

INDIAN OPINION

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ESSENTIAL THING FOR SUCCESS OF OUR GOAL

“ONE thing absolutely essential for success is that people should scrupulously shun all violence in word, deed or thought. The slightest attempt at violence would injure the cause. It would take away from the people the power of patient and clean suffering by tainting their conscience and let loose the retaliatory machinery of the government which would be too glad to find some pretext for its use. People must bring to the altars of liberty the offerings of pure self-sacrifice and patient suffering. There will be provocations and oppressions which will tax their powers of endurance to the utmost, but, as it has been said: “He alone who endures on to the end shall be saved.” Thus alone will they gain real freedom, thus alone will they get true happiness, thus alone will they gain real victory... Sages of old mortified the flesh, so that their trained bodies might be proof against any injury that might be inflicted on them by tyrants.....We must voluntarily put up with the losses and inconveniences that arise from having to withdraw our support from a Government that is ruling against our will. Possession of power and riches is a crime under an unjust government, poverty in that case is a virtue, says Thoreau. We must refuse to wait for the wrong to be righted till the wrong-doer has been roused to a sense of his iniquity. We must not, for fear of ourselves or others having to suffer, remain participators in it. But we must combat the wrong-doer directly or indirectly. If a father does an injustice, it is the duty of his children to leave the parental roof. If the headmaster of a school conducts his institution on an immoral basis the pupils must leave the school. If the chairman of a corporation is corrupt, the members thereof must wash their hands clean of his corruption by withdrawing from it, even so, if a government does a grave injustice, the subjects must withdraw co-operation wholly or partially, sufficiently to warn the ruler from his wickedness. In each of the cases conceived by me, there is an element of suffering whether mental or physical. Without such suffering, it is not possible to attain freedom.

—Gandhiji.

સિદ્ધિને માટે આવશ્યક વસ્તુ

“આ પક્ષા ધ્યેની સિદ્ધિને માટે અત્યાવશ્યક વસ્તુ એ છે કે આપણે વાણી, વહન અને વિચારથી સખી છડિસાને સર્વથા ત્યાગ કરવો જોઈએ. હાંસા નો સદેન પશુ પ્રચલ કરવાથી આપણી લડતને ઢાની પહોંચશે. આપણા લોકોનું અંતર ખરડારો અને ધીરજથી શુદ્ધ બલિદાન આપવાની તેમની શક્તિ ક્ષીણ થશે અને સરકાર ને પ્રતિરોધ કરનારા રાજ્યોના ઉપયોગ કરવાનું બંધાવુંજ રોપી રહી છે તે તેનો છુટથી ઉપયોગ કરવા અડી પડશે. લોકો એ આઝાદીની વેદીપર શુદ્ધ આત્મ ત્યાગ અને ધીરજથી ઠહાવેલાં સંકટોનું બલિદાન આપવાનું છે. તેઓને ઉત્કેરણીયા કરવામાં આવશે અને તેઓપર જુલમો શુભરવામાં આવશે ને તેઓની સદન શક્તિની સખતમાં સખત કસોટી કરનારા થઈ પડશે. પરંતુ કહેવામાં આવ્યું છે તેમ “અંત વગી સદન કરનારને બચી શકશે.” ત્યારે તેઓ ખરી આઝાદી પ્રાપ્ત કરી શકશે, ત્યારે તેઓ અંકે સુખ ભોગવી શકશે, ત્યારે તેઓ ખરો વિન્ય પ્રાપ્ત કરી શકશે.....પ્રાચીન કાળના સતો એટલાજ માટે દેહ કમન કરતા હતા જેથી તેઓને આત્મા શુદ્ધ થાય. જેથી પોતાનું ધાતું કરાવવા માંચનારા બધીમોના જુલમની સામે કસર ઝીલી શકે તેવાં તેઓના શરીર કસાયેલાં બને.....આપણી ઉચ્ચાની વિરૂદ્ધ રાજ્ય કરતી સરકાર સામે અસહકાર કરતાં ને કંઈ પણ ખોટાં કે અખચડો સદન કરવી પરં તે આપણે સ્વેચ્છાએ સદન કરવા તઈયાર થઈ જોઈએ. ઘોરોએ અંકેજ હજી છે કે અન્યાયી રાજ્યમાં સલા અને ધનદાલતનો સંચય કરવો એ શુનો છે, મરીખી સ્વિકારથી એજ સદગુણ છે....અન્યાય કરનારને પોતાના અન્યાયનું બાન થાય ત્યાં સુધી અન્યાય દૂર થવાની આપણે રાઈ નેથી નહિ જોઈએ. આપણે પોતાને કે બીજાને દુઃખ પરં એ બંધીકે આપણે એ અન્યાયના ભાગીદાર બનવું નહિ જોઈએ. પરંતુ અન્યાયીને સીધી યા આઠકતરી રીતે પશુ સહાયતા નહિ આપી તેનો સામનો કરવો જોઈએ.....એક બાપ અન્યાય કરે તે તેના ડોહારોએની ફરજ તેનાં સહજુનો ત્યાગ કરવાની છે. એક સાળાનો વડો સિસક પોતાની સાળા અનીતીથી સલાવતો હોય તેા શિષ્યોની ફરજ એ સાળાનો ત્યાગ કરવાની છે. એક ડોરપોરિસાને નો પ્રમુખ અનીતી કરતો હોય તેા તેના સહયોની ફરજ તેમાંથી નીકળી નજ અનીતીથી નિર્લિપ થવાની છે. એજ રીતે કોઈ પણ સરકાર જો ધાર અન્યાય કરતી હોય તેા રૈયતની ફરજ તેવી સરકારને અન્યાય કરતી રોહવા પુરતો પોતાને સહકાર ખેંચી લેવાની છે. આ સખલા ડાખલાઓમાંના પ્રયેકમાં અચક પ્રમાણમાં માનસિક કે શારિરિક કષ્ટ સદન કરવાનું રહે છે. એ કષ્ટ સદન કર્યા વિના આઝાદી પ્રાપ્ત થવી અસક્ય છે.

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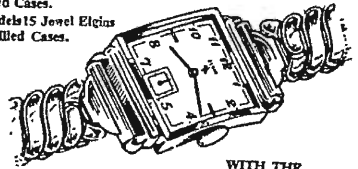
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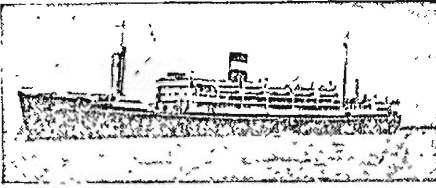
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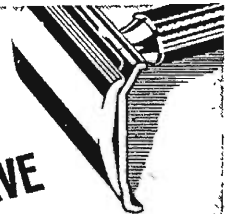
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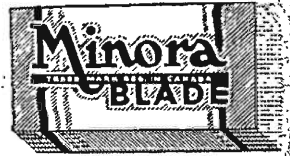
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VICTIMS OF CIRCUMSTANCES OR MAKERS OF CIRCUMSTANCES: WHICH?

(L. W. Ritch)

"Say not 'I am,' 'I was,' or 'I shall be.'
Think not ye pass from house to house of flesh
Like travellers that are well lodged or ill lodged,
Fresh issues on the Universe the sum of him
That is the lattermost of lives."
—The Light of Asia.

"Karma. All that total of a soul
Which are the things it did the thoughts it had
The self it wove with woof of view—less time
Crossed on the warp invisible of acts."
—(Ibid.)

WHERE shall we place the responsibility for the deplorable mess and muddle in which our generation finds itself almost hopelessly plunged?

Are we, as some profess to believe, innocent victims of circumstances over which we have not and never have had control? Sufferers of evils we neither created nor helped to create? Unfortunate reapers of others sowings?

Is it literally true that the sins of the Fathers are visited on the children who, themselves, are innocent and consequently guiltless? Because if such be the case it is obvious that our ideals concerning divine justice are not in keeping with the hard facts of life, and for some mysterious reason, or no reason at all, the innocent do suffer for the guilty and are compelled to pay debts they have not incurred.

Conscience, which is the voice of man's higher self, rejects so revolting a conclusion. And yet, what other is there that can be drawn unless we recognise Past, Present and Future as but parts of beginningless and endless "Now," and the birth and existence on Earth of an individual man or woman as but a recurrence of something that has happened before on innumerable occasions—a link in an endless chain of becoming—a carrying forward of the balance of what has been achieved in past lives; of things done well or things done ill?

As Poet Laureate Masfield puts it: "My life's a statement of the sum of vice indulged or overcome."

Have not mankind's Highest and Greatest emphasised that it is the sower and not another who must be the reaper?

And where other than in the field in which the seed was sown should we expect to find the fruitage?

Vicarious atonement is a doctrine sufficiently hard to accept. Vicarious and wholly undeserved suffering—the sins of the guilty visited upon the innocent—is an impossible one.

Moreover, why should the coming into birth—the incarnation of the soul as a human being be regarded as an unique event, one that has never happened to it before? Because to the new personality the events experienced as former and entirely different personalities, are, in the case of the ordinary man or woman a blank?

Surely not, if it be borne in mind that what the new personality expresses is, "All that total of a soul which is the things it did, the thoughts it had, the self it wove.....the outcome of him on the Universe." Not the former personality reborn but its product.

As put in "The Light of Asia,"

"He cometh reaper of the things he sowed

Sesamum, corn, so much

cast in each birth

And so much weed and

poison stuff

To mar him and the aching

Earth."

What we know in the man-incarnate as Character is what indicates the soul's growth and its progress towards self-realisation.

The growth of the soul towards complete self-realisation and to the full expression of its divine potentialities are the object and purpose of our births and re-births as "persons." During the

intervals between incarnations or lives on Earth the soul, the man's self, digests and assimilates the lessons learned. He "eats of the fruit of the tree of knowledge of good and evil." His succeeding incarnation indicates the extent to which he has profited by his experiences. This may be much or may be little.

In this, also, Character as expressed through the new Personality, is the real indicator. The test is, which predominates? The divine in him or the un-divine? Selflessness or selfishness? Where does he look for his gains? In things (thinks) of the Spirit, or in satisfaction of sense appetites and self aggrandisement? Is he a server or exploiter of his fellow-man? In short, is he outgrowing and transcending the ordinary personality limitations and fanning the spark of divinity which is the real self of him into the Flame it potentially is in each one of us?

What a different world we might make of this could we but grasp the true meaning and purpose of life and living and make that truth a fact of our consciousness. How different would be our attitude towards our fellow-man—irrespective of race, creed, casts or colour—did we appreciate that each is in the fullest sense his brother's keeper? That we are in truth and in fact, "Members of each other."

Who but the most arrant fool lacking all sense of values would barter his divine birth-right for a mess of pottage were the true "why" of his existence brought home to him?

And, the smart ones, whose lives are dictated by jungle ethics "each for himself and the devil take the hindmost"—and to whom the only Commandment that matters is the eleventh, "Be not found out." Would they, too, continue to believe in their cleverness did they realise that the over-riding Divine Law of

Readjustment, (Karman), "which none can set aside or stay," must assuredly overtake them and compel them to repay measure for measure, not in some fictitious Hell such as the priests of certain cults have imagined and depicted but here on Earth where, "The Law that makes for Righteousness" was broken; where the wrongs were done; where the seeds of wrong thinking and wrong doing were sown, and therefore where they must be reaped as retribution and so that the lesson, "Do unto others as you would they do unto you," be learnt.

What a different world we might make of this were the next one or two generations, from their youth upwards, taught at least something of the truth regarding the relationship of Present with Past and Future.

The present, "Pull devil, pull baker," conflict between Principle and Expediency, between what is felt to be right but is not done because its doing may necessitate the surrender of worldly advantages, the giving of self in too larger measure, would be answered for good and for all, and that in only one way—the right way. The prayer, "Thy Kingdom come, Thy will be done," so glibly uttered by the lips, so little appreciated by heart, and head, would acquire a new significance and meaning.

With man as a willing and glad co-operator in the divine plan, the prospect of changing the existing near hell on Earth for something more nearly approximating to a heaven on Earth would cease to be just a Utopian dream.

The vision of the Lion lying down with the Lamb and being led by a little child might become a reality.

Indian Opinion

FRIDAY, 7TH DECEMBER, 1951

Erred On The Wrong Side

THE Rev. C. J. Lucas, Moderator of the African Gospel Church, Johannesburg, has written a letter to Mr. Warren Austin, Chief American delegate to U.N.O., which should not be allowed to pass without comment. In it Mr. Lucas states that instead of the United Nations trying to deal with the racial difficulties of South Africa, which were entirely domestic problems, it would be better if it desisted from further criticism and interference, and co-operated by giving several million dollars to help the Union in its noble efforts to raise the standards of the Coloured races. Mr. Austin, according to Press reports, has written to Mr. Lucas saying that the contents of his letter have been referred to the State Department. A letter in similar terms is reported to have been sent also to Sen. H. C. Lodge, Washington.

Mr. Lucas, an American, has been connected with missionary work in the Union since 1922 and has lived here since 1935. In his letter Mr. Lucas says:

"South Africa has the greatest and most difficult racial problem of any nation. As you know, there are a great many Indians. There are many Coloured people (we call them mulattoes in America) also. There are about 8,500,000 Natives in South Africa. They outnumber the White population about three to one.

"It is difficult for people living outside the Union to form a correct opinion of the racial problems which the Government and its White people are trying to solve in the highest interests of all concerned. Many things have been brought to the attention of the U.N.O. committee which have been greatly exaggerated and in some instances are untrue.

"As an American citizen, as a missionary who has the highest interest of all nations at heart, and as one who stands for righteousness, I can testify that the Union is very magnanimous in its treatment of all the Coloured races. Speaking of the Natives, this country spends infinitely more annually in service for them than it receives in direct revenue from them."

With all due respect to the Reverend gentleman we regret to have to differ from him. Mr. Lucas is an American but he seems to have lost all American influence and has become thoroughly South Africanized. His statement will certainly win for him laurels from the present Government but not, we fear, from the non-Europeans. Before the United Nations consents to give South Africa dollars the first

essential stipulation it would be justified in making would be that South Africa should change her constitution by removing the Colour Bar from it so that all are treated alike in the eye of the law irrespective of their race or colour. If White South Africa would only shed the fear complex and strong race and colour prejudice and befriend the vast man power God has blessed it with by giving them elementary human rights, which is all they ask for and which they are denied, that manpower would be an asset worth thousands of times more than all the dollars U.N.O. could ever give. You surely cannot claim that the Colour problem of South Africa is a domestic affair which brooks no outside interference and at the same time ask for financial help from outside to solve that problem?

If South Africa has a clear conscience why need she fear a commission appointed by the United Nation coming to inquire into the whole position. We have no doubt that would be the wish of the vast majority of the population of South Africa. But can it honestly be denied that what the rulers of South Africa understand by "population" is only the "White" population and the rest are mere animals to be placed in their respective kraals? Does the Group Areas Act mean 'anything else? If the Coloured people of South Africa were really treated "magnanimously" can Mr. Lucas explain why the country is seething with discontent? An enquiry recently made by the South African Institute of Race Relations has elicited the fact that

- (1) The vast majority of African urban workers are paid wages wholly inadequate to meet the minimum expenditure necessary for healthy existence.
- (2) Even where the husband's earnings are supplemented by contributions from other members of the family, the essential minimum expenditure still cannot be met.
- (3) There has been no increase in the basic wages in the three occupations employing the largest numbers of Africans, at least in the last six years, and the cost of living allowance is inadequate to meet the increased cost of essential commodities.
- (4) The steep rise (48.5 per cent) in the cost of food in recent years has had a disastrous effect on the expenditure of Africans, who must spend the major portion (82 per cent) of their meagre earnings on this item alone.

Similar conclusions to these were

drawn in the Report of the Non-European Bus Services Commission in 1944, which found that African family income was insufficient to meet even the minimum requirements for subsistence, health and decency, not to speak of emergency requirements such as doctor's fees and medicines; the replenishment of furniture, crockery and other utensils, blankets or other bedding equipment, or the claims of civilized life, such as Church dues and children's school books. This was the situation in 1944, and today it is even worse, because the gap between income and expenditure has widened considerably since those words were written. (We are indebted for this information to "The Cost of Living," a booklet just recently published by the South African Institute of Race Relations.)

And now these are the words of no less a person than the Bishop of Johannesburg, the Rt. Rev. Abrose Reeves, uttered only on November 28, before the Johannesburg City Council's General Purposes Committee:

"We are persuaded that the single and most urgent problem facing our city at the moment is that of Native housing, and that the present conditions of housing of great numbers of Natives are so evil that they are becoming intolerable."

The Bishop said that the city's housing situation was a standing reproach and challenge to men who believe in the justice and love of God."

Commenting on it 'The Rand Daily Mail' observes:

NOTES

Less Apartheid

THERE was less apartheid in South Africa to day than when the Nationalist Party Government came to power, Mr. J. W. Mushet, M.P., told a United Party meeting in Cape Town last week. In industry there had been a wave of integration of the Native and Coloured people, Mr. Mushet said. Even in Government departments there had been some integration. In Johannesburg Natives were being trained as telegram messengers, a job previously done by white youths. The Government had not implemented a new policy as it had promised it would.—SAPA.

What Do They Seek

The above would give the impression that there was more apartheid when the United Party was in power. Does the United Party take pride in the fact? Or does Mr. Mushet believe that the Nationalist Government has not gone far enough yet? The fact is that the Nationalist Government has introduced apartheid as it never existed before and is continuing vigorously with its policy. The Coloureds and the Natives have been introduced in the Government departments in order to

"Nobody with even a superficial knowledge of Native affairs in Johannesburg would dispute this contention. . . . Lack of Native housing is the primary cause of the crime wave and the high incidence of disease. This is not a sudden development; on the contrary, it has been staring the City Council in the face ever since the squatting movement during the last War."

We need hardly mention that a similar situation exists in Durban also.

If we are to add to this the Pass Laws and their evil effects on the Natives, their very low educational standard, the inhuman treatment meted out to them by the Police generally and also in prisons and scores of other disabilities they continuously suffer, it would become quite a long story.

Mr. Lucas himself may be magnanimous; there are many other God-fearing individuals who are magnanimous, which makes life for the African worth living. Were it not for that it would have been impossible for him to live.

We do not doubt the sincerity of the Rev. Lucas nor the motives that prompted him to write the letter mentioned above. But in our simplicity we are often apt to err on the wrong side and this seems to have been the case in the present instance.

train them to serve their own groups of people when apartheid is absolute and complete. The Government has not made a secret of that fact.

Indians Reliterate Protest Against Group Areas Act

The working committee of the Transvaal Indian Congress decided at a meeting in Johannesburg, last week, to call on the Indian community not to co-operation in any way with any authority established under the Group Areas Act. The committee resolved that, in common with the other non-European sections on the community, it would resist at every stage all attempts at the expulsion and displacement, direct or indirect, of its people from their present areas residence, ownership and trade under the Group Areas Act.

Dr. Y. M. Dadoo arrived in Durban on Saturday and addressed meetings during the weekend in Durban and districts organised by the Natal Indian Congress, calling upon Indians not to co-operate with the authorities in implementing the Act. Dr. G. M. Naicker president of the N.I.C. also addressed meetings.

Union Parliament

Union Parliament will be opened by the Governor-General, Dr. E. G. Jansen, at noon on Friday, January 18, says an official notification in the Government Gazette dated Friday, November 30.

Apartheid Infringements

H. Bestenbier, a Coloured member of the Good-wood Town Council, appeared in the Bellville Magistrate's Court, Capetown, last week, charged under the Post Office Act with obstructing the normal course of business in the Post Office. Bestenbier was arrested at River Post Office. It is alleged that he did not leave the European section of the office when asked to do so by an official. The hearing was adjourned to December 13.

Two Indians were charged under the Group Areas Act in the Pretoria Magistrate's Court last week with occupying premises at De Beersrust, without a permit. The two Abba S. Naidoo, aged 60, and Kesswal Surraana, aged 35, were found not guilty and discharged.

Mayor's Reply To N.I.C.**On Referendum**

The Natal Indian Congress received the following reply from the Mayor to its request for a referendum of all citizens to decide whether the Group Areas Act should be implemented or not: "Your suggestion that a referendum of all inhabitants of the City should be held appear to be impracticable, because, (to go no further than this one reason) it would be impossible in practice to hold a referendum on any subject without an official list of the persons entitled to vote thereon." The Congress addressed the following letter to the Mayor: "We are pleased to note that you do not reject the principle of a referendum as proposed by us. However, you contend that it would not be possible to hold the referendum as there is not an official list of all persons entitled to vote. We submit that it is unreasonable to set aside the question on the ground that all persons are not officially listed. "There is a list of European voters. But through no fault of their own, the non-Europeans are not included in it. We are of the opinion that the matter is sufficiently important for the City Council to embark immediately upon the compilation of a list. The Council considered the implementation of the Act of such importance that it appointed a special committee of experts, who have worked on plans for

nearly a year. It could, therefore, quite easily set up the machinery for compiling the necessary voting lists. The data obtained by the recent population census will make the work easier. It is essential for the Council to remember that the implementation of the Act will deeply affect the very lives of nearly 300,000 non-European citizens of Durban, and the most elementary principle of democracy demands that the will of these people be ascertained."

Non-European Transport Crisis

In a Press Statement the Natal Indian Congress states: The possibility of the complete collapse of all passenger transport services operated in Durban by non Europeans within a matter of months emphasises the neglect of the authorities in dealing with this vital question. The Natal Indian Congress, realising the pending crisis, called a conference of 24 organisations in March this year at which delegates representing over 30,000 members advocated subsidisation by the Government and employers of labour to meet the increased costs of running the existing transport services. We reiterate that that is the only practical solution. The non-European people, forced to live away from their places of work through the enforcement of the policy of segregation, cannot afford to pay even the 1d. increase that is being asked for by bus owners. The high cost of living makes it impossible for non-Europeans to meet any additional costs in transport on their present wages. Instead of regarding the transport question as an urgent one and instead of taking immediate steps to end the chaos that exists at the Victoria Street bus terminus, the Durban City Council has merely shelved these issues. And now Technical Sub-Committee has come out with plans which, if put into operation, will hit the non-Europeans very hard even in the field of transport. The White authorities in the Union are not even prepared to pay for the luxury of apartheid by making transport available for those who are victims of this policy. The non-European transport services, which have had to step in where the Council has shown a criminal neglect, must now be liberally subsidised by the authorities, if Durban is to prevent a complete collapse of all present services.

Indian Magazine**Barracks Library**

The Secretary of the Indian Magazine Barracks Library writes: For the past three years,

the Magazine Barracks Library was financed by the Municipality, but since the opening of the Brook Street Library, the City Council by a majority has decided to discontinue the grant, as it considers that the Brook Street Library should meet the needs of all Indians in Durban. A number of Councillors, however, favoured the continuance of the Magazine Barracks Library grant, but they were in a minority. Rather than have the Library closed, the residents, through the Library Committee, will continue to administer the Library at their own expense. The Library is extensively used by the 5000 residents and the daily attendance is approximately 100, with the Library open from 3 p.m. to 9 p.m.

Death Of Mr. Clements**Kadalie**

Mr. Clements Kadalle, general secretary of the Industrial and Commercial Workers' Union, died in East London, on Wednesday night, November 28, at the age of 58. Born in Nyasaland, Mr. Kadalie started the Industrial and Commercial Workers' Union in Cape Town soon after his arrival in South Africa at the age of 19. In 1924 he opened a branch of the I.C.W.U. in East London, and later in Johannesburg and other centres. He settled in East London with his wife and family in 1930. A few years later he organised a successful strike of domestic servants in East London. Some time ago he completed his autobiography, which he called "My Labour for Africa." This month Mr. Kadalie and his wife returned from a visit to his home, Chinteche, in Nyasaland. He took seriously ill and died of sugar diabetes. He leaves a widow and five children to mourn their sad and tragic loss. One of his sons 22 year-old Victor, is a second-year medical student at St. Andrews, Scotland, and another son, Alec, is a clergyman in the Cape. Mr. Kadalie

was frequently arrested before 1930. He appeared on such charges as incitement to violence, contravening the Pass Laws, and defying authority, but was seldom convicted. In 1927 he appeared before the League of Nations in Geneva as unofficial delegate, following the failure of the White trade unions to come to an agreement over a delegate to the International Labour Congress. Recently an I.C.U. Hall was opened in East London which was built by the energetic band of workers under the leadership of Mr. and Mrs. Kadalie and stands today as a monument to the work of the late Mr. Kadalie.

Difficulties in Continuing University Commerce Classes For Non Europeans

The University of Natal has for some years provided a B. Com. Course for non-European students. The demand for this course was at first quite satisfactory, but of recent years it has dwindled, and in 1951, there were only twelve students and only two fresh entrants. The University has decided that it is impossible to continue the courses for non-Europeans in this Faculty unless more adequate support is received. It has therefore been decided that while provision will be made for students already enrolled to complete the course, no fresh students will be received unless there are at least 10 new entrants in 1952. The University has come to this decision very reluctantly as it feels that in view of the large number of Indian business men in Durban, there ought to be a considerable demand for the course, and the University will be only too pleased if wider response to the facilities offered makes it possible to continue the admission of non-Europeans to the Faculty of Commerce.

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DR. MALAN ON COLOURED

DR. D. F. MALAN, Prime Minister, opened a conference last Friday in the Union Building, Pretoria, to discuss matters affecting the Coloured community.

The conference was attended by representatives of 11 municipalities on the Witwatersrand and in Pretoria and of Government departments.

The Minister of Transport, Mr. P. O. Sauer, attended in his capacity as Acting Minister of the Interior, in the absence of Dr. T. E. Dönges, who is leading the South African delegation to United Nations. The Prime Minister said the underlying principle of the Group Areas Act was that the various racial groups should be regarded as separate entities and treated as such.

"And so we regard the Coloured people of the Transvaal as a separate group with their own separate interests, and the Coloured people themselves regard themselves as such."

Although they were a minority group in the Province, the Coloured people of the Transvaal merited attention, said Dr. Malan.

There were 62,915 Coloured persons and 5,779 Malays in the Transvaal, making a total of 68,694. The largest number were on the Witwatersrand where there were about 41,000 Coloured persons and 4,500 Malays, making a total of nearly 45,500. They were a small minority in the Province compared with the Native population of 896,000.

The Coloured community represented 1.56 per cent of the total population of the Province. On the Witwatersrand they represented 3 per cent of the population.

The conference would discuss matters affecting the general interests of the Coloured community. The Coloured people, like any other section of the population, has problems such as housing. They, as a group, also had an interest in any residential area to be set aside for them and in the development of the area.

The underlying idea of the Group Areas Act was not only to protect one racial group against the other, but also that each group should have pride in its own existence and develop along its own lines. But this could not be done without the group itself assuming some responsibilities.

The Coloured people of the Transvaal had so far had little opportunity of developing on their own lines. At one time

they had been treated in the same way as Natives. The various Natives' laws had also applied to them. They were required to carry passes in the same way as Natives.

When he became Minister of the Interior in a previous Cabinet, he had felt that it was not right that the Coloured people, who were a separate group and who to a larger extent than the Natives had the European outlook, should be treated as Natives. A change was therefore made and the Coloured people were exempted

from the pass laws and from the industrial Colour bar, as applied to Natives.

Mr. Sauer said Government departments would do their share to implement this policy. On the railways an immediate start would be made to train Coloured persons to take over posts where Coloured communities were served.

He visualised Coloured people being given an increasing degree of control in their own areas in the cities. He foresaw the appointment of Coloured Municipal officials in the Coloured area and the staffing of post offices and police posts in Coloured areas by Coloured persons.—S.A.P.A.

YOU CANNOT REPRESS PEOPLE ETERNALLY

SOUTH AFRICA could never be a great nation unless it had a constitution which enabled it to weld together the genius of all its people, Native and otherwise, said Mr. Hugh Bryan, former Superintendent of Education, last week, when speaking on race relations, at the annual meeting of the Maritzburg Indo European Joint Council.

Mr. Bryan said he would probably be called Communist because of his views, although he detested Communism, and might even be deported, although he was a pensioner.

The time had come, he said, to think not of the separate races but the common humanity of mankind.

"It is altogether wrong to imagine that a man who comes from a different part of the world, who has a different religion and coloured skin is outside our own experience of life."

If we deny our responsibility to our fellow human beings, we deny our relations as human beings."

The old idea of the superiority of the West over the East must disappear if the world was to march forward. He did not deny the benefits that had come from British rule. The African was indigenous to South Africa and 70 per cent of the Indians had been born here. They knew no other country, yet in South Africa's legislation they were denied the title of "citizen" and given only the lesser title "subject."

A Native was a potential asset to the State, and to deny him full development was not only unjust but suicidal. The South African Government had no right to despise the people who were struggling to the light and to place restrictions on them.

"You cannot repress people eternally. It is a misconception of man's idea of Government. There are big men in every race, gradually forcing their way to the front and nothing can stop them."—*The Star.*

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THE WORLD'S MOST PRODIGIOUS CALCULATING MACHINE IS A 20 YEAR OLD INDIAN GIRL

By VERA

I FIRST saw Sakuntala Devi, one evening, in the great auditorium hall of the Rome University. The greatest Italian Mathematicians had invited her there in order to test this prodigious "human calculating machine."

Behind the huge desk, which took up most of the dais, little Sakuntala appeared almost to be crouching, frightened by this gallery of eminent scholars who were preparing for her the most tricky and insidious questions. Besides these, about a thousand people filled the great hall and all eyes were fixed on the young Indian girl.

Silence fell as the Mathematicians asked the first questions:

—What is the cubic foot of 719.323.136?

—896, calmly replied Sakuntala immediately, before the public had even had time to take in the number.

—It is not possible, there must be a trick, they protested.

—Ask me any question you like, replied Sakuntala, up to a number composed of thirty figures.

Questions came from all sides of the room, one after another.

—What is the cubic root of . . .

—The fourth root of . . .

—The eighth root of . . .

The figures had hardly been mentioned than Sakuntala had the answer ready—the answer was then immediately verified by a calculating machine which took a far longer time to operate than the little Indian girl took to work out her calculation. At one moment, the machine and Sakuntala gave different answers. It was the eighth root of a number consisting of 32 figures.

—Please control it again, said Sakuntala gently. I think you have made a mistake.

The Mathematicians crowded around the machine and the sum was worked out again Sakuntala was right. And in the hall the listeners clapped their hands enthusiastically.

Her Favourite Books Are Charles Dickens' Novels

A timid ray of sun shone bravely through the great windows of the well known Rome hotel. Outside, dark clouds tried their best to suffocate it, but it evaded them and crept through again to light the serious little face of Sakuntala.

As she came into the room, all eyes were turned on her. Those present watched the slim silhouette draped in its golden yellow



The favourite hobby of Sakuntala Devi—who in three seconds can extract the eighth root of a thirty-figured number—is playing the flute and her dream is the emancipation of women.

sari gracefully move across the floor.

—Excuse me, I am afraid I am late. I was out late last night, or rather till early this morning, and I am not used to this night life which you Europeans like so much. My life in Bengal is very different. First, I must tell you that I am a very lazy person—my favourite pastime is to sleep, for then I live in a dream-world all of my own. Once awake, I do not spend my time, as people think, studying hard—why, I have not even finished University. What I like to do, when I have helped my mother in her daily household tasks, is to go for a walk into the country and when I have found myself a peaceful, shady spot, I stretch myself on the grass and read a good book—best of all, I like the novels of Charles Dickens. And while I read I play my little flute. I can spend hours like this meditating what I have read and playing softly some lovely brahmin melody on my flute. All our music is religious music.

How Do I Calculate? I Do Not Really Know. . .

—Everyone asks me the same question. And, believe it or not, I do not really know. My parents first noticed this capacity in me when I was only six years old. You will understand, a child of that age does not analyse what it does. It was in me, that's all. Now I can reason, but still I cannot give you the reply. What

astounds me is that others are not able to solve what to me is so simple. I make no effort, I simply see the answer which I immediately communicate to whoever asked me the question.

She Is A Vegetarian . . . But Loves Russian Salad

—Yes, I have lots of plans. I want first of all to visit all the capitals of Europe. I know only London, Paris and Rome. From here I go on to Vienna, Prague, Stockholm, etc. before sailing for the United States which is also part of my itinerary. I want to stop in London for at least two weeks in order to rest and eat some Indian food which I miss very much. You see, we Brahmins do not eat meat, fish or eggs. I am not a very practicing one

but I do try to be a good vegetarian. It was only last week that I tasted an egg for the first time: it was a kind of mixed salad of vegetables covered with a yellow sauce. I liked it so much that since then I order it for lunch and dinner. It is called . . . Now I have forgotten . . . Ah yes, Russian salad. It is wonderful. I tried eating spaghetti, but they are so difficult to manage . . .

To Know And To Serve Humanity

A charming little smile lights up this face already too serious and old for its twenty years.

This simplicity, this candour all go to increase the admiration everyone feels for Sakuntala. Behind those childish features and those large dreamy eyes, there is hidden an iron will and a great desire to get to know human beings.

For her, to extract cubic roots or to name the day of the week of a date which goes back three centuries is only a game. What she wants, is to come out of her little shell and explore the world in all its aspects so that she may better serve her country and her ideals: the emancipation of woman.—INPRA.

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OUR INDIA LETTER

(FROM OUR OWN CORRESPONDENT)

Bombay, November 24.

ELECTION CAMPAIGN

THE CONGRESS election campaign is in full swing. After an election tour in the Punjab, Sjt. Nehru, the Congress President has undertaken a tour of Travancore-Cochin. On his way there he addressed a mammoth meeting at Bombay. He described as baseless the charges of Dr. Ambedkar who has started a campaign of hatred and vilification against the Congress and recently said that the Congress was an enemy of Harijans. In fact, Sjt. Nehru said, the Congress as well as the Governments at the Centre and in the States had been doing, and will continue to do, everything in their power for the amelioration of the Harijans' conditions. Sjt. Nehru stoutly defended his foreign policy and said it was being appreciated in foreign countries, and it had fundamentally proved beneficial to America. "Do not vote for the Congress and me," he added, "if you do not like my foreign policy." India would always try to have friendly relations with Pakistan and every other country, he maintained.

Study Of Sanskrit

The President, Dr. Rajendra-prasad, said at Darbhanga (Bihar): "There is no other nation in the world which has been able to keep its ancient literature as India has been able to do. Those who devote themselves mainly to the study of Sanskrit should also acquaint themselves with the trends of modern life. I hope that side by side with the study of Sanskrit literature people will try all possible means for restarting the flow of literature whose progress has remained arrested for the last several centuries." He referred to the influence of Sanskrit literature in China, Tibet, Japan, Java, Middle East and Europe from ancient times, and said that for understanding the character of human civilisation and for enjoying the highest and best form of art it was very essential for everyone to devote himself to the study of Sanskrit.

Increased Jute Export

The Government of India have decided to release additional quotas of jute to about 50 countries for the shipment of which—by the end of December, 1951—licences will be granted freely to all exporters.

This decision has been taken not only in view of increase in production of jute goods in India but also in response to urgent demands for them in these countries. The list of countries includes French West Africa, Greece, West Germany, Iran, Malaya, the Netherlands, New Zealand, Norway, Sudan, Singapore, Turkey, Paraguay and Czechoslovakia. The U.K. was recently given an additional quota of 20,000 tons, making a total of 52,000 tons. Australia has also been allotted an additional 40,000 tons, bringing the total quota of exports to that Dominion to 75,000 tons. It is gathered that India exported nearly 2425 lakh tons of jute goods in the first half of this year to soft currency areas, while in the current half year exports will be a little over three lakh tons. Taking into account the export of jute goods to hard currency countries, India will have exported well-nigh eight lakh tons by the end of this year, as against 6,78,000 tons in 1950.

Removal Of Poverty

Speaking at Cuttack (Orissa) Dr. Rajendraprasad declared that during his present visit he was finding the same problem which he found on his previous visits, namely, how to help in removing poverty in Orissa, as the place had enough lands and mines. Poverty, therefore, was due to the non-exploitation of these natural resources. The President said that he was confident that under the changed conditions of the country these resources which would be fully utilised in bringing prosperity not only to the State but also to the whole of India. Already some progress had been made during the last four or five years in development projects and he had no doubt that greater attention would be paid in future to achieve future progress. He then referred to the present mission of Acharya Vinoba Bhave and called on the people to come forward with gifts of land for the landless poor. He said that Orissa had a large population of Adivasis and Harijans and they had to be settled on land. The development of these persons and the areas inhabited by them should be foremost in the plans for improvement of Orissa. That, he said, required the help of the Centre and he had no doubt that it would be forthcoming.

For Non-violent Revolution

Acharya Vinoba Bhave laid down what he called his

programme of peaceful revolution in the country. A more equitable distribution of land and the establishment of more harmonious relations between workers and employers in the field of industry were the two essential parts of his programme, he said. Acharya, Bhave, who walked to Kishanganj, a labour colony nearly eight miles from Rajahat, (Delhi), to address a workers' meeting said that workers must not confine their demands to better wages and higher bonus only; they should seek to transform the existing system. Under the economic system which the Acharya was working to bring about, there would be no employers and consequently no employees. In his view, it was essential in the national interest that industrial enterprise were regarded as some kind of trusts. The Acharya did not agree with those who held that since capital belonged to the capitalist, he should, therefore, be allowed to make profits or least take out a greater share of the profits than others. Capital belonged to the nation and the capitalist was entitled to a share only because he managed the enterprise. Acharya Bhave felt sure that the changes could be brought about peacefully by appealing to the good sense of the propertied classes. Also, it was imperative that workers facilitated the change of heart on the part of the rich by co-operating with them to the best of their ability. In this connection, the Acharya laid great emphasis on workers receiving the necessary technical education.

Indian Editor Killed In Air Crash

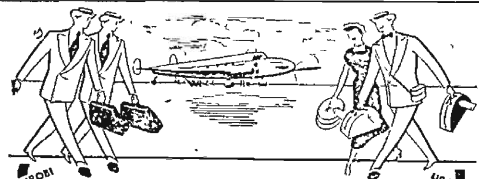
A Press communique issued by the Ministry of Communications on November 21 says:

"The Government of India regret to announce that a Deccan Airways' Dakota aircraft crashed while landing at Dum Dum air port at 7.48 this morning. The plane was on a scheduled flight from Nagpur to Calcutta, having left Nagpur at 3.30 in the morning. There were 17 persons on board and it is feared that only one may survive." Mr. Desbandhu Gupta, President of the All-India Newspaper Editors' Conference, was among those killed. He was going to Calcutta to attend a meeting of the Standing Committee of the A-INEC and the Indian and Eastern Newspapers Society. Only two passengers were brought out alive from the wreckage and rushed to a Calcutta hospital, but one of them died after admission. Mr. Desbandhu Gupta was Managing Editor and a Director of the "Indian News Chronicle," Delhi. He was also Managing Director of the "Daily Tej." Born on June 1901, he joined the Indian National Congress in 1921 and started the "Daily Tej" in March, 1923. He took an active part in all the Congress movements (1930, 1932, 1940 and 1942). He was a prominent member of the Punjab Legislative Assembly until 1945, and up to the time of his death represented Delhi in the Indian Parliament. He was also a member of the Central Press Advisory Committee, and became a Director of the Press Trust of India in 1949.

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WORLD FESTIVAL OF FORESTS

Mr. K. M. Munshi called on the United Nations Food and Agriculture Organisation to found an annual world festival of forests. Mr. Munshi was speaking as Chairman of the 60 nation F.A.O. conference Committee honouring Italy's annual "Tree Festival," day at a ceremony on Monte Mario, a hill on the outskirts of Rome. After planting a tree with the label "India" affixed to it, alongside one planted by the Italian Premier Alcide de Gasperi, Mr. Munshi said: "In view of the great success which the festival of forests has attained in India, I have suggested that F.A.O. should celebrate an international festival of forests. Today many other countries are generally celebrating a Tree Day. Let all of us who are here to attend the F.A.O. conference decide to celebrate a world festival of forests. A universal festival of all men who will, by planting, preserving and worshipping trees, build a new world of tomorrow when the clash of arms will be heard no more and the hymns of hate will have been transmuted into the song of peace." Mr. Munshi recalled the great enthusiasm when he

inaugurated India's first festival of forests two years ago, when about 40 million trees were planted, and the equal success of this year's festival. "I never dreamt, when I originally started the idea, that the vast population of my country would take to tree planting with such a universal zeal," he declared. "But in tree planting they found a new hope and a new mission. "A festival like this not only leads us to planting of more trees, it also mobilises the protective senses of the public by investing trees with the sanctity of living things. For trees, in my opinion, are life itself." Mr. Munshi said, the ancients appreciated the beauty and value of trees much more than we do. He quoted from an ancient Indian book: "The begetting of ten virtuous sons gives you the same religious merit as that of planting a single tree." The Minister continued: "And what a son? It needs no mother, no food, no school fees, and gives you shade and shelter and fruits and flowers, and its wet, soft breeze makes you happy. It never complains, never quarrels, always forgives. What a son in these days of food scarcity? It

wants not even an ounce of food. This festival is the most constructive enterprise in which all nations can co-operate to stop and reverse the advance of deserts upon the good lands of the globe and thus relieve the growing shortage of food." Loud applause greeted the Minister's speech when it was translated into Italian. All the leaders of Foreign Delegations planted a tree in this ceremony.

ORIGINAL CORRESPONDENCE.

Harmful Effects of Coca-Cola

THE EDITOR INDIAN OPINION

SIR:—Some time ago I saw an article to in your weekly on the above subject. It seems the public has not taken this matter seriously. Since I read the article I saw that the coffee Coca-Cola contains was working on me. I fell victim to three or four a day. Some times I felt just the same as a drunkard would feel. I then started checking on myself and saw that I was getting into the habit of Coca-Cola. I made up my mind to leave it completely and now I am out of it. Sometimes I am forced to take it when offered by friends.

Then I watched the children at my school. Some of them ran to the nearest shop during play-time for Coca-Cola I questioned them. They said they felt a strong desire for it and could not do without it. I thought that must be the effect of caffeine on their nerves and they just can't resist. I told them to use some other drinks instead. Some of them are doing so. A friend of mine claims to be a man of very strong will-power. He says his first job in the morning after washing his face and brushing his teeth was to open a cold-Coca-Cola instead of a cup of coffee or milk, and then half a dozen during the day. He is now at a stage of two or three a day. This shows that it works on the nerves slowly and steadily. Because it is slow most of us ignore it. But it is like a tortoise. Slow and steady wins the race, and it gets full control over the nerves and makes a person a helpless victim of it.

I wish to draw the attention of the teachers to this subject and to advise them to study its effects. It might be of great benefit to the growing children who suffer from its effects the most as the article says.

B. F. PATEL,
School Teacher Bharat Vidya
Mandir, Port Elizabeth.

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To be continued

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DURBAN.

SWEEPING economic changes under the Mao Tse-Tung regime have relieved hunger and poverty among the Chinese masses, Mr. K. M. Panikkar, India's Ambassador to Peking, said in a Press interview in Paris.

On Chinese representation in the United Nations, Mr. Panikkar, a member of the Indian Delegation to the U.N. General Assembly, said:

"They say the United Nations is an unreal body with China out of it. It is part of their legitimate international existence. They don't feel unduly worried about the present representation. They are amused at people who think they can make the world believe that China is represented by a group of people who have no authority whatever in China."

Mr. Panikkar, who first went to China in 1945, as Ambassador to the Chiang Kai-Shek Government, spoke in answer to questions on social and economic changes and on China's feeling about Korea and the West. Confusion prevailed in the economic life of the country then," he said. The producer did not get his legitimate price and the consumer did not get his goods. Today not only the currency but prices are very stable, and the interflow of goods from country to town is so

well arranged that fruits from Dairen are available in Canton and Canton fruits are served in Peking.

"Their system of distribution of grain is so remarkable now that not only is there no famine anywhere, but they are able to produce a very considerable surplus. Last year they offered us one million tons. There is no sign of poverty.

"One sees a lowering of the standards of the rich and upper middle classes. But one sees also a very substantial improvement in the economic life of the villagers. One of the reasons that makes this regime popular is the fact that whereas in earlier times the poor had to pay, today the rich people have to pay. The peasant pays his taxes mainly in the form of grain, up to 20 per cent. of his output. Commercial experts tell me that house and land taxes are no higher than they were under the Kuomintang regime—the difference now is that they have to be paid.

Mr. Panikkar made these other comments:

There have been large-scale executions of people in direct association with the Taipei regime, people generally described

as counter revolutionaries. War lords have disappeared. There has also been a vigorous cleaning up of guilds, secret societies and such gangs as the Yellow Ox with which China was riddled.

One sees no Soviet influence. There are a considerable number of Soviet technicians, skilled workers of several different categories. When you talk of so many thousands of Soviet officials, that gives a wrong picture. What you have probably is people who are skilled mechanics, people able to do technical jobs with their own hands especially in the creation of new industries.

For the first time even from the old imperial days, China has a completely organised central government. For the first time administrations are directly under the control of the centre and enforcement orders and national policies are carried out all over the country. In that sense it is a consummation of the great revolution of 1925-27.

Chinese newspapers devote their columns entirely to internal matters. They carry very little news from outside.

The Government's attitude towards Protestant missionaries is not hostile.

The Chinese are sufficiently engaged to see that their interests are not affected. The Chinese have always been agreeable to a settlement in Korea on reasonable terms. They have always said they will discuss a cease-fire and withdrawal of troops. They have equally said they will not agree to any settlement which means control of Korea by outsiders.

In the Chinese mind, Western Europe and North America are two different countries and two different sets of circumstances. They cannot see what interest Western Europe has in China any more than they have in Western Europe, unless it be a continuation in mind of the theory that the world belongs to Western Europe wherever it is.

China has become a great power and intends to go forward, militarily and otherwise. China does not propose to lag behind anyone. You have got to face that fact. Whether you recognise China from a diplomatic point of view is a very minor point and it will be a terrible mistake not to take note of new China's existence or power.

Chairman Mao strikes me as a man of very wide human interest, a person devoted to things of the mind and with a full appreciation of what is required for China.

Answering another question on Mao's health, the Ambassador said: He is 58. He has gone through a great deal of physical hardship. I don't say he is in the prime of health, but he keeps good health."

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હાલનું ચિન

વૃદ્ધિ આતે હોંદના એલવા શી. ડે. એમ. પાનીકરે પેરીસમાં એક અખબારી મુલાકાતમાં ગીવાંગ-કાય-રોકના વખતના અને હાલના ચિન વચ્ચે સરખામણી કરી હતી. ૧૯૪૮ માં તેઓ ગીવાંગ-કાય-રોકની સરકાર ના વખતમાં હોંદના એલવા તરીકે ઓળખાતા હતા. તેમણે કહ્યું કે એ વખતે દેશનું આર્થિક જીવન યુવાવાર્ષ મેલેઈ હતું. માલ ઉત્પન્ન કરનારને પુરતા ભાવ નહોતા મળતા અને ખરીદનારને માલ નહોતો મળતો. આને નાણું તો ઠીક પરંતુ ભાવો પણ ઘણા સ્થીર થયા છે. અને ગામડામાં થી શહેરમાં માલની આવજા એવી સારી રીતે ગોઠવાઈ છે કે ડાહરેનના ફળ કેનટનમાં મળે છે અને કેનટનના ફળ પેકેટમાં મળે છે. આનાબની વહેંચણી એવી સારી થઈ ગઈ છે કે કોઈ પણ જગ્યાએ કુલ્લણ નથી એટલે જ નહિ પરંતુ ઘણું વધારે આનાબ ઉત્પન્ન થાય છે. ગ્રામ વર્ગે તેણે હોંદને દસ લાખ ટન આનાબ, એકર કયું હતું. ખરીદાઈનાં કયાં મિન્ડ નથી. યાવકાર અને ઉચ્ચ કોટીના મધ્યમ વર્ગી પોતાનું ધોરણ ઉતારવા લાગ્યા છે તે સાથે ગ્રામવાસીઓના આર્થિક જીવનમાં ઘણો સુધારો

નેવામાં આવી રહ્યો છે. હાલનું તંત્ર લોકપ્રિય થવાનું એક કારણ એ છે કે આગલા વખતમાં ગરીબોને ભાવો આપવા પડતા હતા આને આજે શાવકારને આપવા પડે છે. એકલ પોતાના કર પોતાના ઉત્પન્નના નીસ ટકા સુધીના આનાબમાં આપે છે. વેપારી નિષ્ણતા કહે છે કે ઘર અને જમીનપરના કરો આગલી સરકારના નેટલાઈ છે. ફેર એટલો છે કે હવે તે આપવા પડે છે. શ્રી. પાનીકરે કહ્યું કે હાલના ચિન માં સોવિયેટની અસર ઘણી છે એ જોડું છે. સોવિયેટની અસર કરી નેવામાં આવતી નથી. સોવિયેટ ટેકનીશીયનો જુદી જુદી ભતના સોવિયેટ ધારીગરો છે. હજારો સોવિયેટ અમલદારોની વાત કરવામાં આવે છે ત્યારે ખોટો ખ્યાલ આવે છે. ખરી રીતે તમા ઉલોગોને માટે કેળવણી ટેકનીશીયનો છે. જુના શાહીવાદી સિસોમાં પણ નહોતી તેવી આને ચિનમાં પહેલીજ વાર વ્યવસ્થિત મધ્યમ સરકાર છે. પહેલીજ વાર વહીવટી ખાતાઓ મધ્યમ સરકારના સીધા અંકુશ નીચે છે અને આખા દેશને લાઇ પડનારી સમાન રાષ્ટ્રિય નીતી છે.

અખબારો દેશને લગતીજ બાબતો ની ચર્ચા કરે છે. બહારના ખબરો બહુ ઘોડા હોય છે. ગ્રેટરિન્ટ મીશનરીઓ તરફ સરકાર વિરોધી વલણ ધરાવતી નથી. ચિનવાસીઓ પોતાના હિતને નુકસાન ન થાય એ ચીતા વધારે કરે છે. કોરીયાના સવાલનું વાજબી સમાધાન થઈ જાય એવું ચીનવાસીઓ હમેશાં ઇચ્છતા આગ્યા છે. યુદ્ધ પિરામ અને લશ્કર પાણું ખેંચી લેવા બાબત ચર્ચા કરવાની તેઓએ હમેશાં તકવારી બતાવેલી છે. તેઓએ એ પણ કહ્યું છે કે કોરીયા પર બહારનું કંઈ પણ સમાધાન તે કયવશે નહિ. ચીન સમજે છે કે પશ્ચિમ યુરોપ અને ઉત્તર અમેરીકા એ બે જુદા દેશો છે અને બે જુદાજ સંજોગોમાં મુકાયેલા છે. તેઓ એ સમજ નથી કરતા કે પશ્ચિમ યુરોપને પશ્ચિમ યુરોપના કરતાં ચિનની ચીંતા વધારે શા સાથે હોવી જોઈએ, સિવાય કે, પશ્ચિમ યુરોપને એમ લાગતું હોય કે તે ભયાં હોય ત્યાં દુનીયા તેનીજ છે. ચિન એક મોટું રાજ્ય થઈ ગયું છે અને લશ્કરી રીતે તેમજ બીજી રીતે તે આગળ વધવા ધરાવે રાખે છે. તે કોઈની પાછળ લસડાવા નથી માગતું. રાજકીય દ્રષ્ટિથી ચિનનો સ્વિકાર કરવામાં આવે કે નહિ એ

નહાની બાબત છે પરંતુ ચીનની હરતી અથવા સત્તાની અવગણના કરવી એ કોઈને ભુલ થશે. ચીનનો પ્રમુખ માઉના આં માનવતા પ્રત્યેની કાળજી રહેલી છે અને ચીનની જરૂરિયાતો તે બરાબર સમજે છે. માઉની ૫૮ વર્ષની વય છે તેણે શારીરિક કષ્ટ ઘણું વેઠ્યું છે. તેની તંદુરસ્તી ઘણીજ સારી તો ન કહી શકાય છતાં ખરાબ નથી. **પરચુ રણ** —શ્રી. યુરજ વલ્લભદાસ કે જેઓ મુંબઈના ભણીતા સેવા ભાણી શ્રીમંત હતાં તેઓનું ૬૪ વર્ષની ઉંમરે ૧૪મી ના અવસાન મળ્યું છે. —અખીલ હોંદ ચરખાસંઘ કે જે ખાદી તથા બીજા આમ ઉલોગોનું રચનાત્મક કાર્ય કરે છે તે સંઘે છેલ્લા દરમિયાન મુજબ પ્રત્યેક કાર્યકર્તાએ ધરમાં શરીર શ્રમ કરવા ઉપરાંત બહાર મજુરી કરવાનું કાર્ય દર મહીને ૨૪ કલાક ઓછામાં ઓછું કરે અને મજુરીના સમાગમમાં આવી તેમના સાથી બને અને મજુરી મળે તે સંધમાં જવા કરાવે. —હોંદ મહાસભાના એક સભ્ય ડો. ખરે આગામી યુટીમાં પોતે મધ્ય પ્રદેશના વતની હોવા છતાં મારવાડમાં અલવર ગામેથી ઉભા રહેવાના છે.

ગ્રોસરી ક્યાંથી ખરીદશો ?

“ખતતી ઝકપે, સારો માલ, કિશ્કાયતે ભાવે મોકલાવશું” એમ અમેજ કહીએ, તેના કરતાં અમારા આહકોના સંખ્યાબંધ પ્રમાણપત્રોમાંના થોડાંક આપીએ છીએ, તે વાંચશો એટલે આપને ખાતરી થશે કે “આહકોને સતોષ આપવો” એ અમારો મુદ્દાલેખ અતિશયોક્તિ ભર્યો નથી:—

કેપટાઉનથી રા. રા. એન. ડી. જોવાલ તેમના ૧૭-૭-૫૦ના પત્રમાં લખે છે: “...આલ લખવાનું જે આપે તા. ૩૦-૬-૫૦ ના જે માલ રેલ કરેલ તે હમોને તા ૧૩-૭-૫૦ ના રોજ મળ્યા છે તે બદલ આભાર અને માલ પસંદ છે...”

તા. ૬-૧૧-૧૯૫૦ ના પત્રમાં:— “...તમારો માલ અમને ઘણો જ પસંદ પડવાથી રીપીટ ઓર્ડર મોકલું છું.

Yours faithfully,
A. I. Amin,

હુઈરટ્ટીખાઈથી મેસર્સ રામજીસ રટાર વતી શ્રીચુત માધવજીભાઈ રામજી તા. ૨૨-૧૧-૫૦ ના પત્રમાં લખે છે: “...સારો માલ ખાસ જાતે જોખને અમારી ઉપર રેલ કરવા મહેરબાની કરશો. તમારું નામ અમોને બદ ઇષર્સ તરફથી મળેલ માટે...”

ગાંધીવડુ
કંડોર
ધર-ગથ્થુ દવાઓ
હવન-પુલ્લની સામગ્રીઓ
બનારસી સાડી
મુંબઈ સમાચારના પંચાંગ કીમત શી. ૩-૬.

એડ્રેસ:
૧૧૦ વીક્ટોરીયા સ્ટ્રીટ, હરબન.
ફોન : ૨૪૮૪૫.

પરજી નરસીંહ એન્ડ કુ. (પી)
લીમીટેડ
હરબનની ૩૦ વપની પુરાણી અને સુપ્રસિદ્ધ પુસ્તકાલય.

સવં માલ સી. ઓ. ડી. થી મોકલાવવામાં આવશે.

... 1915 ...

... 1915 ...

JHAVER HIRA & CO., 118 Victoria Street, DURBAN.

Phone : 24932 Res. 24845.

... 1915 ...

... 1915 ...

... 1915 ...

... 1915 ...

... 1915 ...

... 1915 ...

સહાને માટે લોકોને દબાવેલા નહિ

રાષ્ટ્રીય શકાય

કુળથી ખોતાના માણ સુપરીન્ડેન્ટ મી. જી. જ્વાયને મેરીટબર્ગની ઈન્ડિયાન યુરોપીયન નોન-ટ કોલેજીયલ સમક્ષ બાણ્ય કરતાં ગયે અદવાડીયે જ્યાંથી હતું કે સાઉથ આફ્રીકા બ્યાં સુધી પોતાનું બંધારણ એવું નહિ થયું કે જે જેથી તેનીયે અને બીજી સવળા ઈમેને પોતાની છુદ્ધિનું સગદન કરવા ની તક મળે ત્યાં સુધી તે મહાન રાષ્ટ્ર કદી નહિ બની શકે. મી. જ્વાયને કહ્યું કે આ વિચારો દર્શાવે છે કે એટલે કદાચ મને કોમ્યુનિસ્ટ ગણવામાં આવશે એકે કોમ્યુનિસ્ટને હું વિરમ્મકાં છું, અને મને દેશ નિકાલ પણ કરવા માં આવશે એ કે હું પેનચન આઉ છું.

તેમણે કહ્યું કે હવે એ વખત આવેલો છે કે જ્યારે આપણે જુદી જુદી ભત્તીની દ્રષ્ટિએ વિચાર નહિ કરવો નોન-ટ પરંતુ માનવભત્તી તરીકે વિચાર કરવો જોઈએ. એક માણસ દુનીયાના બીજા ભાગમાંથી આવેલો હોય, જુદા ધર્મનો હોય અને તેની ચામડીનો રંગ જુદો હોય તેથી તે આપણા કરતાં જુદો છે એમ ગણવું તદન ભ્રમ બનેલું છે. આપણા માનવબંધુઓ પ્રત્યેની

જવાબદારીમાંથી આપણે સુધાર્યું તો માનવીઓ તરીકેનો સંબંધ રાખવાને પણ લાયક નહિ રહીએ. દુનીયાએ જે આગળ વધવાનું હોય તો પુર્વ કરતાં પશ્ચિમ ઉચું છે એ જુદા ખ્યાલો કાઢી નાખવા પડશે. ધોરીય અમલથી લાગે યા છે એ હું ઇન્કારતો નથી. આફ્રીકન સાઉથ આફ્રીકાની મુળ વત્તી છે અને ૭૦ ટકા દીઠીએ અહિંજ જન્મેલા છે. તેઓ બીજા એ કે દેશ જાણતા નથી. તેમ છતાં તેઓ આ દેશમાં "નાગરીક" તરીકેનો દરજ્જો ભોગવી નથી શકતા.

તેનીય આ દેશની સુરી છે. તેને વિકાસ પામવા નહિ દેવો એ અન્યાય છે એટલેજ નહિ પરંતુ આત્મધાતક છે. જે લોક પ્રકાશને માટે અંધી રહ્યા છે તેઓને તરછોડવાનો સાઉથ આફ્રીકાની સરકારને કશો હક નથી. લોકોને તમે સહાને માટે દબાવેલા નહિ રાખી શકો. તંત્ર ચલાવવાની માણસની એ પોટી કદવા છે. પ્રત્યેક ભત્તીમાં મોટા માણસો પાકે છે કે જેઓ બ્યક્તિગત રીતે પોતાનો માર્ગ આગળ કાપે છે તેઓને કોઇથી રોપી શકાતા નથી.

અર્થાત્ર શેડેસીયાના હીદીઓ

સાહેબ, ગયા જુન જુલાઈના લુસાકા (નાર્થ રોડીસીયા) થી પ્રગત યતા એન્ડ્રેસ આફ્રીકન પોપમાં, નોર્થ રોડીસીયામાં વેપાર કરી રહેલ, હીદી વેપારી બાઇ ઝોની, ઝોલામાં ઝોલા વેતનથી અતીરત કામ લેવાની કરકસરીની નીતી સામે, ફેટલા એક હીદી નોકરી આવીત બાઇઓએ ઉઠાવેલ કરેલ હતો. આ ઉઠાવેલમાં દેશથી નોકરી માટે પોષાવાતા હીદી બાઇઓને પ્રથમ તથા વર્ષમાં અનુક્રમે માર્સીક ડ, પ અને ૬ પાઉન્ડ વેતન આપાનું હોવાનું જ જાણવામાં આવેલ છે. ઉપરાંત ફેટલા એક વેપારી બાઇઓ પોતાને ત્યાં કામ કરતા બાઇઓને, કુકાનો બંધ કથી પછી, અને રવીનાર તથા બહેરે રજાઓના દિવસે પણ વધારાનું વેતન આપ્યા સિવાયજ કામ કરાવાની ફરજ પાડતા હોવાનું પણ જાણવામાં આવ્યું હતું.

પરિણામે અહીની સરકારે, આ બાબતની તપાસ કરવા ત્રણ યુરોપીયન સભ્યોનું એક ઘોડા નીમેલ હતું. અને ઘોડે અહીના મુખ્ય રમણોએ કરી તપાસ કરી હતી. ઘોડા સમક્ષ બંધજ ઝોલા બાઇઓએ પોતાની હીકીકેતા રજુ કરી હતી પણ આ બાબત બહેરે વર્તમાન પત્રમાં ઉપરથીત થવા પહેલાં દેશથી નવા લાવવામાં આવતા હતા તે ભગભગ બંધ તથા છે.

ઘોડાની રીપોર્ટ બહાર આવ્યા પછી પરમીટો આપવા બાબતમાં સરકાર કહ નીતી પ્રબલ્ય કરશે તે કહી ન શકાય. પણ હાલ પુરત જે પરમીટો આપવાનું લગભગ બંધ થયું છે તેનેતાં એમ પારી શકાય કે. સરકાર વધુ કડક થશે.

વર્ષોથી આ કન્ડીમાં વહેપાર કરી રહેલ હીદી વેપારી બાઇઓએ પ્રમાણ માં ચાન્સ પણ મેળવેલ છે. પણ પોતાનાજ ગરીબ હીદી બાઇઓ કે જેમાંના મોટા ભાગના પોતાનાજ સમાજો છે તરફ શોધીક ઉદાર વલણ દાખવી હત તે આ પ્રથમ, ઉપરથીત થવાનો સંભવ બંધજ ઝોલા રહેતો.

નોકરીઆત બાઇઓનું હીત સાંચવવા મેથી ત્રણ શેડેસીયામાં શોડા સમય થી યુનીયનો પણ રહેતામાં આવેલ છે પણ એ મેણું જ્યાં આવે છે કે આ યુનીયનોએ નોકરીઆત વર્ગના હિત પ્રત્યે મેદરકારી દાખવેલ હશે અને તેથીજ આ બાબત બહેરે વર્તમાન પત્રમાં ચર્ચા અને પરિણામે, હાલ પુરત તે ઉપર લખેલ પરિચિતિ ઉપરન થવા પામી છે.

અવસાન
નેહાનીસબર્ગના શ્રી. નગીનદાસ પરપોતામનાં ધર્મ પત્ની શ્રીમતી હરિગંગા ઉર્ફે જાણીમીનનું સ્વદેશમાં નવસારી મુકામે તા. ૨૬-૧૦-૫૧ના રોજ ૩૦ વર્ષની યુવાનવયે અચાનક અવસાન થયું છે સ્વગર્ય પોતાની પાછળ પોતાના પતિ અને સાત બાળકો અને બહેનો કુટુંબજ શોક કરતાં મુશ્કેલી અર્થ છે જે ને બાઇઓ, રનેહીઓ, મીત્રો એ તાર, પત્ર અને ટેલેફોનથી દીઠસેજ દર્શાવી હતી અને જાતે હાજર થઇ આત્માસન આપ્યું હતું તે સર્વનો શ્રી. નગીનદાસ પરપોતામ પોતાની વતી તેમણે પોતાના કુટુંબની જાતે વતી અંતઃકરણથી આભાર માને છે.

મેરોના રહીશ શ્રી. જીવજીભાઇ ગોવંદજીના ધર્મ પત્ની શ્રીમતી મણીમીનનું તા. ૧૮-૧૧-૫૧ ના રોજ કુ:ખદ અવસાન થયું છે. એ નિમિત્તે જે જે બાઇઓ તેમજ સમાં સંબંધીઓ એ તાર, પત્ર દ્વારા દિવસેજ દર્શાવી હતી તેમજ રમશાન પાત્રમાં ભાગ લીધો હતો. તે સર્વનો શ્રી. જીવજીભાઇ અંતઃકરણથી આભાર માને છે.

નવાં પુસ્તકો
રાષ્ટ્રબાપા શીખવા માટે
હીંદુસ્તાની-ગુરુતરી કાશ શી. ૧૦-૦ ગાંધીજી અને સામ્બાદ. ,, ૩-૦ ઇસ્લામનો સુવર્ણ યુગ. ,, ૩-૦ મળવાનું ટેકાણું આ ઓશીસ

ચર્ચાત્ર

કોકા કોલાની સુરી અસર

જે 'ઇન્ડિઅન એપિનિઅન'નાં તંત્રી જેમ. સાહેબ,—ફેટલીક સુદતપર આપના પત્રમાં કોકા કોલા પર લેખ વાંચ્યો હતો. બહેર પ્રભુએ ગંભીરપણે ધ્યાન આપેલું જાણ્યું નથી. લેખ વાંચ્યા બાદ મને જાણ્યું કે કોકા કોલામાં રહેલાં ફેરીનની મારાપર અસર યદ રહી હતી. દિવસના ત્રણ વાર વાર હું તે પીતો હતો. કોષ્ટક વાર દારૂદીનીને યામ તેવું થતું હતું. પછી મેં અંકુશ સુકવે શક કર્યો. મેં જાણ્યું કે મને તેવું બલન લાગવા માંડ્યું હતું. મે તે તદન છોડવાનો નિશ્ચય કર્યો. અને હવે હું તેનાથી સાવ મુક્ત થયો છું, કોષ્ટક વાર મીટોનાં આમલને વશ થઇ મારે શોડું પીવું પડે છે.

પછી નિશાળમાં મારા વિદ્યાર્થીઓ પડે તેના નજર રાખી ફેટલાકે તો રજા પરે તેવા નજરની દુકાને પીવા દોડી જતા હતા. મેં તેઓને સવાલો પુછ્યા. તેઓએ કહ્યું તેઓને ખુબ ઇખ્લા થતી હતી અને તેના વિના માનવું નહોતું. મને લાગ્યું કે તેઓના ગાનતંતુઓપર ફેરીનની અસર થતી હતી અને તેમાં

થી તેઓ છુટી શકતા નહોતા, જે તેઓને બીજી કંઈક પીણ લેવા સુચવ્યું. ફેટલાકે તેમ કરવા લાગ્યા છે. મારા એક મીત્ર પોતાના મન પર ધણો કાણુ હોવાનો દાવો કરે છે. તે કહે છે કે રોજ સવારે-હીરને દાતજ પાણી કરીને કુષ કે મીટોને ખદલે તે હાડું કોકા કોલા પીએ છે. અને દિવસની પાંચ ઇ મોટલ પીએ છે. હવે તે બે કે ત્રણ પર આપ્યા છે. આ ખતાવે છે કે ગાનતંતુઓપર તેની બહુ ધીમી અસર થશે, અને ધીમે ધીમે હોવાથી તે પુરત જાણુતી નથી, પરંતુ ધીમે ધીમે તે ગાનતંતુઓપર સાક્ષાત્ત્વ રચાપે છે, અને લોકો તેના ભોગ બને છે.

આ બાબતપર હું શિક્ષકોનું ધ્યાન ખેંચવા ઇચ્છું છું તેઓએ પોતાના વિદ્યાર્થીઓપર તેની થતી અસર તપાસવી નોન-ટ. એથી તેઓને ધણો લાભ થશે. આના લેખમાં જાણુવેલું છે તેમ નહાના બાળકોપર તેની વધારે સુરી અસર થાય છે.

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| YI. 1094 ફીલ્મ "મિલા" ગાયેલ ગીત મીલન કે મેરા દીલ તોડને વાલે | YI. 1097 ફીલ્મ "અ દાગ" હમ આન કહી દીલ મો મેરે કુમ કુમ કે નાચો | ફીલ્મ "બરસાત" બીહરે દુવે પરદેશી પતલી કમર હે |
| YI. 1095 ફીલ્મ "દીલ લગી" તુ મેરા ચાંદ કુનીયા ક્યા બને | YI. 1098 ફીલ્મ "શબનમ" મે કુન્યા રૂપ કી મેર બાગ ૧ અને ૨ | ફીલ્મ "નઝરાના" એક રાત મો પકરે ગયે બમવાન તેરે રાજ મે |
| YI. 1096 ફીલ્મ "અમ દાગ" ડરના મોહખમત કરલે દીલ ટુટેના | YI. 1102 ફીલ્મ "બરસાત" છ્યા મે કરાર હે અખ મેરા કોન સહારા | YI. 1106 ક્યા સોચ કે બનાઇ તુમને લાયાર હું આંહા |



- માયા દેવી અને રામચંદ
- H. 709 રંગે અલમ ધસીકા નામ પ્રીત હેપ રામચંદ
 - H. 710 મહદાને મોહખમત કહાસે લાવું

શીલ્મી દુન્યા હીંદુસ્તાની રેકોર્ડ

આ મહીનાની રેકોર્ડ ખાસ નવી દબથી તથયાર કરી છે સાંભળવા ચુકરો નહી.

- સુરીલા રાણી
- H. 711 રેકો પ્રીતમ — (આફ્રીકનાર સ્ટાઇલ) સુક બ — (યુરોપીયન સ્ટાઇલ) નીશાહ
 - H. 712 તુ મીલે અગર — (વેરટર્ન સ્ટાઇલ) હમ આન કીસીકે — "



- નવી ઉર્દુ કવ્વાલી રેકોર્ડ શી. ૭/- પોસ્ટેજ વધુ
- ધનાયતુલ્લાહ કાહુ (કલકત્તા)
- U. 905 રખલે ધલાલી લાબ શકત દીખાદો ખવામ
- આ રેકોર્ડના વખાણ કરવા એટલે સોના પર ગીલીટ ચઢાવ્યા નેતુ છે. શું દર્ બરેલો આવાજ, મીસરાએ ની અધાવગી અને સાખીરની નવી નાન ખરેખર આ રેકોર્ડને એક વાદમાર બનાવી દીધે છે.

- યુસુફ કવ્વાલ
- U. 909 સુક પરશાન હે એ બારે સખા
- આ નવી ગઝલો "ફાઝી" એ લખેલી છે માસ અલ્લાહ યુસુફની આવાજ ખરેખર દર્દથી બરેલો છે. તમને જરૂર આ રેકોર્ડ પસંદ પડશે.
- ઈસ્લાહ કવ્વાલ
- U. 908 હમરો સના દરદો સલામ
- "ફાઝી" ના ઉપલી નાત અને સલામ ડરખના રેડીયો સ્ટેશનેથી ફરિહાદ કવ્વાલે આવા પછી પખલીકની માંગને લઇ હમો આ રેકોર્ડ તથયાર કીધી છે. સારી સાંભળવા લાયક રેકોર્ડ છે.

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- અનોખા અદા, ૭ રેકોર્ડ, શી. ૪૨.
- અનમોલ ધડી, ૭ રેકોર્ડ, શી. ૪૨.
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- બહુ બહેન, ચાર રેકોર્ડ, શી. ૨૮.
- દીલ લગી, ૭ રેકોર્ડ, શી. ૪૨.
- કાજલ, ચાર રેકોર્ડ, શી. ૨૮.
- મેલા, પાંચ રેકોર્ડ, શી. ૩૫.
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- શેઢનાઇ, ચાર રેકોર્ડ, શી. ૨૮.
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- રતન, પાંચ રેકોર્ડ, શી. ૩૫.
- નતીજા, બે રેકોર્ડ, શી. ૧૪.
- સપના, પાંચ રેકોર્ડ, શી. ૩૫.
- સ્વમા, બે રેકોર્ડ, શી. ૧૪.
- બકત સુરલાલ, ચાર રેકોર્ડ, શી. ૨૮.
- દો ભાઇ, પાંચ રેકોર્ડ, શી. ૩૫.
- મુલાકાત, ૪ અને ૧ કવાલી મળી ૫ શી. ૩૫.
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- હબીબ જે ન ટરકવાલનો ચાર રેકોર્ડનો સેટ શી. ૨૮.

- J.O.D. 181 પુસ્તકે શીજ્જાલી કરના હે.
- J.O.D. 182 મુસાને કાહે દુર પર.
- J.O.D. 183 મેં તે આઇ હું ખવાજ તેરે દરખાર.
- J.O.D. 189 મુદા કે ફુલાને મેં રાજવાલે.

કાંઠુ કવવાલ

- J.O.D. 175 ૬૬ કે પ્યારે ઉમત વાલે વુમ જે લાખો સલામ.

- J.O.D. 172 ૬મે કયા બખરથી બીજાં જયેજે
- J.O.D. 177 અલ્લાહ હું અલ્લાહ હું.

પ્યાર કવવાલ

- J.O.D. 174 મદીને કા મુસાદર હું
- J.O.D. 173 આવાલ મયમ આઇ પતટે જે અર્ધ વાલે
- J.O.D. 128 પાકીસ્તાન કવવાલી. હ મરહે મુલમિબ હે
- J.O.D. 131 જમીન ફિર દોસ પાકીસ્તાન કી હોમી જમાને મે
- J.O.D. 129 મદીનેકા દેખા તો જતત કા દેખા
- J.O.D. 130 કહાં સે મેં લાઉં નેવરમે મહમદ
- J.O.D. 192 વલ્લાહ બને ધમદાદ

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- G.C.E. 40 મેં લિખાર ન હું રહેમ ખાઓ ખવાજ
- G.C.E. 41 શે શે કે કુટ મઇ અખીયા
- G.C.E. 42 નોગન કા લેકર વેચ હોડા દેચ
- G.C.E. 51 મરહીય મેં આ મયા યા મુકદ્દર હુસેનકા (મરસીયા)
- G.C.E. 52 વુને કરખલા કા કરખલા સે ખેલતે દેખા

- ચાંદની રાત ૫ રેકોર્ડનો સેટ શી. ૩૫.
- સખનમ ૬ રેકોર્ડનો સેટ શી. ૪૨.

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- ચાંદની રાત એટલે રાતની જહાર
- સખનમ એટલે રાતના પરે હે.
- બળી બહેન એટલે ધરની માલિક
- બરસાત એટલે પ્રુલાની રહમત
- મુલાકાત એટલે પ્યાર દીલથી યઇ હે.
- દીલ લગી એટલે તે વગર ફુનીયા ન હોય
- મેલા એટલે ફુનીયાનો મેલા
- અનમોલ ધડી એટલે એની કામત નથી યતી
- જુગલુ એટલે રાત અમદે હે

એ સીવાય બીજાં તમને જે એઇએ તે રેકોર્ડ અમારે ત્યાંથી બીજાં કરતાં વધારે કીમતવાળાં હોવાને કારણે અને અમારે માલ પણ બીજાં કરતાં ચઢતી કેવાલીટીને જ હશે.)