કદી ઘોંઘાટીયો નથી. યજ્ઞાકારથી તે તદન ઉસરોજ છે.

સત્યાગ્રહી સ્વર્ગે પહોંચવાને પશુ દાનવનો આશ્રય નહિ લે.

સત્ય અને અહીંસાપર પોતાના ધર્મ તરફ તેને વિશ્વાસ હોવો જોઇએ અને તેથી મનુષ્ય સ્વભાવની અંદર રહેલી સ્વાભાવીક બસાઇમાં તેને વીશ્વાસ હોવો જોઇએ, કે જેને તે પોતાના દુઃખો દારા પ્રકટેલા સત્ય અને ગ્રેમ વડે બંધન કરવા માગે છે.

સત્યાગ્રહી માનબરેલી સમાધાનીની તક કદી ચુકતો નથી, ચુકી સકેજ નહિ, કેમકે, નિષ્કળતા મળે તો તે ફરી હસવા સદા તૈયારજ છે એમ માનીજ લેવાનું જોઇએ.

તેને આગમયથી તૈયારી કરવાની જરૂર નથી રહેની, તેના દાંષ સદા પુલ્કાજ હોય છે.

સત્યાગ્રહીએ બમ સર્વથા ત્યજ દીધેલો છે. તેથી વીરોધીપર વીશ્વાસ ચુકતાં તે કદી ડરતો નથી. વીરોધી કદાપી વીસ વખત તેની સાથે દ્વો રમે તો સત્યાગ્રહી એકવીસમી વખત તેનાપર વીશ્વાસ ચુકતા તૈયાર થશે, કેમકે, મનુષ્ય સ્વભાવપર અડગ પ્રહા એ તેના ધર્મનું મુજ રહસ્ય છે.

સત્યાગ્રહી છુટું કરનારને રંજાડવાનો કદી ધરાદો કરતો નથી. તેના બળને તે જાગત કરવા નથી ઇચ્છતો, દમોશાં તેના હૃદયને જાગત કરવા ઇચ્છે છે અને ઇચ્છતું જોઇએ. સત્યાગ્રહીનો હેતુ છુટું કરનારને સેરાન કરવાનો નહિ પરંતુ તેનો હૃદય પલટો કરવાનો હોય છે. પોતાના સર્વાઈ કાયોમાં તેણે કૃત્રીમતા તમજવી જોઇએ. અંતરની પાત્રીથી તે સ્વાભાવીક રીતે વર્તે છે.”

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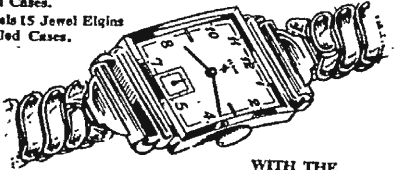
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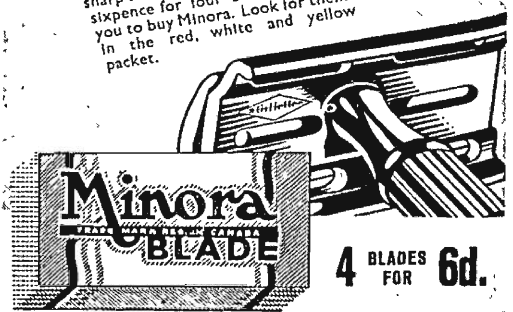
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INDIAN OPINION

Founded by
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- IN 1903 -

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IT is generally recognised that skin eruptions such as boils, blisters, pimples and the like are outward signs of inward disorder; that the breakings-out are the body's effort to expel the poisons present in the system and thereby restore health. The symptoms can, of course, be repressed, and not infrequently are, but the only consequence of such ill-advised treatment is to make matters worse while fooling oneself that they have been made better. The self-deception is almost inevitably followed by speedy disillusionment and results that may even be fatal.

Now, Nature's laws apply equally and similarly to the macrocosmic and the microcosmic; to the great as to the small; to the organism called Mankind—Mankind as a whole—as to its constituent, individual units and all or any one of them. It cannot too strongly be emphasised that we are all "Members of Each other," interdependent and, to a vastly greater degree than is generally recognised, share a group consciousness.

The outward symptoms of the internal disorder presently afflicting mankind are more than obvious. The more thoughtful find them alarming. The trouble seems to be that while the proximate cause of the mischief is shrewdly suspected by responsible leaders of thought, they are reluctant to abandon the inadequate patchwork "remedies," to which hitherto they have always resorted, for the drastic overhauling and internal remedial treatment necessary for the restoration of the patient to real health.

In regard to group relationships, for example, the Atlantic Charter conjoined with the 'Four Freedoms' pronouncement clearly indicate the recognition of a change of heart and of mind being imperative and urgent. Like the abolition of chattel slavery, they suggest the compulsion of an irresistible moral or ethical urge.

Their terms may be briefly recalled. The several clauses of the Charter provide:—(1) For no annexation or indemnities. (2) No territorial transfers without people's consent. (3) The right to

choose a people's own government. (4) Equal opportunity for all to trade. (5) Universal economic collaboration. (6) Freedom from fear and want. (7) Freedom of movement. (8) Abjuration of Violence.

The well-known Four Freedoms are: (a) Freedom of Speech and Expression, (b) Freedom of Worship, (c) Freedom from Want, (d) Freedom from Fear.

On the face of it, a course of treatment, which, if honestly applied and faithfully followed, should, so to speak, make a new man of the patient. Taken literally and without mental reservations, a new Declaration of Rights, banishing for ever the old jungle disorder, and, in its place, inaugurating a New Era of real peace and progress. A real promise and hope of that concern for the welfare of one's neighbour as for one's self, which the world's Mentors and Exemplars have persistently reminded us is the only sure road to happiness.

Is, however, the observant onlooker justified in counting upon performances realising promises? Unhappily, not. The old false gods are not so easily deposited. Mammon's vested interests; pride, lust of place, power and possessions, suspicion, mistrust, the delusion of other-kindness, all constitute what Gandhiji used to call "sores on the heart," prevent his healthy action and cloud and distort the mental outlook.

The proceedings reported from time to time in the Press, the information occasionally imparted by independent observers, all indicate that this is very much what is occurring. There is, on too many sides, a reluctance to pay the price; a disinclination to make the necessary sacrifices. The "First come I" spirit still largely prevails. "What we have we hold," and "To the Victor the Spoils," are obviously difficult doctrines to abjure.

Imperialism and its first cousin "Commercial Expansion" still regard with envious eyes the vast Asian and African territories that

(L. W. Ritch)

might furnish so rich a harvest to the enterprising Western Go-Getter. There is evidence, too, especially among the leading Powers that need each others support, of a shyness in the matter of stone-throwing. Too many of them live in glass houses.

We get back, then, to our old formula, the truth of which is, or should be, clearly axiomatic: "There can be no Reformation without Conversion." And, needless to add, mere lip conversion or reluctant and partial, or even bargaining, acquiescence, can produce but Dead Sea Fruit.

The Reforms called for and contemplated by The Charter and Four Freedoms indicate and demand a complete Change of Heart; the substitution of Sacrifice and Service for Selfish Exploitation; of the waging of a relentless 'Jehad' on behalf of Righteousness against Unrighteousness; of Truth against Untruth; of the oppressed and lowly against tyranny and oppression. They purport to rule out the activities of the profit-monger who waxes fat on others' needs; to make impossible the wicked destruction of foodstuffs in one part of the globe while starvation is killing off people by the thousand in another. They supply, in short, the correct answer to the old riddle "Am I my Brother's Keeper?"

But they demand a completely reorientated view of Life as well as the above indicated change in the living of life.

Such change is almost impossible, and is certainly improbable as long as a life is regarded and treated as a solitary, and more or less fortuitous, occurrence, unconnected with any past on earth, linked with no future on earth. The sins of one generation being literally visited on the succeeding ones; the evil-doers, themselves, often escaping.

So regarded, the comparatively short span available to the individual is, as far as opportunity, permits not unnaturally occupied with extracting the largest possible mea-

sure of comfort: a pleasure for himself and avoiding all escapable discomfort and pain. From early youth the lesson is instilled that ambition is necessary in order to succeed, and that success is synonymous with wealth, place and power.

Charity, he is taught, begins at Home; and, since self-advancement and self-enrichment are, in general, considered the first duty to oneself, not infrequently ends there. In the intensive struggle for success—often merely for survival—injunctions such as "Do unto others as you would they do unto you," "Love thy Neighbour as thyself," warnings such as "God is not mocked. As you sow, you must surely reap," "Your sins will find you out," are suffered, if at all, in a spirit of condescension and tolerance.

The stern competitive life struggle leaves no time for sentiment. The spoils are to the Victor. Altruism, at its highest, is just an indulgence. The Heaven and Hell doctrine of the Churches has become largely discredited, is definitely demoded, and, as a deterrent, has ceased to exercise its former influence as an inducement or as a restraint.

If, then, human relationships are, at some future time to be really established and conducted on the basis of a Brotherhood, the brother relationship presently postulated must become a truth, a reality, a conviction, instead of, as it is at present, a mere abstraction, a questionable proposition, assented to for appearance sake and promptly ignored at the demand of selfish expediency.

The false, unscientific and unphilosophical view of life and living must also be transcended.

The doctrine of The Fatherhood of God is but the corollary of The Brotherhood of Manhood. If these doctrines are true, they are spiritually true, that is truths of the spirit; spiritual truths. Man's real, essential being, his origin and real nature, being divine, he is then not merely a creature of clay but a child or spark of God—a Soul—functioning on earth for some purpose to be discovered

by him and to be fulfilled through the agency of a physical body in the character of this or that personality.

To the mind of the average man of the world "fatherhood" and "brotherhood" imply no more than physical, blood, relationships. The father is the man who begot the son; the child of his loins. The brother is another man similarly begotten by that same father. The relationship is created by the blood tie. Where the blood-tie is absent, the brother relationship seems unreal, fictitious, imaginary. Hence, obligations considered sacred as between blood brothers are felt not to arise as between strangers." A consciousness of "otherness," of "separateness," of "apartheid," then operates to divide and still further weaken the "brother" concept. The bitter rivalries and fierce competition that characterise modern civilisation create further estrangement, until the envies and passions generated by the resulting friction produces the individual class, national and racial conflicts with which we are so familiar.

If, as the sages have taught, the soul of man is the man's real self, a spark of God, born on earth as a human being so that he may through experience in that capacity, achieve self-realisation i.e. evolve his latent divinity, he can do that only one way.

In order to become wise regarding good and evil, right and wrong, truth and untruth, the real and the unreal, he must "eat of the Fruit of the Tree of Knowledge." He can do this only by himself reaping the fruits of his own sowing, which he does by returning to the field in which the seed was sown, germinated and came to fruition.

He, himself, is the Master of his Fate. He may take advantage of his opportunities; profit by his lessons, or neglect them. His (spiritual) Father is God of Love, Sacrifice, At-one-Ment. The purpose that did make him Man" is to become "like unto the Father." He progresses towards the fulfilment of that purpose; grows in spiritual stature as he sees in Mankind one-family—the human—and behind all the differences that distinguish, the uniting Brother relationship common to all.

NOTES

Miss Mary Barr

THE name of Miss Mary Barr is known to many Indians in South Africa and is still better known in India. Miss Barr had spent several years in India at first working as a missionary and later having come in contact with Mahatma Gandhi, doing village reform work. A few years ago she had to leave her work in India in order to look after her aged father, who had settled in the Union. Whilst looking after her father she engaged herself in social, political and educational activities among Indians. She took a leading part during the Passive Resistance campaign against the Asiatic Land Tenure Act, better known as the Ghetto Act, and served a term of imprisonment. She has always been a friend of the oppressed people. As a mark of her close association with Mahatma Gandhi a book entitled "Bapu" has been published by her which contains very interesting and informative letters passed between Mahatma Gandhi and herself. Miss Mary Barr now leaves the Union and proposes to visit England and then to proceed to India to settle down there. She is due to sail by the 'Bloemfontein Castle' on Satur-

day, by her many friends and associates. We in South Africa will always think of her with a sense of appreciation and gratitude for her self-less services. We wish her God speed.

On the same boat will be sailing Miss Eileen Worthington, vice-Principal of the Dartnell Crescent Government Indian School. She is going on a six months holiday trip. She carries with her best wishes of her many friends for a happy and pleasant voyage and a safe return.

India In Communication With S.A.

The Indian Government, according to a Sapa-Reuter message from New Delhi, was exchanging correspondence with the South African Government about implementing the resolution adopted by the United Nations General Assembly at its last session on the Union's Indian question, said the Deputy-Minister for External Affairs. Dr. B. V. Keskar, replying to a question in the Indian Parliament. The General Assembly's resolution had urged the early holding of a round-table conference between India, Pakistan and South Africa. Dr. Keskar said he hoped soon to be able to tell Parliament of the

Racialism In United States

The United States Circuit Court of Appeals has reversed the decision of a district judge who refused to grant permission to four Negro students to enter the University of North Carolina law school. The president of the

University, Mr. Gordon Gray said he would appeal against the new decision to the Supreme Court. The Circuit Court said the facts of the case convinced it that the State Negro law school was clearly inferior to the White, and that judgment must, therefore, be reversed.

APARTHEID JUSTIFIED BY SCRIPTURE SAYS D.R. SYNOD COMMISSION

A 14-POINT justification of apartheid on scriptural grounds will be submitted to the synod of the Ned. Herv. of Geref. Kerk, which meets in Pretoria next month, by a special commission appointed by the previous synod.

"The authority of Scripture does not confine itself to spiritual salvation only, but extends to social, political and cultural affairs" says the report of the commission.

"It follows, therefore, that it is right to extract from Scripture its views on the relationships between races and nations, and to apply them to our particular problem.

"Scripture teaches the unity of the human race, and also that God divided the human race into various races, nations and languages.

"God not only willed the existence of separate races, but also confirmed it. He gave to each people a specified epoch and a place in which to live.

"Far-reaching racial differences are an obstacles to marriage between people from the various groups. God ordained at the creation that man and woman must be suited to one another. This capacity for compatibility embraces the temperament, the cultural and spiritual attributes, as well as the racial attributes of a person.

"The greater the physical, cultural and religious differences, the greater the threat to a mixed marriage. Only in cases where there is assimilability, through the adoption of a common life, a common fatherland and a common religious conviction, can a marriage be concluded on a sound basis.

"Whenever different racial groups come together in the same country through a natural ability to assimilate, it must be regarded as a special disposition of God, and not as an abrogation of the God-instituted principle of separation.

"Bonds by virtue of a common lot, the same struggle and ideals, strengthened by a natural and spontaneous ability to assimilate, play a great role here. Along this path the Afrikaner nation

does not take place between a people with a European derivation and the aboriginal racial groups of South Africa may be ascribed to the fact that the ability to achieve natural intermixture breaks down. In this the guidance of the divine providence must be seen and revered.

"The fact that Scripture does not express itself clearly about races is no indication that God does not wish to maintain the national and race differences which He brought about Himself, or that we should be called on to ignore those differences.

Bid For Equality

"Scripture recognises the separate existence of peoples, and what applies to peoples applies to a greater extent to nations and to peoples which over and above other differences are also separated by their colour.

"The struggle for equality of Natives, Coloured people and Whites embodies misconception of the fact that God in His providence established each one as a separate race or people. It also does not appreciate the fact that each separate race or people has its own cultural values and race attributes, which must be developed according to their own nature and derivation.

"Along the road of faithful and loyal reverence, and the maintenance of the individual race-type and the nature of its culture, lies the healthy approach to our racial question in all its aspects. Own language, own morals and own race-character must be maintained with reverence and trust."
—The Star (Johannesburg).

NEW BOOKS

Just Arrived From India
Non-Violence In Peace And War (Part II)

—M. K. Gandhi 12/6

Pilgrimage To Peace

—Pyarelal 12/6

Stray Glimpses Of Bapu

—Kaka Kalelkar 5/6

To be had from:—

INDIAN OPINION,

SHRI NEHRU ON KASHMIR

THE Prime Minister, Mr. Nehru, told the Indian Parliament on Wednesday that "the entire approach" of the amended Anglo-American resolution on Kashmir now before the Security Council was "basically wrong," and that India could not accept anything that flowed from that approach.

How far a mediator would be helpful was a matter which, he said, might be considered, but there were essential principles on which India could not compromise.

India could not agree to the creation of a vacuum in Kashmir for the sake of satisfying Pakistan or her sympathisers, nor agree to allow any outside arbitration, civil or military, to take charge of the State.

The Anglo-American sponsored resolution calls on the parties to accept arbitration on all outstanding points if their discussions with the United Nations representative fail in the representative's opinion.

Mr. Nehru said the new arbitration proposal contained in the resolution was neither fair nor healthy."

Apart from the amended resolution, the speech by the British representative displayed ignorance of the entire problem, he said.

The new resolution, which urged United Nations arbitration, and the British and American speeches in support of it "put forward a fantastic and entirely new theory that Kashmir is a kind of no-man's-land, where sovereignty is undetermined," said Mr. Nehru.

"Kashmir is juridically and politically an integral part of the State of India, and at no time has the United Nations Commission or the Security Council challenged this fact. The fact that a neighbouring country has committed aggression in it, and that as a result of war, a certain part of the territory has been removed from our factual control, does not make any difference to this basic fact."

At a Press conference in New Delhi on March 13, Prime Minister Shri Nehru made the following statement on Kashmir:

"I have avoided as far as possible discussion of the Kashmir issue while the Security Council are considering this matter. I have also tried not to say anything which might make it more difficult for India and Pakistan to come to agreement on this or on other issues because it has been my firm con-

viction that it is for the good of both countries to come to understanding and to co-operate together in many common tasks.

Even now I would have refrained from saying anything as the Security Council is actually considering this matter. But I cannot remain silent when Sir Zafrullah Khan has on behalf of Pakistan made charges and insinuations which are wholly false and baseless. His previous attempts at justifying Pakistan's case in Kashmir had little to do with truth. But now he has gone further in this direction and drawn something from his fertile imagination which is surprising in its brazen audacity. I shall not refer at present to all the untruths and false arguments that had been raised but to one thing I must refer because it is a new approach. He has charged India with deep conspiracy and with long preparation for sending troops to Kashmir. This is cent per cent false. No member of the Indian Cabinet or of our general staff had ever thought of this as the remotest possibility till after the invasion of Kashmir from Pakistan that is during the last week of October 1947. There was a British Commander-in-Chief of General Staff. It is easy to find out what the facts were and how this question first arose before us after the invasion started.

The fact of close connection between the Indian National Movement and the National Movement in Kashmir led by Sheikh Abdullah is also brought out as evidence of conspiracy. This particular conspiracy in favour of freedom started twenty years ago when Sir Zafrullah Khan and many of his colleagues were directly and indirectly helping in the suppression of freedom movements. In regard to the Indian States, the Muslim League was against any attempt at reform.

It will be remembered that for six months after the invasion of Kashmir Pakistan continued to deny the presence of Pakistan troops there. This was proved to be false. I am sorry to use strong language but I can only describe the policy adopted by Pakistan in regard to Kashmir throughout as a perversion of truth and an attempt to cover this up by appeals to communal passion and religious bigotry. We happen to be opposed to all this and the progressive forces of Kashmir, who have fought for Kashmir's liberation for the last 20 years, have also been opposed to this. It was

for this reason that the Muslim League with its communal policy and two-nation theory never found any roots in Kashmir.

If the basic facts are in dispute then the premises must necessarily differ. From differing premises entirely different conclusions must follow. Unwary people accepting certain premises may well come to wrong conclusions with clearing-up basic facts. It is a little absurd to try to answer a question without framing it precisely.

Where charges such as Sir Zafrullah Khan has put forward are made against us, how can there be any ground for any discussions and much less for any settlement until the basic facts are clarified. We are not prepared to be insulted in this way or to be bullied by repetition of threats and falsehood.

During the last few months there has been constant and continuous talk in Pakistan of Jihad or holy war against India. It is for the Security Council to consider how far this is in conformity with its previous resolutions and recommendations. This is a matter of serious import to us and we cannot conceive of any successful talks against this background of menaces and threats. Whether India is weak or strong is of small consequence when India's honour and bonafides are questioned. We are not prepared to deal with anyone on that basis.

We have repeatedly declared that the people of Kashmir must decide their fate and we adhere to that declaration and will give effect to it to the best of our ability. We have come to certain agreements with the UN Commission on Kashmir and we stand by every single word that we have agreed.

But we cannot break our pledges or betray the confidence reposed in us by refusing to provide minimum security necessary for Kashmir when there is also a danger of barbarous invasion. We cannot permit foreign troops of any kind to enter Kashmir. We cannot set aside lawfully established Government of popular elements which at present controls a greater part of Kashmir. But we are prepared now as ever to give every opportunity for free determination by people of Kashmir of their future.

The Prime Minister replied 'Yes' when he was asked whether India Government would regard any attack on Kashmir as an attack on India.

Tongaat Indian High School Cricket Tour

The first match was played at Newcastle on 22. The Tongaat team won by an innings, and 106 runs. The team was given a party at the H.Y.M.A. Hall. They visited, Burnside Collieries and on the 24th went to Dundee, when Tongaat team again won by 8 runs. Here they visited Talana Glassworks. There was a debate in the evening with the Dundee Secondary school; where the Tongaat boys were victorious once more. They left for Ladysmith on the 26th where they visited the Van Reenen's Pass and on the 28th they defeated the Ladysmith Team by 4 runs. The team left for Colenso on the 27th, and there they visited the E.S.C. Power Station. They arrived in Maritzburg on the 27th and were back in Durban on the 28th. The manager of the team was Mr. M. Rangiah, the sports master—Mr. K. M. Naidoo, Cricketer Organiser—Mr. B. K. Parag, Debate Organiser.—Mr. B. Rambritch, S. C. Va da of the Tongaat High School Team scored 92 runs at St. Andrew's Newcastle. Bob Kader took 7 wickets for 10 runs against Dundee and scored a magnificent 25 against Ladysmith. Cyril, the cricket keeper, put in the best all-round performance throughout the tour. Other outstanding players were, Balkission, A. S. Kathrada, K. Jula, Vardarajoo, Moodley, Jack and Girdharilall. The team was very ably led by Suman Gandhi.

The Debate Team consisted of G.M.I. Kathrada as the leader, R. Balgobind, S. Razak and P. Moonsamy. The subject was "Eastern Civilisation has made man happier than Western Civilisation. Tongaat Team was opposed by the Dundee Govt. Indian Secondary School. The Adjudicators were Messrs. V. S. Clety (Durban), B. Goordeen (Dannhauser) and Mr. Y. C. Meer of Waschben's presided. G. M. I. Kathrada received a prize as the best speaker of the evening. The Debate was a contest in the first round, in the Inter High School Debating Competition for the "Chetty Shield." The Dundee Team had one Muslim girl—Fatima. This team had debated in the finals last year, having lost only to the Crescent Indian Girls High School.

On the whole the Tongaat Indian High School Cricket and Debating Team had a very enjoyable and successful Tour.

COCO-COLA INVADES INDIA

[Since Coca Cola does not only invade India but South Africa too in no less a degree the following abridged article by Octopus appearing in 'Harijan' dated March 17, will be read with interest by our readers.—Ed. I.O.]

THE American drink, Coco Cola, is gradually being introduced in India. A couple of months ago, a factory was started in Delhi; very soon another factory will begin operations in Bombay; Calcutta is next on the list; then Madras. From the larger cities the manufacturers will probably try to infiltrate into the areas immediately contiguous

France Bans Drink

The experience of countries like Canada, Austria, Italy, and France where the drink has already been introduced, should be a warning to the people of India. Though the drink has not been welcome in any of these countries, France alone has successfully fought the influential vested interests behind the Coca-Cola enterprise.

In France, the Higher Council for Public Hygiene and the National Academy of Medicine, both of these gave opinions casting grave suspicions on the harmlessness of Coca-Cola. On the strength of this and other evidence a Bill was introduced in the National Assembly to ban the drink. It was referred to a Commission of Inquiry on July 22, 1950.

The Commission submitted a report unanimously recommending that the drink should be banned and it was banned.

As in India, it was not American companies that were set up in France and other countries for the sale of Coca-Cola. Indigenous companies did its sale, distribution etc., but the concentrate used in the manufacture of the product was imported.

Another sinister aspect of the manufacture of the drink, particularly dangerous to India, is that a very advanced form of machinery is used, so that the number of workers employed is very small. Thus Coca-Cola in Belgium employs only 350 workers in all to manufacture and distribute the product throughout the country.

Evil Effects On Health

It is surprising that so little attention has been paid to the effects that a drink like Coca-Cola might have on the consumer. Its composition is roughly water, sugar, caramel, phosphoric acid, vanilla, caffeine and extract of Coca leaves and Cola nuts. A six ounce bottle of Coca-Cola is

said to provide some 24 mgms. of caffeine.

Some amount of caffeine has a stimulating effect, but excessive consumption has a depressing action and produces other bad effects upon the system. Various authorities have stressed the harmful effects of an excessive amount of caffeine. Several cases are on

tion of a drug habit, quite as characteristic, though not so effective, as narcotics. While not cumulative in substance, it is so in effects, permanent disorders of the cardiac function and of cerebral circulation resulting from its continued use. When the caffeine is taken in more concentrated and seductive forms, as in confections

ARCHBISHOP ON COLOURED VOTERS' BILL

“NEITHER a man nor a Government has any moral right to break a promise because it is inconvenient to keep it,” says the Archbishop of Capetown, the Most Rev. G. H. Clayton, discussing the Representation of Non-Europeans Bill in his monthly letter to “Good Hope,” magazine of the Diocese of Capetown.

“In a country like it is very important that nobody should even appear to break a promise,” the Archbishop says.

The Bill is a breach of faith and the political rights of the Coloured people are being interfered with and diminished, says the Archbishop.

“What appears to the non-legal mind to be the overriding of the entrenched clauses gives the impression that no guarantee which is given by Europeans to non-Europeans can be regarded as permanently valid and trustworthy,” said the Archbishop.

“A way is now being found to upset what was certainly regarded at the time of Union as unalterably fixed.

“The non-European is continually being told that the European is a trustee for him. All of us like those who are our trustees to be persons of stable judgment.

“Satisfactory racial relations depend on confidence and trust. The proposed alteration in the Coloured franchise, made unilaterally against the wishes of the Coloured people, strikes a blow at this sense of trust.

“It is difficult to believe that the motive behind the proposal is the good of the Coloured people. But the imputation of wrong motives is a dangerous and, usually, an immoral thing.

“The road to hell is paved with good intentions and no good intentions are more disastrous than those which desire to do good to other people against their will.

“To carry it into effect in the teeth of opposition is to be guilty of the most indefensible kind of paternalism and to strike a most serious blow at the mutual confidence of the men of different races in this country.

“The keeping of one's word is a matter of morality and quite clearly falls within the sphere on which the Church has a right to speak,” the Archbishop says.—Sapa.

record to show that excessive use of caffeinated beverages caused cardiac depression and affected the central circulatory system. Night tremor, insomnia, nervousness, excitability, indigestion, distressed brain and weakness of the muscles are other effects of caffeine consumption.

D. H. H. Rusby, Dean of the College of New York, Columbia University, stated: “It is nevertheless true that caffeine is a genuine poison, both acute and chronic. Taken in the form of a beverage, it tends to the forma-

and the like.....the danger of habit formation becomes correspondingly greater.” According to Dr. W. N. Leszynsky of New York, caffeine is particularly poisonous to children, over-excites the brain and produces functional disturbances. He attributes arrest of physical development to the excessive use of caffeine.

During the debate on the Bill for banning Coca-Cola in the French Assembly a deputy said: “But I draw the attention of the Assembly to a major point—a danger, as you all know it well,

menaces public health.....” Another deputy said: “You tell me that you cannot forbid a drink which is consumed by millions of people all over the world. Is that an argument? For centuries hundreds of millions of Chinese have smoked opium. Is that a reason why you should not be very strict in regulating the consumption of opium in our country?”



Helen Keller, noted U.S. author and lecturer, who, although deprived of sight, hearing, and the ability to speak by a severe illness in childhood, has attained a position of leadership in U.S. educational activities.

At the age of six, Miss Keller began learning to read write and speak under a special tutor. She became exceptionally proficient in ordinary educational curriculum and later graduated with honors from Radcliffe College, Cambridge, Massachusetts, and received a Doctor of Laws degree from Glasgow University, Glasgow, Scotland. She speaks French and German fluently.

On behalf of the blind, Miss Keller has toured and lectured in many countries and has received many awards for her efforts. Her books, “The Story of My Life,” “The World I Live In,” “Out of the Dark,” and “Let Us Have Faith,” reveal the result of modern methods employed in the United States of educating handicapped persons.—U.S.I.S.

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NATURE CURE GUIDANCE

By Robert Lawrence McKibbin

(Corporate Member Of The Institute Of Natural Therapeutics And Hypnosis (S.A.)
Hon. Secretary-Treasurer: Homoeopathic Society of South Africa.

[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.]

THE word "Influenza" comes from an Italian word meaning "influence." It originated in the epidemics of influenza that swept over Europe a century or so ago. People thought that those epidemics were due to the influence of the stars from an astrological point of view. Strangely enough, today one of the leading medical research specialists, J. E. R. McDonagh, considers that much disease is due to cosmic rays, that is, the influence of certain forces beyond this earth. But he is regarded as being ahead of the age.

About 100 years ago a clever Frenchman, whose name I have forgotten, propounded the theory that epidemics of disease, such as influenza, plague and cholera, were due to waves or clouds of electrical energy of a harmful nature that swept over the earth. They could be antidoted by using currents of electricity of right strength and wave-length.

To the Homoeopath, these ideas make common sense, because the science of Homoeopathy is essentially concerned with rates of energy. Cures are only effected by correlating the rate and kind of energy of any disease condition with the rate and kind of energy of a remedy. When these are similar, the energy of the remedy will cancel out the energy of the disease.

In the case of the recent epidemics of influenza in Great Britain, I have obtained valuable information from eminent sources in that country, who report that Homoeopathic treatment has given excellent results. It would appear that, for this particular epidemic, the remedies chiefly indicated were the homoeopathic preparations *Influenzinum 30*, *Baptisia 30* and *Bryonia 12*. Of course, each would have to be used on its own peculiar indications.

According to the information supplied, untreated cases often died in death. On the other hand, most cases were treated by the ordinary allopathic measures, usually with the latest "wonder drugs." The result, according to "The Pharmaceutical Journal" of Great Britain, was that the death rate was the highest on record, higher in fact than was recorded in the influenza epidemic of 1919.

IF INFLUENZA COMES

It is when epidemics come that allopathic treatment gets shown up. Remember the "polio" epidemic, which had the doctors completely beaten!

I wonder how much these "wonder drugs" were a contributing cause to the extraordinarily high death-rate? My own feeling is that the so-called "sulfa drugs" and the other group belonging to the penicillin family may well have the effects that resulted from anilin drugs in the 1918 epidemic. In that epidemic, the allopaths lost anything from 50 to 98 per cent. of their patients if they used aspirin or other coal-tar derivatives. But the Nature Cure people got wonderful results. Obviously there is something radically wrong in orthodox treatment of epidemic influenza if so many people die.

To my mind the trouble is three-fold. First, the orthodox school of medicine has not the faintest idea of the two-fold action of their powerful drugs. So their patients usually suffer from drug-poisoning long after the original complaint has cleared up. Secondly, they have confused ideas about diet. And, in the case of feverish conditions, in particular, they do not take sufficient precautions to avoid the intake of food that cannot be digested or that just becomes an additional burden to the already overtaxed body. Finally, and perhaps most serious of all, for it gives a warped outlook that cannot recognise plain facts right under their noses, the orthodox school cannot think of disease without looking for the associated and causative germs. They have become germ crazy. This makes them seek all manner of drugs, chemicals and concoctions "to kill the germ." But, as even their own official literature tells, such substances "are injurious to normal cells as well as to the bacterial invader."

The Nature Cure approach is utterly different. When influenza threatens, the first thing every responsible head of a household should do is to throw out all aspirins, nerve-pain killers, sulfa drugs, penicillin tablets and all the rest of the dope peddled out to a credulous public. Burn, destroy, get rid of this rubbish! Under no circumstances let it get into a

body, for it is all just poison and is very likely to strain the patient's vitality so that the heart collapses and the influenza epidemic claims another victim.

Bed is the best place for any person stricken with influenza. The patient must lie quiet and undisturbed to conserve energy and spare the heart from strain. But care must be taken to ensure plenty of fresh air in the sick room. And let the patient have all the water he wants to drink. Water with lemon-juice (but no sugar) is excellent. The bowels must also be attended to and an enema given once a day if there is no satisfactory motion.

All solid food must be stopped, definitely. Food feeds fevers, and influenza is a fever. Starch foods, like bread, biscuits, puddings, custards, cakes and other carbohydrates like sugar and sweets are to a fever-stricken body what oil is to a kitchen-fire. They must be prohibited absolutely.

Chicken broth and beef-tea are about as useful as dish-water, despite an age-long belief in their virtues as a means for keeping up the strength. What really happens when a patient goes on beef tea is that he is half fasting and abstaining from solid food, and this helps his body to recover.

If anxious relatives insist on giving the patient "something to keep up his strength," there is nothing better than pure raw carrot and spinach juice, or the juice of horse radish and lemon. Another excellent mixture is the raw juice of carrots, spinach and celery with a little parsley juice added.

An old and well-tried simple home remedy for coughs, colds and influenza is honey and lemon. To two tablespoonsful of clear honey add the juice of two fresh lemons. Mix thoroughly and give the patient a teaspoonful every few hours. It cuts the phlegm, soothes the throat, eases the cough, and can do no harm. Honey is a great heart food and is absorbed directly from the stomach without any strain on the digestive organs. At the same time, the lemon juice alkalizes the blood. This mixture of honey and lemon-juice should be used in every home and will prove a great boon.

Let the patient also take 3 pills of homoeopathic *Influenzinum 30* three times a day and in between a dose of homoeopathic *Bryonia 12* or *Baptisia 30* according to the indications of the particular case.

With the treatment outlined above, the attack of influenza will do least damage. The body's energy will be conserved to the utmost and directed into resisting and overcoming the vibrations of disease. There will also be no after effects to leave the patient feeling half-ill for months or years after the attack. On the contrary, the patient will feel better after the attack than before, because the fever has burned up a lot of rubbish in the body and the system is so much the more purified and cleaner.

One important point must not be overlooked. This is the need for extreme care when breaking the fruit or vegetable juice fast, once the patient is on the road to recovery. During a fast, the stomach and bowels have no work to do. The stomach then shrinks and grows smaller. If suddenly stuffed with food and made to do heavy work, serious consequences might follow. As the stomach lies right next to the heart, this latter organ is also affected and the results can be dangerously bad. A fast should always be broken gradually. The best way to do this is by eating a small portion of some soft ripe fruit, such as pawpaw. A couple of hours later a small amount of some salad such as grated raw carrot, finely shredded raw cabbage and tomato may be taken. Thick sour milk is also good and safe. Then proceed to more substantial food. The aim is to avoid taking too much food at a time and to avoid putting a strain on the digestion by eating stuff that is hard to digest. This can best be accomplished by following the example of the wise man of the East who chewed every mouthful of food ninety-nine times!

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OUR INDIA LETTER

(FROM OUR OWN CORRESPONDENT)

New Delhi, March 17.

INDO-U.S. RELATIONS

A REPORT, circulated by the USIS (United States Information Service) says: Mr. Norman Cousins, a well-known American journalist, who has just completed a two-month goodwill tour of India, has had several conversations with Mr. Nehru. They discussed the proposal now before the U.S. Congress providing for the shipment of wheat to India. Mr. Cousins asked Mr. Nehru: "Before we conclude these discussions, I wonder if I might ask you a question that has to do with Indo-U.S. relations. Some of the newspapers I happened to have seen in India during the past few weeks have suggested that if America sends wheat, it will do so out of purely selfish motives. Would you care to comment on that?"

Mr. Nehru: "You have been here for two months or more and no doubt you have read many of our newspapers. No doubt you have seen that a good many of them have criticized our Government — sometimes vigorously, sometimes quite violently, sometimes even worse. Well, I hope you realize that we have some freedom of the Press here. Secondly that some of the newspapers are very good and some of them not so good. Anyhow, to answer your question, just do not understand any individual or newspaper saying that. We have always wanted not only the general co-operation of America but particular assistance in the things we need. A year and half ago, when I went to U.S.A., food was the basic need and I mentioned it, and I have often been surprised to hear that people were saying that they gathered the impression that we never really wanted help. It amazes me. We want all the help in the world from everyone in the world. But it is also true—and this is what Mahatma Gandhi taught us—that we must learn to stand on our feet. Too much reliance on an outside help means that you do not grow up properly, that you do not strengthen yourself. That is true, but in the matter of wheat, we have wanted it; we want it badly; we are facing a very severe crisis. We don't shout about it quite so much perhaps as we might; it is unbecoming to shout. But the

fact is our need is very great. We welcome the suggestions made in America—in Congress there—that a large quantity of wheat will be coming, and we shall look forward to it."

Communists And Sabhaites

Shri C. Rajagopalachari, Home Minister, Government of India, said Government could not accept "declarations and challenges" issued by the Communist Party as a condition to their dropping their "present violent and secret activities." In a statement presented to Parliament, the Home Minister said: "If men who have grouped themselves and practise terrorism and sabotage in the name of Communism will not merely issue challenges and make conditional offers of adopting peaceful and open political life but will back profession with practice, we could take the risks involved in trusting them. Past conduct cannot just be wiped out by a simple Press statement. Such declarations should be backed by actual behaviour." Regarding the Hindu Mahasabha, he said, while it was gratifying to read that the Mahasabha's policy did not include violence "there is the basic fact that their policies have an inherent tendency to rouse strong passions between communities and generate violence. If the Hindu Sabhaites preached and practised Hinduism as our sages understood and taught, they would indeed be ideal citizens and the most honoured places in the State including Parliament could undoubtedly be filled by them."

India's Industries

Shri H. K. Mahab, India's Ministry for Commerce and Industry, asked the Indian industrialists to minimize their dependence on foreign countries for the supply of raw materials. "The more we depend on the foreign Governments for raw materials, the more we feel embarrassed," he said. Shri Mahab, who was inaugurating the National Plastics Exhibition, organized by the All-India Plastic Manufacturers' Association, said that wars were bad in almost every respect. But, they had some good results for an undeveloped country, creating as

they did some scarcities which helped them to become less dependent on others. Constant dependence on foreign countries would retard their industrial progress.

Reds In Assam

Activities of the Reds resulting in violence have already been adverted to in these columns. A message from Shillong (Assam) says that Assam police and military arrested 1250 members of the Revolutionary Communist Party of India during the current year, following an extensive campaign against "lawless elements in Sibsagar and Kamrup districts.

Revealing this in his budget speech the Finance Minister, Mr. Motiram Bora said that some 115 of the arrested men had been convicted and investigation was proceeding against 200 others.

Vinoba's Foot March

A message from Wardha, dated the 9th says: Touching scenes were witnessed here yesterday morning when Acharya Vinoba Bhave accompanied by his private secretary and other Ashramites left his Paramdham Ashram and started his "foot journey" to Hyderabad to attend the session of the Sarvodaya Sammelan to be held there in the first week of April. Before his departure Acharya Vinoba Bhave visited the Lakshminarayana temple. A large number of people, constructive workers drawn from various institutions and Ashramites assembled at the temple to wish him success in his mission. A group of people from the assemblage accompanied him to Saigoan village, the first halt of his journey. According to the present programme, Acharya Vinoba Bhave and party will cover a distance of 12 miles a day to reach Hyderabad by the end of this month. "I have no special message to give, he said. 'I will sing Hari Nam, and that is the only message I have in mind. I will meet people in the course of my journey to hear their grievances and try to mitigate them as far as possible."

More About Red Violence

Communist activities in the border States of Tripura and Manipur were the subject matter of a short notice question by Mr. A. C. Guba in Parliament. Shri Rajagopalachari said the Government had received reports that in the Sadar and Khowat divisions of Tripura anti-social elements had for some time been creating trouble.

Their activities included kidnapping and in some cases it was reported a levy of cash and grains had been extorted. The Sidhai police station was attacked by armed raiders on March 7 and eight rifles were taken away. The Home Minister said some arrests had been made and there had been recoveries of arms too. Special instructions had been issued to intensify the procedure. There might have been clashes between the Government and the Communist forces. Troops had been dispatched on a recent occasion. He did not have the figures of casualties. Shri Rajagopalachari admitted that similar activities were taking place in Manipur. Asked whether in the rural areas of Manipur some kind of parallel government had been established, Mr. Rajagopalachari said: "I would not admit that. No parallel government has been established. This kind of brigandage is facilitated by the jungle terrain of the country. The Communists hide themselves and are scooped out now and then by the police and military. They are underground and engaged in secreting themselves in the jungle. Asked whether there was any evidence to show these persons had something to do with the Communists, Shri Rajagopalachari said: "There is evidence that they are Communists."

Increase Of Population

During the census operations now going on, an increase of population is reported from almost everywhere. Here is an outstanding example: The population of Ahmedabad during the last decade has gone up by 33 per cent, according to provisional figures available on the completion of the census. The population of 597,430 in 1941 has increased to 788,310 in 1951, of whom 446,949 are males and 341,360 females.

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ARYAN BENEVOLENT SOCIETY

(P.M. BURG)

The secretary's report of the Aryan Benevolent Society, Pietermaritzburg, for the year ending 28th February, 1951, gives a very creditable account of humanitarian service done by the Society during the year. Food and shelter is given by the Society at the Benevolent Home run by them, to the needy. The Home received gifts in kind to the value of £449-1-9 and services rendered to the value of £133-5-0. The secretary in his report urges the incoming officials to bring home to the rightful authorities the need to increase the grants to enable the Society to meet the growing cost of running the institution. "The £60 grant from the Department of Social Welfare which has been transferred from the Provincial Administration since last April," the report says, "is undoubtedly inadequate to run the Home. It should be the policy of the Government to allow grants in proportion to the running cost of the Home." "Since the accommodation at the Home is limited," the report states, "the management have had to re-

gretfully refuse admission to some needy cases. Since the family maintenance grant is being taken away there have been several cases of widows with children and deserted wives with children applying to the Home for assistance. The Society is therefore being put to further expenditure in accommodating and assisting them." The Society expresses its appreciation and thanks to the many individuals and public bodies for their continued support, particular mention being made to the Natal University College £50, the Durban Turf Club £50, and Estate of the late Mr. H. Kallenbach £150.

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SHORT STORY

DOUBLE TROUBLE

By LILA LENNON

LINDA Ware slowed her little coupe and pulled off to the side. That suspicious swaying felt like a tire going soft. And, if it was...she was going to use some unladylike words. There simply wasn't time to change a tire. She was already late...late for the homecoming party in her own honor!

Bad, her brother had always teased her about never arriving anywhere on time. She would never hear the end of this!

One look verified her suspicions. The tire was very, very flat. She gave it a little kick, and stood glaring. She knew that before she was through, she would be good and hot, and dirty.

A long sleek car came zooming up, slowed and stopped. The young man behind the wheel spoke, "Having trouble?"

"I...". Linda began, but the young man interrupted. "Oh, a flat tire."

The young man was standing behind her. "Which one is for the spare?" he asked, and reached for the keys.

Linda looked at him. He was very good looking, she decided. And he was also nicely dressed in natty sports jacket and flannels. Those flannels weren't going to look so good, either, after a tire change. "I'm afraid it's rather dirty", she said meekly.

"Of course it's dirty. When is changing a tire a clean job? Really, if he was going to be inside she thought indignantly.

The young man was busy with the trunk. He rolled the tire out and found the jack. He was still crouching. Linda



Illustrated by Carl.

"What's the matter, can't you take it?"

spoke quickly, "Please don't bother, I'll change it."

He proceeded to loosen the wheel, locked up. "You?" he asked, unbelievably.

Exasperation filled Linda. "Certainly! I do know how to change a tire!" The young man granted. Then, as if he hadn't heard at all, he said. "That's the trouble with women drivers; they know just two things about a car; how to start it and how to stop it."

Linda's voice dripped icicles. "Really?"

He grinned. "Sure, it's the truth. You know", conversationally, "women get all the breaks." He heaved the tire into place and tightened it. "When a woman gets a flat tire, she just stand there and looks helpless until some obliging male comes along and changes it."

Linda's eyes snapped. "Look", she cried, waving her hands. "I hate to seem ungrateful, but do you always deliver a dissertation on stupid women drivers, while you're busy being an obliging male?"

He stood up and scowled again. What's the matter, can't you take it?"

Linda's eyes found the smudge of grease on the white flannels. He looked down too. "I'm sorry you got dirty", she said. He sighed in mock despair and murmured, "Long live ohivalry!"

Linda thought of a thousand remarks to make, but she contented herself with observing coldly. "Please remember that I did not ask for your assistance, and I do know how to change a tire!"

His grin came back. Linda didn't smile. "Thank you for your trouble," she said.

He shivered and turned up his coat collar. "It's chilly, isn't it?" he observed.

Linda started her car and drove away. The mirror showed him still standing there.

"Obnoxious male," she murmured aloud. "Why do all good-looking men always seem to be so egotistical? He was impossible. That superior manner. Could she take it? She snorted. "I'd like to tell him a thing or two." Suddenly she began to smile. "I must tell Bud about this," she thought.

Bud greeted her at the door. "Hi sis, late as usual."

Linda kissed him quickly. "Bud, the funniest thing happened to me..." Bud interrupted. "Not now, sis. People are waiting to see you, come on." He propelled her into the living room and Linda made the rounds of her friends.

Suddenly, Bud was tugging at her elbow. "Linda, I wanted you to meet a special friend of

mine. This is Randy Palmer... he was my engineer on the Flying Fort."

Linda turned, and they stared at each other. Impossible, but there he was again, the obliging tire changer.

"How do you do," Linda said briefly. "Kismet," he murmured, and smiled.

Bad grinned. "You two ought to know each other, neither one of you ever arrives anywhere on time."

"Really, Bud..." Linda began. Bud put his arm round her. "I'm really very proud of my little sister," he said to Randy. "She probably knows more about cars and engines than any man in this room." Randy's smile was enigmatic.

"Yes sir," Bud continued. "For two years she drove a jeep all over North Africa. She's a good gal to have along on a trip."

Rand's smile stiffened and he seemed to be swallowing something "A jeep...North Africa...?" he asked weakly. "Yes," Bud said.

Linda didn't say anything, but her eyes danced. Bud moved off, but Randy stood there, looking.

"Well?" Linda said.

"I can't believe it..." he said slowly. "You're so small and pretty..." Then suddenly, he choked. "I guess this puts me in the well known corner." He took her arm. "Please forgive me...and thanks for not telling on me."

Linda smiled. Maybe...may; be she wouldn't tell Bud, after all.—(Copyright.) INPRA.

NEW MYSTERY COMIC SERIAL

LESLEY SHANE



નોંધ અને સમાચાર

મીસ મેરી બાર

મીસ મેરી બારનું નામ સાહિય આફ્રીકાના વહુ હાંદીઓને ભણીતું છે. હાંદીમાં તેઓ મેરી મેનના નામથી ઓળખાય છે. તેમણે પ્રથમ હાંદીમાં ૧૯૪૩ મીસનરીનું કામ કર્યું હતું અને પાછળથી માંધીજના સહવાસમાં આવતાં પ્રાથમ સુધારાનું કાર્ય કરતાં હતાં. થોડાંક વર્ષો પછી તેમને પોતાના વ્યવહાર પોતાની સેવા કરવા એ કાર્ય છોડી સાહિય આફ્રીકા આવવું પડ્યું હતું. પોતાના પોતાની સેવા કરવાની સાથે સાથે તેઓ સામાજિક, કેળવણીના અને રાજકીય ક્ષેત્રમાં પણ કાર્ય કરતાં હતાં. એશીયાટીક લેન્ડ ટેન્ચર એક્ટ ની સામેની સલાહકરી કમિટીમાં તેમણે આગળ પડતો ભાગ લીધો હતો અને જેલ યાત્રા પણ કરતાં આવતાં હતાં, ક્યારાયેલા લોકોમાં તેઓ એક મીત્ર હતાં. માંધીજ સાથેના તેમના નજીકના પરિવારના એક તબીબ તરીકે તેમણે "આપ" નામનું એક પુસ્તક પ્રકટ કર્યું છે જેમાં માંધીજ અને તેમની વચ્ચે પસાર થયેલા પ્રવામાંથી મોહાદાયક વાતોથી તેમણે બહાર પ્રભાને પીરસી છે. મેરીબેન હવે યુનિયન છોડી ભણ છે. તે પ્રથમ ઈલાકાં જ્યાં ધારે છે અને ત્યાંથી હાંદી ૧૯૪૬ ત્યાં સ્થાયી સલાહકરતા ધરાવે રાખે છે. શનીવારે પ્લેમકાન્ડની કાસલમાં તેઓ રવાના થયાં. આ દેશમાં તેમના અનેક મીત્રો અને સાથીઓને તેમની મેટી ખેડ નજીકથી. મેરીબેને કરેલી નીતરવાં સેવાઓને માટે સૌ તેમને સાબારની સામુદાયી યાદ કરશે. ઇશ્વર તેમને સુખરૂપ જીવ ભવ અને તેમની સઘળી આબિલાઓ પાર પાડે.

એન ટીમરમાં ડરખાનની ડાટનંત ક્રેસ્ટ ગવર્નમેન્ટ ઇન્ડિઅન સ્કુલના

વાહસ-પી-સીપલ મીસ આઇશીન વેર મીંગલન પશુ ટુંકે યુદ્ધની રમખાંડ રવાના થાય છે. તેમને પણ તેમના અનેક મીત્રો સઘન સફર ઇચ્છે છે.

અમેરીકામાં ભત્તીએક

નોર્થ ઈસ્ટાઇનાની લેડી સ્કુલની યુનિવર્સીટીમાં ચાર નીચા વિભાગીઓને દાખલ થવાની ત્યાંના ડીરેક્ટર ૧૯૪૯ ને પરવાનગી નામ જુર કરી હતી. યુનાઇટેડ સ્ટેટ્સની અપીલની સરકારે કોર્ટે એ યુકાદો રદ કર્યો છે. યુનિવર્સીટીના પ્રસીડન્ટ મી. ગોરડન ગ્રેએ તેની સામે સુપ્રીમ કોર્ટને અપીલ કરવાનો પોતાનો ઇરાદો જાહેર કર્યો છે. સરકારે કોર્ટે યુકાદો આપતાં જ્યાંએકે કે હકારકર્તાપરથી કોર્ટને ખાત્રી થઇ છે કે નીચેના મોટીની સ્કુલ કરતાં ઉતરતા દરજ્જાની છે, જે કારણથી યુકાદો રદ કરવામાં આવે છે.

હાંદી અને સા. આ. વચ્ચે ચાલી રહેલો પ્રવચનવહાર

યુદ્ધકોટીથી જ્યાંએકમાં આવે છે કે હાંદીના પાલોનેન્ટમાં પુણ્યેલા એક સાવધાન જ્યાંએકમાં પરદેશ ખાતાના માનવબંધારી ડૉ. બી. વી. કેસકરે જ્યાંએકે હતું કે યુનિયનના હાંદી સવાલ પર યુનાઇટેડ નેશન્સની જનરલ એસેમ્બલીની ગઇ મેટીકમાં પસાર થયેલા ઠરાવનું પાલન કરવાના સંબંધમાં હાંદી સરકાર સાહિય આફ્રીકાની સરકાર સાથે પત્રવ્યવહાર ચલાવી રહી છે. જનરલ એસેમ્બલીએ હાંદી, પાઇસ્ટાન અને સાહિય આફ્રીકા વચ્ચે વહેલી તકે એક રાઉન્ડ ટેબલ કોન્ફરન્સ ઠરાવ સુચના કરી હતી. ડૉ. કેસકરે કહ્યું છે એ પત્રવ્યવહારના પરિણામથી પાલોનેન્ટને ટુંકે યુદ્ધમાં નિવૃત્ત કરવાની તેઓ આશા રાખે છે.

લાયકાતની શક્તિમાં સ્વભાવનો તેજજ આધુનિક સંસ્કૃતિક અને આધ્યાત્મિક તેમજ ભૌતિક આરોપણોનો સમાવેશ થાય છે.

"શારીરિક, સંસ્કૃતિક અને ધાર્મિક તકાવતો જેટલાં વધારે તેટલો જ વધારે ભવ નીચકનોતમાં રહેલો છે. સમાન જીવન, સમાન પિતૃવતન અને સમાન ધર્મભાવનાના સ્વિકારદારા એકબીજામાં બળી ૧૯૪૬ શકાવું હોય તેવા જ દાખલાઓમાં લખ મળજીત પાયાપર થઇ શકે.

"જુદી જુદી ભત્તીના લોકો બળી જવાની કુદરતી શક્તિથી એકજ દેશમાં એકત્ર થયા હોય ત્યારે એ વસ્તુ ઇશ્વરની ખાસ ઇચ્છાથી જ થયેલી છે એમ સમજવું, નહિ કે ઇશ્વર-રચિત હયાલ દાખલાના સિદ્ધાંતનો લોપ કરવા.

સમાન ભાવિ, સમાન હાલત અને સમાન આદર્શો અને બળી જવાની સ્વાભાવિક શક્તિ, એ સઘણાં બંધતો અહિ મોટો ભાગ નિભાવી રહ્યાં છે. આજ માંએ આફ્રીકાનર પ્રવં રચવા એલે છે.

"પુરાપથી આવેલા લોકો અને સાહિય આફ્રીકાની યુગ ભત્તીઓ વચ્ચે તેની જ ભત્તનું સમીકરણ નથી થતું તેનું કારણ એ ગણી શકાય કે, સ્વાભાવિક આંતરમીશ્રણ સાધવાની શક્તિ પડી બાગે છે, તેમાં ઇશ્વરનો હાથ રહેલો છે એમ સમજી તેને નમવું

બેઇએ.

"શાસ્ત્રમાં ભત્તીઓને વિષે એવજ નથી કરવામાં આવી તેનો અર્થ એવો નથી થતો કે તેણે પોતે જ સ્વેચ્છા જાતીય અને રાષ્ટ્રીય ભદાને વેકાતી રાખવા નથી માનતો અથવા તે એ બેઠાંની આપણે અવમણના કરી બેઇએ. સાંચ લોકોની ઇચ્છા હકારતી માન્ય રાખે છે અને જે વસ્તુ લોકોને વીષે લાગુ પડે છે તે જ, વધારે પ્રમાણમાં રાષ્ટ્રીય અને અન્ય તારાઓ ઉપરાંત વધારામાં વહુનો પણ તકાવન ધરાવનારા લોકોને વિષે લાગુ પડે છે.

"બંટીવો, કલકો અને ગોરાઓ સમાનતાની હાલતની પાછળ, ઇશ્વરે પ્રત્યેક ભત્તી કે ભોકોને અલખ સંભાવેલાં છે એ હકીકતને વિષેની એ સમજ રહેલી છે, જ્યાં એ હકીકત પણ સમજવામાં નથી આવેલી કે પ્રત્યેક ભત્તી અથવા લોકોને પોતામાં સંકુલત અને ભત્તીય શુણે રહેલા છે કે જે પોતાના જ સ્વભાવ અને ઉપાધિ અનુસાર ખીલવવામાં આવવાં એજી છે.

"સ્વહાકુલ અને વધારા ભાવિ ભાવ અને પ્રત્યેક ભત્તીને વ્યકિતલ અને તેની સંકુલિત ટકાવી રાખવાનો મોર્ચ જ આપણા ભત્તીય સલાહનો મોજ ઉઠેલ લાવી શકશે. સ્વભાવા, સ્વતીની અને સ્વભતી વિષય અને આદર્શી રાખવાં જ પડશે.

એપાર્ટહિડ માટે શાસ્ત્રીય પ્રમાણ

ડચ રીફોર્મ ચર્ચની પરિપત્નના કર્મીશનનો રીપોર્ટ

શાસ્ત્રના આધારે એપાર્ટહેડનું વાજ બીપણું ઠરાવનારે મોટું યુગોને રીપોર્ટ ડચ રીફોર્મ ચર્ચની પરિપત્નની આમકી મેકે નિગંત કર્મીશને તક્રમર કર્યો છે જે એપ્રોલમાં પ્રોટીયા ખાતે મળનારી પરિપદ સમક્ષ રજૂ કરવામાં આવનાર છે.

કર્મીશનનો રીપોર્ટ જ્યાંએક છે કે : "શાસ્ત્રના આધાર માત્ર આખ્યાતિક ઉદાર અર્થજ નથી પરંતુ સામાજિક, રાજકીય અને સંસ્કૃતિક આ બનેલો માટે પણ છે. સંસ્કૃતિક બની આ અને રાષ્ટ્રીય વચ્ચેના સંબંધપર શાસ્ત્રના આધારે મટાવવા અને આપણા ખાસ સવાલો લાગુ પાડવાં,

ચોજ જ છે, "શાસ્ત્ર માનવભત્તીનું અધકય શીખવે છે અને ઇશ્વરે માનવ ભત્તીના જુદી જુદી ભત્તીઓ, રાષ્ટ્રો અને ભાષાઓમાં ભાગ પાડેલા છે એવું પણ શીખવે છે.

"જુદી જુદી ભત્તીઓની હકારતી ઇશ્વરે ઇચ્છેલી છે એટલે જ નહિ પરંતુ તેને મંજુર કરેલી છે. પ્રત્યેક ભત્તીને તેણે રહેવાને નીયુક્ત કરેલાં યુગ અને સ્થળ આપેલાં છે. "ભત્તીઓ વચ્ચે તેના બંધાણો ત્યાગત લુપ્ત થવા વગેરે લોકો વચ્ચેના જીવનને વિચકતી થઈ પડે છે. ઇશ્વરે સર્જિત રચી તે વખતે નીમોગુ ક્યું હતું કે પ્રજા અને સૌ એક બીજાને લાયક હોવા એજી. આ

અહિંસાનો એક અદ્ભુત નમુનો

વિશ્વાસલ્પના તા. ૧૬-૨ ૧૯૫૧ ના અંકમાં પુલ્ક શ્રી. સંતબાબુ અને ગામકું"એ શિષ્ય હેઠળ લખેલી એક ઘટના અત્યંત મોહાદાયક હોઇ અમારા વાંચકોના લાભાર્થે તે અહીં આપીએ છીએ :

એક ગામને ગોંદરે અમ્રો થોડી વાર થોભા. આ ગામકું વાટમાં પડતું હતું; એટલે વિગતો મેળવવાનો લોભ થઇ આવ્યો. જેવા થોભા કે તુરત અમ્રોને નોષ્ટને ગામ લોકોએ અમારા બળી હાટ જુમી. એચાર જ્યાં તે પવકારાની એક અમારી પાસે આગી પહોંચ્યા. થોડી પુછવરણ કરી. સમય થતાં દત્તો એટલે અમ્રો એ ચાલવા ચાલ્યો. ગામલોકો થોડી ના ટેલકાં ફરથી સ્વાગત કર્યું. થોડા જ્યાં સંઘાયે આવવા. અક કુવા આવ્યો. કુવાની પાસેની ધરતી ખળબળી ગઇ હતી; તેથી કુવાને બધા પહોંચી હતી. તેનું વહુનું ચાલવું હતું. ત્યાં એક મહાજન બળી જનર ગઇ. તેના હાથમાં અંગાળાં કપાસિયાં જ્યાંએકે હતાં. પુછીએ તે પહેલાં ને ભાડવો જ પોતાની વીતક કયા ગલાગી. એક રીન વાત નાની હતી; બીજી રીતે થોડી હતી, જ્યાંએકે

જ્યાંએકે એ સુત્ર કરતાં 'મરીને અંગ્રો' એ સુત્ર વધુ મોંધું છે, આને મોંધુ મોંધુ વાર કે એથી વધુ તીક્ર દહથીધારના ભેર પર યુરેતાક રહેલા દેશો લોકશાહી અને માનવતાનાં મળ્યા કુકે છે. ભારત ભયારે આ પહેલે તદરથ રહે છે ત્યારે તેની હાંતી ઉઠાવે છે. ત્યારે આવો એક મોંધા અને આંગણે બનેલો નાનો મોંધા, પણ આપણને મેટલી બધી આશા બંધાવી વ્યવ છે!

વાત એમ હતી કે એક સિઠારી સોંધ્યુર્તાને મોરસા પર પોતાની બંધક તાકી રહ્યો હતો તેવામાં એક મમ મીસ આર. "રહેવા દે ભાઇ રહેવા મારી" તારી શોખમાં આ નિરાશમાં પ્રાણીને કાં હણે છે?" સિઠારીની બંધક દલી ઉઠી. એક અણબળી એના દેવા સોંસરી રપર્શી ગઇ. મોઝી વાર એ અસર ન ટકી. એણે હાંતી બંધક સ જ કરવા માંડી. પેશે મોસનાર નજીક આવી પહોંચ્યો અને મોઝીને : "મેટલી બધી આશા બંધાવી એને હું નાધી થરવા લઉં" આ મોસનાર ગામકીયા હતો. ઠાકરમાં (એને હાલ શનિય હાકોર) લેવાલી મોસને મોહુરોમોહુડો એ માનવી બેઠો

ધારેજ તોડવો જોઈએ. સારામાં સારી રીત એ છે કે કંઈ પાક કળ, નેપું કે પચીયું, ઘોંડું ખાતું પચી બેક કવાક બાદ ગ્રીચું ખમણેલાં માનર, ગીણી સમારેલી કોખી અને ટમાટાનું સેવેલ લઈ શકાય. દહી પછુ બેતું સહીસામત ગણાય, ત્યાર બાદ

ધારે ધારે લઈ ખોરાકપર આની શકાય. હેતુ એ છે કે એક સામટો વધારે પડતો ખોરાક લઈ પાચનેન્દ્રિય ઉપર વધારે પડતો બોલો નહિ મુકાય. તેમ કરવાને પુર્વના જ્ઞાનીઓ કરતા છે તેમ પ્રત્યેક કોળીયો નવાચુ વખત આવશે.

ઓદ્યોગિક ક્ષેત્રમાં હિંદે ફરેલી આખાદી

૧૯૫૦નું વર્ષ ભારતના શયુ તયા ૩ ઉદ્યોગ માટે "કાચું વર્ષ" હતું આમ છતાંય પોલાક, કોલસો, સીમેન્ટ વગેરે નેવા દેશના મુખ્ય ઉદ્યોગો માટે એ વર્ષ "આખાદીતું" હતું, એમ કાલ માંજ બહાર પાડવામાં આવેલા સત્તા વાર આંકડાઓ દર્શાવે છે.

ભારત-પાકીસ્તાન વેપારી કરારી અનુસાર હવે પાકીસ્તાનમાંથી કાચું શયુ અને રૂનો જરૂરી બજારી અને તેને પરિણામે દેશના શયુ તથા ૩ ઉદ્યોગો માટે આ વરસ સાફ નીવડશે એવો સંભવ છે.

રાષ્ટ્રના અગ્રણી ઉદ્યોગોને લગતા સત્તાવાર આંકડાઓ દર્શાવે છે કે, ગયે વરસે દેશનું સુતરાઉ કાપડનું ઉત્પાદન બાગલા પછીના વર્ષોમાં ઓછામાં ઓછું હતું. અને મયા વરસના ઉત્પાદનમાં, અગાઉના વરસના ઉત્પાદન કરતા ૨૩ કરોડ ૭૦ લાખ વારનો ઘટાડો થયો છે. શયુના ઉત્પાદનમાં પશુ ૧૯૫૦ ના વરસમાં ઘટાડો થયો હતો અને ૧૯૪૯ ના ૯ લાખ ૪૬ હજાર ટનના ઉત્પાદનની સરખામણી માં ૧૯૫૦ માં માત્ર ૮ લાખ ૩૬ હજાર ટનનું ઉત્પાદન થયું હતું. પોલાક, કોલસો, મીઠું, સીમેન્ટ, વીજળીક સામાન વગેરે મુખ્ય ઉદ્યોગોના ઉત્પાદનમાં નોંધપાત્ર વધારો થયો હતો.

૧૯૫૦ ના કાપડ ઉત્પાદનમાં ઘટાડા માટે મુખ્યત્વે કરીને રૂની અછત અને મીલ હડતાલ ખાસ કરીને બે માસ સુધી ચાલેલી મુંબઈની મીલ હડતાળને જવાબદાર લેવામાં આવે છે. તથા શયુ ઉદ્યોગ કામી સામેઓની અછતને કારણે મુશ્કેલીમાં મુકાયા હતાં.

દેશના પોલાક ઉત્પાદનમાં ગયે વરસે અગાઉના વરસ કરતાં સાઠ હજાર ટનનો અને સીમેન્ટના ઉત્પાદનમાં પાંચ લાખ ટનનો વધારો થયો હતો. આ રીતે કોલસાના ઉત્પાદન પર ગયે વરસે પાંચ ટકાનો વધારો થયો હતો. ૧૯૫૦ ના વર્ષમાં મીઠાનું ઉત્પાદન પશુ વધ્યું હતું અને ૧૯૪૯ ના ૫ કરોડ ૫૬ લાખ ટનના ઉત્પાદનની સરખામણીમાં ૧૯૫૦નું ઉત્પાદન વધીને ૬ કરોડ ૩ લાખ ટન થયું હતું. વીજળીક સામાન માં પશુ ઉત્પાદન વધવા પાછડું હતું. ભારતના રસાયણિક ઉદ્યોગોને લગતા આંકડાઓ કુલમ, ગયે વરસે, ૧,૦૧,૦૦૦ ટન સંદ્રધુરીક એસીડ

અને ૧૦,૦૦૦ કોરટીક સોડાનું ઉત્પાદન ૪૩,૦૦૦ ટનનું હતું. સામાન્ય ઉત્પાદનમાં ગયે વરસે ઘટાડો થયો હતો.

ત્રેમ અને સેવા કટી નિષ્ફળ જતાં નથી
સ્વામી શ્રદ્ધાનંદે કહેલો એક પ્રસંગ

પ્રમાણમાં એક ૧૬ કોપીનધારી મહાત્માને મળવા એ ગયેલા, ત્યારે એક ભવાનક સીંહ નોગીની સમીપ આવીને તે સમાધિસ્થ થયો એ કહ્યું:

"તું આવ્યો બચ્ચા, હવે ચાલ્યો જા!" ને સત્તેજ સીંહ વનમાર્ગે ચાલી ગયો. શ્રદ્ધાનંદેએ આશ્ચર્ય માં મુક્યું, "આટલો બધો ચમત્કાર, વેળા મહારાજા!" જવાબ મળ્યો:

"વત્સ, એમાં ચમત્કાર નેવું કશું જ નથી. આની પાછળ થોડાક ઇતિહાસ છે. એક વખત કોઈ એક ઈશાકીની ગોળાથી વિધાએલો આ સિંહ ઘીસો પડ્યો હતો, ત્યારે જે જઈ એને પાછી પાડ્યું અને જંગલમાંથી થોડાક રવા લઈ ગયો રોજ જે પાટો બાંધવા માંડ્યો એટલે એને આશ્રમ થયો ગયો. રોજ હું જ્યારે જ્યારે દવા યોગપડતો, ત્યારે ત્યારે મારો પગ ચાટવાની એને ટેવ પડી ગઈ હતી. એટલે આશ્રમ થયાં પછી પશુ એજ ટેવ એણે કાયમ રાખી છે. મોઠાક જાણ્યો વત્સ, કે ત્રેમ અને સેવા કમારે પશુ નિષ્ફળ જતાં નથી."

—અખંડ આખંડ

હિંદના ખખરો

કળવણીપર શ્રી. નેહરૂ

સેવાક્રમ (વધી)-મહાઅખાલ શ્રી. જવાહરલાલ નેહરૂએ અખિલ ભારતીય નથી તાલીમ પરિષદના સાતમા અધિવેશન પ્રસંગે એક સંદેશો પાઠવેલો જ્યાંથી હતું કે, "કળવણી પરત્વેનું દ્રષ્ટિબિંદુ અકકડ અને ચુરત હોવું ન જોઈએ, પરંતુ તેમાં અખતર તયા આપણા ધ્યેય મુજબના સમાજ તયાં વ્યક્તિના વીકાસ માટે મુકત અવકાશ હોવો જોઈએ."

શ્રી. નેહરૂએ જ્યાંથી હતું કે, કોંગ્રેસે નથી તાલીમનો સામાન્ય સિદ્ધાંત લખ્યા સમય અગાઉ રૂનીકાપો દત્તો, અને ઠેકઠીય પ્રાંતિક સરકારોએ વિવિધ રીતે એનો અમલ કરવાનો પ્રયત્ન કર્યો હતો. આ યોજનાનો મુળ તીયાર કરતાં કંઈક જીવો રીતે અમલ કરવા માટે પ્રાંતિક સરકારોની ટીકા કરવામાં આવી હતી. આ ફેરફાર ઠેકઠી હદ સુધી બ્યાજી કયાં છે એ હું કહી શકું તેમ નહી, પરંતુ સામાન્ય સિદ્ધાંતો અંગે મને લાગે છે કે આવા પ્રયોગ માં વિવિધતા હોવાનું ઇચ્છનીય છે.

શ્રી. નેહરૂએ વધુમાં જ્યાંથી હતું કે, કળવણીની પ્રાક્રમનાં પરિણામો આપતાં થોડા સમય લાગે અને માત્ર એક અખતર પુરતી જ જાણવધીને મધો દિત કરવામાં આવે તો સંખ્યાબંધ દ્રષ્ટિબિંદુઓના સંપુર્ણ લાભ ઉઠાવી શકાય નહિ. વળી સરકારને વિવિધ સંયોગો સાથે કામ પાડવાનું હોય છે. સરકાર કંઈ અમુક વ્યક્તિઓની અનેલી નાની સંરચા નથી અને તેને કંઈ એક જ કાર્ય કરવાનું નથી. સરકારને સંયોગોને અનુકૂળ બનવું પડે છે અને તેથી તેનો એક "આક્રમ"ની દ્રષ્ટિબિંદુ થી ન્યાય તોળી શકાય નહિ.

"કળવણીમાં ખોપ હોવું" જરૂરી છે. એ ધ્યેય અંગત, વ્યક્તિમત અને સામાજિક પશુ હોય. સામાજિક ધ્યેય એટલે આપણે જે પ્રકારનું સામાજિક ઘડન કરવા માગતા હોઈએ તે સમાજ

નું અમુક પ્રકારનું ચિત્ર. ભારતના વર્તમાન સંયોગોમાં અથવા તો વિશ્વ ના આ સંયોગોમાં બહુ ઓછી વ્યક્તિ એ મોકકસપણે સામાજિક ધ્યેય રચી કરી શકશે. અલખત તેની વીસાળ રૂપરેખા દર્શાવી શકાય. છેલ્લા ઠેકલાવ મહીનાઓથી આપણું આયોજન પંચ સામાજિક હેતુઓ સાથે સંકળાયેલા પ્રત્યેક વીચારી રહ્યું છે. આ કંઈ રહેલી બાખત નથી અને એક મર્યાદિત યોજના તથાપર કરવામાં ઠેકલોક વધુ સમય પશુ લાગશે. ઠેકલોક ધ્યેયો નક્કી કરવાનું સરળ છે. પરંતુ તેનો અમલ કરવાનું મુખ્ય જ કહીને છે.

બેરારમાં ઉતાડ્યો માટે સગવડ

આથી બેરાર મધને આવતા જતા પેસેન્જરોને જ્યાંથીવામાં આવે છે કે: બેરાર હાઉસ સમાજનાં પેટા વિભાગ તરીકે ગેરટ ઢાઉસ ઉપભાગ ચાલે છે તેમાં બને તેટલા પેસેન્જરોને સગવડ આપવા માટે વ્યવસ્થા કરવામાં આવી છે તો સા. રોડેશીયા, નોર્થ રોડેશીયા અને ન્યાસાલેન્ડનાં પેસેન્જરોએ પેતે આવવાનાં હોય તે મુજબ નીચેના સરનામે પત્ર વ્યવહાર કરી પોતાની સગવડ સંવચાવ તે માટે ગોઠવણ અગાઉથી કરી લેવી અને પત્ર લખી જાણ કરવી જોઈ તેમની જગ્યા રીઝર્વ રાખવામાં આવશે. પત્ર વ્યવહારનું સરનામું. પ્રતિનિધિ, ગેરટ ઢાઉસ વિભાગ, શ્રી. હાઉસ સમાજ, પોરટ બોક્સ નં. ૬૬૧ બેરાર (Bairar).

ટેલીક્રામ કરનારા પેસેન્જરો પ્રત્યુત્તરની ઇચ્છા રાખતા હોય તે તેમણે રીલાય ષેડિંગ પોતાનાં પુરેપુરા સરનામા સહિત ટેલીક્રામ કરવો. - લી. ડોટાલાલ એક. હરી બાઇ, પ્રતિનિધિ ગેરટ ઢાઉસ વિભાગ, શ્રી. હાઉસ સમાજ, બેરાર.

કંટીના આંકડો:—

મહ મહી. ૨-૦ રતલ	વધી યાજી. ૧-૬ "
એડરેસ: ૧૧૦ ચિટડોરીયા સ્ટ્રીટ, ૯૨જન ફોન: ૧૪૮૫૫	

૯વેરની ઢાળ નં. ૨ ૧/૬ રતલ	મગ ઢાળ નં ૧.....શી. ૨-૦ રતલ	કાળા અળદ.....શી ૧-૧ રતલ
મધ્યામી ઢાળ શી. ૨-૦	અગ ઢાળ નં ૨.....શી. ૧-૬ રતલ	વરીયાળી.....શી. ૨-૬ રતલ
ધાલની ઢાળ.....શી. ૨-૦ રતલ	મધુનો ઢોડ (હાંસી વગરનો) ૨/૯	હાંડી.....શી. ૧-૩ રતલ
અળદની ઢાળ.....શી. ૨-૩ રતલ	લાપસી.....શી. ૧-૦ રતલ	સાઈ.....શી. ૧-૩ રતલ

પરજી નરસીંહ એન્ડ કુ. (પી) લીમીટેડ.
૯૨જનની ૩૦ વર્ષની પુરાણી અને મુખસિદ્ધ કુટુંબ.

છા.....શી. ૩-૦ રતલ	વજ.....શી ૩-૦ રતલ
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“**अिदाप**”

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