I expect to pass through this world but once;
Any good thing, therefore, that I can do,
Or any kindness that I can show to any fellow creature;
Let me do it now; let me not defer or neglect it;
For I shall not pass this way again.

—Henry Drummond,

INDIAN 16 APR 1337

Founded by Mahalma Gandhi in 1903

Former Editor: Mantlal Gandhi-1918-1956

God be in my head, and in my enderstanding:
God be in mine (See, and in my looking.
God he or my nouth, and in my looking.
God be in my heart, and in my thinking.
God be at mine end, and at my departing.
—Sarum Fri 2

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Friday, 12th April, 1957

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# Cet Us Pray

ET us call to remembrance the dead yet ever-living who have passed the doors, beyond which we cannot see. As they kept the faith intime of trail and held fast to righteousness in the hour of temptation, so inspired by their example, may we when danger is near and the flesh is weak, triumph over, every trail and temptation, and finally attain unto everlasting life.

Eternal God, in whom the spirits of the just do rest from their labours: we bless thee for the memory of the righteous, and especially for those most dear to us, who have lived in faith and departed in peace. May we follow their good example, and truly loving and serving thee on earth, be gathered with them into thy heavenly Kingdom-

Almighty God our heavenly father, the spirit of the life is within us all; and in thee we live and move and have our being. We pray thee, that we may look on death as a part of life, and find in death and life together the living witness of the spirit. Wilt thou bring comfort to our souls, and give us strength anew, and teach us to walk steadfastly in the way of brotherhood and peace wherein the great and good have trod. And so may the peace of God which passeth all understanding, that peace which the world can neither give nor yet take away, rest upon our minds and hearts this day and evermore.

AMEN.



The Late Mr. Manilal Gandhi

# Give Our Best And Not Less

AS we commemorate the first anniversary of the death of Manilal Gandhi, many of us will desire to express in some way our very deep respect and sincere affection for his memory. This is not difficult for those of us who had the privilege of knowing him personally. The praises which we utter are quite unforced. For Manilal Gandhi was a good man, a selfless man, a man of real integrity and courage, a man never afraid to take his own line, never willing to be a demagogue or to be led by demagogues, and at the same time never willing to make terms with tyranny or injustice. He fought as he best could fight with a certain wholeness of personality. As I think of his public life the quotation which springs to my mind is "Blessed are the pure in heart." This is high praise indeed. It can be applied to few public men. Yet I believe that Manilal Gandhi merited it. We are the poorer for his passing and the richer for his example. Not all his friends will agree with every point of his policy. Some will think

that he was not extreme enough, others will argue that he in idealist but not a practical politician. I do not know we he of these arguments. They come from men also wor the prot. What I do feel is that in considering Manifal Ganuth I am before a human personality whom I cannot but respect, and I would ask nothing better for myself or any man than that we should share in that purity of heart and motive which I honestly believe was histen gave his best. Whether our best is less or more than his best, let us quietly give our best and not less. We salute his memory.

Edjarab 3mles

### INDIAN OPINION

FRIDAY, 12TH APRIL, 1957

#### Manilal Gandhi-In Memoriam

"With you a part of me bath passed away ...... Another, if I would, I could not find, And I am grown much older in a day. But yet I treasure in my memory Your gift of charity, and young heart's ease. And the dear bonour of your amity. For these once mine, my life is eich with these, And I scarce know which part may greater be. What I keep of you, or you rob of me."

-George Santayana.

FULL year has passed since the passing away of Manilal Gandhi, our beloved editor. On this first anniversary we remember again, the years of his selfless service, and his devotion to the cause of non-Europeans in South Africa. Although, with his going, many things have finished for many of us, the message of his life still lives on. Gone are those kindly eyes, that sweet smile, the loving hospitality, the wit and humour, the man who was a lion at heart. Today we remember all these, things about him and our hearts are heavy with longing-lyct this day should remind us of his noble message. Many of us will remember him, but how many will see that light or feel again how vital that message was? His was a message of love, He believed that if we were sincere, love would prevail and conquer hatred. Above all, he believed in the adherence at all costs and in all circumstances to the moral values which give meaning to life. His gospel was Truth and Service. He sanctified service as very few men have done. In the words of Duprec: "He would hunger that I might eat; would take the bitter and leave me the sweet."

April 5th will come round the year again and lagain to proclaim the eternity of time. Manilal Gandhi, wished to serve his sellowmen longer, but Providence ordained otherwise. It is up to us. It is up to us now to fulfil his mission. We must endeavour with all earnestness to face the difficulties and crisis of today, in the light of his message to us -and in this way, we may give a little of our lives to the memory of one who was very near and very dear to our hearts. What greater tribute can we pay him, than the tribute of making his life's work our work and his cherished hopes, our hopes?

What is the worst of woes that wait on ag? What stamps the wrinkle deeper on the brow? To view each loved one blotted from lifes page, and be alone on carth.

-Bryon.

### Personal Note Of Thanks

YEAR has passed since I took upon my shoulders the responsibility of carrying on the work of 'Indian Opinion.' I have experienced mixed feelings of hopes and disappointments, and also have had the privilege of new experiences. I always believed that this was a responsibility far too great for me, but I have found since then that one learns by mistakes, and I have made a good many of them. Today I have learnt more in the past year than I had learnt in the 28 years' with my editor husband. There have been times when I have been overcome by disappointments, and the desire to give up this work has been great, but always, an inner voice has stopped

Before I enter into the second year of my responsibility I wish to thank Almighty God, who has been my comforter and guide, and without whose assistance I would never have been able to carry on. I have stated before that this paper is not a moneymaking concern, and my predecessors have been such great men, that I have to tread very carefully lest I make some mistake and bring down even by a fraction the prestige that they have built. I have received many attractive suggestions from many friends during this period, but I felt that though they were all meant for my benefit, They were such that would have made me waver from the morals suggestions. By doing so I know, I must have hurt the feelings of my friends, and I wish to record here my sincere apologies.

I also wish to thank all the readers and friends for their very kind assistance, without which, I could not have succeeded. I hope that they will continue to give me all the assistance they cane

Finally I wish to record my sincere and heartfelt gratitude to the staff of 'Indian Opinion.' They have been most kind and considerate in overlooking my mistakes. Because of my inexperience, they have often had more work, thrust upon them but they have met all these difficulties without any complaints, and with their years of experienced work under my late husband, they have smoothed out many difficulties from my path in the past year. For this, I am indebted to them.

All this has convinced me that everyone looks up on this work as a labour of service and love and it has the blessings of God. With these blessings and with . the guidance of the dear departed souls, I hope to continue with more success.

Publisher-Susilika Gandel.

### Prasad And Radhakrishnan Renominated

THE All-India Congress Committee announced on April 3 .. that Dr. Rajendra Prasad and . , Dr. Radbakrisbuan have accepted Congress Party's nomination to I have had to reject these president and the mes the of India.

> The Central Parliamentary Board of the party has nominated Dr. Rajendra Prasad as the President and Dr. Radhakrishnan, to ", the office of Vice-President:

# A Dangerous Hour

This article is written in memory of Manilal Gandhi by Alan Paton

iF I judge correctly, we are living in a dangerous hour. The greatest danger to South Africa has always been that a time might come when white and black would see one another as mortal enemies. We are nearer to that than we have ever been before.

If that time should ever come, white people will say about black people, "they are so many that we dare not give them anything; and if we did, they would seize all." And black people will say about white people, "we expect nothing from you; what we want we shall take, when the time comes"

There have always been—and there still are—numbers of black people and white people who do not think in this irreconcilable way. But the intention of the Government, and notably of Dr. Verwoerd, is to abolish communication between such people. Isolated from one another, what will they do? Will even they fall prey to the prevailing fears and hates? Will even they begin to think that white interests and black interests are irreconcilable?

The real danger does not lie in Dr. Verwoerd or in any law that he likes to make. The real danger is that finally he will convince us that conflict is the only way of life. Then, because we cannot take up conflict, we shall give up living, and when we give up living, we shall give up believing, we shall be swept to the black side or the white, in preparation for the dread battle that we have helped to bring more near.

There used to be another way out of this valley of the shadow of death. That way was total separation. If only we were totally separated, there could be no battle at all. But we are beginning to see clearly that total separation is a dream; the Government is not even prepared to pay the money necessary to realise the semi-apartheid of the Tomlinson report. Total separation is more than a dream—it is a deception.

Therefore only two possibilities are left. One is to accept black-white irreconcilability as our doom; the other is to reject it with all our hearts and wills, and it is these hearts and wills that Dr. Verwoerd is determined to break. In his fury he is shaking the tree of his enemies, hoping to shake the last of us free of our hold upon its branches. His Native Laws Amendment Bill is meant for that very purpose. It is designed, not only to prevent

African and non-African people from meeting together, but to make them yield the very idea that there can never be any purpose common to African and non-African, let alone a common society belonging to all.

I say this is a dangerous time, but I am not thinking so much of Dr Verwoerd and bis Bills, as I am thinking of our hearts and wills: I am thinking, as every good soldier must do, not so much of the terror of the enemy as of the stoutness of the defence. The hour is dangerous, not so much for what might happen without, as for what might happen within. And remember, our defence against Dr. Verwoerd has never lain in outword pomp and power, but always in our hearts and wills.

The beliefs that we cherish in the oneness of mankind and the wickedness of discrimination have been taught by all the great religions of the world. The fact that they are under attack must make us all the more eager in their defence. The time calls for stout hearts, not long faces. If we are true to our trust, then we help and encourage all those who are trying to be the same. Of us more than any others it can be said, united we stand, divided we fall.

I write these words in memory of Manilal Gandhi, who was fierce against injustice, and gentle in all else. It is a year since he died, and the world, especially our part of it, has certainly not grown any better since, and it looks as though it is going to grow worse. But the worst thing that could happen to it is not anything that Dr. Verwoerd can do; it is that we, through fear or despair, should cease to defend the right, and should begin to believe that conflict is the only way of life.

Manilal Gandhi, like his father before him, believed in the inexhaustible power of the Divine, upholding and sustaining the world. No hour is too dangerous when men yield their hearts and wills to no other power. For this power casts out fear, and it is only of fear that we need be afraid. It is fear that makes this our dangerous hour.

# A Tribute To Manilal Gandhi

From Hanna Lazar

was asked to write a few words for "Indian Opinion" for the issue devoted to the death anniversary of my dear good friend and brother—Manilal Gandhi.;

To express adequately my thoughts and deep feelings—I would have to be a writer (which I don't claim to be.) What can I say other than: To me he is not gone, and never will be gonel—Just like my beloved parents, uncle Hermann Kallenbach, Bapuji—so also Manilalbbai, was, is, and will remain interwoven in my personal life till the time will come (I hope) when we will all meet again on another plane—which I believe to be a better and brighter one!

I met Manilalbhai for the first time when my people and I arrived in Durban by boat from Europe,

I knew about the Gandhi family long before that day. My uncle Hermann Kallenbach when visiting us in Europe (my mother was his only sister, to'd us a great deal about his close association with Mr. M. K. Gandhi and his family. Ever, since my childhood, Bapuji's photograph, which he had sent to mother through uncle, stood framed on a special table in our home.

So when the memerable day dawned—and I met Manilalbhai for the first time in person, I felt as if I had known him all my life! EVEN today I can see the picture in my mind's eye; There they all stood—five of them—waiting for us to alight from the boat. 1. Parsee Rustomjee; 2. Omar Jhaveri; 3. Manilalbhai; 4 Uncle; 5. and another friend whose name I have forgotten All of them are no more here with us—yet they can never leave us!

The thing which struck me most forcibly about my good brother, after I had met him quite frequently (our respective farms, Inanda and Phoenix being near each other) was his wonderful humility; his unwavering faith and his undaunted courage!

No matter bow desperate he sometimes felt, how frustrated and humiliated, he never gave up the struggle for justice, for self-improvement and for truth! Truly Manilalbhai was a worthy son of his great father Mahatmaji and sweet mother Kasturba.

"Our ingress to this world
is naked and bare;
"Our progress through this
world is trouble and care;
"Our egress out this, world
we know not where;
"But if we live well here we
we live well—there!"

And so, farewell sweet friend! But "to live in the hearts of those who love is not to die!"

I can never forget you, and I will try to honour your memory by emulating your life!

# Africans Invited To Lunch At Opening Of New Mine

RACIAL partnership scored a new victory on the Copperbelt when leading African personalities were invited to the formal opening of the big Bancroft copper mine. At Sir Ernest Oppenheimer's invitation more than half a dozen African guests attended the morning tea-party which preceded the formal opening, and the luncheon that followed it. Chief among them were Mr. Lawrence Katilungu, president of the African Mine Workers Union.

No copper mine in Northern Rhodesia has been opened in this inter racial way in the past.

The Bancroft mine authorities simply invited representatives of

all the recognised industrial organisations to their employees, whether White or Black, thus following the precedent set by the Governor of Northern Rhodesia at his reception during the recent visit of the Colonial Secretary.

Race relations were referred to only once during the speeches

Replying to Sir Roy Welensky at the luncheon Mr. Harry Oppenheimer said that, to his mind, the Federation was being shaped in an extremely sound way.

"The great principle of partnership is, after all, a principle which in this multi-racial country can give unity and give nobiity of aim," he said.

# Extracts From Editorials By The Late Mr. Manilal Gandhi

#### Wanted True Leadership

THE Indian community in South Africa is suffering at the present moment pletbora of leaders From one point of view it may perhaps congratulate itself that it has so many leaders. But from our experience of public affairs we hold the firm conviction that true leadership is not a common thing. True leadership requires many things and only when a community bas a few leaders of the true type it can feel safe and march tow res progress and advancemen Utoerwise plethora of leaders only intensifies dissensions at I direrences within the community and prevents united actio -wnere auch action is necessary and desirable for the good of the community at large.

"Indian Opinion" since its very inception has always been idealistic in its outlook and has not believed in the leadership of privilege and bonour seekert. It has always advocated that leaders must be men of independence, courage and above all, inspired by a sp tit of sacrifice truth, honesty and fairplay. We think these are also the main tenets of Salyagraha which has had its origin in South Africa under the leadership of Mahatma Gandhi whom some of our leaders idolise.

-15th June, 1934

#### \_0-Goodwill Sunday

India bas been quite Justifiably criticised and condemned for her evil of untouchability. India who is suffering for her sins is fast on her way to eradicate that great evil. But South Africa y ho claims to be more advanced in civilisation than any other country seems to be sopying that very evil that India is rid. ding berself of. Her segregation policy, ber colour bar laws are just that and nothing else. In fact she has gone one worse because in India it was a social line not sanctioned by State law but here the differentiation is based on colour and race and sanctioned by the law of the State. The real Christian spirit would be goodwill towards all mankind. That includes the enemy as well. In fact it allows no animosity or Ill-will towards anybody. If there is ill-will towards some and a profession of goodwill towards others such goodwill has no room in the real conception of Chris-

The Rev. W. H. Satchell has struck the right note when he writes in the "Natal Mercury":

"It is good that we should pray for goodwill among all sections of the people. Yet prayer alone is obviously not Prayer without enough. action is sheer hypocrisy.

"While not forgetting that the primary intention on this Sunday is the fosiering of goodwill among the different European groups, I write to urge the importance of action to reinforce prayer as a means of establishing mutual undertanding and tolerance between Euro. peans and non-Europeans.

I write of my own city. Titanic sacrifices are being made by our people in England. Are we less noble than they?

We will go a little further and say that our prayer should be for the abolition of the colour bar altogether because it is un-Chr stian and undemocratic. Our prayer, moreover, should be for the grace of God to be showered not only upon ourselves but upon our so-called enemy, that both may have better sense to solve their disputes in a spirit of good. will and friendship and shun the slaughtering of mankind. This may sound very high and impracticable. But the path of righteousness is beset with thoras and without righteousness there can be no goodwill, Therefore, the observance of Goodwill Sunday however good it may sound, will have have no meaning if it is not followed by action in a true Christian spirit.

-28th March 1941

#### Hours Of Darkness

Indians in South Africa have a very grave responsibility on their shoulders. They may not sit quiet like mice, nor may they allow themselves to be dragged into any rash action by rousing their emotional feelings. They must keep their balance even in the face of the strongest provocation and act in a dignified manner. If there ever was a time to sink all differences and distinctions between the rich and poor between the various sections based on cast, creed or province and to stand solidly together and be mutually helpful to face the difficulties that confront us, in the true spirit. They were taught

by Mabatma Gandhi, it surely is today. Let us not take his name in vain or exploit it to suit our purpose. Let us prayerfully invoke his spirit to guide us in this darkness.

-8th July, 1949.

#### What We Should Do

Our is a crusade and we must be prepared to suffer and to lay down ovr lives, quietly, at the altar of Truth and Righteousness, without causing injury to those who persecute us. That requires power, for superior to that required in wielding the sword. That power is spiritual power, which comes by the grace of God to him who has indomitable faith in'bim and respects and abides by His law as against man made laws even at the risk of being crucified. It is difficult, very difficult, but not impossible to acquire. We are in the midst of abounding darkness. But if we go forward with faith in God we shall surely see light, "God helps those who help themselves"

These are not meaningless

-22nd July, 1949.

#### Trouble Lies With Ourselves

... The trouble is really with ourselves. If the South African Government has sinned in violating God's law by its evil deeds we are greater sinners in submitting, out of selfish reasons, to those evils, knowing them to be evils. One who knowingly sins against man and God, as indeed



The late Mr. Manifal Gandhi

we are doing is a worse sinner, and impotency to deal with them, is yet another unforgivable sin. So the question is, who is to blame whom?

... Here in South Africa, where the future under the present regime seems so very gloomy, there are signs of a steadily growing awakening in the church, which is raising its voice, bowever feeble, against the ills of the Government. They are signs of hope. May that heavenly light grow brighter and enlighten our path and soften the hearts of those in whose hands He has thought fit to place the reins of this country and thus bring peace and prosperity here and throughout the world to all mankind in the year to come.

-11th Navember, 1955.

The above words were the last words of Mr. Manilal Gandhi before be was taken ill, and taken away from us.-Ed. I.O.]

### Memorial Service For The Late Mr. Manilal Gandhi

THERE was a representative gethering on the 5th April at Phoenix to attend a mergorial service for the late Mr. Manilal Gandhi. Swami Nischalazanda who presided, spoke in English bout the ideals of the deceased and his uphill work for the community, for at times he felt isolated, yet he strove on. He was followed by Pandit Narday Vedalankar, who spoke in Hindl.

Bapujt's favourite hymn "Lead Kindly Light" was beautifully enng by Mr. Matabese, of the Ohlange Institute. Mr. Wadia recited the Zorasthran prayer and Miss Gool realted the Muslim' prayer. At the close of the service the Shantipath was song. During the day, the Kasturba Gandhi School prayers were re. olted, for the late Mr. Manilal Gandbi, who was the founder of ... the above sobool.

# A Day With The Gandhis

THE road to Phoenix is lined with poinsettas growing wild but just as red, just as perfectly formed as the hothouse, Christmas kind.

Occasionally a mongoose darts across the road after a snake.

The house which Mahatma ("The Wise, Great-Souled One") Gandhi built on a hill and colled Sarvodaya ("For the Welfare of All'') still stands there, but Manilal, the son, has built a larger and more modern place of brick and stone for the second and third generations.

'The buildings on the hilltop are surrounded by pineapples, pawpaw and banana trees, and there is a tennis court close to the house.

At the entrance a sign reads: Welcome To Those Who Cross The Threshold Of This Door : A Hearty Welcome To Both Rich And Poor!

Although Manifal Gandhi agreed with his father about the evils of mechanization, a Dodge automobile stands in the Gandhi garage.

Manilal Gandhi is 60 years old. His eyes, behind thinrimmed spectacles, are soft and kind, although sometimes they flash with impatience. His black hair has started to grey. He dresses in a conventional, western manner, generally very unostentatiously, although this day he wore a biege sports shirt, beige slacks and open work sandals. Most noticeable afe his hands! The fingers are long and tapering. There is much of the aenthete about him. Often bis voice seems to be coming from far off, almost as if from another

Mrs. Gandhi has salt-andpepper hair, is short of stature, always wears saris, goes to Durban each Saturday to do the week's marketing for the entire establishment, gives "Indian Opinion" as much of her time as she can spare, has a sweet and gentle face, and hands very much like her husband's. Being a Hiadu she wears the small red "holy mark" on the forebead. She never interrupts her husband, and speaks of her fatherin-law almost reverently.

Sita, the oldest of the three children, is what a Frenchman would call mignon. She is fragilelooking and at first with strangers seems as frightened as a young doe cornered by hunters. But Sita, who is 23, is an extremely intelligent young woman and has By ROBERT ST. JOHN

Whenever her father is in prison or away on trips it is she who takes complete charge.

Arun, a 19-year-old boy, looks like a typical American college

Ela, the 13-year-old baby of the family, is a quiet little girl, very shy, very sweet looking.

In one corner of the Gandhi's living room there is a case of curios, all of them connected with the life of the Mahatma. On one wall there is a photograph in colours of Gandhi and Nehru On another wall there is think vegetarian food healthier, but for spiritual reasons. It is tied to their pacifism, their dislike of barming man or beast, and their feeling that man must discipline himself.

It seemed appropriate that questions about fasting should be asked at the dinner table. Manilal Gandhi said he himself had done many seven-day fasts in his youth, when he and his father were working together. In 1951. fter his father's death, he die bis first 14-day fast. Then, just list year, in sympathy with an enlarged photograph of Presi- the Africans' protest against dishis father would want it done.

"His sterling character was what attracted followers and disarmed entire governments. No one could ever not treat him gently. Even when the police would come, even they could not help but treat him with kindness,

"Father's personality alone shook the British Empire

"He led an austere and prayerful life of great self-discipline, renouncing everything for the good of mankind. He knew what to do. He trained us children to live the hardest sort of lives. We could never drink nor smoke. We were not allowed to become slaves to anything."

Manilal Gandhi said le was very impressed with the Atricans' adoption of passive resurance.

"It is a wonderful, amazing thing to watch. Naturally it is difficult for them to unde stand non-violence, especially if it is not explained properly to them. They mus not be told bat if they go to prison for several mon as they will win what they are h htime for.

"I iey must be fold that this They must be told, just is w as 😘 tel soldier in war, that they ay b ve to give their lives. They mus expect the worst. The mus be prepared even to go to the gallows. A good passive resisier must have no mental reservations "

I asked if he ever felt torn between corrying on his father's work a India or in South Africa. he smiled.

"Father's philosophy was that evil must be fought where you find it; that one must never run away from it."

Then we discussed his prison record.

Between 1907 and 1914, while his father was still in Natal, Manilal Gandhi served several three-month terms for civil disobedience.

In 1930 he went to India on a visit and there served a full year's term.

In 1946 he served a three. month South African term.

And then the Germiston case He smiled as he told me how he became involved in it

"I went one day to see Julius Lewin in Johannesburg and there I found Raymond Duncan. We had lunch together and for the first time. I learned about the plan to go to Germiston Location. Suddenly I became very jealous of this young white man

# A Fearless Champion

IT is difficult to imagine that only a year ago Manilal passed away, so much has happened in thit year.

The "treason trial" arrests would not have surprised him. Indeed he had long expected somethin; like this. And although he had certain reservations about the original plans for the Congress of the People and about the word og of some of the clauses of the Freedom Charter, he wou i have stood solid with those of us who publicly take our stand of the side of the arrested men and the cause for which they are being ersecuted.

But perhaps what would more have delighted him in these ministrative and police provoca in:

developments of the last year is ne munner in which these bus boycotts have been conducted. Once gain, as in 1952, the African people have shown then elves fully capable of sustaining a legitimate mass campaign with disciplined determination and strict non violence, even in the face of very considerable ad-

This surely would have e. ned his unstinted admiration. And he would have rejoices equally in the visible proofs the boycott yielded of an inc 238ing white understanding of African difficulties and demands to be treated as human beings as of right, which was steadily made manifest at the level of personal contacts with the boycotters in spite of ministerial and official discouragement-even intimidation.

Despite the steady flow of repressive legislation, the year since Manilal's death has been marked by a visible solidifying of the all-racial opposition to apartheid which would have warmed his heart as much as it dismays the advocates of bassskap.

C, W. M. GELL,

dent Truman with Prime Minister and his sister.

At dinner we talked of food. The Gandhis are strict vegetarians, as are about half the Hindus of India and a quarter of the Hindus of South Africa. There were many courses to the dinner; so many it seemed like a Chinese meal. The vegetable curry was excellent but piece de resistance was an Indian fritter called chilie bites.

Unlike most vegetarians in the West the Gandhis refrain from eating meat and other anithe title of manager for the paper, 'mal products not because they

criminatory laws, he made bis first 21-day fast. His daily diet consisted of a small quantity of boiled water. He lost 25 pounds. Even his father never fasted longer than that.

Manilal Gandhi is not fanatical about his father's memory. He considers that his father was one of the world's greatest men. He says it in as matter-of-fact a way as if he were stating the distance to Durban. Unlike so many of famous figures, he insists on being a personality in his own right, yet be doss everything within his power to carry on his father's work in the way he knows who was soon to go to prison and I told him so. He answered, "All right, come along with ust" So I went and so I got arrested."

After a pause he said he thought there was come miusuderstanding about subsequent events. Normally, when a passive resister is sentenced and is given the choice of puying a fine or serving as many days in prison, he choses the imprisonment and is monediately led off to start his eentence. But in the Germiston ence one of the laws they bad jutentionally broken was a probibition against the holding of a public meeting in an African location without a permit. Both the African and Indian Congresses wished to test the validity of this regulation, so they appealed the convictions in the Magistrate's court. Munilal Gundhi had very reluctantly agreed to this, but the day I spent at Phoenix he was nervous and restless, because it had been many mouths since his conviction and nothing was happening, and this was all contrary to the basic theories of civil disobedience.

"I am very soon going to give myself up and ask to be allowed to serve my 60 days," he said.

It was not long later that he did just that. For 16 days he was kept in the Germiston prison, where he lost a pound a day. After 25 more days in the Pretoria prison he was released just in time to celebrate the Hindu feest of Divali (New Year's) with his family. (Raymond Dancan and two white girls also gave themselves up and served two works terms, after paying part of their fines.

Manila) is deeply anti-Communist no the grounds, he says, that Communism is based on violence and in his code violence is one of the extreme evils. Yet be is neither hysterical nor fanatical about it. When he went to prizon late in 1953, he announced that it was partly in protest against the banning of so many South Africans under the terms of the Suppression of Communism Act.

"One of my minor objections to Communists," he said, "is that I find it almost impossible to work with them. If there is even just one of them on a committee he will always try to dominate it."

After dinner we toured the grounds. The entire Phoenix establishment has been made a trust for the Indians of the community, Mahatma Gandhi would never recagnize the place if he were to come back to it. There is a large printing plant now. They have never been able to afford a linotype machine, so ten printers work six days a week setting by hand each letter of each word that goes into

the 16 or 20 pages of 'Indian Opinion,' which now has 3,000 subscribers scattered around the world.

One year ago Mcs. Gardhi decided that something had to be done about education for the children of the people who worked for them and so, just as Winnie had done at Alexandra, she had started an outdoor school. She herself was the teacher. Then they moved into the original Mahatma Gandhi heme and made two classrooms of it.

A few months ago a government inspector came along and found nearly 200 children jammed into those two small rooms.

He said he hated to be critical, but he thought maybe they needed just a little more room, And so...

As all days must, the day with the Gaudhis finally ended. It ended with Jackie running out of the house with a bottle of ink in his hand and everyone chasing him. Jackie was the Gandhis' household pet, a monkey who delighted in contounding Editor Gandhi by stealing his pen and hiding it. Once be did something much worse, for which no one forgave him for days.

After Manila) Gaudhi had worked late one night editing all the articles for the next issue of Indian Opinion, Jackie got in through an open window and with that literary interest common to all members of the family made off with the pile of paper. Some was finally found, but Jackie evidently ato the rest, or tossed it to the four winds.

The day ended when the sun began to set and it was time to catch a train for Durban. Mr. and Mrs. Gandhi drove me in their Dodge to the depot. There, sitting in the glooming of a crisp nutumn ev. ning waiting for the train, I as ed my final question:

"What of the fature?"

The train was 45 minutes late, so I had a considered reply.

"Our only possible weapon is pussive resistance. The Swart Acts increasing the punishments must not stop us. In India the maximum penalty was aix years. We must even submit our bodies to lashes if that is their pleasure. If even only a few will go on with the empaign, the goal will be achieved.

"But if Africans and Indiana allow themselves to be forced into violence, then the animosities which will be engendered will never diappear. Look at the Boer Wart Where is the peace between Afrikaners and Britishers? Look at any war. Where is there ever peace after a war? Or democracy?"

Just then a stream of several hundred Africans came down the railroad tracks. They were on their way bome from work. Many of them had taken out of freight cars standing on the siding pieces of sugar cane from two to six feet long. They were obewing and sucking the reddish stalks, Many of them were almost naked. Their bodies glistened in the light of the setting sun. They walked, weary as they must have been from a long day's work in the cape fiells, with poise. They could not have been going home to anything very pleneant: a bovel, a supper of mealic meal, a sleep on a hard bed. They bad an ngly present and not much of a fatura. Yet they walked along with a certain proud dignity which both Mr. and M.B. Gaudhi re-

"There is no reason for falction between them and as, noless someone tries to create it," Manifal Gandhi said.

"It is true that Indians opened up training in remote parts of the country in a day when white men looked down on trading. The Indians became the merchants from whom the Africans did nearly all their buying. Some of the Indians exploited the Africans. Perhaps many did. Jast as some, perhaps many business men of whatever race exploit people, It has nothing to do with race, It is purely a class trait.

"The white people brought Africans to the civies and did nothing to house them, so they sought places from the Indians and the Indians rented them space in their backyards. Some Indians over-charged them, Again this has nothing to do with ruce. Lindlands of all colours sometimes over-charge.

"At one time Indians owned nearly all the shops, and the buses and the cinemas. But Indians cannot expect that this will go on forever. As the African progresses, he will want to run his own shops, buses and obnemas. Indians must realize that Africans will assert their rights.

"With goodwill on both sides and if no one tries to stir us op against each other, there will be no serious trouble between Africans and Indians."

Just at this point a train whistle aplit the quier antomo are.

A day with the Gandhie was

# 'Watching Over Africans'

HUNDREDS of Africans
thronged the open-air meeting place at Kabushi African
township in Ndola to hear Mr.
James Johnson, Labour M.P.,
speak on the need for African
advancement in Northern Rhodesia.

Mr. Johnson, who came out from Britain to study conditions in Northern Rhodesia at the invitation of the African Congress, was addressing a trade union gathering.

Referring to the Government estimates for this territory for 1957, he said:

"I would like to see twice as much spent on African education as on the police and twice -the amount spent on African education, as is spent now."

"You are still under the protection of Her Majesty's Government and there are many people like myself in the House of Commons who are watching over you and studying your conditions,"

### Inanda Indian Welfare Society

THE fifteenth annual general meeting of the Inanda Indian Welfare Society was held at the Indanda Gove. Aided Indian School on Sunday, April 7. Mr. G. Mangrey in bis Presidential Address exhorted the members to take a keener interest in the affairs of the Society and he elaborated on the aims and objects of the Society which in a summarised form were Social, Educational and Religious Mr. S. Kasu, the Secretary presented a very comprehensive report of the Society's activities for the past year.

The following officials were elected for the ensuing year:-Pateons: Mes. Sushila Gandhi, Messes, G. Panchoo, M. Dookran, V. Murugan, S. S. Goven. der, Harilall Ramgobin, B Seebaruth, R. Hiralal, D. Kasu, T. Mahabir, S. R. Roopparain, B. Gugraj, G. Ramnath, R. Raghunath and Dr. Dennis Chooneo. President: Mr. G. Mangrey, vicepresident: Mr. S. Ramparead, hon secretary: Mr. S. Karu, bon treasurer: Mr Haripersadh Ramgobin, asst. secretary: Mr. Ranjit Malieab, anst. treasurer: Mr. Krishna Ramgobin; executive committee; All officials and Messra Mawalall Ramgobin and K. Dhanukdharie, hon, auditor: Mr. R. Hitalal.

# GAMDHI— The Story Of His Life

#### CHAPTER IV

AT last three years of study came to an end, and Gandbiji was free to return.

The voyage back to India was very stormy and nearly every body was sick, except Gandhiji. In the ship's dining-room only two or three people came to the table at meal times. They eat holding their plates in their laps, as the ship was tossed this way and that by the wind.

Gandbiji was longing to see his dear mother again. But when he heard the sad news that she had died while he was in England. His elder brother had kept the news, not wishing to him; such a thing while he was away in a foreign land among strangers.

Nataratatatatatatatatatatata

### Mrs. Gertrude Murray-Correa

Since it was necessary for Gandhiji to start earning money as soon as possible, it was decided that he should go to Bombay to practice there as a barrister. He was to go alone at first and set up a household on his own until he had found some good clients.

He engaged a cook to look after him, but unfortunately the fellow was very stupid and dirty. He did not even trouble to wash his own hands, muchless to do his work in the kitchen properly. Poor Gandbiji was too kind to scold him. Instead, he tried to teach him how to look after the house. But the cook was very lazy and merely watched while Gandbiji did almost all the work.

In the meantime no clients turned up and so Gandbij earned no money at all. After six months of this life, he returned home to Rajkot, quite thred and disappointed.

It was good to be with the family again, of course, but it was disappointing to have to tell them how things had gone with him in Bombay. They had expected him to be of so much help to them after completing his studies in England, and so far he had been able to do nothing.

For a long time things went very slowly in Rajkot, too. Gandhiji earned only a very little money now and then. He had began sadly to feel that he was not going to be a success in life. Little did be think that one day the world would riog with his



PUTHLIBA!-Gandhiji's Mother

name, (and that after his death people would scrape up, as a precious relic, the dust trodden by his feet!

It was just when he was feeling so downcast that a firm of Indian merchants from Porbunder, who had settled in South Africa, sent for him to come and take charge of some important law business for them in Durban, a South African seaport They wrote that

they would want his service for about a year. They were not going to pay him badly, either, and the idea of further travel pleased Gandbiji, so he accepted the offer. If he was not going to be a successful barrister, he might at least see a little more of the world, he thought.

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(To be continued)

# Debate Between Advocates Of Apartheid And Liberal Party Members

MORE than 100 young men burst into the grounds of a private home in an attempt to disorganise a mixed meeting held by the Liberal Party.

At the close of the meeting, Mrs. Margaret Brink, the owner of the premises, who is the Liberal Party candidate in the Pretoria East provincial by-election, told a reporter that she would ask the police to drop the matter, as no barm seem to have been done.

"In fact, when some of the men entered into the discussion, we found the experience stimulating, as I am sure they did also," she said.

In a statement the Fretoria branch of the Liberal Party said it welcomed criticism, "although we disliked the manner of intrusion the men adopted,

"We nevertheless appreciate the fact that they gave our main speaker, Mr. J. K. Ngubane, a hearing, and added great interest to the meeting by asking pointed questions.

"We feel that, having made this contact, we would welcome

an opportunity to address the men who attended the meeting under more normal circumstances."

The first warning of a disturbance came when the men were heard massing outside Mrs. Brink's grounds. Soon afterwards, two tear gas bombs were thrown, one landing near the Press table, forcing reporters to withdraw burriedly.

The men poared into the grounds, heckling speakers and singing, "Die Lied van Jong Suid Afrika" Brief altercations between members of the Liberal Party and the men followed, but there were no incidents.

After the majority of the men had left on instructions from the police, a handful remained behind to take part in what resolved into a debate between advocates of apartheid and members of the Liberal Party.

One of the men spoke in

Sesuto to Mr. Ngubane, but he pointed that he spoka Zulu. A European interpreter was found for Mr. Ngubane and an African interpreter for the questioner, and the discussion continued.

After the meeting, the men were invited to share a cup of tea with Mrs. Brink as her guests, but they refused on the ground of their difference of opinion.

The meeting was originally to have been held in the Arcadia Parish Hall, but permission was refused when anonymous threats were made that it would be broken up if an African spoke from the same platform as Europeans.

#### "Looking South"

THE Town Clerk of Lagos, an African with an Oxford accept, told the Town Clerk of Cape Town, Mr. M. B. Williams: When whe have put our own house in order we shall be turning our eyes to the south."

Mr. Williams, who recently returned from a visit to Nigeria and other African territories, recalled the incident at a lunch meeting of the S.A.F. Association.

"I had my eyes opened on my two-and-2 half-mouth trip," said Mr, Williams, "When you travel in these territories you realize the shape of things to come.

"There is no doubt that however much is spent on these countries, no matter what advantages are given to the Africans by the Europeans, the inhabitants have one idea in mind—one man one yote."

He went on to say that a strong crust of educated African opinion was concentrating on building up the spirit of nationalism. It was not flag wagging but the cold calculated use of education.

"When you think of the countless millions of Africans whose minds are being directed along these lines, you get a feeling that to try to stem the tide of Black nationalism is like playing the role of Canute."

Mr. Williams said he was asked by a clergyman in Uganda whether "you people in the south realize that we Africans are probably going to prove the bulwark between the West and East in the final result.

He attended a town council meeting in Bathurst and if he had been blindfolded he would have thought he was back in the Cape Town City Council.

"There were all the same tricks—the referring back and the postponement of reports."



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# State Information Nonsense About Indians

THE State Information Office's latest booklet on our Indians says that in a century the Indians here "have advanced from depths of want, illiteracy, physical and spiritual degradation to heights of plenty, liberty and opportunity."

They came here mostly as "untouchables" and "coolies," says the S.I.O. It does not know what it is talking about. There were very few "untouchables" among the Indian immigrants. Since we were looking for labourera, most of them were labourers which is all the Indian word "coolie" means. Naturally they came from the poorest working classes. Overall statistics are lacking. But of 7,947 who sailed from Calcutta in 1875-6, 21 per cent came from the upper castes, 48 per cent from the middle casts and only 38 per cent from the lower castes (not outcasts )

On page 4 of the booklet is a particularly misleading piece of propaganda. The faded photos of five Tamil or Telugu indentured labourers are contrasted with the beaming faces of four affluent Pretoria shopkeepers. There are no words to explain this. Nor is it said that the Guierati shopkeepers came to this countyr as free, passenger Indians who comprised 19 per cent of the total Indian immigration.

Of course, some of the original "coolies" have prospered. But most of the small wealthy minority came here as free men of some substance. According to the S.I.O.'s own figures (not used in this hooklet for overseas consumption), only one per cent of our Indians have an income of £300 per head, i.e. equal to the overall average of entire White population rich and poor. The Transvaal and Cape Indians, who together constitute only 18 per cent of our Indian population, average about £60 per head. In Natal. Indians only average £25 per head (Africans £19, Coloureds about £35.)

And, when the S.IO. refers to "prosperous" Indians being found "everywhere today" enjoying the amenities of life in generous measure," it is surely deliberate distortion that conceals how 70 per cent of Durban's 160,000 Indians live below the poverty line (Europeans 5 per cent, Coloureds 38 per cent, Africans 25 per cent.) Or that out of 1,422 Indians recently examined in the Springfield district of Durban (attractively shown in coloured serial photo by the S.I.O.) 1,255 were found to be seriously undernourished. Of all these not one photo appears.

It is true that Indians "enjoy" old age pensions, disability grants and other allowances. But the differential rate at which these are paid out to the needy of various races was naturally undisclosed by the SIO-Whites £5-18-9 per head, Coloureds £2-9-6, Indians £1-6-8, Africans £0-9-2. Nor is it mentioned that large numbers of Indians qualified for family allowances under the Children's Act because of their low income-level, until it was withdrawn from them (but not from Europeans) in 1949. This was done because the Nationalist Government, with its usual ignorance of sociology, felt that large Indian families were

elalalalalalala).BA.lalalalalalalal C. W. M. GELL 

merely being encouraged. But the S.I.O. is singularly reluctant to come to grips with statistics. On page 23 of the booklet it quotes birth rates from all over the place, but gives Union figures merely in unintelligible symbols. Perhaps the covness is due to the steady decline in our Indian birth rate over the last 15 years. It has dropped from ever 40 per thousand to a little over 30 (Europeans 26) and one of our main emotional arguments is fast disappearing.

Again, it is literally true that "hundreds of houses" are being built for Indians in South Africa out of public funds-all in Natal. But it is "hundreds" against a need of "thousands". It was authoritatively estimated that Durban Indians needed 14,000 sub-economic and 3,000 economic houses between 1945 and 1953 Towards this total 800 had been built by 1950 From the figure of 1,621 houses at Springfield in the S.I.O booklet, I assume that this figure has been rather more than doubled in the last six years. But in the meantime the Group Areas proposals to remove Durban Indians mostly to undeveloped, agricultural land outside the city have added 10,000 houses to the total already required. The lag of 17,000 houses in 1945 has thus become 25,000 by 1956. Against these figures of what avail are the "hundreds" boosted by the S.I.O.?

there is wilful statistical obfuscation. Totals of Indians employed in industry, their total salaries etc., are quoted without, of course, any attempt to elucidate or explain the figures. Only the industrious will calculate that the average wage comes to less than £20 per month and, since that includes working proprietors, managers etc., the real average working wage is very much lower (between £3 and £4 per family per week). Again the diagram purporting to show the percentage of trade licences held by Indians in Durban becomes much less impressive when it is understood that the Indian population exceeds the European, and that most of the categories in which Indians hold a clear majority are the least profitable '(eig. pedlars, hand laundries etc.)

But obfuscation becomes outright misrepresentation when it is shown how Indians have "gathered wealth" in all business pursuits. This is "typified" by the sugar industry in which Chundreds of Indians own more than 26,130 fertile and productive acres from which 500,000 tons of cane are expected this year." Now it so happens that we have definite statistics for the sugar growing industry. There are approximately 1,300 Indian owner-producers, which gives an average holding of 20 acres. But over 1,000 of these earn at most a net income of £200 per family (£33 per head), and 700 carn only £100 per family (£16 per head.) This is hardly opulence. About 50 of the remaining 300 are growers of importance. The are growers of importance. other 250 make £500-£300 per family, a modest competence.

Yet the SIO. follows these figures with the brazen statement that "all this has been done (by whom?) despite the quite disproportionate totals of taxation paid by Europeans and Indians in South Africa." Disproportionate to what? One may well ask, as the S.I.O. proceeds to commend the Europeans for the "generous degree" they "subsidise" benefit and upliftment for "their Indian compatriots," and to illustrate this by the "fact" that "although Indians own £17 millions of rateable property in Durban, Europeans pay six times as much in municipal taxes."

All the "facts" bere are disputable. Indians own £25 millions of rateable property in Durban (167 per head). Europeans own £114 millions (£858 per Throughout the S I.O. booklet head). Not unnaturally Euro-

peans pay several times as much in rates, i e proportionate to their holdings. It is true the Europeans "subsidise" welfare services for non-Whites. As the wealthiest section of the community, entrenched behind a political and economic colour bar, it is the least that can be expected of them and no matter for congratulation. Nor, in speaking of Indian education, does the S.I.O. booklet acknowledge that Indians, more than ony other section of the community, have themselves provided schools for their children, only 60 per cent of whom are-even so-able to find room.

It is simply untrue that our Indians here have "oppportunities to achieve a standard of living comparable groups in their land of origin can only dream about." Our Indians bave a slightly higher average standard than all India (25 against £20 per bead per year.) That is all. Some individuals have prospered rather more than they might bave in India, less than those in our other immigrant race groups. But -Indian liberties and opportunities here are strictly circumscribed and fast being strangled by the Group Areas Act and national prejudice.

#### Dismissed From University Staff

MR. Verhagen, a technical assistant in the Department of Physics at the University of Pretoria, after being suspended from duty for some time, has been dismissed from his post by the University Council. No. reason for his dismissal has been

During the bus boycott Mr. Verhagen, while transporting boycotters, was stopped by the police He refused to give his name and address because he believed that he had a right to withhold them as he was not convinced that he was being held on a bona fide suspicion. He was found guilty of refusing to give his name and and address to the police and fined £3, in the Pretoria Magistrate's Court. The magistrate said that Verhagen was convinced that he had not committed an offence and assumed that he could withhold his name and address.

# Leader Of India's Untouchables: Dr. Bhimrao Ramji Ambedkar

N the last month of 1956, a man who was a leader, a symbol so ancient, so rigid and so wideand a guiding spirit of more than 50,000,000 human beings died in New Delhi.

His name was Dr. Bhimrao Ramji Ambedhar. For three decades, this intense and indomitable personality had been in the forefront of the struggle for legal, social and economic liberty for large segments of the Indian population which have been variously described as "untouchables", "outcasts" and "depressed classes". Mahatma called these millions "Harijans", meaning God's own people.

With Dr. Ambedhar's death on December 7, the Harijans not only lost a formidable champion, who was himself a member of the "scheduled castes', as they are now called, but his country lost a prominent lawyer, economist and politician who will also be remembered as the chief architect of free India's Constitution. one of the most comprehensive statutes over framed.

#### Early Evidence

Dr. Ambedhar was born in 1893, the son of a school teacher at a military camp in Bombay State. In village schools he showld early evidence of his talents, spirit and intellect. which were recognized by the Gaekwad of Baroda who helped him through Elphinstone College, Bombay, This princely ruler later sent him to Columbia University in New York City, where he studied political and moral philosophy, anthropology, sociology and economics.

Concluding these studies, Dr. Ambedbar further prepared for the varied career which was to follow by pursuing economic research at the India Office in London, teaching political eco. nomy for two years in a Bombay college, and doing additional graduate work at the University of Bonn, Germany, He took his Doctorate of Science in economics and commerce at London University. In 1923 he was admitted to the Bar

Dr. Ambedhar's career began in 1926 with his entry into the Bombay Legis-lative Council. From this position he roused political consciousness among the Scheduled Castes and fought for their demends to receive equitable freatment, Robust, controversial and outspoken in his attacks against those outmoded evils of a social system which had marked him at birth, Dr. Ambedkar often estranged himself during the struggle for the freedom of his country,

#### Powerful Stature

Despite the uncompromising positions that Dr. Ambrdhar maintained in the defence and promotion of what he considered to be the just claims of his own "depressed classes", his stature a powerful, popular, constructive force in the nation as a whole was never diminish. ed. In August 1947 he became Law Minister in free India's first government In this vital cabinet post he helped to shape his country's new Constitution and piloted its passage through Parliament.

#### Ву J. G. MASSEE

With equal fervour, Dr. Ambedkar prodded Parliament to enact the Hindu Code Bill, the legislative follow-up to constitutional provisions guarane teeing social, political and economic rights to the Scheduled Castes. Legislative delays postponed enactment of these reforms, however, and caused Dr. Ambedkar to resign in bitter protest from his cabinet post in 1951. On leaving, he denounced these delays in characteristically strong fashion "To leave untouched the inequality between class and class, between sex and sex ... and to go on passing legislation relating to economic problems is to make a farce of our con. stitution and to build a palace on the dung-heap."

Happily, Dr. Ambedhai's allegations were belied during his lifetime. A major portion of the reforms which he urged have become law including statutes affecting the rights of women and a comprehensive bill called "The Untouchability (Offencer) Act, 1955,"

#### Revolutionary Slash

The total of these various constitutional and legislative measures is a revolutionary slash at the tarnished threads in India's otherwise rich embroidery of religions, traditions, customs and social practices.

In all history, scarcely a single culture has existed without developing what the 20th century scores as social inequalities. But no nation, in trying to eliminate these obstacles to individual and colfrom his closest associates lective advancement, has faced spread a problem as bas India in confronting the caste system.

For more than 3 500 years, Indian society had been divided into compartments. When Arvan civilitation spread to India. the new ruling power did not enslave or exterminate the conquered Dravidians, but intrcduced separations among the population to stabilise the conflicts and relations among the races. The Aryans themselves were divided into four groups: priests and thinkers, rulers and warriors, persons engaged in agriculture, crafts and trades; and labourers and unskilled workers, other than farmers.

On these foundations, the structure of Indian society was built, developing further distinctions among the population according to social status or occupation as the centuries passed. But after some 2,000 years, the earlier fluid boundaries between one group and another were moulded into virtually unbreakable barriers as tradition, custom and superstition hardened mea's mindr.

#### Inferior Attitude

During these centuries, an attitude of looking down on outsiders and on persons engaged in occupations convidered to be inferior developed in in India into the final evil of "untouchability". Men and women were virtually excluded from society by birth, occupation, association, unrepented sin or varying social errors. A low-caste man could be thrashed for raising an umbrella over his own head, or murdered for secretly courting a high-caste maiden. Persons of low caste were excluded from public wells, temples, shops, sometimes even thoroughfares used by higher castes. Until the 20th century it was unthinkable that certain religious ceremonies, social events, schools or hospitals should be opened to those marked for life by "untouchability." Even the protests of saints and reformers could not sufficiently soften men's hearts to melt the iron social boundaries.

#### Blasted

But time, evolution and legal measures, have at last blasted this stronghold of injustices. The practice or preaching of "untouchability" is now a crime. Wells, temples, shops, all public facilities are open to everyone. Members of the Scheduled Castes often receive pecial consideration for gov-

ernment examinations, school enrolment and social services. Dozens of government and private organisations a e working to provide better training. housing and jobs for former "untouchables". The citizens of India can be proud of the swift, direct actions their Government has faken to wipe out the effects of this degrading, anachronistic burden on their development.

No one-except Gandhiji himself-contributed as much to the elimination of this burden as Dr. Bhimrao Ramii Ambedhar. Of this rebellious leader, who died a devout Buddhist, Jawaharlal Nehru said: "He will be remembered most as the symbol of revolt against all the oppressing features of Hindu society." (UNESCO).

### Multi-Racial Club. Raided

THE Multi-racial Olub at Lusaka, Northern Rhodesis, was raided recently and an attempt made to burn it down.

Two men, identified by an African servant as Europeans, were seen to enter the premises through an unlocked door at midnight.

The raiders carried a tin of petrol which they poured over the floor of the lounge and on tables and cushions. Then they set it alight in one corner.

At this stage it is thought that the intruders lost their nerve, for they made their gateway before the fire had caught properly.

There was little damage and there were no casualties.

The attempt was discovered in the morning when an African employee arrived at the club.

Another African workmar, who sleeps within the club grounds, said he heard a car drive up at midnight and saw two men who "looked like Europeans" get out and enter the club. He paid little attention as he thought they were members returning to collect something they had forgotten.

The police are investigating but so far no arrests have been made.

The Multi-racial Club is a gift from the Rhodesian Selection Trust and is the only one of its kind in Northern Rhodesis; the only place in Northern Rhodesia where Europeans and non-Europeans can meet in public.

# Hostel Apartheid Angers Peer

ORD ALTRINCHAM, 33-year-old Conservative peer, has resigned as an official of the Victoria League because he complains there is never room at its students' club in London for coloured students. The league was formed in 1907 to promote friendship among the people of the Empire.

Cecil Hercourt, chairman of the league, Lord Altrincham wrote: "One of the reasons which you have given me for maintaining this iniquitous state of affairs is that you do not wish to slienate South Africans,"

"Every time a coloured student tries to get accommodation the soswer is sorry we are full up at the moment,' but they are not always full up and coloured people are not \_encouraged to try again."

Admiral Harcourt admitted that a colour bas exists. But be added: "The club is not suitable for mix id races. They have different babits. If mothers in Australia, for example, think their sons and daughters are living alongside Africans, they will not be awfully bappy about it."

He told the "Daily Express": "It is just a question of wiedom. We think we are doing the right thing,"

In his letter, Lord Altrincham said he was resigning from the league's figance and development committees to bring the colour bar controversy into the open.

According to Reuter, Lord Altrincham said the league's club was ruo on the principles of apartheid and this was an insult to all that the league professed to stand for.

"Months have now passed since I drew your attention to the fact that the club in London was being maintained for White students only.

"I have been clinging to thehope that you would turn the

In a letter to Admiral Sir proper hostel for studente from every part of the Commouwealth without distinction of colour, or that you would raise money at once towards establishing such a hostel, and that, meanwhile, you would withdraw our name and support from one which is an insult to all that the league prolesses to stand for. Nothing, however, bas been done,

#### S.A. Influence

"Instead of being true to our own principles and setting an example to our own compatriots (whose attitude towards coloured people in this country is still not all that it should be), we are allowing ourselves to be influenced by a nation whose theory and practice of race relations is condemned by liberal opinion throughout the world and by nearly every Christian community.

"A special cause for concern is that the Queen and the Queen Mother are patrons of the league. Princess Alice is its president and Princess Margaret is president of its young contingent,

"It is most unfair and inappropriate that the Royal Family, who symbolize the Commonwealth ideal of human brotherhood and equal partnership, should be associatedeven nominally and unintentionally-with a hostel hased upon the principle of apartheid,

"Since persuasion has failed have no choice but to resign from the two central committees of the league which I belong to, and to bring this controversy out into the open.

"My quarrel is not with the existing establishment into a league itself, which I shall continue to serve to the best of my ability, but with its central direction on one matter which seems to me to be of overwhelming importance."

#### Refused Seat

Lord Altrincham is editor of the "National and English Review" a Conservative month. ly publication,

The league's secretary, Col. R. W. Hills, denied there was n colour bar as such at the bostel. It was the league's policy to limit accommodation to people from the Dominions making donations to the league, such as New Zealand, South Africa, Caunda, Australia and Soutbern Rhodesia.

No coloured Commonwealth country made such donations, so their subjects could not be accommodated at the bostel. which was nearly always full,

But Lord Altrincham described Colonel Hill's statement or "evasive." He said that if the league's policy was one of real colour equality and admission of coloured people to the hostel, was sure their countries would contribute to the league.

On the league's statement that mixed races of both sexes could not be accommodated together, Lord Altrincham said the league's hostel in Edinburgh was multi-racial and accommodated both sexes.

## Church May Ask People To Disobey Laws Of The Land

N a sermon preached at St. Mary's Cathedral, Johannesburg the Rt. Rev. Ambrose Reeves, Bishop of Johannesburg, reiterated the church's firm decision to stand by their conscience and, if necessary, disobey the laws of the land rather than submit to secular interference in the affairs of the church.

became necessary in this ma ter, the Church would have to counsel its people to disobey the laws and believed that such a grave decision outweighed having to submit to such interference in the life of the

Taking as his text the words of Peter and the Apostles (Acts 5-29-30): "We ought to obey God rather than men," the Bishop said that leaders of Christianity had come into open conflict with the authorities of their day very early in the his. tory of the Christian Church.

"Not only leaders of the church, but thousands upon thousands of obscure members of the church have faced exile, ostracism, imprisonment, even dea'h itself, rather than submit

The Bishop said that, if it to the interference of secular authorities in the life of the cburch."

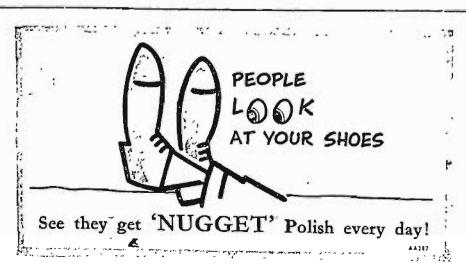
#### Mounting Tension

He pointed out that the mounting tension between "some, at any rate," of the churches in the Union, and the secular authorities, had, in the last weeks, threatened to develop into open conflict over Section 29C of the Native Laws Amendment Bill, which required permission from the Minister of Native Affairs before an African might worship in a urban area.

After the most careful consideration, the bishops of the Church had decided to make it plain to the Prime Minister, that, if such a clause became law, they would be faced with the grave choice between obeying their conscience and the law of the land. In the reply received to their protest, which the Prime Minister had passed on to the Minister of Native Affairs, no attempt had been made to deal with the points raised to the letter written by the late Archbishop of Cape Town, Dr. G. Clayton,

#### Bishops Attacked

"lastend," said the Bishop in his sermon, "the bishops were attacked for acting before the intentions of the Minister were made plain during the second reading of the bill, and that in spite of the fact that, when the bishops mel, they not only had had the text of the bill before them, but also the white paper which had been issued to explain its various clauser.



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

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# London Letter

(From Our Own Correspondent)

#### UGANDA

STRONG objections were expressed in the Uganda Legislative Co-operative to a Government resolution to transfer coatrol of the armed forces in East Africa to the East African Governments from the War Office. A 3-hour debate showed a deep division in the council, with African members leading the opposition to the proposal. Finally the debate was adjourned in an attempt to reach agreement by private discustion. In moving the resolution the Chief Secretary claimed that the transfer would give the East African Governments greater control and responsibility for the forces, and the most economical way of handling matters relating to pay equipment and stores would be for the East Africa High Commission to handle these on behalf of the individual governments. African opinion is very hos.ile to the High Commission which one member described as "a child of the Kenya Settlers," and is therefore unlikely to agree to any extension of its powers. Mr. J. K. Bebiha, the member for Toro, summed up the feeling of moderate African feeling when he said that they had always told that the High Commission existed for the co-ordination of essential economic and research services (rail ways, posts, locust control, etc), and to give it influence over the armed forces was to grant a greater power than it should have,

Dr. E. M. K. Muwazi, a prominent Congress leader, said that since control over matters of defence was always one of the last powers to be handed over to a self-governing country it was important that the control should not be passed to a Federal-type body like the High Commission. The leader of the representative members Mr. J. T. Simpson, a European, also opposed the Government, Although he was a supporter of the High Commission, the present stage of Uganda's development in relation to future selfgovernment introduced political factors which should not be

ignored on grounds of administrative convenience.

#### Nigeria

Dr. Azikiwe's party, the NCNC, has won the Eastern Nigeria elections. So far it has won 44 of them-84 seats in the House of Assembly, and results are still awaited in 24 cases. The Action Group have won 9 as against their single success in the last election. The Opposition parties are already stronger than they were in the House of Assembly last time where the NCNC had 72 seats. Six of the ten. Ministers in the previous cabinet have been re-elected. Professor Eyo Ita, leader of the Opposition in the old House retained his seat at Calabar. One of the biggest surprises has been the defeat of Chief Nyong Essien, the former Deputy Speaker. Three of the NCNC Parliamentary Secretaries have lost their seats.

#### Ghana

The Parliamentary Opposition in Ghana has called for bi-partisan action on Foreign Policy. In a statement issued recently the Opposition asked that national delegations going abroad should be representative of both Government and Opposition and that the Foreign Affairs Committee of Parliament should be established as a forum of discussion and consultation between the Government and the Opposition on matters of loreign policy.. The Opposition also announced in the statement its intention of putting, at the earliest possible opportunity, a motion in Parliament on proposals for the Foreign Affairs Committee. The statement added: "It is the view of the Opposition that it would make for greater cooperation."

#### "Guardian" Comment

The following is an editorial from the "Manchester Guardian":

Dr. Azikiwe's party has won comfortably enough the general election in Eastern Nigeria; and he can reckon that, by going to the electors promptly, he has largely discounted the political effects of the Forster-Sutton tribunal's report and its comments on his relations

with the African Continental Bank. But the counter-attack has not been made without significant loss. Before the election the NCNC had 72 seats out of 84. It has now 64. But the loss of seats is not the important point of the story. Before the election the most substantial opposition came from the United National Independent Party, which had II seats, but had no following at all outside the Eastern Region: it was, indeed, a breakaway from the NCNC itself. It has only 5 seats this time. But now the Action Group, which has its main strength in Western Nigeria, has won 13 seats, as against one in the previous House. This may have farreaching consequences. Not only will the NCNC be faced with a more numerous, well organised and critical Opposition in the Eastern Region; it will no longer be able to put itself forward as the only "national" party, as alone baving some strength in all 3 regions. The core of the NCNC is drawn from the lbo, it has always been able to claim a substantial membership among other tribes, while depreciating the Action

Group as merely the expression of Yoruba tribal sentiment. Now for the first time the Action Group has got a good footing right outside the Yoruba conntry, while Dr. Azikiwe retains his full strength only in the Ibo areas. There is a footnote to be added to this election. We have just received a telegram from Eastern Nigeria in the following terms: "Horse titling ceremonies at Eastern Nigerian election-over 20 horses beaten to death to celebrate Udi division NCNC candidate's election. Practice still not illegal, Official attitude deplores horse titling but considers it preferable to human sacrifice." What has Dr. Azikiwe to say about this? Does he agree that it was so? If he does, will he tolerate as a member of his parliamentary group? It must be realised that the NCNC's claim to be a standard-bearer of democracy in West Africa (which is not without weight in some respects) will be very seriously compromised, if it is true that barbarisms of this kind have been woven into the fabric of the democratic pro-

F. S. M.

# A Countryman's Diary

"By PARDESI"

WHOEVER had said that enough refined English folks to Durban was the most English city must have certainly had a sense of humour. Admittedly, Darban does have a dense English population, (no pun is intended!) but that is different to saying that Durban is an English City. English in the latter sense is supposed to mean a way of life-clean, unadulterated, refined,

"He is an Englishman! For he himself has said it. And it's greatly to his credit, That he is an Englishman!" You must have heard this little ditty before.

But just you go shopping in Durban's West Street any day in the week, and if your skin has that dark, abominable hue, brother, you will meet a new version of the typical Englishman. I don't think coarser specimens exist even in the backveld regions of Zuid Africa. "Yes, and "What can I do Jim?" for you Sam?" are common ex-

In fairness, it must be said that there are business houses which treat non-European customers with the same degree of civility as European oustomers; but such firms are few and far between. Perhaps there are not go round.....

#### Another Nail!

When the State took over African education not so long ago, all thinking people knew the pass to which South Africa had come. Within a year, primary and secondary schemes of study in African schools were drastically revised. The Free Meal Scheme in African schools was callously withdrawn in the face of vehement public outery. Since then African education bas been given the "full treatment." Africans, of course, were the immediate victims. Now the steam has been turned on the other races. Separate universities for each racial group will soon hecome an ugly reality.

Last week Indian school ohlidren in Natal had fallen prey to the victors circle. Hitherto, each child was allowed 3d. a day in the Schools' Free Meal Scheme. This meagre amount has been whittled to tuppenceprovincial funds are running out is the excuse given.

The next step would be the complete withdrawal of the Free Meal grant.

It all starts the same way.....

#### OPINION

# India Should Remain In Commonwealth, Says Bevan

MR. Bevan, British Labour Party's spokesman on foreign affairs has said in India that Nigeria, Malaya, Uganda, Tanganyika add (with little difficulty) Kenya were likely to become full members of the Commonwealth in the near future and India should remain in the Commonwealth to "guide them in the right direction."

Addressing members of the Indian Parliament on Match 8, who gave him a great evation, Mr. Bevan said the severance of the Commonwealth link would be foolish and a "profound blunder" for both India and Britain. "Unless we co-operate together, we will disapart, was the concluding sentence of his 40 minute speech,

The burden of his speech was that at a time when the only alternative to violence was Gandhism and the world required to be shown "the Nehrn way," what was wanted was "not withdrawal but participation, not disenfranchisement but enfranchisement.

Prime Minister Nehru, who presided, later expressed gratitude to Mr. Bevan, "a good friend of India," for providing food for thought.

Mr, Bevan pointed out that the character of the Commonwealth was changing. Ghana had joined it and others were likely to follow suit, It would be foolish to withdraw India's influence "just when you are wanted to guide them in the tight direction."

Moreover, he was confident that India's influence in "this combination will transcend that of the metropolitan power," and so it should, "by India's size, by its history, by its traditions."

He said the world situation was one without precedent. The great power concept was no longer valid and only the doctrine of Gandbism could invest the concept of power with a meaning in the world of today. He began his speech by saying that he was not in India either as the official representative of the U.K. or as a spokesman of the British Labour Party. But he reminded his audience that harsh as India had been over some of the things that Britain had done recently, "harsher things were said by the British people—and said before you said them"

There had always been two traditions in Britain, said Mr. Bevan One was the imperialist tradition "with which you are so much familiar. But there was also the liberatarian tradition. For instance, Burke and Charles James Pox had been as ardent advocates of American independence as George Washington himself.

It was foolish to speak about the English tradition as though it was one entirely associated with imperial domination. There had always been champions of liberty in Great Britain, great names like Byron and Shelly who had always fought for liberty.

The House of Commons was a very old institution but democracy was not as old as the Parliament. "Churchlls were in Parliament for very many centuries before Beyans arrived and brought certain civilising influence there."

"At a moment like this, when what your people have been fighting for so long (independence of colonial peoples) is about to be consummated, he asked, "is it not a feelish thing for India to with. draw its influence from that congerie of new nations?"—ISI.

years ago. The pillars, six miles from each other, are the same as the one in Lumbini, and both of them bear Pali inscriptions.

#### New Man Needed, Says Nehru

Mr. Jawaharlal Nehru, after being re-elected leader of the Congress Party said he did not feel happy at continuing in office all the time. People in India were about to become devoted to personalities and the personal equation became more marked when the same person continued to occupy the same place for a long time, he said.

#### Slum Clearance In Madras

The Government of India have approved the Namasivayapuram slum clearance scheme of the Madras Government and have sanctioned a sum of Rs 358,500 for the purpose. The total cost is estimated at Rs 378,000.

This scheme is based on the principle of aided help (seif). Developed and demarcated plots of land will be allotted to 530 slum families whose montly income does not exceed Rs 175.

These families will also be provided with building materials for putting up suitable huts under the technical guidance of the local authorities.

#### New Ambassador To Afghanistan

Mr. S. N. Haksar, lately Ambassador of India to Turkey, has been appointed Ambassador to Afghanistan. He will assume charge of his new assignment early in May.

#### Helping Jobless

The Government of India proposes to establish 15 production centres in the country during 1957-58 to assess the problem of unemployment among educated persons. The project is being pursued on the recommendations of a study group appointed by the Planning Commission.

The group recommended the establishment of 33 small-scale production centres in different States. Each centre would employ 300 matriculates. A preliminary training course of nine months was envisaged.

The centre would underlake the manufacture of small machine tools, agricultural implements and similar articles which have a ready market.

A provision of Re 40 lakes is being made for this purpose in the budget for 1957-58.

#### Soviet Scientists For India

According to a UNESCO announcement, six Soviet scientists will go to India to teach at the new Institute of Technology which is being established by the Government of India.

They are part of a team of 15 professors being sent by UNESCO to the Western Higher Institute of Technology at Powal; 20 miles from Bombay.

Four Russian scientists have stready been working in India since December 1956. New all 10 will work at the Technological Institute in Kharagpur, Bangalore and Bombay until the Powal Institute is ready.

#### Scholarships For Physical Training

The Government propose to award for scholarships annually, to promising young men and women for special training imphysical education abroad. The scholarships, which will be for a period of two years, will cover all expenses of travel, stay and study.

Similar scholarships, four a year, will also be offered for study within the country of activities including yoga asanas and folk dance. These scholarships will be for a period of one year.

#### Training For Indian Engineers

An agreement has been concluded between the Government of India, the Ford Foundation, and the U.S. steel industry under which 900 to 1000 Indian engineers will receive five-year training in iron and steel technology in the United States. The Indian Government will pay the engineer's transportation costs, the Ford Foundation will pay their living expenses, and the U.S. steel industry will provide the training opportunities.

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# NEWS FROM INDIA

#### Ancient Church Site Found In Travancore

A COORDING to the "Times of India" News Service, a chance discovery of what is believed to be the remains of an historic church in the heart of thick, elephant-infested forests in Nilackal (Travancore) was made recently.

This church is belivved to be one of seven founded by St. Thomas during his sojourn in South India, spreading his faith in the second half of the first, century A.D.

### Asoka Memorial Pillars

Two memorial pillars, believed to have been erected by Emperor Asoka, have been found in Nepal near Lumbini, birthplace of Buddha.

The finds, buried in ruins and also broken, were recently examined by specialists and it has been determined that these are two of the 16 pillars Asoka set up at various places over 2,000

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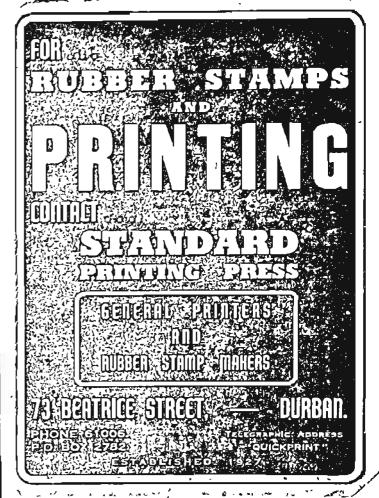
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क हाते. के रहे जाते जाते, यह तते जातिहा मान के वत पुसर्क के आहते. पुना मेडवा आंतिह्या ताझ महान वही सुन्ह होत आंतर थहे. हैं: वेमती पासे ने इताम ६५ ते वेमणे व्यपंथ हुई. Be & HE Mr ise self in Mines washe the pay sin A हेव हमा में विषे हैं भात्रीशी मार्च हैं। मार्ने माताने मारे समान हैं। भार क्यांग्या विना न १६० थर्ड. तेमनामां ४१थता सरणता व्यर् धुक छ हे हैं अह अने 'onleand महावया अविलया समझ है. हे छत्र है क्षांस आधीती पाणतमां वियार ४३ता भने येताने ते। क्षेत्र अपन्त्रम धाने िम के मेर हैं। देश कि म के कि मण मह मिल के मांग कि नेनी पथु हसीस ५१ छ. को है नेनी हरीसि। संभित जने। तर्भुपी तेका आत्र अस्पता अरताहा हता पथ् व्यवहाड् राक्रतीतित न दता विशाहता. हे तेओ जीधने तेहला प्रधासवाधी न हता. त्याहे भीमा हेहलाह ना अत्येक दिश्मीह. साथे सक्सत न यथ सकतां की माई. हेटलाक नान पथु जन्म। छीझ, जो हे तैयाना पांधा ल मिश्रा तेमना मिहाती। पु आहु क पुत्रमा आहत् छन्मा बहारडलेता आते विद्वात त्ररमा धुर्भ थे धर आम हिंदिसमी अग्रम् में रूप प्राप्त में छ. ते। पथ हूं इस्तायी मेम भात धुं है रव. मधीवास मांपी मे केंड असंधा के मात्र याता कार्यर नेतान्नाने वर वाध प्रती शह भाषित तरवरी जाने छे. Blessed are the pure in heart मिल कार्य संभित्र है सिन्द्र है सारा मारा मारा परत क iphb ilmis ibish nies inibis felles ingink ibis in करेशी क पथी है। नहीं आपता. की मारे की व्यक्त करही सही अभि रहा पथ हास्वाया नहीं अने थुने युरे पथ राज्यम हे अन्यामते निरह रहेता. र'टा हिसाहने हही डिरोक्स नहीं आपता तेमक हित्तरी वीरपुर्ग ६ता. येताना निर्धिति मार्गे लबामा ६ मेथा स्त्राभी के कारण के स्व, मधीयाम आंधी को के निःस्वाय' भूगत व्यन त्या क्षापक तमा हे असंधा धम्यातिक क्षाप्त तमा मंभत रीते तेमते समजवानी तंत्र मलेशी छ तेमति मारे, या धुरोश भिन्द , किस मानपूर्व कर का का करण राणाज की मानपूर्व के मानपूर्व के मानपूर्व के मानपूर्व के मानपूर्व के मानपूर्व द्व. मधीसाथ गोधीनां मश्युती आ पहेसी संवत्सरी आपणे इनवती ह्य.

अंशा प्रमुक मान जातां क्या है क्या है क्या है क्या मही जाने है। ieshe kik ilkolkik ikip ikis ikis istrosili ilkiik iliyinlisk नेध तथी रा४ता तेमने आफ आपणे याह 'डेर्गाम, के रीते तेमाम सवे' Bulke, Fire Fire & lure 514 Fife Amiles 11200 Fierce भित्र अवार वाता है मुखे हिन्दिन अमादि। पत्न अवह हि अने ગુમારી પ્રાથીના

ह महाजान कार कार्य कार्य होगाई ज्यापले यस नवारी मेरी नाम हो होग Mic Biblyte de 195'seps

. अने पाड़ा औ राजीसीश में देशीओं त्यां में ही साशा हिसती पाड़ा. ख्यन विनामीय अने शांती तथा धीरकशी सत्येन सत्धारीय. कथा सुधा केथ ते शांतिपुन्ह मापीते तेमती रस्तिमां वंहन हरी विरमीय. भिमामनी मान किए हैं गाम तिहार भिक्त मिन है अप है . किथि विमा गुप जिसक्यानी सम्माम्भा व्यवन्तानी शहती भागा छ तेन मार भमे ताश 1811kh . Like 6 141 8 and 8, alle 18 1818 18 1818 1818 1818 1818 भिन्न विक्र हें हें स्वार्य हे में किल विक्र विक्र के मिल् क्राम्य किशा कि ताई दें। युम्बेगी हडेलीमा सागरं। ये. अमेने क्येबेल अमेर छवम. छवमा

री. मेरशह सुरस

ઋલી છે. नीराहा प हेरवा जाड़े हैं, पुजना भने गत पश्ममां अह पर्ध वार માં જેતા, તે સાવે વ્યાપ્યણા છતાં जी पुने क्षित्र रीतिमां वसीत्री मेली કે ખેરી મુશ્કામાં મુધ્ર દેવી હૈવી अली । आवश्यम स्ताम मारा मारा मारा मिम एए इ है। ३३ ल्यान्य हिम्म તાળી ઓલીર્ડ મીવે છે. પ્રસાધમા આંતના છે અને તે માટે હું ખેતામાં ેલના માદદાનું તને ध्रक्षे

श्रीमपाञ्चा वर्धमानुाः ऋर्यः अनुस्य अस्ति असीर्व हर्तर म्यास औडिति, वत्री अप अप अरिति अित અદિવાદ હતક સુસંક્ર્યા 'ह देव रिसर्टनी ज्यादित सीधे ज्यात्रेण वस्ता ' वाय छ-न्त्रम् प्रज्ञाव् ज्ञा क्षात, समाज छ-ज्ञान ते हम्नी રે આ મુવા રાત, નુ નવાજ , નુાવાવ औं ख्रेयां जीम भेरता सात ह

'ક્રિસ્પિસ એાપિતિઅત્ત'. それりなそわれつ ગ્રેશીલા ગાંતી.

## પ્રાથ<sup>ે</sup>ના સભા ત્રીનુકિ**લ** છુડલે છુ-ડમાં

મુત્રીલની સાંજે છ વાગ્યે 'કરતુરળા

**.** 5-d.

*પ્*મંત્રીના *તૈહેલ*[તાલુની–**તત્ત્રી** 

महीखास गातीचा अधम मान-

નાના સામવા મેશીલા ગાંતી વર્ગશ્રી अहता पु लहल राज्येती, ज्ञीलाई औ। मीवंत्र खीन्त्रेप मंग्रेसी सांभेदावर मित्रीक के ट्राइंबिक्स हिंग मित्र લેવું, મિત્રામા વાનની ઉલ્લેખ ન કેરવેમછેએ મોદગીના કારણે. .નવ मारे भारे अशहम पन्धे हात. या अते धून गवामा ६ता. औ. सारापछ अ द्वीप या रहाज जा। कार्ने जवाबने जाम हम्म माह असंज्ञानित्त लेक्स यम तमिताता या वायरामा साथ , लीड राध-उली लाधर'त खुल'ह- स्वत् -लीजि औ त्रंश अंसाववामां स्त्र शन्दिश्वरिया जोह आहिहम जोहबावहै મજ્યાં જ્યારિલાંગ્ર ુષ્ય કર્યા *છે*વા लम छ पेजीमी मह्य ज्याक सारी - कर्खास्त प्रायद्मा भी. श्रीसीम ,वारीमा - श्रीमती जोई, गुरे , धुरे , देवी , क्यो , क्याः ५ मक्ष मेक्सम । मार्थः भा प्राथ ना हरी द्वीदीमां आंक्सि अपी ોકોઇ.સ કર્યું ફાલકાર્ય ત્રફાર્યો. દશીવી ઓ જલિ અમી હવી, મેડીત કે. કે સમીક્ષા કરી આ સભાના ઉત્ત आहरा क्रवय अपु सुवा शतुरी આર લામાં રવ. ત્રણાલાલ ગાધીનાં ા ક્લામુ [મજ્ઞલાવ.દેજાનુ ત્રાંત્ર/વાવ! कि हुं जायुं धुं है, ते सुमाना मिन असने धाराते धाराते जाती. आत्स १४ १४ तथा मही मही सही। भित्र મમાણમાં કાજર રહ્યાં હતાં. ૧૭ ના સાળાના બાળકા મહ્યું સારા रमाउर शालाया लालहा जानु स्थान्द्रा मुना पत्री लागम हतराय मन्येरला કુંડલમુન્ડ અને અળી લાંગ્રેના-ભાઇ मेड प्राथ ना सवा मणी हती. नेमां **છેવન,ના મામના ત્રેલ્લા અનાનતર** 

OPINION

ઉઝાવા શક્યું અને તેમની આશા **અ**વનવે, રાત, ત્રાલે કાર્મા આ ત**ો** ज्याके स्ट्री शरान है प्रमा માંત્રીએ . ધુ ધીવાય બીવ્ય શૈ भ्यान प दीप ज्यापही न्त्रांकस्त अर्था श्रीके अने आपणा पाता विश्व किंद्र ज्ञान कि विश्व प्रभाइद्या आक्रिया है पुने अप व्यवस दाश भ्रमने के आपण ે મણે સામના જકવા ખુશજી. જીમના अरमही सामु आत्रहो भरहम ર્રેડે છે. આજના પાધા સવાદ્વા અને -अंदि ग्रीति कु जीभी है। कुर भाज મીછ *હેવી. તેમના* જીવનનું કા*ત*ું માંગવા દ્વાં યથુ ઇશ્વરનીઇચ્છા ं जीवी आहे. बही वर्डडी ' कववी में वर्गे वित्ये. मधीसास गांधी माल्याक हर्यी, भने में भरी માંચમી એપ્રીલ કરી કરીત

mylog and over last,

मली जाशाजा जनादी पुजन

ज्याम आर्थाती, हात, ज्यम ज्या-

# ,, शब्दर्यय ओर्मिस्याः,

શુક્રવાર તા. ૧૨ એમીલે, ૧૯૫૭.

# મહીલાલ ગાંધીનું કમકાલ

—્બુઝ, કાષ્ક્રલના े आदी पासे छे. ते हे ले तमे दार्थ अंधा छ। ते," ણે <u>વિઝાર્ક</u> છે. કુ માકા, જ્વનમા કહ્યું જૈકટા, વસે . <u>વિજ્ઞા</u>ણ કિલ ધરાવતાં અને જેના સહવાસથી માર્ટ જીવન સસુદ્ધ પાન્યું છે. ेका ह्रध्यमां सहा युवान हता अने विशाज भाषावती થયા છે. હતાં મારા મનમાં મેં અનેક રમર્શી સંગ્રહી શુખવા भील नशी मणते. अने दुष्ट वणतमां ज वधु दुद्धत्वता मनुसव 🔻 અવેલવીએ સીએ. 🤅 ગાંતે છે, તોને જે ગંત્રે છે તેના જેવે मार्डा कारा जामाडा क्रवमद मह बहार जाला गर्ने ह जाम

गांसीम गत बज्ज जार वर्ष विया छः जा रहमचीच रहम पमम अभारा धः श्री अवीदाहः स्नापवा पु ११ ताज मंत्रहः १६

### ઓગંધ ઃઅલ્લિકિ નુંદ્ર

मिंह, सगारी मेरी हु भेषी भेरे લામ ઘણા મુલદળ ખાત્રાન કરોન હૈ मार्फ छ ।हरी महन होशीहरे અનોમાડા તને ઉવા વડા નાડ લુકા बी न्त्रीय हेर्य चुनाइन मार्ग, अभन्ने सह મને જણાયાં હતાં વળી ફેરલોક આદશે ગંતરાની મારી હેરી માઇમાં નામનારા મિક્ક કિમિની મેંદ્ર મિલ્લુક શોછડક્ષ માર્યા હિત માટે હતાં... ત્યણ એમાતાં मारा असान मार्र थया हरयां द्वाय र्शेन्या मित्रा पर्वत्या जवारमवार क्याई मार्ची साम अपेड हाखापनारा हिनार ११वी तर छ जान लाई है Blek मिक्ट मिक हिम अहि નાવામા ત્રવાસ જોડી કહી છે કે ગામાજીની દારવર્ણીશી એ - માર્ગે **ઉર્દેશ દ્વાપ, આ પત્ર એવા પૂર્વ** ने इमाधी हरी पेट लखें खेल खेता मार्ने सामन नथी. ३ छत्र मिखानी गरि हैं है क्या ज़ि हैं ज़िया पिसाद

अजि हि मेरे ,महर, ४३६ क मिल, भारा। ना सेवा हाय'ते बालु रामवा तेम्या आय'ता सलामा 'माते भार नीय है जाने जा जीला वर्ष भी पीते કરતાં આ. પત્રદારા તેમના હું આભાર मांगी लह है.

> B Biguthhe. अपुर , लेड्डा रही वत्ना अ,पमा ांभ हतडवहन् छ जान प निरुत्त भारत वित्ते हें और करांबाहारी भारत प्रमुख में , बाबी छि में, हिम्मी अहा अमें आशा निराशाना वंदेश महिं गय वत्र अधिर अवस्वा अभि-अवालहारीमां वसार्वा अमाः अह भिद्रमान्यना मुश्हे हैं भू-४-भू थी गमि भार क्या. अम भार र्वस्य मुद्दी कवालहारी मार्ड र्शार्ड भिद्रमा स्मुद्रम स्ट्रिम्सा संयुक्तिम माछ तंत्री थी. मधीवास गांधी मांहा आंके तथी पंथा क्यार्थी आं येता ार केंद्र होता, खाता हिंदी अर्थित मादी कवालहारीचे अने वब

. अरे निम જામ કરતાં' મારા આંતરમાંના અવાજ हताने हास, अस करारती छैं मुखे या वाह्या हुडायां क्या मात्र देशावी અવેલને શીખી છું. ઘણીવાર નિરાશા के शीभी नहादी ते था और वर्षत्ता मयोगा सहवासमा ३६ वर्स सुषी क शिमिर्छे में अनुसार हु तंत्री श्रुत्य छ है आतीस बीदा होडी

पट्टाया है जीज वर्डे अजीवी क प्रिक्ष भिष्ठ किए प्रिक्ष संस्थित अनी हैगी दीना है आ जाद है भूक्षा आखार भामवा ज्यास माथी महला मारे सलता मार्ट्स अविलहम्दीक्रीमांशी याद विपादवा मार Popp he ingh h lebe iff. हैं अध्य कवानहादीना भीव्य वर्ष

*9યાં* અંત્રના ઝુતું , મિક્લોઈ<sub>ક</sub> क्रीसर्वे ६र्देश सिर्ध अस् सेवा ના માગાને છાડવા નદી જોઈએ. मिनी वृष भसंभाभां पथ् निती पञ्जाना ४६ मय हेपा 💲 की ते भारा आंतरना त्रेम हिथ મુમ જાવ મુળત્રુ જ શારુ છે. हर्याः पुजा आपया १ वर वर्मह કરશે કે એમતા સે કેશા પ્રેમત્રા સ.દુશ આતે છે કુરલા અંવેલ नाह ४५ही मही पुसना क्रवनमा आगर्ने हाने। पुमपु जा हिन्ध આપવાનું દાકવળીં કંપ બનશું. अर्सि हिर्मित्राया अहुशा जोक प्म क्या जा जवा उनीप જોનાફે ફિંદન બાદુ શાન છે. धरी आके बाह, आवे, छे, अने बसेद तमन् दाहा केद् (हंहरा. आ आधिरत अपे रंजेल वाबी वर्ज अन् मुमसद् नकरे अन् द्वरार ણ ૪' વનવું નવેદ *વાદન*' હેજ ગુજતા આપણે સાંભળીએ છે છતાં તેમના જ્યનના સંદેશ અવાજ્ઞા જ્ઞાત છે કાર્લા ગાસ र्रेश याक बान छे. जमपा पुजया क्रवपन्। हाह जा जस्तु ग्रीहीका माड पमाप अपुरी अप ध्हांते आद्दीशया जीय-ક્ષીઝું ધુઝાની નિક્લા*ઇ, કુ*લા<sup>,</sup> . अभीदी औं अलि जामेवा महिम्बो पुजुापु वर्वापु महानु अमु गर्थ छ, अने तेमनी पहेली मारे थे।व्य गथाय.

जिन्हा इतु छ जाम अम् अमैदवा ,,ज अन् अवश्ववा जीपु

मुदा हाली जामाजु १६। छ।

## બાઠવની એશ્વાના પ્રવીક મૃદિવ નહેરૂ

initely fle to The word like in the 1864 gife gife by by by by शिक्याना प्रवासमा ६३सा भाषवामां भारतशासात्रामा अभ्याना भाषत्र भाषु बना भवान क्षा पहुन्त प्रमा जि. इति। भनादमा ल

सामही भंद्रसा महत्तरा च्या हा हाइबाह्य अवलीप लगाववा ज्यामं प्रमा मेलाना विवे हिन्मारखी नहीं हमी हैया.

तमती सागे अनुभवानु छ.

### માર્ક[જી]કામ क्षा स्मनाद मध्यमाय

'Eht मराह्य छ उता पाजपा होनहाल्य माप्त होजार, निवासीया अमेजपह BEL AIRIMUD US TIRP KI-I भ्राभिधार्य क्षामियार्ड भागारिभाइ -हेट 'IP किता की मानि किता मानिक ने वाबीर संग्रेशन जेदानीसंगर्भा श्री हेरियांच प्रव्यातीय जिसीरिज्यान

किरहिरें ज्यु मंद्रजिंदि (१) (४) हिमामपी दृश्यमात, (३) हत्ताना, (1) મીનોર તથા મંત્રોના રીમાર'

& lak k नील ,किश्वास मार्थित असेणिह આ પ્રસંતુ શકુ ગાળાના તૈકાપુ

विक्ताइत इत्तन्छ भित्री १६१मा लिसाना सेनड़ा इंबोर्गन भंजी શાંતિલાલ જપરામભાઇ, talay ARM

ક્લેબાઇ દ્યાળજી,

बान्तु श्रु आरंपर अन्धानपा अंहिर्दनी rr-e giff fifips therap-x याः ३ विज्ञार्डकी सभा याः ४६-で K 119 116 11k. 14. 19.

'હિંપામ મામકો'

र ध्रमार प्रमारित भित्र । विश्वे अर्थ मिलिया अर्थ हीस कित्र ही मार्च ने मार्च है। मारीज होज ५वे. पाने तेउपर प्रिक्ष १४६ १५७० भिल्लीग्रे रू 

0-9 9R 51h વેદે હિંાય

'Andian Opinion', P. Bag, मार्ट्स साथ.

Durban, Natal

# બુનાનુ વાંતવા માર્ડ

મુવ્યવા રામકાં મુ ोमरे ५ ती शिमांसिक्षां मान् ह વિલ્સ લેખાતા સુંદર સંગ્રહ છે. द्वता. क्यां १सी५ यातीया अते मिराम राक्षित और भारता मारता भेने अना मानापुर हरोहा है। માં જે મુલ્લાના દુર્યુક્ત મહિલ્લાના કરબનની ગુજરાતી મહિલા

Darban, - Matal. Patagto Bag, Indian Opinion,

श्रेत्रवाह ज्ञेत यापिवाह छ ज्ञांतर्जा

કાદ્રનાદના દુશ્મન છે. આ વાલા

इसलाजी स्मेश तत्त्री के ले साध्या

सामहीया सहस्र जर स्थान

bhite lah telsa wik the lah

नश पु हो बाजाविक हाहुन ज्या-

इ विश्व भार शक्त विश्वास प्रश्ना है

મીર સવાલા હના જ તેને મેવાલેવ

नाम होल हातार भारता जाने जाने

में में की में होती अर्था स्वाप्त करते.

भाजन्ता साल साइयपु अवीभा

तम बर्द व्यासम् केती मार्दा मुराम

इमरी भीसवध्या भारी होत रियर

भीमा १३ मानिहम एउ १ हो।

अंध्र आधी है जाविंद है है जाविया

અતીયા નતા. વેમને આ લાબ નાહે

े हिंदे हैं। कि कि कि कि में बंधे थे

नीह देश तना लाहा भार् रमात

अलीव्हें ६५ हे मांभी युमा किया

માર્ગ આવિકવાવે, શકતો

ति भी भी भी भी भी ही दी भी भी है।

साउपना लाहा मान्नपा माद्रा लेपराज

आह्य अवा बदी शरे. हैं! पुने शहत

३१यां ४शय है आइयम् हारा वत

अवा जयनी नारे हों जीपात्री

असरता है ज्यान भारतनी न्यू सारी

કેનવે.ત્રવા પ્રવેશના મારા કાત,ની

સાદ્યાદાર્યાની લાવના

**ડક**ુલા છે<sup>,</sup> અને તેવી જ હું બારતનો

પ્રખવા ગાલ કાં,તેરે,કાં 🧗 આવેલા

इबत यता भवमा प्रदेश शिक्ष वहस्ति

प्रत्नेना यमभाषी मने छे. भारतने

الاللا المنابع لاللا مع للاله لكالمؤلم

જનાલ જ મેશક લેલી અલ છે. મારી

लेश के जीप जीती के मीदी हमहत्री

है। शह महि का जा जा है।

है अदले हैं सिशिता येम संपाहन

के बरा अक्षां ३३यां ३१म हे विश्वेत

महास नह शहता है। ज्यान कपात

निर्मालनी छे. ज्या भारते हैं बड़ा

अने अभिष्य भिन्न भाति भने अन्तरह

अते क्षिमिने तेमस ६६ विश्वास,

मी प्रकास है ज्याच्या है

कुदी जीम हे जीसीम बंडमाती आडप

असामाधकों केवें नहीं पत्ता तले

माने भारामां नक्ती लेहि छे. मामा

इरली. हूं भाम भरवा शरितभान धुं

,भेर्य भीई विन्ने जीस्ति। भार् भार्रि

में माधि तेमधे अने १६६ ६५ में लामना अरम्या ज्ञयमह चित्रीक मुम्रस

ने हताते। अती ह भतेले। धुं,

मारामा विद्युत भार नदी भक्ष

वा प्रवास शी महेडे बहुमां

न्यंतमां तमाने लथान्यं हे माप्तिप

43. դիֆ [हिस्सु अर्थ ज्याला आन्त्रा १९५० सामाया ११५३। ज्या |वतार्याजीज भी मित्राज्य ज्या प्रसंते पतावेशी १२११ याते ४६त्तरणा गांधी स्भारह

ध्ये हहीज जोड़ी समेर ज्यानही पा આપણે તેની ઘણી નજક છીએ, १माई ज १पा प्या रंगा रंगा મા દેશ માટે ગણામાં છે. મહેલા गिर्देश भाग ग्रीम मेल में भाग जी जेर जीवाने दूरमत तरीह जेता िमान नाजा भावन अर्थाहराना चत्नी १३१६ एतियां छत्। इक्षां छीत्र, जारा क हैं जीक जीता ज़े अपर લાક તમા તાતું તા લાગ हैं, मरीस्तीसी गमाल हरी माग छे. तमाना को है हाला

प्रभाव भावती अभी अभावी धन्ता पंजारी मास्त्री महीक पत्री ज्यूत्पे हासाल,, 'हिर्देश शिक्षाधार सिंगाजाई ता तेया भाष धुरमी लेखाः" अते Ethlic lah file lahite to falke मु ना की अरे उपालांड में विभान म ાશાસ હતા. કિર્દર ટામ માગ મહારાહ

इरसार ग्राउं। जानु राजा वया-भुरुत्यत्रे मेणपी सप्धाः"

*ચૌદા*જ *કશું* કુ गुरुषि भारता भारता स्था स्था हो हो हो हो हो हो हो है। મેરી તેઓ છે. એમ વિચારતા થશે नुरंश्रर साम्र अत्य पर्धाः च प्राद्या રી, પ્રજ્ઞા તહે ઉમલો કેંદ્રશ તામવા आदि पा भील माग्र पेजा हो हो है। ले जेंड भीत्रते लेगा न श्रवा हेवाभां विदेशिक्रीन संग्रीय न यया हैवी न्। जन्य हान्छ। छ हैं सहहाउना પ્રસ્થા અને ખાસ કર્યને ડો. કુરવુચ્ચ ડે शरात जुदा मानु छ। महराधना मने छेन्द्र केका या मागित त सुधारी

पुनी ९व आपेती साम हेश्य जुक 'hहा के अमर्थ में हैं कि अउशाउ ताझ पत्ना पुत्ता पु अवरूप માંગે, માટે છે તાલુા ભેઇએ તે મક્સિક તેર અદ્દેશ્યા તે ત્રાજ્યા अने ग्रीश्मी जींदा सप्त जान अने गणान किंग में भारत में हो है है है है लगावना मार्रे और भीले मार्थ हिता. मार प्राप्तिकार किंग्रेस 1 he-हमं अक्षेत्री उंद्या छ य वीतु महत्तुः અને આજે જે પુરતા વાદળા આપણી राया ज्यम ग्राशामा (नंसरप धरी telfolth & lette 1 the stee lette 8ર્યુ દેવામાં આવશે કે સરકારમાજ मायमा जीता महि प्रक्रिया मही भागम अहा या प्रा भद्रा अस रहे हाम स्त्र अगयशी धिरशामित स्त Tukask lightle 1613 tokike રકે વેઝા ખર્કા હાત પદ્ધા મહ્યું મુકાઉત્રાર કોલ્યુક પુતા કાતદાજીના

थशुं ६तुं. तेक हिनशे अमारता तेमां गांधी धुंभ सामेल ने शांपी यह मधी विसक्त मार्महातर भावत्या हेरी

# अर्थन्ड नुभार

अमाक उन्। हारोत छ जो (बनोर्ड आनु वर्शी हाहे छ जापु जार जापुर भीत भाते छे हे गारा असे हाणा ઝ તેલે દ્વેવે કંસો છે **દે**' એ**ઝ**ો शलानु जुन्ना च बचा हुना मेले जुना **९**वै ज्रुक रेस्प मही हे गुधा जा**प्र** जीस इच्छे छि ज्या भाषहा भरवामा આ માટેજ તેઓએ નેડીવ અમે-ડમેન્ટ નાસ છે તેઓ મણું નિચે પૂરી જાિશું. अर्गानहों अता युनमा विद्वासीआ केर्यी हलावी रहा छि है जेडाह जे क यहसा छ तेते शुरमामां तेमा मेरले કલા છે. તેમના શત્રું જે ઝાડ પર विनाद्रीय सहत्यरं पादा हरेना मह्य अ हे ३१' रेउतेजार, ज दास ज्ञान भने भनमांथी साद नाश्चर मंदी मीजे में भा वियार सेंध्रीत हीस अम मानी तेना थामल ५१वा अथवा शायाना हारा मन्ने हिन्स प उन् शह અને ગારાઓ મેત્રી ભરી સ્થીતીમાં

नतान वजाड हर्वे ही, रार्त्रेया नताना ્રાં અક સાગા સામકની જેમ આપણા हि ५१७ । १११४,४४५ १५७ । १५६३) अं ही. मेर्डाइ तक में जना जाती ना करता हे ही. क्रुयुव्यद्भा आपहा छ नहीं हैं, पुन रष्ट्रिया ज्ञु [ब्जार ેં રહે સે કુ જાા લાત્રઅપર તાતાવ सहलोता पर्य नास हरवाता छ.

जवीचा कडंड छ री... ज [ब्जार हर्ता जारेली अहिर्म But हिमास किमारी साम हिमा વધારવું બેઇએ. ''સ'પધી આપણ भारता हे हे भाषके ज्यापूर्ण भव मिंदी जी तीत हैं जीके वीत्रप <sup>3</sup>િ માતુંટ <u>તે</u> જ માન્ન ટાક્ઇમ દૈયાતાયા દક્ક. તકુ આતિલોપુ

अधि साम अवापर वर्मप छि १३१वी इब्रो छ ते जीप छ ह भारत साम मारा लात कर आपायत - भिर देश हैं हैं हैं ज्ञीक अर्थ इ ६ १०३१३ मिल भिर्म १६ १५ तया है नेपश्याद्वीः अध्येते भेष मही तमाल हैपाः पुञ्जा मापपा મલીલાલ ગાંધી વેમના મિવાની જેમ धिरमान ब्राहे मेर्स नेसरी, पर्ना ते भाष्या हैशमां वातावर्ध त પશું છે. દુનીયામાં અને પાસ કરી माभ नात रेम श्रेष्ट माम्ह साम अन्त्रात्तपा जी हेरा हरियत हता भ्यतीमां सभी त्रमी धुं अभी कि गारी शण्ही मधीसास । आधीती

P. Bag, Durdan, Matal. 'noinig@ naibn!' रं स्रामयं भाग जन्दन्तः 🏃 🔭 जेजराया हे जेजराया राम्बर्नरी ग्राह्म । हाई विदश्

#### --વિત્રાભાજ,

લે મેવાનની દુઆ માંગે છે! भारीम भारान है है कि भीर भार लेहा डवाइ, विसाई मीरीप , देवल तले और मैता, हक्षा मात अधु । पः औतु छा हैनीमा :आतीप, मधा-તારવાવે. જ કરી ખત છે. કામ ધારત, આધાક કે પુલ્માનિતને અકદાલ े सराप न यदी क्षेत्रक, सांति रहेदी 'ताथ हापात हापात क्षेत्र भागा तिका कि मधानना हैंगां क्यां छ. ते धुर्कि मापक, धानते मध्यं સમાન વચતાના પેરાળમાં ખેડેલા છે. વ્યાપક તે સદ્યુદ્ધ વ્યાપक, યુલ્યાનિત, આ છે, તૈતાઓ છે, મેં ખધા એક વાતને નિત્તે છે કે ''ફે ભાગવાત્ नवी, हिम आजना के हांध भुत्सही मारे प्रायनित नदी हरता, पथु 'ब्राचे, होर्म को मार्थसना हामनी वात छे. पथ जाजा पश्च वाह मेंतिन आरुती हासतभी संडाप्ति है। भी अपापनानी प्राप्तंना हरवाते। दिवाल हैं जा यथा हता धनह हैं है दीवे सगदान यासे यातात सहस्रह्म

ामग्रेसा मियाक कामग्री हिनीयामां ।एडिस्मेरि इहः एकः छ हारीत किरः लपवाज्यन छः जैरमहीन्त्रामा मिथ्यक हिनीयामां संदाध हारी नीहले में साम તર વાવકટ્ટા ઉત્ત્રલા કર્ક મા લુત્રાંતી अनुभी ज्ञान जाने जो भाष्युना हैश मान के ज कर दीवे हाते मेर्रामाना या सामी सामग्री होत होते भुदे, ५ प्राथ,ना हरवामां जाजा मुपापा मातानी भीडी धासनी मंछ पर हैं है ,तपनात नीहणी कही. मारे भम्भान . क्यासनी, स्थामी सात्र धुमेर १ शहराति। नथी, 'पथ्य क्ये **अ**भवान 'શકે તેમ નવી' તેઓ છીમાં માકે છે. કે ભેમવાન ખાબાને ખેતરેક ખનાવશ -મશીનની ગલિતે તેમાં યાતે અરકાવી અપુષ્ણ!'' કુમફ બાળા, ભાવું 🤌

[ब्रह्मेंस क रातानी श्रापन शत छ. पथु लोग या वातन समकता नहीं. દેવના ભારત છે. પરંતુ મામદાન, બુલાન, સંપત્તિદાન વગેરે જે બધુ જે ... May a plet the partial of the partia નમત છે, ગામક લગત છે તે દેવતા યુલ્માનિત મુખુ લમેત છે. ગ્ર , रेमरे जिमरी हेर ते स्मितीं मुरीवाहीसीता हेर के छ । के हेर्नता धार . सार्गनाशिया समक है हे समार हिंदिहारी छे, पथ महिंदारी है. होति थिए विस्ताप्त प्रमुख्य होति है है हिया है है है है। रिवार के समजी हैश मांगे हैं है जापणे हाम करते था पामानी

### पद्मबार प्रादाह रही छ

ક્યા રતાદકા ઝામ ગુલ

्मा उदानै, उन्तर खन रामायाः अ आ, त्यासमान, या नहानां क्रामा मन्त्रमा निर्मा सम्मार होते स्थान भारति भारति भारति भारति महस्य ા મે દમાયેલા રાખના માટેના કાયદાંઓના સતત પ્રવાદ ચાલુ રહેવા છતાં પણ માન્યના મુજમની ખીજ સુંદર અને તેજરની દુનીયામાં હું તેમને અવશ્ય ખેમ છે. રક, મણીયાલના અવસાન મુમા પાળીનું વર્ષ સરકાર તતરફથી લોકા नगी अने हही महसे पड़ी मने आशा छ है, समय आब्येशी मादी 'संपर्धों आवदा सुधी गिरा माधुसेती सहानुभूति पथु धीमें पथती लाध पुल गारा अंगत छत्नतमां पुश्रध श्रेथा छ मारे नमारे तिमा क्ष्मी मिरिसितामां पृथ्व माप्ति हर्तारामा प्रति क्षितमत भात पित तथा भामा दमेंत इसत छेड अते पूल्य पाधुकती येंड मधीबाब, वर्त यें भारती सम्भणी प्रत्ये प्रधाना अने अधिहार्शियोती अध्येष नश. लेथी जीलं डशे ति मण् हुं मात्र એક्षेण डबी शर्ड हे मारा बहासां "माहित्त लोहोती सुरीज़िरा व्यात्मा दहाहोते मतुमरती कार हेरला सरे भारे ओड लिए' हे भार हे आहेत आही आही अहार ही होता साम करात होता होता है। होता होता होता शणहें। सम्मति मने डहेवामां आच्ये छे. मारी सावता यते हिरी सामधीत मार्डीसह रह्या में प्रमित्री तेमते तिःसंहाय मार्त धोग होत. मते साम क्रांति असे मेशिसती प्रयोध विश्वहिष्टी छतां तथा सहतिसता नेशती संपर्ध आहिरन साहा सामित्र में असमां जारमपांसी शारपमह रही समामारी जाह क्षान हाना अहान हे वेच ने मी भी निवार में में मी भी मार है हिन मारा में केम हरीता हमली अमेला जांसना जातहाहते के खेंहर हाउनधी पूर्ध अ तेना पायावनी तर्म्युमां तेमक् महम्मताथी प्रधार हमी र होत. प्रथम् ामरहम निर्मित प्रिधिश के निष्म ोमानुष्या मान के हार्ख्य कि । अहित मान्या । EB: . \$ Stor Alecei initelyties gy inu iris inrigh pon'te gustelli "१र्म मीर अप रीरम जीर, देपी १३रहाइ. उसमापा बाल्डरंजपा विम् ,पञ्ची े ही ज्यात्राही गई वर. मेरे हिंदी . ज्याम . तदा मामस जाह सी मीमसन्। मेरे

.पड़ वापः शहते हे ज्ञा हुन हुन हुन हुन त्यावनी पथां सामा समस ना बायमा ग्रहाध नप छः , आधाहण संड कुमा तहरामुसा के मंत्रावर्धी की महीबास्त हामियं तेले मानम, जीई हडवानी शह्य मेरामंड मालिमा क अपी करतमा तही पर पा आंधी सक्ती. हीअने ट्रायस मा आहे। प हा ही है है अपी आंधि, अहि-ह है था महीवास मांसीया क्रवंसाय क्रांसी जुन वर्ष, क्षेत्र भंते भंते । संसाथ क्रांसीय है है है जुने। तरी जीय हरेश्वां कार्यपूर्व भारता व्यवस्था अनेता अन्तर्या भारता भारता भारता भारता भारता है। जो अने अभिकार

### મહીલાલના આવ્યામ સંસાવક

.-ત્રીમતી હાના લાહાર,

યુ છે. વસાડા દ્યવ રાત્રુવે અવેરડેનાં <sub>ક</sub>ર્શય સાપ આત્રીકા<sup>ા</sup> . યાં તા અમર જ રહેશા. હું તમને કદી બ્રુલી ન શકું. અને તમારી રમુતિ वहाला मित्र । तमने विहाय है। यथ कमना हैने तमे वसेलाः छ।

> મુક્ટ મામ કામ કેરાલથી મળશે ત્યાં પણ કેટમ." વ્પર્વે છે મીત્રસ અધુદીરથી, જગત,ની લવા મુશ્કલ. "film kit lkick the lkothe,,

> > मतीसासजात साजु क जार सातर तैन ९पाः

જાાંકા મણપમાંજ અનુ માવા રકવેકના છેતાં, મધાવ તમાવા નુવાના

કી*ષ્ટ્રિ* માટે પડતી નહેાતા મુકતા.

માત લેગ જેવા સંજોગામાં પણ ત્યાય મેળવવાની યું ખેશને સહય અને આત્મ ગંમુ પુરલી પિકાશાબપર ભીપી દેમ ન દ્વાપ પણ તેવું તેઓ તારી માસ ક

क्षां के भने थाह आने छ त्यारे भने तित्र आधात दागे छे. मामेर हता तथा तथा तथा नथा, अव्या अहा क्या याज होमत असारा यात यातारा निवास हामी, धनान्य असे श्रीनास समित्र मारा ७मारा लात मंत्रीसासम् है बारा, बारा समन्र मंत्रप हैपा घाउनी

अशि अरी त्रीत अता तेमा आपथ्ने छाडी तथी क गया। એક મિત્ર છે જેવું નામ હું સાવ ભૂવી ગઇ છું. એ બધા જ આપણી સાથે मनी होता माला होता है। हे हिल्ल हे हिल्ल होता माल है है हिल्ल ગાંચે જણા ઉલાં છે. જેમામાં પહેલાં પાર્સી રૂસ્તમજ છે; ખીજા ઉમર गंह प आसेपायेत लेड धुं. मिश्मांथी अमाश हतरवानी शक लेता नीपन हाड मम ने लाग्यं हतुं. व्याक पृथ् ते दश्य मान देशी હું મહેલ વર્જીકોજ જાતે મતી શાપ્ત તે વખતે તેમને હું' આપ્પી હું'દ્યીથી જ म्हा याह्यात्र हिनसी ५ जनमां ६६४ थये। ते हिनसे भथीबाइनाधि

મારવકાળથી જોની આની 'છું.

માના મામા વાર્યું મારી માતા માતા માકલાયેલી પૂ, બાપુજની ત્યાર માં છે. તેમનાં કેફેખ સાથે તેમના ગાહ સંખંધ દાયા વિવેતા ત્રણા ત્રણો भीत हती. कप हे क्या है अशा भागानता त्यानता त्याने तेखी भी. खेम. हे. अविवासी हती. भारी भाता, भारा भाग श्री हमें त इसेते अनिती अंडमांत अराज मही मणी हती. तेता थथा' समय पहेशा हु' गांधी हुहें भी मंगानाहां छ तेटशंबर २९ मधीक्षाधना आत्माने संतेष भागनाहां छे. हों) मही हैं. मार्श सर्गाञ्जा सात्र रांतान आवेदी त्यार्व हैं. महीति स

> मां असिह थाए। "धिन्यम भागिमियमाना अभ्यमां भारे बाहा अरिश कार नहाबा मेर लान मंत्रीबाच गांनीनी निर्माथ संवरमंश्रीनी स्थति

# મિખાઇમ Balle Blaller

આ જલી

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# તુરી પદેશી લખેલા સ્વ. મણીલાલ ગાંધીના

माताना व हेश विशे ल्या: छत्रत हराववानी दिशाओ व्यत्या का

ओग्रदी हही छ. थमे। अते तेतां हुण आके हुनीया जीवता मर्वे मह्माप्ता नाश नथी कि महाराष्ट्र नारम नारा करवामां अय तरह का ताह स्पुप्त शामवेद्या म्हान, पहानद कर्नाहम ,स्टी. विरह्हारी में महहामें ने विरहेश ahlke fah ephes sahlke कान तेते दश्मान मामध्ने के है न आमही क्षेत्र में विमास के शक्र लाशीये छोजे अपने ते आहीसा जुरक द्राप्त शर् हैं ज्ञांते के जेरे उरीशं हे, अबीसाथी ? तेता जवाथ MIND OHING IFHIN ICHIN-HE ज्यात हे ज्यातिकी हर्मड अप रहेबा था तथा आपको स नहरा हरवे. ६६ विश्वासनी नर्श छे. जे देवप विषानी अद्देश है, अने धंसद्देश पथ छ. अवे। आपथा मेतानामां विन्तास आरे में भारत साथ भारत न्यां न्यां . Syn throfly he nels भवे ही मध्ये जममा वेत भारे नाम १६ मारे मारे मारे मारे the Gulles he lay in the lept त्यान नथी. निर्मित्र है, नि क्षेत्री. अने नामध्ये मारे क्षेत्र पथ हैपान आमेर्योत वाकामीये नामह हुश क्रारी यास्मा कर्महों ता सुमरेसा Blat val, of 14th 24149 241 बड़ छे, वेती धंसर साझी पुरता Flyttle IFIFAF IHIS IM AS ... म सिंह वेशक सीमा वसवार

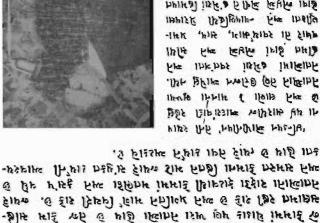
44414 B. (33-15-82) शाम छः। ज महत्रतमा माने, इब्हर व्ययमे सहह ६१ छ तेन ६ सह स भागाम्,, ्रिसिक क्षांत्र रहत if jesite totelle johite filulg HIPP INTER BYN , & FOR Alto dishite thinkite colle अस्ट्रेस छे. महोत काशहस नथी, ग्रास्त भेषावनी भुशहस छ, आति हि हि हिम्मित क्षेप हिम्मि हिम्मि विमास छ अने के मद्रभम्त हापहा rethe light for & Mr with आत्मश्रम्थ ने अपर्या रूपायी शक्ती देशि नेप्रे से शक्ती ते सरनाइना महता अहा वनत मेरी BAR AIL MIYUPINI CHARRY अमिने अभिने सह श्रीते अमिने देशानी करवाने आपने तथार बतुः विश्र आपथा लगानी शांतपछी मिल हमी विना अस ज्याने न्यापनी आमें हार जेसम १३५१डान १६१ he 6 38'sth 38 pyle...

> अ शिश्री ! मिरम किराई थि।है किर्ध किरा विशास है . है । ग्राप्त ग्राप्त क कि स्था साम्या होता जीता हिंदा है.

ति कशा भ अथ नथी. (१८-३-४१) नेते। अभूध नि याप ते। तेता हिन MITTIN MAN I'M MOIN INF विश्रीर शेमु पुरद्वी मेंहर द्वांत मंड्वी शुनेन्ध मारे प्राथ ना हिन पाजवाता शुन्ता अस्वाधि हैं भरि हमेशां क्षांत्राका छ, अने निती विना मधावी ६शे ५१'तु नितीना साम् नह हेड्य पियीनी अने अल्पवहाड् लाववानी सहस्था भावे. आ वर्त FIRKIR FA शिक्रुङ्गा हास आसी रहेसी भूतरे छता नहीं אראאו אומות מזצולול אאולות भक्ष थाप तेनी होती कोरूभ, हे कथी नहीं पर ते ज्यापया के विवास शक्षे पर wahlfahlice kite their flasikke के. वणा आपशी प्राथंता ६ भेरती नेभक क्षाउशासनना सिष्मांतनी पित्रह अभने, देभी ते प्रिस्ती धभीता भ मत्रेषा याद्य मध्य आह द्वाची 1616 है है अधिक तिथा वर्धितिह Uhb Welle Bich fe the

(32-0-7) 'kel}s मिक्राम्ब नेम्ता अधासी लथत भारता हारवर्गी मारे जुरा भारतीभाव न हिश्निक्ष मंद्री अधिना अति मध्ने इसे सारे तेमनां नामने। धाम Prive the Figure Bord sept. - the Six inting to lighter F AB + sho Chike HIL Falk है। विश्वाक मर्मि कारिया है। करवाना वंभत में की पथ पथ व्यावेकी न नामथेत शामनेत रीते भामता खिया भुरे श्रीकीता महत्त्रमा गांधीछ भिर्देह माम प्रिमाल मध्य व्यम inph fe-1811926 Phix & Aris अधील पर्वा वं वं वे वे वे वे वे विश्वादी नेधे. मापथामापी सपणा मतसे. नहीं नेधने अने भानशनीयी वर्ष पुजान जापाने ममपासमले, जैमावर् न शक्षाय. असे तेनी हरहर्शी छता AN AN Alderly Hold HA KA सामलीजान हर्रा में वेपी हारवाम में देवी शहाय. तेम हाध तेमानी हर्य तम तमाप भराषते भरा भिरा स्की गंभीर नवामहारी रहें है. इपन मिसिडी माहह्मान क्षिति छात्र

ग्राहा क्षत्र भीन-गाहा वस्त्रे अस्हा श्वती ल्यम छे. हासनी सरकार shoir hust intalline ubins



नथी. भरा नेत्रम भार प्रथी परवुमानी कड्र हाथ छ अने

अर्था देह अप मंडाबीज ह्याज हे भाई. प्रवान जा हम हासव वडव

भारता छे. यह व व्यविह अधिता व्यमाश व्यवस्थ प्रमं

અધિને દેન આપી શકે છે કે, તેની પાસ મારલા બધા તૈતાઓ

नामार्ग भार नामजिला है, अर रीत निवा है। मार्ग निवास

मिलाम नेताला है। होनमां ब्रमणा हमलामां नेतालाता

भेश नेताओनी कड़र

લેઓનું તારણ

क्ष. श्री अधीवास गांभी

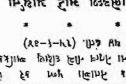
सिहातथी निश्ह गथाम. ते शुनेन्छ। प्रिश्ती भभाता भश् मा हाल हर्यामां व्यान्ता होत हो। नथी. जे हेरसाहती तर्ह शुकेश तार्ध राजुवर है जरेन्छाने तेमा स्थान प्रम लाम हे. हर्गातमां अभिती अमे तिथा ते। धनुता पथ् समाविश

'e bikk त्रेष्ठ इसाताय मृत्रुं छ पार्च ।र्मा गर्मा मर्मित्रमा लमया माराम, ३४४-२ झुशु ज्या जालपमा

'8 H ! LOPE IN HIK प्राथ'ना प्यस नथी, आप' वितानी Bik ihu . G welhasip Fe क्षी मार्ड मार्गक्षे प्राथ निर्मा हिंदीक्र ादाहाना सम्रात वर्गामा थुले-

मार्थना ४३नी अश्वति है. सार्थ SIF INDOPER THE INDUSTR क्षिर हरे । ए। ११६१ १६६ भने शम में हे हैं। मामले पुरीपीयन deal all emails all all-जिम क्षेत्र के मिम्द्र स्थान वर्गी वन्त्रे शुक्रेन्छानी साबना 441/1/ 1300 1300 By half । स्था ह्याचार्या भाषातार्थे।

> 414 44 £(f). (14-5-88) तेन्याना नेतृत्व नीने हिर्दिष् मारिहा १९ हर १५ माना मेथ हे ह Taylor Piles I copie itilate अद्या तर्त हे के नित्र हात्या लाज हे ज्यांक मेजन किस्पुरा अत्माः क्षिति हैं अभे भातिमें हावा लेमसे अवी ते ६ मिश्र हिमापत लीभ्या अने न्यानजीवती ग्रेशनसा नाम कार नाम मान भाग नाम मान INTH FIRE FEWER INTO BEILD Fre inkipps info infeinf नैतामाने तेले हिरोक्त व्यापेधं नथी. क अने शामा है मानना भुण्या मा क्षेत्र सार्वास्य कार्श्वाचा उन्न 'धि-उपन मिरितियन' तेनी रथाप



### ર્શિલુક્ટા માડુ ગાલ્યા

मानवीजी प्रापे गुलेस्था देशी लेसमे म्रास्या भावता मेकल या सत्या ते पथ दानमा हापहायी. भरी प्रस् हा भारति । हा अपन दिस्थ सारिकामा वर्ष अते लतीना ना शर्महाद्वी नद्वाना जीशता क्याई नेशता हया अपु पु तर्ने इ.म डायत HIPK FINITE ECIMINE, INHING 334ो आश्या वध्ये छे. हम हे, द्रि-मामही ने दा अह तमसे हिंदियान 18 is holy PIPH FE 13412 IF वेनी सेमेग्रासनी नित, तेना वर्षोंभेद के किर ।देश भवानी नक्स करी देशे . अथाने छ ते आने द्विश्ताने ताथुह हरा करेयां गाताने वधारे सुधरेक्षा हेश h-he toh AIR & IF (XI he \$15)3 प्रथाना नाश हरी हर्ष छे. जमारे औत्रमी रही छे, ते ते। समेगे से हीं देशान, ने मेावाना पामीना क्षे Bith is by kit Field hove . लिंड सिंह वाबनी शेषु कामपी शिक्षान यातानी अवश्यमतानी



भाराज्या अधिक्ष नेपत्पाकात

41512 THE IMPIRK FIRE ISTO FIELD अंब्रे शे के अंदर्ध ती वर्ष भी भी सारा जरीररड वरीर सहजवा नदी The he lay ly like the first

वियार्थि मेला तेस्रीना भन्ने समा-कि दिमाप गाण भाषरी अप हता ने अधिकते गर्ध वहासा हता. **491 44 प्रजाप** ज पापा जावाजा. में अ युमं र्याची विराणविद्या हरीसी ६वे ६२वरमाने छात्री कवाना

मा भरहरामा विवास माम ब्रेमिन महिलाम महिला मान्य विवास [आ क्रामीशंधर देवाधी

भेपेशी कर्रामि प्रमास न देती. अलीपु मली १९६५ ज्युरा प्रमया इसरामेश अभिने ज डीमित वश्त मामधीना स्नीडाह डरी शिवे, तेमब्रे

तमते साहा अवेल पथ्यं आपरी. ं नामि । मेरे साम मार् मान महि मिल के रहें त्मां तेओती याशरे यह वर्ष मारे भी आध्ये, तेमां लथाव्ये ६वं है पा हमड यमास आमा माइ युमपु १६८१ मार्ड और महर्मना हार, १म तर्हती हिस्सि आह्रोडामा जानेसा कि मिश्राप दिरेत के ति विभारती में वभते हितिषु भारतिशम् रियामी ययेन अवी अने मती मीनवा सामता पुक ज्ञावी दीव व्यवाद विज्ञा पाजी.

ाधिको भभी भेश लेपी तेम्बे ते न ६१वा शहामायुः छ।

आहर एवं आहरा क वष्ट्रवार्ड

9. 18th Ah, 219tho, Eld to the 1811he, 19 F2 8 6 infl. trye istpla telbeise infe infe, fue inspe FIRE . S. MIPHE MY AND MINE THE INSTER INSTRE हाइसी मारे प्राप्ती करे छे. 'आइ्स'वाह करे व्यवहाश्वाह'नी व्या भनी शह छ, जम तथा भंते तर्मना 'भहादुरा' आके भं, नहेन्तीः Pflester mister B. He'ng ign'n A. Bieift ingiality पत्रमार हयाः, ज , रमलान्य, प रामय सीम मीम हम जेत लीकिबालाः लाजी छे ,,रमेलाज्या खी पहुं वंत्रमी मेरती पही थी क्रांमें संरक्षी Fiftin Bing ifine libfite ibs siefulte inish gene 10 उपारत्हवपुर रिमेर उपारट्टाड सर्पाया ४३यो वधि सर्पा जीव्ये ही होम भेर देवी वाहा आसती हती ते यह . इसी व्यक्ता. पथ गर्गारहा यावता नथी, तेना का ते दणते नेमती नीहा करता हता. ४-४ वर्स काल काहरा याहरा मागल, क्षेता. व्याक के थाहा जीमनी बाहवाह करता अक्षाप्रथानी डीमत अशाभर मार्था हेनी पड़ी. पं. नहेंने मांधा के जयर्याह विज्ञाह छ। ज्यान अर्थ शुम्भा ज्याना व्यव होते प्रा अहि हि मिर् भारा तम परमा छैं अरहि वर पही पर्य अहि स-म ।स्ट . त्रिम कप्री विना इश्वं क नीम नहीं . आ भ-न अंभ जाममा भाषा ह जाहीमा पाले. पानमा विषा में म हाराम पद् ते केरे पद्ध मिहिसात अप्रथान मुख्या है। कि मिला अप्रथा है वहेरार्ड्डाण नथी. जेमने साथे हेवाप तेम नथी. जैमनाथी शुं वणवा है स्थीत्रपार कर्नामां आपे हैं हे हथाया हंबाया ते। अला थाहे हैं

leic

-अर्शिशना भाछ दरा असाम श्री नवर्षम्य व्यक्ति

। जा छवरमा हाम हा भारता मार्थात मार्थे किमीरी हार्डी प्राथ ना He wife Fire Cipyles Fire Bills भरें प्रशासकाता मानवीत्रात्र भुभ, कि मामाइ । १५ मी मामा हातै. है पुजाना बहुता शामत जनान आ दुशने पात्र मेरबाने मम् हाथप मिष्ठात क्षेत्र क्षेत्र क्षेत्र हेर मार्शिक Helle Itahlie Theih Fillet आशाना मिन्हा छे. जे हेची प्रकाश अवार संभागानी रहा। छ, अ अन्यामुत्ती साम्र तेम्रा माताता नमरे भरी रहा छे. सरकारना क्तियी भाषी रहेशी हावानां विन्हा

देश आरेत ७ती. धन्यत् ते स्पूण वृत्रे अपु हृह्या अरहाया आ सम्बात्या तथा अने ते तमना छहि। भाळ प,त्रोज हिंदाणांना पविभा

> Be Topine Minately Applie thank bai the its inoth अ अनिश्त प्रकार अभिनेता अह .सिथि १४-१० भिष्र १८१६ भिष्र १८१६ FF ing ipmen ysp & & MIY क्षीपण देवश रवाम्या मार्थि क्ष मायाना हर्न्यमास भर्स हात या माप को हिस्स् स्माहिशनी सरकार मिन्द्र १८१७ । मान्या मान्या કાતીય विधार विध श्रीम शहरेह

.[ रि. १ -. 15 समाद हेर्म मिथि ग्रिक्ट किर्यो निश्राभने भारत हिं छे सा पर् तंत्र निमे आ हैशन " भाषि धधुं ज דוף אף וף ורוצאווים שואוז ... of his heldle

अने नगुंसहतातुं माम अने मिले

इंदा धीमे, से नेवडा पापी भते छे.

# Hollsile

हि भ विदेशित (१४४।ई: अर्डेश)

सर ५५६

माम भाषाक यात करी भेता ते भात कि जाताम हमा अता लाजान में आतयाः या नहीं व उद्यामजा नही रीवे सायवर्ष वेती वेते शीमामध् केत ध्रमावता नदी भुध् धर्ने हिंदी जियाहा ग्रीशिक समा स्माण होवासी अध्य भुरं सारी रीवे नहीं अरवेत. नहीं करता अने रसाशमां मध्ये वेर्त यातानां उपरां घावानी पथु ११६११ में वर्ग, भी अवगाम आमार्थ मेरी गहा अने अवहर्ष हता. ते मीते

'lholke नेती पाछ। तेमना वेर श्राक्रीट THE अभी मार्थन निराध यह ही क अदीना छन्न भसाइ यथी कि मार्थ क्यावर शत वहीं क्यावी क्षा ६१ होसा नामा हे अह

गांधीक्रम भार ६व लेम पते तेम ६७ सुमी ता तेमा हथु न दश Why this little felt lips thrine this the spirit suit तहा धुन्ना हेरे, तथु अहर १६६ हात पुन यत्रपु अवा शाह अभाजाह पुमपुर करवरास तेर्रा हरीपु कर्मावती नाराक अपरात हती. Her Hoff ोने हाथत भनी हता ने हहेतां माई या बाजी पथ भेजभमां तेमनी इंड, अ आड़ मारा इब्रवाने बत्ते प

ह्या तेने हमनशाम व आवीस लाह वसना मृत्ये पद्धी हाहा प्रमना पंत्री । मियाना माड जन रझासजी हाजा होते जाले. बरमय मेंगिरंडी कर् मर्ति और स्विसे तेमना नामना अभ क कार्यमा प्रमा महत्व नहीं माल. बार्ड. तेमने हासभीरी हप्ताना साभी मी. मुलममा अपने रहेशथ हरवा गापाछ रेघड हमात पथ ते पर्योक १६२२। घर १ ११ वर्ग १५ मधे. यांतियी थांच्यु. ४६ १६

> मान्य वाशाया दिया उत्तर है।वारी नेम करवारी क भारत है, भवनथी र्रीयर आभ तेस लीपा ल करता. uppe Ber Fry syld and भिमित मिरि क्या क्या विम्ता हमा नेशा मात्र मेत्राह माथिसा प रेणस हिमार्ग हिमाना मिर्गामा क्यारामा होते माथिताने यहार साध्या हता GAL. SIGO [HAN 26/17 474] ध्रीताम मैसाईर्य मह्यो प वाहानी अरा पुरवता होड पड़र नजपा आ हि श्रेषा अभी ग्रांपीक पाणा, बेर

वहेश वेसा हमानानी शहकात करवा राज्या. १९वा मान पर् जम विनाध अ अंग्रेश्वा हैशमां प्राप्ता लाहा वच्चे CONTINE PRINCE INFR १माई तमनी भातानु अवसान थर्ध ात्र मिरे हेली कि में मिल कार्या हता دماغ يامع عما \$: مرد سالما معيزام हता पत्र व्याहे तेमा हीह प्रदेशिया inmis usine was himper lair FIDIE BIDP AHE CONTE

विमा क्षेत्रा के शाल मध्ये प्रमान Files Ity in who like Ifilthe अध्येषा ह्या आहा १८साइ साहा 16 hap ilib insidnis mine - 15th flu unit but and ibiris A

31ન્યવા';, भनी कथने तेनी तेना संभाज અંતુ દાત્ તેલે ઝીંબપા ગૈસીમ પ શકવાં વેમજ ખીરી નહીં વાણી શકવા अंभे हरी मेर्ल अर्मुमंगी मं हेर् લ્નીવવ રક્ષાવે. વેમછે જ શીખલ્તું 👀 मारात्र मधात्र हरार-भारपद्म छ,६०ए। જ હવા કે માતાને શું શું કરવાનું છે वे कारम जीव्यती, दविः पुत्रा व्यतिया

० अभिज्ञाः वा छ वर कर्ता माइ प्रपा माम सरवे. क्रीमें, हुं अत्र छुं त्यां पण् अतिर ત્રલે વુનાજ્ઞી કરી ભાગી ન જત્તે भीनेष्ठ हेमाथ त्यां तेती सामे थवुं शितुं तत्तवान अवुं छ है क्यां तम् જવાળમાં તેમણે રિમતથી કહીં 'પિતા तमात्र कवा कुते. पत्री मान्त्रों By Be iffeld and for the if अभर धिक्षेषु भार्रोद्वासां तेमता पिता મું વેમને પુષ્ધ કુ તમે ભારતમાં हाधमध्ये शहत नधी शामी शहता." એપ્રશે. એક સાચા સભાગ્રહી યાતાની માંત્રકે ગઢવા સુધીની તેમપારીમાં ર**કે**વું शामी केंग्रिक अने ते होशीना ભારે આપતિનાં પરિણામની જ આશા તે કહેવું જોધએ 🕻 તેમણું . કોર્ટ જાતવા તરફા વેવા જ રીક आवे 🖻 🕻 तेने ४६१थ पीताना प्राध् साधमा कम यह लावेगात इदिवामां अपमे हे आ में सराप्त छे. भते અવમાં વેમને તેા સ્પષ્ટ જ રહેવું ते मणी करी जीम भीसहस न अहेतुं भां अवाधी केते भाटे तेम्या क्षेत्र ह अधाम छः तमात घारा माम केस उवानाविह दीपु रू जैक्ष्रेस अर्ते. दीय प्रमु ५ समज्यवात् द्वात प्रा विषेती समक भास ५२१ने के यथाय नारी वरत छे. तेमना भारे अदीभा खेर जीर्यन स्पार जीप 254 मेर्सार भासर मेरेसी ६ती तेमखे हर्खे ''आ। ની શી માણીલાલ માંધી ઉપર ઉપી **अ**।१४ हिन्यान भारी हेसी सप्ताम**र** 

मा तैवान ग्राहा मीत्र केसमां कावा मेवी भागर भने पहेली कर वार भागी. જડેમીક્રેસ્તના લાફ્રેશનમાં <del>જ</del>વાના છ કાજુબાયત રહ્યું. જી દરમીતાન વેજી मेम-६ १०११ भारत भारत व्याच धुभतन भणना भये। ६ता. १मो मिमिशिक हिन्जी हिन्ह हैं मिरिएमिसि રીયુ ન્યપ્રલા યુ વર્ત્ને, વર્ધા રહીં, ત્થ્યું દ तमधे ६सीन म प्रसंगमा तमा हिमा भूना मधि करमीरहनता भनाव भनेते। अले माविना केसमा रहेशा अपे ते मां हिस्ल आहीरानी सरत हर्शीपान माथुं वर्ष केसमां रहेसा. १८४६ हिल्ती भुशासति गिमेश (भूत मारे केंद्र लागपी ६ती. १८८०मां पी भे अधे वार असद्दरार मार् શ્રી મહીધાલ ગાંધીએ ત્રણ ત્રણ મહિના सी उत्रक्ष सुनी द्वा पु हर्भातान ३२ी, तेमना भिना नारासमां १६०७ व मधी तेमध् तेमता केंसता चाता

> ड्रेव मेर्ले इंड्रेश के. सनना निस् Affilitzie Hip inf py Tah

OPINION

મુધાલ ગાંધી માથે એક દિવસ

(ફાસર, ક્યુપ્ર અક્ષ્મ)

वेभनी भाग वाहीता संधेता भार तेथी अवीध को ज लगाई गांत्रसा द्वात प्ताइ िया छेलना महमान होत अगर सामराय मंडान क लगाई मही पहीचा તેત્રના લ્તવક્રતાત્રફ વર્દ્દાફના તર્જો વ सही। लीव्शाबा भैवपा छः वप्मान નર્સ લાગુ છે કેર્વુવે કેર વર્તત્વી ક્યુવા शामारीक्षी ३री अनेषी देश तेना केपी Aryguel Aut alka Fib Lik Lipping ઇર્ક્યુ ક્યાયા <u>છે</u> જે નાજીક અને शिर्द १५० मिल मुद्र मिल तिरसे। समय तेन्द्रा भाषतां रहे छे. नां अपर मारे पथ्य तेमनाशी भने लाम छः यमक मिन्स्य अपितिमन તેણી દર શતીવારે હરખતતી માકે દમાં 412 migallityidi elle elles masteal **१**पुाः समज मुरह्मम्द्रपा अर्द्भुताव वातामां सतत भूलम् भाव परी मावता मिष्मा समरा विश्वीता समरा विषेती मिति ६६१ पथ्य व्यातशायम् नथी क मेशां सारी पहेंदे छे. तेमा तेमता हिस १३३१६-इमेर होत्र भाभ होत तिश्री सभी ज़िह्हांत अभावानी भम

क १६६१६ हमाया मार्गने ४६ वर्गमा हमस्या અમરીકાની ફાલેબના કિશાર જેવા

ફળાયુ લુ છે.

णह शरमाण अते गीरामासी छे. प्रसा शांत श्वलावनी जासिमा छ ते કુરું ખમાં સૌથી નાની ૧૩ વર્ષની

लहुन झानु ममिल नेमुनमा विहासिय आयम् नग असान प्रहर्व च्यप्र प्रमप् છમી લરકાવેલી છે. ખીજ ખાજુની મીંતપર માંધીજ અને તેદ્દરની રંગીત मिरही मानहीं मंत्रह छ. अह परहेंची ३१सीर ज्यंबा अपु जानीवाजुत्र वर्ष hibyeff fire incelling ingline માં ક્રિયત એક સુંદર આલમારીમાં માંહ્યા નિવાસગંજના જીક ત્રૈલા

winstg ोमाअमि ११४६ मिमिन तम ६ती ते। पथ् भारण । मान न दीत ! शाह माहेपी चीओ सेवें! लाखें जीन इश्रामी क भाजन विधि इती. वे ग्येरबी मधी इती इती है जालम मार्र विविध वानशीया गीरभी કૈંડે.ત પછ્યું ચુરત શાકાદા**રી છે.** ભાગ જેરલા હોંદુઓની જેમ જ માંધી मह अने हिस्से आर्हिशना येथा વાવનીયા કરી. બારત દેશના અરધા अमयी वामते अमे माश्रीह संभाषी ફ્રાંટ્રા લરકાવેલા છે.

> नभड़ महा धम छ। में माम्य नायामा हारी करा। मध रेश्रीमार्थात प्रसार थाय छ. सर्ग ज्यदेशही अर्डअह दिनी नीनी भी महस्र ब्यापा इडप्रा अइप्रपा

ल मिधाने मंत्रधी साम अत्र प्रति भिविभा भाद असे इंद्राय देशिय वेशमें हैं हों वेही ज्या पिवासावम मानुपानसः माह THE 2h these they they this पन मार्ड. शुर्त, मामान ले.सानुस् -Bke Fle Bb fit Byib py Bp પુત્ર જાય મણીલાલે બીજ અતે ત્રીજ 🐧 : भा महानधी बारे उपर नेमना अधिषे छे, अमे ते अधापि मेल्यिह ी. केरे 'सेवेहिंग' नाम न्यापवामां वित्रं जीर हे.जी द्रिस्टी हिर्म आंधि हो the inde ingue of this ingle

मार्थ और मैमाराज मेलवाजा हाम [દુંકે,ગી લનવા જવા હતા વેજા મધુર श्रीमध्य महास्या चात्रीचा चाल भीती जावता हाम भीम थागत हत. ર્દેકની સંત્રભાત કૃષ્ટિ ભીજી લ્ડ દૈવીના हवा. इरबार वार वमना स्वर अह मां सध्री मिथिषता हेमाध आवती માવળા દાવ જળાતો દાપ્ટએ તેમના Fire fluis Hallveige , 1122 IFF हता. तेमना हाथा भुष ध्यान में મારહીય અને ખુલ્લાં સેન્ટલ મહેતાં. इमार,ये. मभाम' मुमक्र इम्में शह **તકુ**દવા. જો 🕽 આજી તે તે તે એ सामान्य रीवे अपकाशी रिषय माशाक क्रिम अधिक भाषिताम श्रिक्षास भारत वर्त भव वर्ष ६५. तेमा इस સ્વામ શિર્ફકાર્ય, દેવે ધવળતામાં પરિ-Teni हिश्रीशर थतां ६तां त्रमना असम्बा हरा हरा जाविधाना जनस् माछत तेमनां नस अने प्रभाण बत्ने, द्वात् तावला हमना जडमानु क्षी महीसास ग्राह्मीये, नत १० .उाल, जारउपा मही हालरी हती. *દ્રતા છતાં તેમના આંગણાં ન*જક म.ल.म प्रमंग तियाची मानु सहभय मा मण्डे सास मार्गी पंत्रती कर्तिरा ((1) हार्याय स्थाध (एमस्ट) अस्यागपमी गदील अस सीमाप દ્વારના ઉત્પર્શ ગાળગાનાકવે. 196K 14ett . 1004 hun Asir A hearty welcome to both the threshold of this doors esons ohus seed to smos 13 B. ANI GUE B: 1161. र्क और मेंत्र आ हालांत्री पव्यु EXAMPL YOURS ISFE INSIZ

महमा लहूँ देश नथी.

પુર્વો

मेवा के हार हारा भारता वर्ध आहेग्याह छ जिरला मार्ट क हारा भारता भारत स्वति प्रमिन भेत ના શકા લગનમ વર્ણાના માવના વધે મેખ્ય કારણ વનસ્ત્રાવમાં ખારાક ત્રા ધારાન આપ્રમાં મુમ मांसाहारने अत्यंत वलपे माने छे. हारीभारी अतिरिक्त गांधी हुरुंण मिश्रमना सर्वा भरा निर्शामिता शायात्रा संभ भेग द्या

યુત્રહો માનવબાવના હિવ માટુ સવ્કડન

क्षित्तवरी र हाशी अभ हती. अते

કારતનત એક માત્ર તેમના પિતાનાં

વિતા ત રહેવાવે. તેમણે કહીં ''બ્રોડિશ

ने मेश्वित्रमा माथ्येसासी मध्ये तेममा

वेमना प्रत्ने यमाल यस दिना नही

पमाम मयाद्राजा मेहा मुन्न मेले

आधरी हती है तेमना सारीका अने

-शाह्य अधिमार हर्क अनध्य म्ह्या

નાલે કાનવા માટુ વુઝા તુવાના

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તમને છાડી શુકાયા હતા. आहे खरूरी शहार च्युवा हाहे हो भानी हित्रणीता बत्सन तेमना दृशुंभ रीय किए एपपड़ मिन्द्र मिनि शर्व इंद्रेल, जीव्य देव दिवस श्रीरा-વુત્રને નવ્ય ફાલ્ડને અદેર ડવલ करमिर्टरम्ती लेलमी शामना वर्मा वामां साव्यं ६त. ६५ हिनश हेमत માદ લેગ્રીએ તેમ કયોતું મારા જાણું हैं। ज्या तक्ष व्यक्ति हैं हे वज्ञाय छन जीगतना मार् भागती हरनाना المهدي وب الجالد الله في المالحم भारतमा है मादी काते कर ताम होत मायया एया पुमत्रे हर्दी प्याची हि.स ही जा पहंप चित्रंह द्वाचार्य पुजा पर्विषे कुली असरिशाउना मेरी सिंहाप अनिस महिलाम वित हरी क कर्णात महिना मुसार शर कदा ज्या नेना मा हीवहामा ध्रंग अवाप बाजी ઉં!ત ઝૂઝ અનાના દવા ૧૧૧તે 🗜 ब्रियमां अने अशांत पनी गयेसा संबु ग्राब्सा पु हिन्तु पुञ्जा बहौर १ मा छे और हिनस में पेमची માકે સંમતિ આપી હતી પણ શ્રીની-શ્રી મણીલાલ ગાંધીએ આમાં દ્વાસાીરી "ाठि भाग भागत भागत है। है है। રતા. જેથા દોંગ્રેસ મેરુસ્કેરની પ્રાર १८५४ विसारक राम्लाहे १४६। १ नियं आहि हत हों से भार भारत धता अने आ हायहानी वास्तीचंडता त अर्थनानी अर्धायती ते भाग સાધ્યાતમાં પરમાર વિતા અહેરસભા ११४६१ना अधि हेता. भार्षित म्हनमा हसमा अमे लाणी ब्राचन નીમફળ હુમ તે કામ્યાં આવે છે, પશુ જાયમી-જેમમાં જવાનું જ સ્પાકાર્ય છે. તે પછી इंदराने रष्ट्रवात छः सार्व मसाअला किसमा केल किस विश्वती प्रभारती मिल देवित इ.ज मिलहर मिल एए रीपु कुर असामरीपु सच्च बात सार् છે. એમ મને લાગ્યું હતું સાપ્રાદિણ Here gor Double ste elbes in : ખાલતાં કહું ''છેલ્લા ખતાવની હધીકન miche Gieb रिस क्रिंड रिक

निव निरम्भ निष्ठावस नेश हिल मासि ता भ हे तमन स्पान हाम हासक ए । ही, है हिर्माल हेर्जा विद्य हिंदी : युद्धे कत्राल या छ ज्य व्यत्री म. प्रमुरा भाव

तिभा भाष पाथतमां ने भत नथी मात्र शत सुधा होगा सभी हो ज़ेह जाबाय जापिह वस्य गवीत छ जिपितय,पा जांह छातेश मार्ट जोह अने तेमता अहातामां भारहाड हती. श्री भारीबारी 'धि-डब्स म्या-हिर भ्रांभ विर किल भागन न विरा राउद्दार मिथाए गर्मरिएरर विशास छ जा तम तमने हुने हैं संतारी हुने, जान वार हिनसा धुसी नार यंत्रीयी हसम पाने जीमशहीसी सामराज्य अस् तरपा पेया १९६१३ *વવાં.* આ **એ**શની મધ્તી લેલીવાર્ટ लामेखी लञ्ज अध्यशियांगी छस में मेंने अप्नेष्ठ राधे प्रश्ना मथता मी लध आग्रम देशहंह ४२ता काचामा अधिक विक राष्ट्रिय कि विकास हे तेम गांधी हुई प सामिता में खेह & JEBINBY

मार्थाम भार र हिटान एसए हैं देत ખાળદા સીચાયાં હતાં. તે માતે યુલ્ ખે નાના એારકામાં ૨૦૦ જેટલાં में बा आभिन धरी पेखें त्ये हैं। अदिना लाह कोड अरहमारी धन्समुहरु ल म्सास जास मृत्रा ह्याः द्वाराम થી મહાતમાં ગાંધીજનાં મુળ મકાનામાં નાની શાળાની શરૂઆત કરેલી પછી भक्षात्र भुस्त्रामां मातेक शिक्षां व्यती ल्पेराम जीम सामनाथी तेमना घरनी हिर्द ह्यांच प्राप्त क्रिक्ट हर्म אף וֹהוֹזוֹם וֹהְגַּב צִּוֹל וֹשְיֹ הִצְּה विशिधि शिक्षा अधिक अधिक

श्व भारत है છે જેની જગતભરમાં ત્રણક હજાર मानाने 'धिन्द्रपन मिलिनियन' राषि ती अपने भागान शरीर इंटराइना मार्ट हेमर नामिन क के राप मि वह पि १९ निमार हमा हरा म रीवाना छ हिंचन हाथथी हरेड राण्ह नश छेरी इब्रेड ग्रह्मं अस्त े राध्र सध सहसाती क्षितिमांभि मियान कि हुन दिल के हामगाब الله الله الله الله الله الله الله BYRIFE FIRE IF FIRE PENE IN HIS गुर १५६ १३६ छ. पंजा ब्र रीपाइस अरलम्-९ने होड़ा हाम मार समम व्यामाः भन्नाम । मान्या 1624 देविक हिस्ट मुक्त 1182 मुस्ट

". 1852 hyb केशे ता ते किमेशा एक्से स्थापचा निम तिस्ति भारे धाम प्रसाने सभ १ हा ए हारिया मिन विद्वार र विन किर होता है। है विन रे मार धुमले जा मंत्री भाई भार धुमार हर्ती मोले दिवे है अंग्रेशन ज्यारिश्वास

તેઓ જેમમાં ગયેલા તેના કારણમાં ખુલ્લી બારીમાંથી અ'દર પ્રવેશાત ચાલતા હતા. શ મળીલાલે કહ્યું. ધરાવતા તેમ હતાં ૧૯૫૩ ના અ'તમાં તાઈવાર કર્યા હતા છે જેશભે સાક પ્રકાગના ગુર અને પ્રતાહારા પૂર્વ ક कार शहारात शाहीम महिमा वार या ज्यापमा ज्यामा याषुद्धाः वाध्वा क्रम त्यंता हित्रसाना आवे

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¥. अंतराजमा विस्मि शर्मा गांधी साधिता मित्राभिता व्या हिनस भिद्ध हिम्म सीस वार्ध कर् आक क्षेत्र साथ तापानडेको

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અદ્યું',, वन्त्र है। त ते गंजीर आगिति पही याय या श्रीदीओ। अने अर्गहोते अक्रमुक्त सद्वेशववाता अभात त प्रभूती शुलेन्छ।शी असे मुध्य त्राधुकी निष्टा ज्यवहत्र मुरावह्य थर क जिराम हे आधिरता पर्ध तेयता थरा. हिस्सिमाम म पाई शुभ्यतु व्यत्र भीत्रमाञ्चा अक्षाववानी धन्छ। તેમને પણ વેતાની દુકાતા, બસા आहर्रेने अअप अपा ग्या तेम तेम मर्भाराशा नजी रहेशे. कमन्त्रम जाज जम पद्राव् तार्वे. असवे. इ मास्रास्य तरानवा हवाः तती हिर्द्ध દુકામા, પશ્ચા, અતે સીતેમાઓની "मेर वमते हीहीओ संग्रिश मधी

शारां हे छे. કવદારી ભાકુતા માસેશી વધુ પ્રક્રતાં प सागु वर्णानु समा क वर्षे पा भीक्ष खाडा बीघा छ, मित हास साथ हशु सार दीहीओओ तेमती पासिथी जेन्ह नाशमा क्यामि सार भागी हैंद લાઝા સુક્ષુન્નાઝ યુત્રપુ નાવાના शहीजी मास क्यांनी त्रास हर्या नी उशी व्यवस्था न इसी. केथी तेया માં ગામના મહ્યું વેમના માટે રંદ્રશકો इद्वार निरिध्नीय व्यास्तितित शाहर

मही प्रशारना दिवस छि. वात छ नेगार जारीशि हामना नही हलसमा सहहारक्षी जानेता नीलाव માં છે તેમ ફાર્મામામ છે તેમ साझ हहान होमपु साधु बराधु पहितु मले सद्दरा जानुसा छ जन्म જેલિઝાઝ મારીસ્ત્રાના વિશ્કાસ તાડુ जान हरलाह है आपी है है अजी। है। बाह्य मुरीजी चेनांदी लेना शहता अजाप अर्थेदी वेजाची मासिषी ६२ता हरारमा ६५१ ज्याहरूपा प्रम्य भी हुर हुर थुधी नेपारता मधो **જ્યા ખાકે જીશુઝાઝ વુઝના ત્ર**ફકા भा वेपारि मार आंभ भीजी करता हिर्म की मई छे हैं लगाई जाराह है हाह युन्न हरना "माइ नत्म हरवे તરનાનું ફારાઅ શકતી પત્ની, સિનાય भिमिती अने अभाशि वन्त्रे हार

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अने था हेशनी प्रल मारे यात्रा કેરી ઓઇને દૈવીતીના તોત્રોએ મોફ अरं शत क्याई तेलें शहा ताई तीपा शिष्ट्र अभी दबां छे. अभर भूभायी भीव्य प्रवास्त्रीया साधीवीह अप सासकः लाज उत्फुन्रमास्क अप मन्त हरी हवा। छे मंत्रीय स्त्राहड श्रीमपी सुधासामन व्यत्र ६२६१व्या ते मारे , मिरित केडी हिंद हिम । विशिष्ण, भीपा औ ह्या अपैसार रूपविह्या भागभा स्थाप माड्र अ तैर्वत ज्ञाएमा Heplike A Heplike jp, 6 125 त्रैतंत आध्यापी सपप प्रदेशी वहा म्डियेडला अपु महीबाससाम्या Willie ingan ihm ih feuis र्वमीपर्कुर ज्या हरीमां ११वा माभपा નાવાના હયાવ કરવાદી ત્રખ વદ્યા Bhlte to bloke of 1182 Hell र्स रामध्ये रक्षावचा जावाचा व्यव

161-1418 म्बाइफ ोमल क्षेणम क्षिप्र ह हिम અનેના ઓપ્ત્રાપુ તેલું અ આવ્દ 16 माम्र हिम मान वाप ता ઓ રીધુ જ ઓતી શરાશ એમમા म् अधीवावनामे सानी अहांकवी ाभि भू । भारत भारता भारतिक, ५२ तुर्मा

मान लची रहेडी.

स्याप, इंडा श्रेजदी मारता निष्ट उद्दर्भः નામ કંદ્રે,વા રાશ્કાં નાતા

લીખાલાઇ માસ્તર,

414 43.4°

#### त के लाई में हेर है है है। अपन अधुमन अधुमन में है है ते संदेशित संयोग के वारीयामां भारती हेवाता निक्षय हरी नाशा है, रथुसमा प्रवेश त्यारे अथार काथाय है, जीवणी व्यय छ त्यारे शर्वज्ञापमा व्यन्त्रैजादीना महसः जा?-कले जायजायाये. संशासन वत्या ब्वहा वृत्र प्रभार थाम छे. जनामानुः कोई नयी कार्य ते सन्दर्भागी ने अपि हें भी भाग ते भ्यत्यमा मणी व्ययम छ. मान भरी त तत्वा भाग व्यहा मेलीपु कर मेलाड्डी भाड़ हर चतुं हडुक म्बीम ता हाम पथ वरत्ती नाहा यता नथी. भात अर्गतर याप छ. ने प्रयानी सप्रेम हा तेता साम मा-मारमा वसे छ तम् सुधी हेंदेता पथ्न नाश भते। नदी. भाही थींच छ ते आंप्रयों कर 🗗 न Stretce 1438 124 140 & 414 1314 1635 & stretce 1161 -इम भि।४में देशव भभारे विशास भर शहायुः ज्यातन् व्यस्ते म व्यक्तम 🗜 તાર મુશ્ય મામાં આ જવનના માલ શા. भश्रद अने प्रमाति। समय प्रमानी बर्ध अ अर्रती जी कर्डिंगीनी छ अर्ड छहेली हशा, **इ**संशीवना मार्ट हुरा भारवामा यते મિજાંગ્રહ્મ માત્રી યાદ્યા આફોઝલી

राम परसे द्वात, दर्ज पथ्य पर्ध वर्षी महाजार्व ६३३ हामचे मानुव मन स्ता, ध्या हेसा ने येमता संदेश દ્રાવ, અતે 'ઇન્ડિયન ઐાર્યિતમન', पु आपन [नशासपी है-४ लपाना साही अहिरी रहिला मार्ग र्यापापम अभिम अस जीक अन्य द्वाप या अदारभा 'ts IDE Alk Igure सिंह मिलि त्रिक प्राप्त अप अप अप હીવા છતાં કરી કરી શક્યા નથી. भी भाषाळ अवा क्षातिष'रा यथ भा, समा भाष भाषि हा ११ते भाषी કેમાં સાધતા, સમાર મારે માળા श्रुसातां नथी, अरमर रहे छे. राम, रुष्य, धुर, कर्यारत, साधरट, येम'णर अशिश औरी रेड़ीरोना करन हाजांज के जीतना नाम अने करन सिंहत रही अंशिम अंपु , हन्युतंप अतिपितंप, धम भास भाग छ. ते तेती गाया ६००१। वर्ष भाग भाग १४। जमते 9મેને જ બૂલી રહ્યા થીએ, પીનોકસ मा हेशमां जापम् रस्र देशा छोज भता नशी श्वारिवीमां भरह हैं। ज्याहे प्रभु पृथे माधनारा परित्र वारसा नाम छ, के अधीमितमां नामें छे. ते रसते यासनार। ३६१ शुक् छना (माग्र) जान ज्यम भ्रवासा 9या रापि, जामेर ईसान 🐧 जनमरवा नाम छ हदमन भागनारा जनसदी नाय खेवी आधर भरी विताती छ.

મકુલ નથી. हात ध्या हेत त्या असाचती जीवी मही जेहर्रशर्दी पे हरासीपया BAरापवा व्यक्त ज्ञु रम इंकर क्यो*र्ज* अाहस यहि, गारा भये तेसते पार्श् आदेष देशि वे िमजीय स्वास्त्र हरासीन रहे छे नेना आहर न थ थ, gur sift ifice states if b 'छ हम माल पिए हमड हा महास पात

मंगीपीत्रप्ता संग्रामी

મીનીયને જ્વાં દેશ વિદેશમાં પ્રખ્યાત बियार मेरेपी नथी. 'भी-रमा भी . ब्यंत्र छ नायाचा १९५ (बंबु ह्याजा छ प्रस्के १६मी शहात है, जास महीमालमात्रमा औरमाज हर ग्रह्म जलाबनाने शत, ३९६ १९ द

१६श पा श्रीमपी मुशीसामेनने माथियी वितम पद्गुर हुई अदि औ मार्ज नी अपरीमां नांधा शामा अह अधुह ये. सराव्यम, माहसाबी बार्ट छे' मीपा अरंवाद्यासमा , तन्द्रातय ज्ञातीपातप, ध-तैश्रादी मीम भेड़ा है तहें क \$31 4 Jani B. 69 AI EZE 31163 मा सवाब्रम व्यन्तेमादीना शिक्षमंत्रमा मिति हेड कि पार पार कि मिल म दे हार्षे अनाकभ न माहली शहाप તૈફ શાન છાદુ વાનો તુમાર વાદ વા કહ્યુ ઓકના પદ્મી' નાવાવે. લવાઅન કતાક છવાં જનવાએ તેતા જવાબ દૃષ્ણ સુધી જો સેતેક વિતે તોજો બદાર યાડી છે, માક્રમી तरहरीयां भारी दवां छ, ध-उपन SIK 6 PPO UP + So PHIFES माठु त्यातेका हाई १५६१ स्वर्धातय क्या भांधी शत हिवस भीड प्रदी, न्यांभ भार महीना था। जना छे. शीमनी सुशासा 54° महीझासभाम् अवसाप्त

करें मेरवाद हरी नथीं, मेले हु:भा pulkhe & "lake "the F& मन्य साय जाती आगा जापुर बर्माय तरहंयी थती द्वीरामाना हनरभव साम मीही जीमें मेर्ज जी हैशपा संहरार भिरा संभावा सीते. विवास भारत Milisip inu ina luife FH मीड आधी मार्थ, देभर अभे अधे. કા, બાળવાવે, કવ. મહીલાલબાધને IFIE INDIM INVE FIRE THE हेश समानी प्रध्नमंथी है।उनवा हीह भारे हारना अर्गिति भर भुधातां नथी, भूताम पथ्य हैवी रिति है Myllephre Ifile into five 6,6 ા છે. એ તેની સાખીતી છે. તેમા रेह । भगार किर पानिमा है है है है રંગી કલી છે. તેમનું જારત કાર્ય के पर व तम्रा आत्मा आपकामा र्शिस मानकी वनम्ती महरूप था। हरीन लगाई रूपया मेपरवाह मि अधि श्वाप अधि अधि वर्ग माने छ महीसामभात द्याः

ता ये को ह पहल मारे आपी मेरि अधनारे पाल हतरी वर्श, अने वेश्वेर PIS INTERE BISTE Fre ing , Q. अंदरी, लीते, मंद्री किरवामां मंत्र, मत्रक तेशा धन्तेतार छे, यातानाथी थाप ज्य मी. दीय दीय जाहता है। पु ब्युवाय भारतम ह व मित्र हिर रेमाल ाहिक महत्व मिरिसिस के हिंसीए मेम्ब न मी जलावी इव्हां छे गाताना ससरा મને પ્રલાની મદદથી સુશાલાએન કાર, જોમના તૈત્ર અર્કલો તૈત્રુ સુધા הוע שאולן אותון בל שאוץ अभिने भेला भाषकी सेवामां म मेतात मंत्र सार्च रीव में आणां, ज्या रीव hhilylle phroja, the hishe महारमा मानी स्थापीय दीपाष्टम हिनाम भग्ने

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### आर्मा अने करायना संबंध

र्भवमां मवराची शह छे. में छ. अरी व्यवश्रीया अरेते ग्रेभा ના તાક્સના તાતીપ તૈતનન નનાના માંટે છે. તેવા પુર્વયો પાતાના ચાર્થિલ્ય वर्ड मेले मायाया आध्मीतकपा साभवा वेमते भन ता यात, पापी अने वाध, निम्तामा मक्युत्तपक्क व्यापी अया बही हिन्दा भीतान छ सेम, भीतान भा अहे संजिधि ४३वां धर्म भूभाध

"Iholbh ग्रायाचा माहिन्मे सीह जाहता संत યાકુ ગાંકેત્રે કહ્યું જતી અંગુડી આપી - सम्झाल,सपु सीमु ०८ महारमा च्यार-

स्थाय लन्म दिन्न ज्याने. भारतीय विश्वित अर्थाता अर्थ भारती अर्थ अभतमाथी माहसण्यां छारी आम

—ક્ષુ કાવનાલજ્ઞ

महनाज़े जवहर समावे क्षमञ्ज'— ध्यले माड नायाचे नेई पाम न्नपु सिमाले आक्दुरी कु पु दुमार विभाभ अह दुल्हे, १९५३कि,ना नामधी नेवि: विशेषनी विभिन्न

'lee 'A Thikebho

ત્રેલીની દીષ્ટ જ્ય દાતાયા મર્દા म,ल,हावार्या मार्वाष्ठा करंस्रतंत्रया वियोर संलासपा ज्यान छ। वियाह ३५,०न स.न.स नहाना दुना प.नार

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मं.ल.हीज्याये. अरते ज्याति कापु पुजा

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**અલવા કામ્યા છે. શામતા મુશાલામિત** 

आंगीने पथ १३. मधीसाससाधने धेवा

મંત્રી પદ્ધી' નાવાયા અત્રવર્વે તહ્યુદાન

म.ल. में हर्तती श्रुति। छे. जम

માયું પણ સહ્યું છે.

१९९१३ वार्ड ज्यांतेली पक्स्पा

माइह्याम स्पृत्त

दि Ah A lh h of th sig.

सम्भ भिक्स

આવા ઝાવાજવીજ યાશાસું છે.

आपा निवर्त जापि, लीक मनित्री

જાં.જલી

# રાષ્ટ્ર મુખાસી મુધાલની ચાદ

ખીવાઓ સાધેથી જોદા મારી રી.સ

שורומ לבל פקין भ त्माई नहीती. पामा माझ मुख्ते नमाद्य माझ पानी फुल १.स जाक ∾ત્રામાત્રાં અમા∾ વેલવે, તાત ત્રહોવું' वह भीते अध्यावये, ''अमारा i Pr Falth

क्रमी बाववा बचा है.. हते थि अने हते हती आधी आधाल ડાવ્યાઝ તૈલતી તવમાર્ટ ખેતર કર્મા

અરહ્યુ મળવી લેતા. जिल हैयी है के वह आसीस क्षेत्रिज अभागामा दाव मह्नप अल भागी भूबी जीलल अधीम नहायी. भमादा क्माप ,.माद्य-पाद्या, केर्य मेर मुसम्पर्य वाय 🕶 मान व्यर्ति पद्रापै માલાક કુે અનાફ તુવક તત્વવૈ' अंत्र जरीज क्षेत्र अर्थना हेर्या छे क्षिति जी देश प्रभावता हता. भ्यां वंद जिहुत मधी गाजितर अमाशि

પછું નીરાંગી રહેતાં. मंडवा मेले माविह इसवा जानु माद्रीई वनी धानत नहाती अभावी वेशी क भीजनी महेनतथी हमलेशा हुए गर् अणमा भभरता नियम प्रणाता बता. अष्ट्रपय तर रहवाये, रवाशते, तराल તક ક્યુલાવે, કૌરા દાર્શ અનુ ખીબપ્ય छ ३ मालीमु ज्ञाक नापानी महन्य मुहैं अवीत औरती लन्देरी. शर्रको पम वर्गड साम्राम् कालमा मुत्र मह नुभ ज साहरीय दृष्ट ज्यान्त्री ज्या अने जीजे प्रश्न पुष्टिया है तसाहै। य अभागामा हुनी श्रीप आमेती है रामाने पुष्यं ''धरती व्याना पार

१५४५।४-४ माइ मुखाः איישראלין בפרע בפוואר-אלאוא તૈકરાતાતે સવકત ટ્રક્સ રીજન્સ,

अहापासलान होन वव-रहेतर ફ્રાક્વક રાતગ્રાવલ અમુ માકૃદ કર્ત્તુંડે ્રીક બાકેલી આદેઠ, ૩૮ માર્કેટ સૂકીએ આકં' તીકુલ

> आरमाने शांता भाषा भाषा भारी તેવાવી અના **છે.** પ્રદેશાત્માં **એમ**તા **मात्र महीक्षां मुप्पाना क्रवनमु सन्म** इराम अप राध अमना भवा लजन जापान वना जास व्ययं अवैक्षत ह्याः ખેત અને કાળજર્યી કરતા. મને મુધ્યું મોદામાની માવજત તેઓ અલ્પેત मयाः द्वात् द्वेत-र पस्पा म्ह्यां मावरूप तह मेंहर रीव मरी शमपा साध मधीबाद्य महाज्ञाचा 'lhle વડીકવે. જ્વન બાત મતીલાલ ગ્રેખડ્ડા કારમાંત્રફ **૧**વા ઓવા અશેવત विमाले हमिवासा ३दी फुस खामचा अशीपी सातमां पथ् आ हेशमां तरेंद अर्थ सीमि शाम हिम द्राम हता भने देशमां भागतिनी सात

—શ્રી માનજનાત ખ.જેનાત કુધાસ

**११वामां आविक्षा**, अते भते नेबती धर्भातासमां धापस मने पुष्धि भारवामां क्याभ्या देता तैरी हैवीमी ज्ञालमी जुक्र केलमा स्थार पद्य जेरा जेरा होत्रामा

**४**पी. असारा हश हिवसचा हमवास अमादी लेजमंत्रानी ६३ताण याहिक

14र भिरा तथा तथा सामेल थपा लातेब्बज् मीशनी संस्तिनी देश राज મામ મથીલાલ દીદમાં ગમેલા ૧માર્ ખર્રખર એક અલનમ સત્મામદી હતા. पुजा प्ताई सर्ती च्येताम ११वा पुजा માં અગ્રબામ લેવા હતા. એ ફ્રે १राज्यामा *१११ मा*५ जा दीव सरवा अध्याः बाध मधीयात्र पृथ् निराह ११६ ४वी होई। अपे अमे बिपवास -देभे जिल्लाम भिन्न हिम्मिल है। कि निर्मा

ामधमार वामह वामह हामप्र छि

पती मध्य बहुपा हाबी। छः ryle glowy made the & sul ged यांच मारी जावाना प्रयत्न भ्रमा Afte flyge fellige filt, ba geige ikipage sk pip http:// मेमार्ड राजाने नेयी. जोह दार जे सर लाही. उत्त समळ ज बरवी लालहाने येसी मेरी जापी ज जीवर भारत स्था प्रेरेष कि भी भारत मील मेगी. २१ते लतां जैह भुसाइरे भागभाने भेरी करली स्वस् समध्ती

मार्थ कार्य मार्थ श्रम विषया हाराम में. ज्यादी बढ़े. हात दिवस पद्मी इपर्वाति तपास क्षेत्र भाह करबाृष्ध 91 शक्री 9. ज्यमा छ इ. जरेप सामस વેતા હાયમાં મુક્ષ પુષ્કનું આવા ઘઉ जासपुर जान्त्री १पुर राज्यज्ञ सब् ह सहरीती महहथी मांत्र से अबाध्र मेले जेल होम महा राम्पा जीता धंत पथ्य पथा परी भ्या हता. दता 🎉 न वा धार सांभणता हता. जीलान्त्री 🏌 🔥 प पा ज्यांज हमपुर નહીં. રાળએ એક ૧૯ ખેડુતને ज्याना सद मारे तेमते हों पर भरधे मे माताना अधा शायां देशसाव्यां पथ भितदास लाख्ना अभत्न भ्यो. भंडीता शंब्यक मार्थित नेभा करी धरिता

अहम साम्रीत देरे यासीने माण्या हता શારા *વર્ષા* શંત *પથું હતા.* અને તે मांभाजता हता, जेता हता व्यते तेत કુકિ 6 તિહે ક્ષિક સાર્ધ કેવી તે વે કુ राजम वना वृद्ध निवान तेराव्या. े दिए दें किंद क्षांत किंगे कि

> भिष्या देशकी सभा यथा यथा प्राप्त भा भार्र ज्याजनायार स्था. 313 Fire ifilalaire #BIH Ifile मुहाधामि अमी छ । समायाहरी જ અને ખીજ બદ્રેતા પથું જેલમાં करपैरमा पदा हाहाळ नारसु इस्पम एकर १ 184 रमान निर्माण ला अध्य अष्ट्रं अस् आर्ड के हाझले अने माम मन्त्रप कुलपा मध्य तमः १५ ११७ A1814 क्षेत्र हि हैं। विश्वास पर्वा हा अर्था है अनी अहिना मध्ये यस हती. मार् ડ્રેમમાંલી લવક ત્યારે તેમને માટે મળતું इति, भा दृश्ती विस्सिध्य वस्त दृष्टी માં આપવા નહિ એવા નિર્ણય કરો मिन्न अंतुक र आर्द्रान्स आता दार द्वाम सवास तेल पा पुरा कवाल अमेसहार्ये त आपूर्ण, तेमल थ्यमस ફ્રીકેએ તેની મુવાનાં નાઝા સમીચેશન १६९ होसवासमा हाजल जात व्याद मेरी मार्च साभेस यमा ६पा. अर महीसास मह्ये 🗯 देश्यामां जीक मार्था व्यवस्थ (अधारा) तथा भाष र्रीनीभंभी मैथन ता सानु स्वन्धं इंदर्भंद्रश सामेस याप अमी निष्युंप यमा हता. निरिवर्श कि क्षि भा प्रविधी से अदी निथुं में सेवामां आव्या हता माध्यानी सातभा क्योजा पथ जान ने हरी हती. ज्या देशना छस्सा भिधान में इंडरी श्रेमवासमां ने ति सायपी शहजाप तैषत लातेळाजु त्राप भिन्नाभास-१०० । १०० १ । हि.सर मारद मेरीरअपम्भी केसमां रहेवाना मेहानीसम्भ अने 1रमन सास साम्र रीनीम्स, राषरराम हाम पु अरसापु प अलाहा भारता मार्ची-अंतिनिय, अंडि इ.स. दें बजी, पुर नमरनी भारत है अभी भारत है e fik Alt she the blift भार्य महीसास महीया उत्तम् वाझ

-ફિલ્મ મામા જારે કોર્યા જાતામાં માંગી-मंत्रीयरा अने सरत हांगी क्रमें भंसा मैसाई। म्डाबदा ज्यपु पम्लाई। हैंड मातवा च ९वा छुरसु जाडाभ्रम् क परहार हिया. जाउार जने साइर में हूं मध्या. क्यमां ३६१ खान भाभ मानेशी छ न्य आप मधीसास दीगेरे Stall yey min want simplifi मेने भाषर ११ है श्रीतीहसवाणी Fig Pupping Bilt ju, . If a fee मिरियममी क्समां सम भवामां मासपी सम यस जाने मने पीरद ધી તેરવામાં આવ્યો અને ત્રથ ताण परावना गया हता असे भते 🧚 नेने जिन्न द्रेशिसानी जाखिमां ६५-

भने लाध मधीसास तमा भी मेदने स स तर्ज आजुन १पा॰

### (१ १६ ६५। ३) રૂર્ય એડલા ઘઉતા દાણા

.ध कि भाग

श्रीतमा बढ, मेरा तेलते, ज्ञाना बढ 5.3 व न्याव्या दतां. शब्यमे वेना ०९ झाडा ६वा जापु वजड साम्रापु **६**दे मान पत्ने तेल ६ता, धंते। भुषा ते आव्या. जेती आंभीतुं तेल अपार डाव्यञ्ज पुना सामन मही भासावता विशे भुषर द्वादी नेशिये. में सांश्रेणी રહીં 🕻 મારા નિવાજી આ લહ क्रिप्त भिष्म अथाव्युं. पधुमां तेम**्** ब्रमानामा तत् श्रीक जाडा ज्ञावरा इर्ती. पथ्य मान्या ५३वा तमना मिर्फि में अर्थ होते हिंदि हैं। --राथाओ तेते धर पताण्या. ये न्त्रेध

सब लामु व्य हाजपा दियां आई कार्यभ वहीं ,,डीक्प मीडी कर्मापीत्री ज्ञीवा र्वह पु ध्युत तील दर्माश्री ज्ञीपु

३६१ हमारती है है अती है। ..

#### -(Telephone: 23-1111) 91 MARKET STREET, JOHANNESBURG. MOSENTHALS TRAVEL AGENCY

: eletrerle: as their apecial representative for their ladian Harne plant and gaisives ai emeasig evaH

MR. DHIRUBHAI P. NAIK,

(Telephone: 33-9033) JOHANNESBURG, 26, Barklay Arcade, 38, Market Street,

cates, currencies, customs and any other travel matters. clearances, visas, immigration matters, health certifi-Who will be pleased to look after any parsports, revenue

9: કહ્યા મુક્કમકે , તર ] िम्मीतिरं १ भणवादिकारिक देंगावी भगी दताः मार्ड ज्या भवातिर्वेतु कादमस्य प्रमाप्त सावता जनपा हता य शा-प साववा

# ક્રમ તે કેલ માર્લ ભાદ

" जीरही हैं विभीस श्रीमं सारी हता त्यादे हरिएल पड़ादी.... All HIS BLE BLE & HIPO BLE स्वाज अपु डामचे, डाक्स ज्याक जनपाडी तरें। पर्धि ज्ञाति तें**ञ**्ज भिष्ठ प्राप्त और अभ्र प्रमुप्त અતૈલીવા ડાંત્રના જાડીકેના માત્રુ અંદ્રમા , प्रिकार प्रभार है। अर्थ है। अर्थ है। ડाग पर पर्य ज्याझिना थाना मेर्स्या ता ३६ शर्ध के है, तमना युममा हया प्र है पता व्यन्तेषा श्वे अहि नसी. रायता थुममा राम हैवा मही अवहीया यामरी, इमर्डले प्रदेश सीन सुपा अत्रा' प्राप्त हेंद्र साक्षेत्र नायाया बैडामजापु नहीं मायांचा छी छे , श्वध् अरहिशे। अबी अने भूति हिर्मा क्षेत्रीक प्रमान राम्स शक्ती नथी. राम राजवता छ व्यते भुरे । वर्षा वभत सुधी हरी दश ज्ये राष्ट्रियीयर्त कथन व्यश्लिह नथी. છુરાં કાર્યો તેના પાછળ ર**દા** ભાષ છે. अरेभी भूत थए जाम छे. ज्याने तेन। ना भरहानी धर्ध भर्न तेनी साधिक तेना हेदान्त प्रधी क याप छे. आषुसा अत्याना शत्रामा अति। अति भी है। है। में में विभास छ है।

તેના દેહાંત મધી જ સંભવે છે. और है। इस अग्रवा ३ है। है सिन्नै, देख असु हैं स्पतिईतया शत्रुध सीजा 🤇

'Alhire-

जी हती। अभा મુજામે મુદ્રાનીમાળગા श रासवास दावा (देववार \*12/414/214/212/212/2/2/2/2/2/2/2/2/

मामशब्द माट्ट मर्लाध्र शिक्षात हास्यां मोश्रमा अवस्तरा वाध्र तक द्वीतम रहेंद्र भर च्यानिका हमद्रीहंत भंजवती लाहेर समा ता.

जीपी औरली, (१) पर्युख. िसाल अने सीमार, (y) स्विधारी भाषीक किसाल, (४) इस्शिमित्। (૧) મીનાદસ (૨) મંત્રીમા શ્રીતા,

प्रमारवा ज्याजरवारी विन.प छ अहीमा सव यातिषाधिमाति वेजासह इश्रानिक, रीक्ष, तथा प्रिश्वीमा अने ining Projects the tre

नार मंत्रीओ हो, है। बि. संउता માણવામ દ્વારાભાસ મેટ્રલ નક્કાં વલામ ભાગાલામ તવડી આ े हिंदिहें स्ट्राप्त हैं हैं हैं हैं जी पार्थ के

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सुरेशीस हिंबसमा छतवास ज्याहर्त्र अपिश्रम हैं। म मंत्रे हमें अभी तेमखे રળૂ કરી હતી. માંમીઝને આથી ઝાડુ અલમ મવા*મિ*કારની માગભી **१**।-१४-स चल्पपु अर्रतस्त गतीया वर्ग<sub>ट</sub> स्रानपां द्यां रे तम्बे शक्त रेजस ने अवश्याता समिते भेरहां ज्या gen agt els munch ilosses गध्याता वभन्ते धता अन्धाप भने થયા. *થીદુ સમાન્ય વર્શકે*થી અસ્પુરમ मशाय मध्य भाई ई।त न्तानुहा (વડકશક્ત લીકે એમના મનમાં *વ*િક્ hlh-re 'भोसमेख । अध्रमभेष ત્રને હતું. અને એમણે નાનપણમાં मांग्रेडइत आ दियतियी भारे हु: भ ने ज विश्वतिमां अपम १६ी छे. डा. भाभगामा या बक्र जे जावना समसम नधी, जेश्धुं र नधी पथुं भारतनां બાવવા **દ**ીદે મત્રાજમાં*લ*ી નાર્જાદ ત્રણ मार्था है। हेर्न कार्यकाति मार्थानी क्षी देश भाषिता प्राप्त भाषित माउंपमा मुर्थि मोगरिङ छता <del>व</del>र त परिथामे अर्रभृष अध्राता वर्गित Hip 6d, villed in white by 'ye कांभेडाई मेतान समस्त छवत भ्यं थे गर गुराम हुर करवाना कार्यभा है। हिसप क्षेत्री अध्येता समान्त्रता अन्तान

The edl. वित्यमां और प्रशासी भंथी लंभाध अते तिश्हारने भरिष्यामे सम्मा मिने क्यानी अवस्थाता मिने ना जारा लाज वरहंती जनले हेर्डा थरित स्ते मिद्र मा छता होंद्र भ्रभाव उर आंग्रेस्ट्रिय असामार्थ भृहि ाएक रिन हारानारार करी हता

विसल देरे अमारे काराह हारा

उखा बया' महिलीज असपा अस्माप

सम, हमड मने प्रमंत्रा इात रामभ

म्मपा अहा छरा जन हिपा, यमि

संताप थया नहीं. दीर समान प्रदेशी

भरेत उर. आंग्रेयहरेते ब्ला 'येहर'थी

મવા[સરાઇની વાવ જ્યમણે મેરવી મેરી.

साउपया लहा प्रदेशया <del>आ</del>श्रेवामाञ्च

निरम्धां निरम्भाति है। आंक्रियम

अत्मत्य अदीय अनुष्ठ ज्यावी भी

मांधीळते अवसान थाम ता हिरामा

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हता, भे ६वे ता भें तिहासिक दर्शकत

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सम्भावता असे परिथामे

લાગુ છુે. क्षेतां भगाराम स्वाभाविक भित्रेश हिक्का हर अनीमचा संदेश सीय ज्यारही पीत्र न द्वाप: मर्2'व -1614 मिमार्ड सम्य मिश्रार्ड मिमल्ट 16 सिल्धिया जामध्रे विश्वेत १०४१ है।प श्रीतना हात, व्याध्यात्मश्रीत व्यत કા. આંબેડકર વિશેષ સાદ્વિક

विधित नग्रे नात क होंद्र सभाव्यभां मामाजः मा-प र्वाहा ዘታሥነሌዝ RILINER SHINI NEW BINISHE Freezhive -**ાકુ**કેજી રુા

# જ્વનભક *એએ*મનાર

[,।म.त.-,व्हाध व्हामाव्ह જીવન થરમર 'મીલાપ' માસીકમાંથી વાંચકાના લાભાવે' અત્ર अविशीप रातापा जाताई अन्तु छात्रीक गता विभि प्रम्या है.हा [ લાઇવના અક અહીવા નવા શી આંબ્રેશ્કર્લ દેક શ્રદ્ધ પડ

'सम्बर्ध दिसाता मासीमा भन भलते रखे न दर्त, इ प्रिया ह्यानेला हता. सरहत अधि क्रम्भन भारत प्राप्तिहा इ लारतते हो। अवधास इरी, ते अन्धानां धुरापनी भाषान्यामां भाषान्तर अखाया धुरापना विदानाञ्च नेह चान वेहा-तमा, भाभवत–गीता चनन भक्षा-र्भित सा हही (स सिशारा विद्युष्टेते उहाय भ्यास निर्ध द्वीप है अन्तर्भ मां मिमते धापस ते। ५२वामां मान्या, पथ् तमते संर्भत शीपपपाती थिशी वेहबाया—में ज्या व्यवस्य हिरीह मांभेडडहते यथा हता. व्यंत्रेख शाणा श्री में रेशेट अंदर्शी व्यापवानी अने विहास्ता लक्सा, रेश ने तिरह्मार <u> મિરીલે મેળવવાની પથે પારાવાર મુશ્કેલી પડતી હતી.</u> વર્મમાં અલગ બેસવાનું, हम्ब मिनमूर्य मंद्राता वर्षाता हाया श्रमात त्राप्त प्रमान क्षेत्र में गीताना आसमां सीमा पर्छा ,नध शिक्षण्य भारे जे शर्रहमां माव्या, में लयाना बती. अयता पिता स्थिश हेल्यमं ताउरी उरता ६ता. प्राथमित शिक्षय મન્ય રાનાગિરિ જલાના એક નાના ગામમાં સતે ૧૮૯૩માં થયે. अहि इयमा सर्जे श्रेष्ठ विद्रातिभामा स्थेष्ठ सेता हा. व्यामहार आबिडम्हते,

મેક્ડીસ શરૂ કરી. मीरिंग केर में भारामां ने विश्वर त्रीह साम्बार मिर्गाम विषय मिर्म राज्याम अरमानरूपम वय्द्रिम सर्प न मर्

स्वीरम, मन्योती, धुनाधरेड १८६६ HIX THOR सुवामः ।माममार नी आवश्यक्रियादायीं होते ज्यमित्र ने स्मित्यम अस तथा हैरी सुद्रशस्त ल,माउट्ये सरवान् आई कर्वानहार्यन् मानदा-प्रमान पुमाता ज्ये आर्या मार्यक्ष अध्यक्ष अवस्थित ज्ञ and माहेसर शास्त्राधा चालता म १९६ १रीने, भुष्पप्तना सि—हासेक मग्र जीमना मारहाना विशास मिल अँस संदर्भय अंग्रिया जीबिरदी जीवनार्भ अभागे दर्भातमा यसे पर्यशासाना शिक्षात्राची अववास वसारवा आह ना अने मित्रका मारत हरी. हार् मेरिश्टर परीहे भाभने भारी नाम

१५ भारपर् ल.सारले जमे वर्ष

मनेरे हेशानां पंषार्थाता वैद्रा अवपास

HIF & Fire Balke IHIPHIE सुर हार जिल तरवादी मात्र जनप 'हिश्

भाग क्षेत्रा हपरांत मीताता मीरित-भारतना राजधीय होत्रमां व्यायमूष the pyly of the lift of the la भारत धारताई केर्सा होहें होते होत इन्दायां व्याव्या छ, ते हा. व्यांष्ट्रह मार के अर्थातकारह हापहाजा प्रभार माप वर्षामा हिर्ड हिर्ड ह्याँ समान – ત્ર માં માર્ય માં છે. મું intege ber am 218 172 (Alb FING L BEHIN FARIS LIPSE (असे यो विशेषी तर्नाती अवभ्यता ब्हिनाना प्रयं विशेष होवाने अवस्य ट्राह्ट झार सामुचा ईएडीस्प विजारचा निभन्ने वयम रीप पार पारमें, परंच

एक द्याप पान वास्त्राप्त द्या रेंड हाला इस्ना सम्बद्धाः केट्सा होमाली शिरस्पेहार जीमनासी भे-त्रमें हुर 5 मार हेर्या काराज और कार्य कार्य परी. अधिसमीता भशनाला स्थाना मामबादी तेभते बारेस भारी ४२वी पारमा होटेस भाजा नामनानी समुरा, इरियुरत बाहुमान देशन वर्ष चात मि हार्थमां ये स्था. का पथ वेमते सर मध्ये न अल्झे, क्येरसे व्यक्त पात्रसी निम्ह विश्वाधित त्राधित सम्राह्यामा विभिन्न बहार्ड माण ज्यावता मा ज्यानारी अवया-दवया जाया-त्राया पु जना के होंद्रे विद्यायोजा अभनी साथ हिज्जनमां ऐया यसाई निर्देशना नी नाइरीमां जेगाना. थाना. अने पछी तेशि पर्राहरा श्वान इरी. पथि धंवसंद कथ मेरिसर

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भीयन्त स्वाध्यान मायहवादनी महह

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भिह्याता देवापी भने विद्या-प्रारित

म्पो ६ता. धुवह व्यांभेडह तीय

इस्ताना हानस आंत्रण जेसी अवन्तास

પ.ત્ર જાલવતાં એછે ખ્લુનોસીપાલીદીના

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आ लही ,अलेप, वर्गम् भाष

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असलमां ज्येम नाम नहीं. ज्याची

मह जनपाता जसन ५ हैं हैं इंड्रे

ડુલીઝામ—કેમલ ,'મારાખડમ'' બારસ પ્રહર,

2011 : 405.03

"HM29 --- 'शहे १३/४४-१६ ६०६

नहीं दिशय आड़ हाज़ा जा अग़ा:

નેશનલ મ્યુચ્યુઅલના જીંદગીના વિમા એ ખરી ખાંધધરી 🕽.

छ ।समम्। ।सामा

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न्द्रातया ४८६६ चिम्ट्रादीया जार्ड्रेदीया

નુકાનલ મંત્રેન્ડ ને નાર્ણ અંધાકી અંધાની આર્ધ આર્ધ્ફેલએક[ના લામાડિ

જતીલવા જ્ઞાવદ શાંત છે કે વેજી

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*૧ક*ન્ન – માઉલ

४२० स्तुम ५९७९

રૂક્તમજ (મી.રી.) લીમીટેડ

भूतम् अत्युक्तम् है। द्वाः स्युक्तम् हैन्द्रम् है। द्वाः

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बीमा आधंतनी साथी सक्षां भमात्री पासेशी मेणमा.

हेतेशे वीमा सम तमाश वदावाजाते तमा स्थान साम हा है। जाने समें। तमारी सेना हरी न्यान'ह सप रामने छोने.

ન્યુ ઇન્ડીયાની જન્દગીના વીમાની પોલીસી

पुअना असा आडु पुक्रामी आईपमां महहगार साम पुत्री

તમારા વહાલા મિયજન માટે શું !

— £1157 —

भाग्ने सम्राहा

હે.મેશ કરતાં આજે બધાના હદયમાં આપવાના આને.દની લાગણી વધારે રેખાય છે. દૂશ્મનને આપવાની સારામાં સાદી વસ્તુ તે ક્ષમા ભાવ, મીત્રને માટે મેમ, તમારા બાળકા માટે આદર, અને બધા મહેગ્ય માટે અને માત, માતા અભીમાન લઇ શકે તેવું આયવાના આને ધાગણી વધારે સાથે આદર, અને બધા મહેગ્ય માટે

मह निष्य ताममात कपमा हम प होत ज्येस मामनी ज्याके नती दती समया भार मारे म्बेडसांचे कर हिहानी प्रभरी हीत प्रमान भार आवता है। है। है। है। है।

हा हैसासन हाकर इक्षेत्र होता हा કીતીયું એ તે.યુવે સિલવ મેકીની ઓર્યુ... मीमीरी बिया' अपु नहीं आ,वीडीमी 169 ति से अधि कार्य जाइपवा

प्रमायधी हे ने पारी... हशी मे हीन र ह मिनास ह स मिस पिछ में मेले, जेना के सह्यक्षिति छाप तर्विधानी भह हे. जे प्रधीक्षमेश ने मन व्यक्ती स. ब्यइर क्षांत्र ता अर्थ हें है के छस्सी बजाय भामती भांग्री: 'सवाह हाम-इत माधाम

. मेरीवी, हेवां, किंदिवसभाग्याह न

अंभ ज्ञमें सामते हते.

कृद्विसम विज्ञात्रया क्या : , हमा

जीत प्रियाहि छ नी अह हैं क महैलाम्, हिन्द, मनार्या, तर्विधा... शि पश्चित'न सामी शहरी नि. मिन है विनया हात वास्य भावता जालवा हुवे खुमझ । बर्ग-४ माजे. मुधी अप पार्ध माने हैं है। मारे दिश्य पर्ध मिलि हिमा.

BEHILLE FIR HINGE Ple",

अह प्रहारपी अर्जिताहित अपीमी व्यर्ड लहीं, महेवाही'''लम' लम' एडिवहास हारता: ,माह्यां माह्यां,

अर्ते सदी सप्तराः है निया है। भीव

श्रीतः हाती विषर भरपर राजीते हुं

म्पनार्ने हानुस मेर्च हः माई मम प

*દે. દુલામના બૈચાવા ઇનામાં* નવી

आध्री हे. मांभवीने ६सतीरभती अरी

शीत अ दीप ज्ञा अंतरतापा हास

मेड्रिया हया: , अहं अप काहिश्चर प

ने योतानी निदश्य यथेसी व्यवहार

दिविद्यंश हारीह वार्ड गांप नदी रबा

... भिर १३० मेर भिर भिर भिरम्भास्त

आ करातमां अने हार हेडें'णी नथी,

शीत जी मर्बहरी हैं अस्तिन हैं

अंध अम्ध लह्लाम अनः हेर्न मध

पिष्ट व्यक्त हारे. महाज आई अप

भारे लेदा ता लधम्भ...ना, ना, 🔅

प्राथित विषे छः भिष्ट क्षित्र भिष्टि

निर्धा अमाश भेनमां अभ वे माने

स्राभावी व गेरी छ तेती असर क

या मैवाइसप रन्त्रापुर अभार हैत

₹ी. मैवाम अंशरपा पद्गारु आएमा

भ्रार थी नथी...मामनी! भेरा! मेह

ध्रम्यानी मेरे संपन्ने छ प्रथ सुवास

हिम्मि के अनी...मिल का मामही

कि भाठ हिंगी स्था है। है।

गह्सत छे, डिउणता पाधीमां असारे

ता हामण हुस नेती छे. जेती १६ता

मानिक्षा ने सहस्या ने भाषणी

मिल्ल क्षेप्र महा भार प्रसार ए

गिहवामा निष्, पथ मिताहाशमां

इंटिन्यस्था सनम् ते प्रधीना शक्री

ियति अपां छार्ता शहाय भित्र हो ।...

मारे छंड्याभर प्रयाशिमां निःभास

जा रीप मार्ज जाती हुस ह हसास

भिमाम ति...! ध हामम्ख भूम ibst

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संगार्धिकारी वर्षे देने चारते.

,તેલે કેમેલુકા **જક** છા ઐશાલે

16

**१**डिवंसिमी अप ओ विज्ञारितामा

धुं, भुर् छं, भारे सदेवं लेपमे ते अयातह तंथर हाममांथी ७२५ ग्री

लेहिते ढें हाज़वा साग्या. लाखे जीते हैं धमेखों, या क्षेत्रे क मामनी पासे

ः । १३। १व

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हींक कि कि मार्थ तिथाना देवर सांनायी, क्षाने त्रोक मार्थ

ति प्राति तिराति हाम के मार्ट हाम के माने तिराति है। अभा है

स्यमाशि हैं।...ते साहाधी पथु व्या बिसी नि, याहें धरीर विधी क

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अवाक व्यर्के मंडवा साम्रा प

जर्ननेरमस स्र धान्याः

ः ।भारेष्ट्रेभ । । । । ।

भीर्य ३८ प्रश्ने भिर्दिष्य नाभर

जीनायां महांच्या सां शक्डा बावा-

अप्तभु जापानिस्य मई श्वापः

कि प्रमान जी में भी भी भी भी

पीराई ज्यापड व्याजनी होंगी

वैम हुन जिन १स न माय हु

छ जी तेली तेंद्री क्द्रीक्ष', जा प्रा

श्री पारी संसंधी भन्छान्त्रा भूरी इरी

मां ६३ निहे इहेवा ६६. भ.जम्भू

प्र क्षेत्रं अंतर्थ जालया ब्रात क्रुंत

शिव अथा. ६दिवधान आंभ गीनी

ना मुद्रा अ हीं हती होत खेदी अंपे-

साय जात और द्वाप पु च तन्त्रे हात

મોર્ટાની વિશ્વેદના માધવીતે આત્મ-

ंहिंगील फिरील क्षिर अधिया अधितं :

इंतर्ग जाएप मेर्सलप्रेपी

Afiler 12 Hillstaff by Infolder

मिन मिन १३०१६ भारति हिन

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मामवीपुर के, जेन मेनमा जीववा

मही विस्ति समुद्री अधुः, भारति हो

ज्येह अध्यमदेखी तदुवा सार्जी, म्र

क्षीर हे गिर्द क्रिय हे पहला

કેલું<sup>1</sup>, અર્જી કંતાવેલું અવેલત મકુવા

में मेरीय मेली चिराहीन में ती अवार

. र्वार्वविक्ष ज्यावा विज्ञादा साज

महीर्या जार्कु रहेर्नामां मसहाप्त

નિશાદન દિક્રવ હશક્ય

,यिष , जेरा निष, तने ज्या दिश्चित

अंभेपी होते शण्डा भाष्या :

नं अधिमास स्य हास्या

₹रवय सञ्जा ११५॥ ;

पसर पसर कव भासा।

ો માલતાં નથી હતાં

हिंधा हत्तरी अभा भनमां. निहा अभनी ...हं वर आंतरायश्र हुं हैं, दिवसम દેલાકા

करता विशेष ते। भ्या प्रथते सहातु-१९या हया लाक महा हबादा By-६ झाइंया जर्जा झहरू दीय नाह म् सार्थमः मध्या मध्याम न THE GAR SHE HE HELL ्रीयत अनामां भगरी आशि ६ती अपना असला लांबा वहांबी इवीपा નહાવું જારૂર મુટે તા મમે તેની માસ मेर्स हा. अतते भाष्य भाष्य वाणवा तेत की मेताते हही क्याशव, यह मेह्य का द्वारा शब्दा ब्रासी द्वी आके पियाक्तर विही आभी ज्याविता .इ: भती भात्रा पृष्टु भाषी श्रदी नदीती, उर्माप नक्षाया नद्वाया प्रभावानियाना તેલે ઝુપા મનમાંતી રમેલુંડાપુ भेत्र असमा सिमा हैं। हे भिन्न विश्वाभी हीसा हे जीके शर्रियां सर्व मैला है अभ [मनासा में. मीहा:

पुषे आभ्यत व्यहा प्रधारेना बता

ह एम गरमास्य गर्ममास्य गर्भ

अवद्यारी, अ शन्द्रा नाह आवी स्था

भीवती विजादी...भंधे भेहत मेरे

क आ भाभाभा

'हे मिनासा से. भीता है'

: पुण्डे भाषा ह्या : मारीपी महार भेध सेती, असारे भिन्ने होता अंत्रवा पा शन्त्र मिन्ने हीत क्रम सीम सीम भारांना अक्सा मुष्यती यीताथी मे पर यम यम

कि हार अधिमान भर हिन्द

इ भरा हेता. येतामा छत्र ह मध्ये अनुभां भावे। पार्वहानेना कर भाषती लाभती कर भडी ६ती. ६वे

Thic AR AM अर्थ सीमे प्रभवे मेलाती प्रथारीमा Habibs 'Ihab Welke Ak Ibe विजादी अभिशः, दर्विवर्शन जास्ता पु

,जनसिर्द कर्राधाम , ३५१ पमु:

*સ*લુવાવે વજી, भाराधी ६वे भा लेवाचे नथी। भी तमे ल बियारी बहा, पथ

मी हैं हैं। तमे हेंहा कि मास्या माले ज्यांग इंडा,

,भ्य ज्याम कर जालहा या यमाद्रा Thelh

भारता है में हैं। महिला अधिकार

्रिवाझना नापाना . जाहराजा . अत्या

स्था कालमा सिमा भर्तीनी महाएयत छाउता नथी, त्रम पियादी। में भीधा ह सति। છે મે આરાદામાં નાતાગારે. તેદા શતે. છે જવાં ત્રમમાં ફોમળ આર્મક अला हे में वातावर्शमा सैवास हैसात है वस्पी वर्णनित्। हिश् मिशहिन हिंशत हाभी, आत्मानां युंगशि द्वीता आभार धुम

म्यामियां दिह्हित्त ही खाझी, हेण्या साद्वत समस्तियत है।

अर्डन वरम

र्तिक मेक्क्रीवाती हलामना नाबना

'मारास है माय श्री माराखा.

भारत आहाम हेरी. हाहरदे पर्त

,ते हुंदों है। हे से हे हेरेवा ह्या है,

भार किल भिर्म स्टे हें मिल्दा

भी साम के है पत्र १ है ने स्वाह करता

म बजाई अर्थात छ तमारी मासे.

,मारी वाय जिहा के यम पा

,शी दीप्र शांड इं पन तम शहा

Pikinha im An ige ig.

भिमाति ता पथ्मी वार यथ...रें

.हर्न-रंगात अता पु तस्तुत्।',

हिर्मर मेरी वर्ष कर आश्वर्ष मी मिली

क्ता क्षा अभिन भिष्ट हैवासणा

अधिगामा कवा मांड हला ववा कवा

मुखी द्वित्यक आंभ दिवारी मेतिना

The All रीने प्रसार क्षा अभि

तेती अभने भाषर नदीती. हस पृथ्हे

मान्येनी साहाभुद्रश् हप्रद महा दर्पा

श्री. हैसासभा धीम पमसे स्थानी

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साजती' जीमें ही हिं। हिर्मेड भ जीश

र्दिबंद्यंस जील बाह्या अपीलंद इरवा

विश्व क्षित्रका लाग्न वाह्न अन्त

केर्ध भागा माने समगाय ६८

भू यत्र अभवे वांग्या नहाता, पर प

राण्डे राष्ट्र संभागामा नहाता ने भाषती

मिश्रिक क्षेत्र भाविती हती. यथोता

IAM & HK & PHE PHIK PAP

ारिक रिवाद क्षित्रहोड हाम. रिमान

्राम्यास्य । इत्यास्य १ अन्ति । विभागः

ोग्रहत. फापिनी क शीतन क्षिता ।

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किए ते भतिश्वा भार भार

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्के मेडेया दया gr.

मेरप मधा भ पानु हु,

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भू बाव बचा हा वम्र व्ह्र अंत

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स्मारः सामाप Bick ha

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े हुँते बाथ न रहें

गुव्यूट' सहस्रिकात् अभ्य' ग्रीनीयमात सामधान जीजा वनरीजा, रीयारिशाप બાત ઝાત્રા' અવશેબાત્ ત્રાનુદ્દ' કમારા : માફલનામ મેવાજે ભત્રવ पनराजा। जारादर : रामाभाम महातो

િવદાય સત્કાર સભા ં

तेली मध्य अने भारताह रमधान kir like like had itle Sha **.**6 ने अने जागुक्तम करवाने जारी वहीं રૂવળ સામુના ગાંગાનમાં રામદ માંખના કે. મેરી માના પણ થયું છે. હતે गर्ने छे. इस्तेस पथ्य गुक्ताध अप छे. अदी अन्य अहतत स्थशान भाषाध કામકવ શાર્ટ અનવાયુ મોકંચ <del>મા</del>ત્તિ ત્રાનાન કેમશાવના સામા બાળમુ *बचु जैप्*तिय ल**प्** छ' ज्युष्टमरानमा आंधवानी जे वर्ष' यहेश हैं है। प्रश्री प्रश्री ડમશાય મનાવાઝ વર્વે દૃષ્ટિ ડમશાય र्शसवास सूह भुवा समारूपा

પા એક ના તાલીપા મેળાનુા बावासी तेमना मानमां विदाय सहकार शु वस्यक्रमात्र पात्रदेक स्वह्य भया मध्सामाम मर्भमाम मस्मामं ज्ञान में अंग्रेगित सींत्र अध्येपीर्ड ही पति बाहै उन्नधान सामवाना प्रश्म भुरति भुक्षवानी विषि थि।

'19 हिंद अर्थ १५०५७ है। ज्यकानीसणगेता आंधी हासमां ३१

जीवन शक्दामां अध्यय बाब्जा देता हयाः लन्प आनुजीज्ये अद्भारिता रेलदार आर्थ ५२वासां आप्णा पना भी वसनक्रमाधने भानमत्रा भने नी भेसे था हरी हती. श्री नरसीभाष जैर सुवा' रया, ज्या निर्ध अने परिश्रम जीन्त्र देश्याञ्चाञ्च तान्य शर्त्रातृष्टीर्या भिन्न भी भावांश हर करेश अभि

अप आप् ह तेले अवावरा असाव

hih làch

नना इप्रा

ોપતાથી રાવજમાય દાજમાપનું ૮૦ વર્ષ માત્રે છે. मासि ह्या भानीसात उवक्रमात्रमा महातीश्यश्यां मेहले ज्याद्वता

इतन्त्र स्स्राज्यक्त सर्वाहिष् श्माञ्जराय ज्यंत्र मास्रवार,

मानी निने कथानियां धामधाने धामक भुन्द धुन्न 🖊 🛪.

रावुस ज्युकर ज्युप लिस्सुर्गर्ठ

એડ. વી. પારેમ ચોન્ડ સુન

शिक्षा में हैं। शिक्ष के प्रति विदेश

ઝામના પત્ની કેસરબેન સવે<sup>દ</sup>ેતા અ'ત:

वया य माइ शा पाउनेबार ज्यम

છોડી, રમશાન યાત્રામાં ભાગ લીધા

लाध करीनाओं याचु हित्समा वेपार

पु रीक्ष्वाई जाराण जादसांप हार्ने छे.

अक्रानित्तं मेथासभा ता. ५-४-५७

लास्या ४० चरसया होश्र्य हैमारी

आलार माने छे.

અધ્વા હવા.

जुर्व पिवासी पाउतीलात लाती।

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हरमई पा ३१ मास्ट्र रबीवाइ

उज्जयपा तेत्र स्पेमार्सि. इड वर्षत्ता

पुसना सेझा ज्या संश्रीश व्यापः

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अदि। मुद्रमधूर

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**१**ई होस आसाद आपे हैं

१८लपपा श्री हराजात्र कराक्रवम

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सिन्हार्ताः। धन्दम रहनः सार्यसन्ध જદાગી, આગ, ચારી વીગેરેના વીમા ઝોકી કેવ એક કેવામાં ભૈરીએ

और वर्णप अपेशव रहेवा विप्पा हरेतामां आवि छे.

10HANNESBURG. — Phone 35-3480. TI MINT ROAD, FORDSBURG,

> 🛒 દું કરૂં તે તે નારાજ થાય નાહે... अधी ओवी शांत है है जोभी न इंज लाय. ज्यान हेर्यु झामण के ने मारा है है जी लीते. मिलियापु वर अत्यात ગેરી છેં. તેઓ એવી સરળ પ્રફીતના ા નામાં કા માજનાત્રાહ્યું જેલા આ ક્રિયમિં વર્શલમાં દીવાન-मानी देता हतार आरिया हता: मिले अंग्रे हेंग्री लंडीम अंग्री! मास्त्री असाहमामाने पर्यासमाज देशदेली नेशानु हान मेंग्री जनपारी हम जाबाज़ आं अप शहता पथ्य नथी. शहतना न्तरी जेही. पिताने जेता भावे मालास छारी राधा छ। ६,व मामान स्राहित होते भित्रम् क्रियंत क्रियंत ० मेहा मर हर्नमाबुज ज्युपा सानुपा रमही असु साहा हतर जुसा अमा में हुली बार कालीवजी हिंदी है जा मिहिहीमारी आं प्रशासी मानी. बरिवधन हेती क्षेत्रज्ञ. इमहेश, जिते सारे the its allow it included the મેરેકી એર**લે** દવેસીકેળ એવીની મેદદ માતાના **ચા**શ્કામાં ખેડેલા કર્ધલાસભા आम करवाशी महाज खसरी जममंड

पर्वातमा महत्य एया है ज्याम अजानम नीते तथ्ये भणी यथी भंधे धंती. म अग्रवाद महाराष्ट्रिय में भाग म भाग होता. उमसे हिस्सम अब रामे स हेवती नहार जीसाची की कार्यी ह्यी इम्रहेशना पत्र सप्तन. "AK UND WITH WAL "192 ALL अंथि में हुर्यी मा ६६५ पणवार मीपीमी हीमस अप. द्रांतेच्यु च्युप

મીમીજિર જોલોડો

કાર્યાત એમ નધી.

मेर्थ अमरी महस्ती आधा हाणी

हीओ जामहाने स्थान आध्यामां आवश्चा-व्यवस्थापंत.] आसाळा भगायापा समय वार्यवा क्या विगया सारवार्य या यमांची प विविध स.र्रहाजापा सह,स्याजा जायापा शहरमां लपुसा अहरवपा એક વર્સથી માનલાયેલા હેય છે. તરવન વચા યુનાયન અને રોડેશીયા िया हाबमामः क्रमाया समाचाहा सम्म ज्यस्यिमा पद्या स.स्था

મુક્ત કાર્યાત માર્યિક મક્યા

441 જેમાં નીચેના કાર્યવાદમાં સુરાયા ती. १७-३-प्रथम हिने भण देती. है।शिवारी मीरीय भेडूनभा हर्मशास्य संस्थानी त्राधी वार्षी इ

मत्राता विद्वार : वहस्रवात रहस्य अपु બાત્ત અમન્નાબાત (તાર, મહીયાબુત)' भागा, दर्शयानाथ धाणानाथ, प्राथा ग्रीबार्स (मुद्दान्सराक्ष्य)) इस्रोरक्षात ગુ(નીંદભાઇ નરસીભાઇ, નર્સીભાઇ रहोत्रोत? (१४५६,७५)) अविप्साप्त क्रवर्त्रमात्र अष्ट्रपं वहसमात वर्द्धार्य आते, भ्यारी: पीहेसभाध हुस्सभ, લ.7)' નખનના : મુત્રેડલાલબાય વીકુલ મ.ત્રા: જેમાંશવનામ જીવલોમાં (ત્રર્ડર 'मास्ता है स्थाना के कि

राबालाम उन्नेशर'

अमाक अवा महल આ દ્રાંસવાલ માત્રાન્ય ક્ષીનુંત્ર

११कार्ध्यार **ब**ती. केमां नीचेना लीमानाधित अध्यक्ष मधी हैं। ये भणी भारता में उत्पन्न अनेम श्री लासभाभ सभा याः ४४-३-महना हारु मंति में भे देश (महानीसम्भार)भी वार्षीक श्री हांसवास मामाव.प सीयम समाज

साध भी. मेर्सनेया श्रमञ्जाप साम भारतास मुशास भारति । भारत माध सुपछ जमालाध येमा तेसारीया -ह्यानाध सम्भात त्याना सामाः : wek thining wek hithin जै राजा हया

मध्येताः महसायमभात मीहार

अवक्रमार (म्यान्सराध्य) ४०-१ (तैरमकुअ) ३०-१ श्वामया देवरंजुन भेष) १२-१, धीर्थकास है. सकार **ાં. એય. દાનાબાઇ (માટ' ઇલીત્રા-**શું માલાભામ કવજમામ (ખુ,નગું)

मेलना क्षिप्र वृद्धमना श्रा संग्रवानहास ન્ય-વિશાસનાં શુભ લગ્ન તા. ૧૭-૩-सीरकसास हे. गुलमर्गा सुपुत्र थि. तरमद्रम्या व्यतीवा सवस्य श्रा નુર્વેલમમાં લગ્ય

ोमाम्याई द्वाप्यामा म्मर्या १६८५ पदा शुरहोस्या स्पृष्टिक इ.मिलेन आश्रीम भारति अन्तर्भाति होते। सीनु तर्मा देपार ज्या प्रसंतु चर्च જીશબામના સંપુત્રી ચિ. શુભરામન

भाई मांड हालत तरी सामा पादाक **एपाः जा हील प्रसन्ध मज़ला सद-बिर्मा**इब्राय

વાઅવકના કૈલાફાવાજીા अभिदि व्यम्प मुद्र छे'

€[ईआत (त्र्रह्स्यम): કામજ (1કંત્રન)' મું કામલાલ લ' રાતા' કેસ્પુડ્ટ શાંડબાર,' બંગુઆમ नइसी, वी. दी. गाहिण, श्री ६१ गावन गी' खंडी (भारती)' मास्वर गी' हैर्नाश्च (अब्बाह) भा श्रावदाल શ કર્ય કરાયજ (કાબફાર)' શ્રા કૃપિલાલ લાલ ખુવકાનાત (૧૮તાપ) મા દેગા-મીરફ મ્લાનાતે (મેડીરમીય), શ્રી ચુતી ब्रेप चीअपसास अद्या (१६लप)) र्वड॰१ .म.३६[ता (बैन४६[त्राह्र)) शुम्रया पाडा શામવા માતાખુન (રામાર્કોમાર્ટ), શું મને વેદલાલ માર્યનાલ ખે. ટુર્દીના

કાલાક કતામાર

Phone: 33-9033.

सभ्य अअःभा आह

अम्रमु मग्राः

ક્મેક**્ી** જ*મલે*ના અમે રમેશ્યલીસ્ટ ષ્ટીએ.

मुख् साममां तमार् सुधाम आची रसाध धरवाता समे १०१६६ बर्धध. મેં દેપીરેનની અંગલ દેખરેખ નીચે તૈનીયનના અને ફોર્ટસીયાના કાશ

## (ह्य इायुड मीशिर बाहुअ) કેર્યોડ-સ બાલ્કની હોડેલ

**ことにはいます: KAPITAN.** हीय पालंड उउरहर ઝ અનુ વિસ્ડાફીતા કર્દ્દાત્યા જોહોતક – જેટલમ

## थु न हान पा शा मा5 नहि ह ાહ કન્નાહ કહ્યા લમુ , શિલ્જન જીલિતન્તુના

जील जीन मंद्री o-ጸ-ኬ ग्राम्य जा.पु मीसिं वार्या संमित्र લાલેબુન ફેવ 8一4一人 મહત્મ રગુક e-2-6 गुअं ज्यम् गुरुषाधः 8-0-0 सन्य आहाया धन्य जीर अभित्री 4-e-E 3-12-0 Wik hea Dic.k hi3 [ત્ર,પન भूति विश्व Diffre 2 Julie क्षित्र १५४६ k13b] भ्रातरनी व्यथा 9-Z-8 अयादनी वादी। 15kh Tak 3-2-0 אואמולו אט פימוזנת אול ז-ל בלפחו o->-h **ब**यबार्ज ローフース ?**₹1**01€ **३** मिर्म सेबले, मान् 0-0-E માંગત મેલુ અગવા કે જ ખેડ ૧ ローフース i kilo philkik J. Dady 'lh'lke'È सामायपी यवसम्बाजा ત્રેક્યફા *ક્રાતા*ન અનુ લા*લે* જુન કેવ

0-2-E

ज्यसामुत्रा वाया-आ.३ पता दीमाध्सवी नाइ कि मेर्राक के गिर्म मेर्रिकार .હ માત્ર માત્ર આ માસિકમાં લખે છે. नामांहित वेणडे। यने समारू सेवडे। નાડોય મત્યા કંદ્રે છે. ગૈઅકાવવા નાગુ મનનાત વજા આવ.દમુંક<del>ર</del> न्ति भाषी राध ते प्राप्ति हिम-એમાં પિરસાય છે. કુરુંબની દરેક लिशिन्ड सर्वत्र अयोग्रं साहिष्त द्वेत छ आहरा, धर अनाववानाः आ भिष्म बध परधे छ. 'शुद्रमाधुरी'ना दें समयमां र वेरानी दें जामा मांगस्यनी भावना ग्रेख भा मासिक र्यकातमां सी.६म,, माध्य भार વ.ઝું : લાલેનુન ,ઝહુવા र दे भा ही दी

,જિલ્માફિક્ષ, સાલાલન ક્ષા. નર⊷ં, છુંલક નકલા શ્રા. ૧. વાલિક લવાજમ: મરદેશમાં of Flatte ?10-9 he

મુદ્દા સામુમા તાછળ: ત્રેલલ 🐔 जीसलहाड' जुड्र इरर'

្សៀង្ក 0-0-E વર્કાં કે, ત 311c ጸ-ደ-ወ अध्याउ बाचा 3~5-0 संस्था बह **6-0-**大 માણીના સાથિયા ロースーれ Birjy say ज्यवीह्य यत्व न्त्राज्या

માઉલ

# ુ દેરી મુ મારાકુદ ો

[3,10]

મુદ્રા સિમુમા તાલળ – મે.નામ કે' ગૈલનાલાં કે મુક્ક ફારે

# क्षाम गीर जामहीति

मार्ग, मैसाईरी १६वा हार लेशा समारी मारहेंते धुरी ६११. દ્રાદેક્યાન અત્રક દૈનીનાના કાર્ય પણ ભાગ હવાઇ દરિયાઇ અત્રક જમીન विश्मात्रं मेसाईदी, पीमानां अने तनश्र मेलन्ट

. विशास कामान अन्तर . क.हमी, व्याती, द्वस्तर, व्यास्त्रमात, यहेश्यास, विभेषता वीमा अभे

जानता है, मध्ये ही सीमा विना अमे महंव सवाद आपीज जाने अर्डिनेड हे नेमार्गा साम्सेन्ट्रीः मास्मार, पेमक धमीम्रापत सम्ब मुन्द्रभाष्ट्र महस्रपद्य इष्ट्रम् सुन्नावया जातरा वर्तावया इवन्त्र क्षातहरू

ધનરપુરન્ય કંપની લીગોરેડના પ્રતિનિધિ. निरापस अने जिल्लामा कार्य कार्यास्ताना कार्य कार्यस्तामा अने याद्वास्तर

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### **ર્કેન્ીર્જાઇ કેઠનાર્જાઇ ા કેઠનાર્જાઇ ાા**

भार महीदी सहर्याः व्यय नमादी खावा क्षेत्रा निकः सामुद्र छाद, म्हाक्षीस दुस्दे, लीह देस, रेजल, तहत अक्षापत सर्वम घर, राधनीयवृत्त घर, वार वार विश्वाप, दश्लीय बेस्ट,

—आश्रअ' ेर्जाब अमु ह्यान १ईअ५—

भागिस वसाद्वाः शाह रहे छे. जान द्राहरा शाहाया प्राहर स्पुर्ड अंजाहा कोने हेगाह क इमारी हेमरेभ नीय वर्षपार यात छ. तेना स्ट्राह दमेशां वर्ष-

### YATZIM

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Phone 332651

#### , SOAB MASTER

.ata (YT4)

MHOTESVIE MERCHVAIS & DIRECT IMPORTERS WYNDSYCLDEERS OF LADIES' & CIRLS' STRAW & FELT HATS **ОНАИИЕЅВОВС** 33 West Street,

HONSE FOR KEEN CASH PRICES

.ह धुमानि वाह अपन त्यास हाना असामध् छ. माबे तर वनराहा गाइ पुमल बजाहि त्रस्गान शर्वनार माइ र्याज वर्गे इसमी तेमल सुवश्व धाप्त, इसन लखीं, इस, जावधा मारिना जत नवता

જીદાનીસબગ?. કર્યા કરાયુ પ્રામ્કિક (ગુદ્ધ) ્રેક્ષ્વેક્ષ કરમામ

'नेरिने हेरीहर

### पाओं दुमहा हैई९

8-६। मामक मांभर व श्रीत १०, मांभर य श्रीत ८ १००. આદ શી ૧–૩ રતલ, લસણ ૧ શી. રતલ. રુપ રતસથી ઓછ आंजा आसमे सीदी आगर जान सेरेखेनी मासम मार्च छ.

કપૂરી અને મેવલી પાંત બતર લાવ પાર્ટેજ હતું. વાર્ટ્યા. ૧૦-૬ ડેમન, લાંબી અને રેકવેર બાર્ટ્યાંટ શી. ૧૬-૧ ડેઝન.

न्तान आभी हास मध्य नदय नदमार १९१वी मेहस्वही. शहसीया, न्यासावेन्ड अने जिस्छात्त होताना व्याह्डहा हुपर् पुरुध

All prices subject to Market fluctuations.

DURBAN. P. O. Box 251, WHOLESALE FRUIT MERCHANTS A. KADER & Co., (PTY) LTD.

# Jethalal's Mithai House

and

# Vegetarian Caffetaria 86 Queen Street, Durban.

Telephone: 27780 — P.O. Box 2043.

Tel. Address: "SWEETMEATS"

લગ્ન પ્રસંગે તેમજ પાર્ટીઓ માટે જમણની સગવડ કરી આપવામાં આવશે.

હાલ શુભ પ્રસંગે ભાડે મળી શકશે.

### ભાડી<sup>('</sup>ગ અને લાજંગની સગવડ

કાયમી બાેડ<sup>°</sup>રાને ખાસ પસંદગી આપવામાં આવશે. વિદ્યાર્થીઓ અને (શક્ષકાને વધુ પસંદગી આપવામ આવશે. હાલમાં તા માત્ર પુરૂપ વર્ગ<sup>°</sup>નેજ લેવામા આવશે. એારડાએામાં નહું અને આધુનિક ઢબનું ફરનીચર રાખવામાં આવેલું છે. દેશમાં જતાં અમર તાે દેશમાંથી આવતા ઉતાર્**એા મા**ટ કંદુમ્બને રહેવા માટે રહેવાની તેમજ ખાવાની સગવડ કરી આપવામાં આવશે.

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

ંઘરનું આંથેલું અથાણું અને સારી જાતના માપડ**ં હ**ંમેશાં તઇયાર હાેય છે.

એાર્ડેસ્થી શિખંડ અને દુધપાક બનાવી આપવામાં આવશે.

પ્રાઈસ લીસ્ટ માટે લખેા.