

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

No. 30—VOL.—LIII

FRIDAY,
20TH JULY, 1955

Registered at the G.P.O. as a Newspaper

Price 6d.

*

True freedom is the freedom of the human spirit. A focus of the world is in the individual. Each individual must have the liberty to dream, adore and meditate. You can march individuals into a group but you cannot weld them into a single unit. All the advances of history are due to the spirit of man. The unconquerable spirit which is the source of an endless variety of form and expression, which is behind all men's strenuous endeavours, ambitions and achievements—hoping, striving, failing, still advancing, gaining ground, pressing onwards—this active spirit of man is at the heart of human history. To damage it, to suppress it, is to make man an in-human-being.

—S. Radhakrishnan.

*

Man Should Always Give To Society

(From Vinoba's Speech)

THE duty of man—his *dharma* is to part with land he calls his own and give it to society to be shared by others. People today have fallen in the habit of collecting things for themselves and keeping them in their own possession. We intend to bring home to them their duty or *dharma* that it is not right for them to own more than they need.

Moreover they should learn that it is their *dharma* to share their possessions with others. Man, we know, cannot live and function alone by himself; he lives in society. As he does so he always takes various services from society. If, therefore, unless he adopts the practice of constantly giving something or the other to society in gratitude for the services he gets from it, society could not maintain itself.

Besides, all of us have to realize that we are not particularly obliging anyone when we part with something and give it to another. Really speaking, we have received enough and more from society already. Thus, we owe something to it. So, when in return for something we have already received and enjoyed we part with something and give it, it becomes *dan* (gift) in the true sense of the word. If we get fruits from a tree it is our duty and responsibility or *dharma* to give water to it. It is obvious we are not obliging the tree by watering it. We should maintain a constant flow of give and take between society and the individual. *Dan* or parting with something in order to give it to others makes it possible. This is why the ancient teachers in our scriptures have defined *dan* as (*Samavibhaga*) that is proper distribution or division.

If blood instead of maintaining a constant flow were to collect in some particular part of the body the latter would not be able to maintain its health. If it circulates all through the body constantly the whole of it remains healthy. A natural arrangement for the circulation of wealth in the whole of society in a like manner has been called *dan* by the teachers in the scriptures and that is why it is believed to be a duty and responsibility or *dharma* for every individual. We should always endeavour to enhance the content and the power of the good words which are current in social intercourse. And we should never allow the meanings of such words to deteriorate. The content and meaning of the word *dan* has deteriorated these days. We have put a defective meaning on it. So that we may get stronger we have to reinforce in the word the meaning our ancient teachers had put in it.

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?

Surely a **NEW INDIA PROTECTION POLICY**,
the best of all Gifts.

THE PLEASURE OF GIVING IS YOURS, AND THAT OF SERVING YOU IS OURS.

The
New India Assurance

Company Limited

Principal Controlling Officers:
Rustomjee (Pty.) Ltd.

140, Queen Street,
DURBAN, NATAL.

**NEW NYLON
SAREE MATERIALS**

— JUST ARRIVED —

Gold Striped Fancy Nylons
48" 12/6 yd

Spotted Georgettes 45" 4/6 yd.

Two Tone and Rainbow Georgettes 45"
All Shades 4/11 yd.

Bordered Georgettes
All Shades 45" 3/11 yd.

Embossed Georgettes 45" 5/11 yd.

Coloured Georgettes 45" 3/11 yd.

BLOUSES

Printed Georgette and Bemberg
Skippers. Huge range now at clearing
Prices.

Real Benares and Jari Gold Georgette
Sarees and Borders. Big range in stock.

Georgette Jari Work Sarees
All colours. £4-10-0

Georgette Sarees Cotton Embroidery
£3/15/0

**CHILDREN'S
SCHOOL WEAR**

Boys Shirts, Knickers, Blazers, Vests,
Socks. Girls Gym Blouses etc.
At Reduced Prices.

CHAMPALS!

Plastic Fancy Tops with Heel
Size 3 to 7 18/6 pair

Also Leather 8/6 & 10/6 pair

Write For Samples: (Not for Rhodesia)

JAYBEE SILK HOUSE

39 MARKET STREET, JOHANNESBURG.



B. I. S. N. Co. Ltd.

S.S. Kampala due 29th July. Sailing 3rd August.

Passengers must conform with the Cholera Vaccination and Yellow
Fever inoculation requirements and obtain certificates from their
nearest District Surgeon. Inoculation by and certificates from
private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without	food	£83-10-0
Second "	"	"	"	55-0-0
Third Class	Bunk			28-10-0
Muslim Special	Food	£11-10-0	Ordinary Food	£4-17-6
Hindu Special	Food	£10-3-0	Ordinary Food	£4-5-6

Bookings for 1st, 2nd, 3rd can be effected by com-
munication with us by telegram or letters.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add. "KARAMAT."

INDIAN OPINION

FRIDAY, 29TH JULY 1955

The Capricorn Africa Society

THE Capricorn Africa Society, established in Southern Rhodesia has just published a handbook giving a full account of the purpose and programme of the Capricorn Movement in the form of questions and answers.

Capricorn Africa consists of the territories of Africa which lie south of the Sahara and north of the Limpopo. The scope of the Capricorn Movement is limited at present to Kenya, Tanganyika, Northern Rhodesia, Southern Rhodesia and Nyasaland.

The founders of the Movement hold "that" all men, despite their varying talents, are born equal in dignity before God and have a common duty to one another, and that the differences between men, whether of creed or colour, are honourable differences.

The founders submit that the peoples of Europe living in Africa have two responsibilities and these are complimentary to one another. They have an obligation to mankind to develop that continent jointly with the Africans and other inhabitants, so that it shall contribute from its great resources to the wealth of the world. They have an equal obligation to give to the African both incentive and opportunity to achieve higher standards of life, and so make possible a living partnership duty to one another." The founders hope to discharge this duty by working for the creation of a common citizenship in each of these territories in which members of all races would take a full part, in which only civilised and cultural values would be protected, and in which racial discrimination would be outlawed.

The Movement's purpose is not primarily to consider

and give verdicts on Africa's manifold problems, nor merely to create goodwill between the peoples. Whilst not a political party it has a political aim namely to help establish a common citizenship and an electorate system in the devising and creation of which each race will feel equal responsibility thus providing a truce between the races.

Sustained social and economic progress for any race demands sound administration and political stability, which at the outset will call for European leadership and guidance in federal and territorial government. This leadership can be claimed only by right of administrative ability and experience, not of colour. It will not endure, nor deserve to endure, unless it encourages an increasing participation of other races.

The policy must promote the spiritual economic, cultural and political progress of the African and other races. All those of all races who have attained the necessary social and educational standard must be accorded the responsibility franchise.

Among the objects of the Society are, to encourage the development, jointly by all races, of Capricorn Africa To make effective to moral, cultural and spiritual standards of civilisation and to help all members of all races to attain these standards.

A footnote states: This means for those of European descent, for most educated Africans and for many Asians, the moral, cultural and spiritual standards of the Christian Western tradition but this term is used in no exclusive sense. We believe that as civilisation takes root on African soil, these standards will become enriched by the contribution which will be made by other great religions

and cultural tradition, as well as by indigenous traditions of African life and ways of thinking. To define and establish a conception of human relations that will bestow the full rights and privileges of voting citizenship on all those who have achieved the qualities necessary to sustain the responsibilities implicit in this status.

We have quoted copiously from the handbook to give an idea as to what this society stands for. It is quite a new conception and quite contrary to the separate development of all races under the Union Government's Apartheid policy. Though this scheme is for the Central African Federation it is certainly a pattern South Africa would do well to study and to adopt.

Mr. Philip Mason, Director of Race Relations in

the Royal Institute of International Affairs when asked to express his opinion on the Society by the Bulawayo 'Chronicle' is reported to have said: "... The Society is to be commended for its courageous attitude in admitting that in the past it may have been wrong, and that its views in certain matters have changed. To be too rigid in one's views about so complex a situation as that which faces a multiracial community is to ask for trouble in the long run."

How we wish our Union Government would take a lesson from this. This handbook of the Capricorn Africa Society can be had by writing to P.O. Box 170, Salisbury, Southern Rhodesia.

NOTES AND NEWS

Hospital Services For Non-Europeans

THE Natal Indian Congress has been informed by the Natal Provincial Secretary on the question of hospital services relative to the resolution passed at the 1955 Conference of the Natal Indian Congress in the following terms:

"(1) The facts as set out by you regarding over-crowding at the King Edward VIII Hospital are well known, and every effort is being made to improve matters. The first step in providing additional accommodation for non-Europeans has already been taken in the negotiations for the acquisition of the Clairwood Hospital.

"(2) Salary scales for Nurses are the subject of an arrangement mutually agreed upon with the other provinces and the Central Government. For many years past the Administration has anxiously endeavoured to recruit Indian Trainees and it is only recently that candidates have been coming forward."

The Executive Committee of the Natal Provincial Council has noted the request by Congress which urged the appointment on the Advisory Board of Provincial Hospitals of men who are the accredited representatives of the Indian and African people or re-

commendations of the Nata Branch of the African National Congress and the Natal Indian Congress.

Recreation Facilities For Indians

In answer to its resolution on recreational facilities passed at its 1955 Conference the Natal Indian Congress has been informed by the Town Clerk of the Durban City Council that the question of recreational facilities to the Indian community has received the consideration of the Council's Parks and Amenities on the 7th June, 1955, and that work is proceeding on the establishment of a Swimming Bath in the Springfield Area and the provision of a recreation ground in Stanley Copley Drive.

S.A. Again To Be Discussed At UNO

The future of South West Africa, apartheid and the treatment of Indians in the Union are again on the provisional agenda for the new session of the General Assembly which opens on September 20. The list contains in all 58 items and these may be supplemented. Trusteeship matters to be considered will include the future of British Togoland which is expected soon to become part of a free and independent

Gold Coast, Tunis and Morocco, which have been among the Assembly's "pétrenials" for the last few years, were not included. But the Asian-African group has already decided that it will ask again for the Morocco situation to be considered, and has intimated that it intends to bring up the Algeria issue for the first time. Disarmament will come up automatically in the report of the Disarmament Commission whose sub-committee of five will meet late in August in the light of the directive issued last week by the four heads of Government in Geneva. The United Nations charter itself provided that after 10 years the Assembly should consider whether to call a special charter revision conference. This will be held if decided by a majority vote in the General Assembly, and by a vote of seven members of the Security Council.

American Study Tour

A party of 23 Americans, all professional men and women, who are at present touring the Union, paid a visit to Mahatma Gandhi's Phoenix Settlement on Sunday, July 24. The visit was arranged by the S.A. Institute of Race Relations and they were accompanied by the Secretary of the Institute Miss M. Draper.

MR. PHILIP MASON ON CENTRAL AFRICAN FEDERATION

AFTER a year of intensive study of the problems of Central Africa, Mr. Philip Mason, Director of Race Relations in the Royal Institute of International Affairs, is more convinced than ever that in the Federation lies the key to Africa.

In an interview in Salisbury he said: "I believe that if the experiment which is being carried out here falls then there is no long-term future for the European in Africa."

Mr. Mason who is spending three years studying racial problems in Africa on behalf of the Institute and the Rockefeller Foundation, left Salisbury, by air on Friday, July 22, for Britain. He expects to return to the Colony about the end of this year.

Asked to comment on his conclusions so far, Mr. Mason said: "I am still studying the problems that abound. It is too early to speak of conclusions. But it does seem to me that in fear, and rigidity of outlook, lie the two dangers which threaten this Federation of yours."

"I have been round the countryside speaking to as wide a

Mr. Manilal Gandhi on behalf of the Settlement welcomed the party and gave them a talk on how the Settlement came into being and its present activities. The party had a fruit lunch at the Settlement.

The party is on a study tour of Africa—a tour which started in French Morocco and which will end in Cairo. The tour will last nine weeks in all.

Dr. Alfred G. Fisk, professor of philosophy at the San Francisco State College, is directing the party, which includes ministers of religion, high school teachers in social studies, a child psychiatrist, a medical illustrator and a specialist on gardens and birds.

In order to enable responsible people to understand principles and to gain a first-hand understanding of other parts of the world, the San Francisco State College had instituted these study tours of various parts of the world.

The present tour made provision for 20 days in the Union, after which the party would travel north through the Central African Federation and the East African territories to Cairo.

Members of the party were paying their own way and the tour would cost about 2,100 dollars (£750).

variety of people as possible. I found that something which amounts in some cases to fear, and at least anxiety, was present in the minds of almost everyone who does look into the future.

"But one of the worst things about fear is that it makes you take refuge behind rigid defences and stops you thinking where your best interests lie. It makes you suspicious of everyone else and their motives."

Mr. Mason said that it was perhaps wise that at the outset of federation, the idea of partnership had not been defined.

"I believe it would have been dangerous to define it then. But the time is coming when the people have got to be clear about what is meant by the term. At the moment 'partnership' is open to many interpretations."

Commenting on the plans of the Capricorn Africa Society, which set out their aims in a handbook, Mr. Mason said that here at least was an instance of an attempt being made to give practical application to a political concept.

"But the very people who have accused the Society in the past

of being too vague, will no doubt now accuse it of trying to order the whole affairs of the world. I am not saying that I necessarily agree with the conclusions of the Society. But I think it is a good thing that an effort is being made to be concrete and specific, even if the Society's plan provides only the spark for other practical thinking.

"Furthermore, I believe the Society is to be commended for its courageous attitude in admitting that in the past it may have been wrong, and that its views have changed. To be too rigid in one's views about so complex a situation as that which faces a multi-racial community is to ask for trouble in the long run."

Multiple Vote

Asked how he viewed the adaptation of the multiple vote to the franchise system in this country, Mr. Mason emphasised that there was nothing new about the multiple vote. Up to recently, it had been a feature of the English franchise system under which university men had an extra vote in the case of the university constituencies.

"I am sure that if a simple form of multiple vote can be devised, it would be worth very careful consideration. It seems to me that it could be developed so as to meet the basic African problem of the extremely wide gap in culture and education between the different elements of the population."

SALT. SALT. SALT.

Immediate delivery and any quantity

Coarse No 1	12/6	per bag	200 lbs
Fine " 1	16/6	" " "	" "
" " 2	14/6	" " "	" "

Plus empty bag or 1/3 extra for bag. If bags sent to Komkans siding money will be refunded.

Terms: Cheque with order. F.O.R. Komkans Siding

MAHOMED ISMAIL & CO

P.O. Box 33, Bloemhof, Transvaal.

How does she keep them so clean and white?

THAT'S EASY—THANKS TO NUGGET WHITE
(IN TUBES AND JARS)

AA272
NUGGET STAYS WHITE AND WILL NOT RUB OFF!

THE WORLD AND SOUTH AFRICA

By C. W. M. GELL

(From 'The Forum', Johannesburg)

PHILIP MASON, who is new Director of Studies on Race Relations at Chatham House and has recently been on a tour of Central African Federation, served in the Indian Civil Service before independence. He admits having often felt there the exasperation with which "the man on the spot" has to suffer the critical generalisations of less well informed visitors. But looking back now, he concedes (as many of us would) that, though these visitors mostly knew less of the detail than we did, they frequently knew more about the *whole* of India's problems. Their sense of perspective was better developed. So, although we in South Africa today will not readily admit it, it often is with us. Such intelligent and diverse men as Mr. Adlai Stevenson, Canon Collins and Professor Tingsten cannot all be entirely and unreservedly at fault.

This essay is concerned with a pressing world problem—one in which, as Canon Collins aptly put it, "South Africa is in the front line." The author comes to no hard conclusions. But, in clearing his own mind on the salient aspects of the subject, he asks some pertinent questions and that is the beginning of wisdom.

The world today is divided into two groups of powers whose definition of democracy differs fundamentally. But the Western group, whose civilisation is based on vigorous individualism, has acquired rule over less mature peoples by that very vigour. To maintain their colonial supremacy, they have had to deny in practice to their subject peoples the basic rights they claim for themselves. To make this contradiction more acceptable to conscience, they have developed theories of racial superiority which have found some historical justification in the limited sense that peoples have not everywhere had equal opportunities to develop their talents. But by elevating this pragmatic distinction into more or less rigid forms of pseudo-anthropological theory, the Western powers have built up a formidable barrier of race arrogance and humiliated bitterness which today threaten the entire structure of their civilisation. South Africa, the extreme example of this process, has had to carry it so far as seriously to call in question its membership of the Western demo-

cratic club, for South African "democracy" wears an increasingly authoritarian garb.

Surveying the ex-colonial peoples of Asia, Mr. Mason considers that it is in the balance whether the old injury of subordination will now heal or erupt in growing anti-European acrimony. The decision "depends on how the Western powers handle Africa." The Bandung Conference confirmed this verdict.

Mr. Mason discusses at some length the various colonial policies in force in Africa, the different stabilising devices used to prevent or retard the rate of social change and the extent to which the most obvious of these—a colour bar—is primarily a northern European invention. The Portuguese, Spanish, French and Belgian systems, though they have their rigidities (especially in regard to religion and "culture"), are not permeated by the same sense of sin in respect of sexual contact nor the same heavy burden of racial predestination. Further, there is a distinction between the British and American position which, for historical reasons, affirms "in general terms the doctrine that every man should have an equal chance while in practice they are not always prepared to give an equal chance to men of the dark races... And the Germans and Dutch who have generally been unhindered by any such doctrinal commitments and are inclined to regard the Anglo-Saxon as hypocritical."

At the end of his regional survey Mr. Mason concludes: "One would expect race tensions to be most acute and the most stringent stabilising devices to have been introduced in the country where there is a temperate climate, where the dominant race lives permanently and where some of its members are daily-paid labourers, where the dominated race is primitive and the dominant race Northern with a non-liberal tradition. And in fact this proves to be the case. Only one territory fulfils all these conditions."

A large part of the second half of his book is therefore devoted to South Africa. But, first Mr. Mason considers the general factors governing the emergence of a people from a static society based on status (e.g. tribalism) to a competitive society based on

contract (e.g. western democracy). He traces the stages of initial resistance, acceptance of paternal control, then impatience on the part of wards reaching for adult status coupled with anxiety and fear on the part of the erstwhile dominators—a process which can be illustrated in the early visions of "a sea of black savagery" awaiting the Gospel message and "development," contrasting later with the idealisation of "primitive tribal bliss" and such efforts to enforce a return to that idyllic state as Dr. Verwoerd is now attempting to enforce in South Africa.

Mr. Mason also glances dispassionately at the non-committal answers given to racial questions by biology, statistical psychology

(aptitude tests ect.), anthropology genetics. None of these sciences says positively: "There is no inherent difference in capacity between races." But none can find one, once environmental and historical factors have been eliminated. Mr. Mason thinks insufficient weight has been given to climate, diet and disease as accounting for the relative backwardness of most African peoples. But he allows that the East or South African white, confronted with these inconclusive scientific findings, is unlikely to accept their tentative verdict as contradicting the plain evidence of social and personal inferiority which he makes himself familiar.

To be concluded

N.I.C. ON HOUSING SCHEME

"NO one is opposed to Housing Schemes if they are sincerely in the interest of the community as a whole," says a statement issued by the Natal Indian Congress. "The touch-stone of Congress policy is not to hinder what is always in the best interest of the Indian community."

"In some quarters it has been said that the Indian community has attacked the Housing Scheme as a measure of segregation and that the Indian people should cast aside all principles and take advantage of the Housing Scheme built in the interest of the Indian people and particular reference was made to the Wentworth/Merebank Housing Scheme. This statement is superficially academic and does not objectively take into account the hardships and sacrifices that have to be made by the Indian people before the Housing Scheme becomes a reality. As far back as 1943," says Congress, "the Housing Scheme in the Merebank/Wentworth Area was mooted and not a single house has been built in spite of the fact that there are over 300 acres of vacant land owned by the City Council. A very large stretch of land lying on the Bluff side stretching from the cutting near the Reunion Airport up to near the Oil Refinery which has been set aside for Indian housing could be put to immediate use.

"Several properties in the lower area of Merebank have been expropriated and people who had privately owned these are now paying rent to the City Council for the use of buildings. There is every reason to believe that this lower area is not earmarked for housing but for industry. The objection raised by the resi-

dents in the Merebank Area and supported by Congress is an objection against the expropriation of settled communities.

Quite rightly the residents have requested the City Council to commence the Housing Scheme by building on its 300 acres of vacant land on the vacant Bluff ridge. If any principle at all is involved it is the principle of private ownership of land. The Indian community is in no mood to suffer loss of their meagre land holdings while the Group Areas Act hangs like the sword of Damocles over their heads.

If the City Council is sincere about its housing schemes for the Coloured and Indian communities in this area it should stop expropriating settled communities and start building on the vacant land. The challenge of the people of Merebank is a challenge to the bona-fides of the City Council," concludes the statement.

All work must be done very simply and quietly because God put it into our hands to do, and then He will undoubtedly bless it. Keep very quiet and calm and rest in God, then He will not let you feel overwhelmed. Be as simple and natural as possible about everything. Try always to see clearly that right is right and wrong is wrong.

—H. Marsell.

R. VITHAL

Bookkeeper, Writing up Sets of Books, Balance Sheets, Income Tax Returns.
Contact No. 213 Macosa House, Second Floor,
17 Commissioner Street, Ferreirstown,
Johannesburg. Phone 33-1654.

LIBERAL PARTY'S POINT OF VIEW

JULY Number of 'Contact,' the S.A. Liberal Party's organ, contains the following two articles:—

Mr. Bernard Friedman's expulsion from the United Party has evoked different reactions in different quarters. It has even evoked different reactions in different United Party quarters. Mr. Alf Every, M.P.C. past Chairman of the Eastern Province General Council of the U.P., and other prominent members have come down firmly and openly on the side of Dr. Friedman. No doubt many less conspicuous members of the Party have done likewise. In most striking contrast has been the hesitancy shown in official U.P. circles. While, to the uninitiated, the ramifications of the U.P.'s organisation are rather difficult to follow it does seem that at almost every level there has been a reluctance to see Dr. Friedman go. He has been given every—almost more than every—chance to reconsider. It has seemed as if the U.P. was not only reluctant, but ashamed, to part with him. The United Party has acted rather like a man bidding farewell to his conscience.

However, this hesitancy is not likely to be allowed to continue for long, particularly if the U.P. hopes to win Hillbrow. In fact, even before the final act of expulsion took place at Pretoria the first rumblings of the anti-Friedman campaign began to be heard in the English press. A certain amount of blame has been put on Mr. Strauss for ever having made the statement (on the Coloured vote) which gave rise to the dispute, but most has been laid at Dr. Friedman's door. He is being accused of weakening the opposition, of acting against "the interests of the nation": we are even being told that "the Friedman issue has fallen away." No doubt we will hear much of these and other equally convincing arguments during the next few months. How valid are they?

The background to the present disagreement is well known. For some years the Nationalists have been doing all they can to get the Coloureds off the Common Roll. For the same number of years the U.P. has been fighting to keep them on the Roll. One of its past arguments, not heard so frequently today, was that what the Nationalists proposed amounted to a shameful diminution of the rights of Coloured voters and could not be tolerated. In 1951 Mr Strauss stated unequivocally that if the Coloured voters were ever removed from the Common

Roll, his Party would put them back on it. In 1955 Mr. Strauss issued another statement on exactly the same issue which gave no such definite assurance. Revolt followed, to be followed in its turn by a further statement. This second statement still failed to repeat the categorical assurance given in 1951 and although it satisfied the rest of the United Party in Parliament it did not satisfy Dr. Friedman, who has only insisted that his party should stand unequivocally by a promise made four years ago. Why, then, is he in trouble? In normal circles a promise is made to be kept. Is there any reason why the same rule should not apply in political circles? There most certainly is not. In fact the reasons for a political party keeping a promise of this sort are overwhelming. Is the name of white South Africans not already bad enough in the eyes of non-white people in South Africa and beyond? Have there not been enough broken promises in the past? Has the U.P. not contracted enough compromises at the expense of non-white interests? This last threat of retreat from a firm undertaking, coming as it does from a Party confined to white people and threatening an assurance given by it to non-white people, can only throw the white South African into additional contempt in Africa and cause further deterioration in inter-group relations.

ONLY THE FUTURE BELONGS TO US

THE passing of the Senate Act, in spite of the great movement against it, and the apparent powerlessness of the continuing campaign against the Act, has given rise to a new wave of despondency among some Liberals. How, they ask, if the united opposition of all the anti-Nationalists cannot stop the Senate Bill, can the small number of Liberals in South Africa hope to achieve anything at all?

Natural though this despondency is, it is not justified. It is true that the opposition to the Senate Bill failed, as the Torch Commando failed, and all other attempts to "stop the Nationalists" have failed, but that was to be expected. The Nationalists are not a sudden invasion of the life of South Africa, which can be repelled in a short, sharp battle. They represent the culmination of that tradition which has governed South Africa since 1910 and the Northern Provinces for a

Dr. Friedman is accused of further weakening the opposition to the Nationalists. The validity of this accusation is very questionable. Is it, in fact, possible to weaken an opposition as feeble as that part of it which the United Party represents? The strength of an opposition is not judged merely by the number of its members but by their willingness to oppose the government and the spirit they show in doing so. It is the duty of an opposition to speak out forthrightly against the policies of the existing government and to offer policies which are alternative to those of the government and not just paler and politer versions of the same policies. We believe that Dr. Friedman will do all these things much more effectively than those he leaves behind him in his old Party and that, should he be returned for Hillbrow, his expulsion from the U.P. will have strengthened and not weakened the opposition.

Finally, the Friedman issue has not fallen away. It is quite simply the issue of whether a promise is made to be kept or not and, particularly, whether an assurance given by a political party should be abided by or not. It is no more and no less than that: and no amount of glib talk and slick leader-writing can make it anything else. Dr. Friedman seems to think that such promises should be kept. At the risk of being thought unusual, we agree with him entirely.

hundred years; they represent the last-ditch struggle of that tradition against the social and economic forces which are rapidly undermining it. Such a force can only be stopped by a long, steady, relentless struggle lasting for years and the courage and persistence which such a struggle requires can only be found by an organisation with a clear basis in principle. That is why the broad fronts of anti-Nationalists have all collapsed and the future belongs to those organisations like the Liberal Party whose principal basis equips them for a long battle.

And it will be a long battle. It is true that social and economic forces, not only in the outside world, but also in South Africa, are working in our favour, but, except where change is precipitated by war, social and economic forces work slowly. When we become discouraged by the lack of obvious progress and of

visible results from our efforts it is as well for us to consider the stories of some of the other great movements for social reform in history. In England, the agitation for the abolition of slavery took thirty years to achieve its object. It was more than thirty years from the time when the demand for manhood suffrage became a major popular movement until the first substantial step towards it was taken; it was another twenty before it came near to final achievement. The campaign for votes for women took twenty years to gather momentum and another twenty to achieve its object. It was forty years from the foundation of the movement to secure the recognition of Afrikaans as an official language until it gained that recognition. Nor must we make the mistake of thinking that those who believe in violence achieve their objects more quickly. The first Communist revolution took place 69 years after Karl Marx issued his communist manifesto, the Chinese Communist Revolution 30 years later. In South Africa Communists have been busy for over 40 years without having much to show for their efforts.

We tend to ascribe a certain inevitability to events which have already happened, but it is very doubtful whether we do so correctly. These movements succeeded not only because circumstances favoured them, but largely because of the courage and pertinacity of the people who pioneered them through years of little apparent progress and even of apparent failure. May we of the Liberal Party show the same spirit.

All political comments in this issue except where otherwise indicated by Manilal Gandhi of Phoenix Settlement, Phoenix, Natal.



Cuticura
TALCUM POWDER

After the evening bath, a refreshing all-over dusting with fragrant Cuticura Talcum Powder will ensure sound sleep for a happy and contented baby, free from all chafing and irritation.

ABSORBENT- AND COOLING

THE LEGACY OF GANDHI-II

J. B. KRIPALANI

By Dr. HOMER A. JACK

[Dr. Homer A. Jack is on a 10-week pilgrimage through India, to visit the persons and places associated with Mahatma Gandhi and to evaluate the legacy of India today. Following is the second article in this series:—

IN 1917 Jivatram Bhagwandas Kripalani was ousted from being professor and warden in an Indian college because he gave hospitality to M. K. Gandhi. Thirty years later J. B. Kripalani resigned as president of the Indian National Congress because he felt he was not being kept in the confidence of Mr. Nehru and the other leaders of the new Government of India. In 1955 J. B. Kripalani is one of the most constant critics of the Government of India, insisting that it should adhere, in deed as well as in word, to the Gandhian way.

Fired For Befriending Gandhi

Born in Hyderabad, Sind, Kripalani was professor of history at Benares University after he was fired from Muzaffarpur College for befriending Mr. Gandhi. But soon he left this position to join the first non-co-operation movement. He later did constructive work in the villages and, between 1923-28, was principal of the National College, Gujerat Vidyalaya, founded by Gandhi. Since that time he has been known as Acharya or teacher. For 12 key years—1934-46—he was general secretary of the Indian National Congress, being in prison from 1942-45. In all, he was imprisoned nine times for a total of about a decade in half of Indian freedom. When told by this interviewer that he had never yet been in jail in America, Kripalani asked, "Should I sympathise with you?" He has travelled a good deal inside India, but has never been outside. He married his wife, Sucheta, in 1936. She was imprisoned in 1940 and again in 1942. She is now a member of Parliament, representing the Socialist Party. Her constituency is New Delhi, the seat of the Central Government. Today Kripalaniji—as he is affectionately called by his friends—is also a member of Parliament, from the province of Bihar, also representing the Socialists.

I easily secured an interview with Kripalani and reached the large, one-storey house, opposite the Imperial Ethiopian

Embassy. Kripalani wore only a homespun dhoti. He showed me a bench to sit upon, although he himself sat on a mat spread on the richly-carpeted floor. As we talked, two pictures of Gandhi looked down upon us, one a drawing by one of the best modern artists of India, Jaimini Roy, and the other a design of Gandhi on his famous Dandi march by Nandalal Bose of Santiniketan.

Writings On Gandhi

Kripalani recalled how he first met Gandhi during the Champaran campaign in Bihar in 1917, although they had corresponded even before that. Rajendra Prasad, first President of the Republic of India, in his new book, "At the Feet of Mahatma Gandhi," also describes Kripalani's first encounter with Gandhi, for this was the occasion when Prasad also first worked with Gandhi who had only returned from Africa a few years before. Both these men were connected with Gandhi ever since and Prasad was chosen Kripalani's successor as president of the Indian National Congress.

Kripalani has done a good deal of writing about Gandhi and Gandhism. His book, "The Gandhian Way," is especially well-known. His "Gandhi the Statesman" is a fine portrait of the quality of a revolutionary, of which Gandhi was a supreme type. He also contributed an important essay to the Gandhian seminar held in New Delhi in 1953. His long pamphlet, "The Latest Fad: Basic Education," has gone through several printings. A series of trenchant economic articles, published in the independent weekly, 'Vigil,' (which he founded in 1950), and collected under the title, "Where Are We Going?" is a criticism of India's economic policies from a Gandhian viewpoint. Kripalani has not, however, "yet had the urge" to write his autobiography. Indeed, it was hard to get from him a list of his writings, for he said that, "I write something and then don't care what happens to it afterwards." Actually, he is a very important Gandhian writer despite his protests that "writing is not one of the vices I'm addicted to."

Kripalani was in New Delhi when Gandhi was assassinated less than a mile from his house. Indeed, he had frequent contact with Gandhi during the last year of the Mahatma's life, for

Gandhi urged him for a period of six months to postpone his resignation from the Congress presidency. He resigned, shortly before Gandhi's death, because, as president of the party in power, he felt he was not sufficiently consulted by the heads of the government. How did he feel about Gandhi's death? "It is difficult to describe. I was not sorry for Gandhi, but I was sorry for the nation. I was also sorry that an Indian national should have done this thing, especially a Hindu."

Destroying Gandhi's Influence

In addition to sorrow, Kripalani was increasingly shocked at how political leaders in India have used Gandhi without following his principles. He criticises the way Indians today are assigning "a high place to Gandhi in the pantheon of Hindu gods." He hopes the time may never come when "merely Bapu's picture and a Charka (spinning wheel) will be kept on the altar for worship" for that is "the surest way of destroying Gandhiji's influence as a social, political and economic revolutionary."

At this point, Kripalani's main criticism is economic. He feels that "under foreign rule the pre-condition of our progress was national independence; after national independence, the pre-condition of progress is economic advance." He is not alone in claiming that Gandhi's whole programme was based on the premise that national independence was a means to an end, namely, the all round progress of the people as a whole." Thus Gandhi was a complete revolutionary; what he contemplated as "not a mere political revolution, but a comprehensive revolution ushering in a new social order based on justice and equality, and free from political, social and economic exploitation."

Although Gandhi said some harsh things about the effects of machines, he was not against machinery or industry *per se*, but he wanted a balanced economy with a co-ordination between agriculture and industry. But the problem, as Kripalani after Gandhi says, is to "devise a pattern of industrial development that will utilise India's man-power to the maximum." In modern parlance, industrial plans must be "labour-intensive" rather than "capital-intensive," else there will be more production but almost more unemployment and thus not enough purchasing power to buy the goods produced. This is why Gandhi emphasised the production of home-spun, (ha-

di) and the whole system of cottage and village industries. But Kripalani feels that such industries cannot survive or prosper in a mixed economy unless the Government has courage to assign them some non-competitive sector for their activity. Before independence, Gandhi virtually did this by insisting that all members of Congress wear home-spun, even though it was more expensive.

After Independence

After independence something happened. Perhaps it was because of Gandhi's death. In any case, Kripalani feels that "instead of working on the lines chalked out for us by the genius of Gandhiji, we reversed the process." All ideas of self-sufficiency—*Swadeshi*—were abandoned. The spinning wheel became "merely a symbol." He felt the emphasis of the first five-year plan in India was too much on private and centralised industry. Soon unemployment began to climb. He admits that "after costly and painful experience, the planners are today slowly coming round to Gandhiji's view of planning in India, (but) no appropriate change in over-all policy is indicated." Thus he is very sceptical of the Khadi and Village Industries Board. He feels that it will fail "for want of a clear direction of policy on the part of our Central and State Governments." And then, he feels, "the Government will have no hesitation to declare to the world that in modern times village and cottage industries can have no place in our economy and we must continue our industrial development on the Western pattern of centralised big industry." Anticipating this turn, in 1954 he called upon all Gandhites to refuse to continue to be members of such government and provincial boards since the Government was only giving "lip sympathy to the cause." He points out that a great cause in history "has often suffered more from the action of its supporters than from that of its opponents or those who are indifferent to it."

Vinoba Bhave's Movement

As for the land-gift or *Bhoo-dan* movement of Vinoba Bhave, Kripalani is much more sympathetic. He feels that it is "truly in the spirit of Gandhi." He points out that the Government has been forced to revise its policies and is now helping the movement. He personally puts the problem of labour-intensive industrial development on a par with land reform, but he appreciates the necessity for Vinoba to emphasise land redistribution as the central problem of present India.

Kripalani does not like the militarism in the Government, yet he says that "if you must have an army, it should be an effective one." He would prefer a very small mobile armed force, engaged principally in engineering and other public works. While the National Cadet Corps may produce discipline among the students, it is still militaristic.

He thus admits that "the present Indian Government has strayed from Gandhi." As to why there is "this gulf between profession and practice," he thinks that it is partly due to the failure of the politician to give a proper direction of national progress and because "a bureaucracy is not conducive to good constructive work." He would, as Gandhi, decentralize the central government drastically.

While this interviewer protested that what India was doing in the international sphere—reconciliation—has strong Gandhian overtones, Kripalani recalled that Gandhi once said that if non-violence is to be adopted by the world, we must first make it work in India. Thus, Kripalani said, "India cannot, by propaganda and enunciation of certain principles, bring about world peace, for this requires a change of values—which is not yet present in India itself."

This brought the conversation to U.S.-Indian relations. He said that he was "indifferent" to present or future U.S. technological and economic aid to India. He said that "every nation can be helpful if our own house is in order." He questioned American help to Chiang Kai-shek, to Pakistan ("fostering a communal state"), and to Franco Spain. He concluded, "we must do a better job internally and then you can help us and your help will mean more to us."

Kripalani poignantly recalled his resignation from the Congress presidency in 1947 and how he then formed a labour and peasant party (Kisan Mazdoor Praja Party). First this was a group within Congress Democratic Front, but ultimately—in 1951—it came outside. After the national elections in 1952, he saw that the Socialist Party of India was drifting away from doctrinaire Marxism and coming nearer Gandhi's position, and so on practical grounds he coalesced with it. He feels that the present conflict within the Socialist Party is not unique, such conflicts are happening ever so often in history, for "every doctrine

does not proceed from victory to victory." Perhaps there is "an inner contradiction in Indian socialism, partly because it has not freed completely from Marxism."

Because of the world's interest in Indian untouchability, in an answer to a question Kripalani said that untouchability "is disappearing." Laws help, and the law is quite clear "on this point, "but the rest is up to the people themselves." He felt that "since Gandhi, there has been very great progress and there is nobody in India any more who can justify untouchability on any grounds."

As for Christian missionaries, he said that "they have been a great help to India, particularly in the fields of education and medicine." However, he felt that "their work is tainted because their objective is wrong, for they are more interested in conversion than in social reform. C. F. Andrews lived with the Indian people; most missionaries, even today, live like 'the big boss.'"

Uniqueness Of Gandhi

According to Kripalani, the uniqueness of Gandhi was his concern equally for the individual and society. "For him to separate the individual and society was to do violence to both. The individual and society act and react upon each other. They have both to be raised simultaneously. It is this simultaneous reform of the individual and society (which was) conceived by Gandhiji." And Gandhiji's solution for the present state of confusion in the internal and international life today is "to work out a synthesis between the individual and the group, between social, economic and political life on the basis of certain fundamental moral principles." Kripalani worked this synthesis out in a brilliant paper, delivered before the Gandhian seminar in New Delhi in 1953. In describing Gandhi's idea of national purification, he remarked that when the American colonies fought against the British it never occurred to the revolutionary leaders there that slavery in their own land was an impediment to their demand for justice at the hands of the British." But Gandhi believed in working simultaneously for "the double revolution, the political, to free the country from foreign domination, and the social, to establish a democratic and equalitarian society in India."

In one of his essays, Kripalani says that "as the world stands today, the morally good

have rather a raw deal in life. Moral conduct, therefore, becomes a kind of a slow martyrdom." Kripalani would be the first to deny that he is to be numbered among the "morally good" of India. However, in comparison to some others who have worked closely with Gandhi, he has had rather "a raw deal." But as a member of Parliament, as a leader of the Socialist Party of India, and as a writer, Kripalani at 68 years of age is trying to

make India and its leaders to follow the Gandhian way. And, for him, this is no stereotyped, finalized, unadaptable way. He plainly says that "there is a tendency in this country to follow Gandhiji mechanically. We cannot follow a genius mechanically, more so a genius like Gandhiji who was progressing and evolving throughout his conscious life... For future progress, we can work only in the light of the spirit of Gandhiji."

WELFARE OF SCHEDULED TRIBES

REVIEW OF WORK DURING 1951-55

DURING the four years between 1951-52 and 1954-55, a sum of Rs. 20 crores was spent on the welfare of Scheduled Tribes and the development of scheduled and tribal areas. Of this sum, about Rs. 10 crores were sanctioned by the Government of India as grants-in-aid to various State Governments. The central grant for the first Five Year Plan for the welfare of scheduled tribes and development of these areas was Rs. 15 crores, and it is hoped that the balance of 5 crores will be utilised during 1955-56.

This has been disclosed in the 1951 report of the Commissioner for Scheduled Castes and Scheduled Tribes, which has been issued recently. The report also points out that in 1954 the Commissioner had visited the interior-most regions inhabited by scheduled tribes in the States, among others, of Bihar, Bombay, Himachal Pradesh and Madhya Pradesh.

The Commissioner's suggestions for the welfare of scheduled tribes and the development of scheduled areas are thus based on the experience and facts he had gathered during these tours.

Educational Schemes

The report says the impressive progress has been made in the field of education for the scheduled tribes. This is apart from the fact that while in 1952 all applications were received from the scheduled tribes for scholarships for post-Matric students by the Government of India, the number of such applications in 1954 rose to 2485. The ashram schools and boarding schools for tribal students have also proved popular. In addition, reservation has been made in the selection of students to public schools for children of the scheduled tribes.

A sum of Rs. 12.65 lakhs had also been provided for the grant of scholarships for students belonging to the scheduled tribes while there was a scheme for sending advanced students to foreign countries for further studies.

Problem Of Shifting Cultivation

The report remarks that one of the most difficult problems of the scheduled tribes was of shifting cultivation. It is admitted that while it would not be possible to settle all the tribals who had been practising shifting cultivation on the plains, the report emphasises the necessity of devising some alternative method to stop this wasteful form of cultivation.

In Rajasthan, the scheduled tribes, known as Kathodias, who had no houses and land of their own, are, however, being settled. The most backward of scheduled areas (like Bastur and Surguja in Madhya Pradesh, Malkingri area of Koraput district in Orissa, Labaul and Spiti in the Punjab, and Rajadara and Mahaudand of Latehar sub-division of Palamau district in Bihar)—popularly known as merged areas—where semi-slavish conditions existed, and which had so far been neglected, were also being developed in different States.

The report has suggested various other welfare schemes for scheduled tribes. In Bombay the Government has sanctioned a sum of Rs. 1.5 lakhs for Forest Labour Co-operative Societies which will improve economic conditions of tribals inhabiting the forests. Similar schemes in other scheduled areas for tribal people could be useful, says the report.

Tribes Advisory Councils

In accordance with the provisions of the constitution, Tribes Advisory Councils have been set up in all the States

having scheduled areas, namely, Andhra, Bihar, Bombay, Madhya Pradesh, Madras, Orissa, Punjab, Hyderabad, Madhya Bharat and Rajasthan, and in West Bengal which has scheduled tribes but no scheduled areas. District councils for this purpose have also been organised in all the autonomous districts of Assam, with the exception of the Nagana Hills district, a regional council has been set up. These councils, the report remarks, are working satisfactorily.

Todas Of Nilgiris

The report states that much progress had been made in the scheme for converting the Todas of Nilgiris into good agriculturists by giving them land and agricultural implements. Medical facilities provided for them under the scheme have also eliminated disease and resulted in checking the gradual increase in their population.

Conferences

It is also mentioned that two conferences were held in December 1954 to consider schemes for the welfare of scheduled tribes and other matters relating to it.

The first conference was attended, among others, by State Ministers and officials concerned with work relating to the welfare of scheduled tribes and scheduled castes, members of Parliament and members of the executive committee of the Bharatiya Adimjati Sevak Sangh. This conference was arranged by the Party Standing Committee on Tribal Affairs, comprising tribal members of both Houses of Parliament, and was presided over by Shri B. N. Datar, Deputy Minister for Home Affairs. The speeches made and the papers received in connection with this conference have now been printed in the form of a brochure.

An official conference following it was held under the chairmanship of Shri I. M. Shrikant. The official conference considered priorities for the formulation of welfare schemes, submission of six-monthly progress reports, basis of making grants-in-aid by the Central Government, and collection of material for the second Five-Year Plan.

The report says that these conferences have proved useful, as such occasions provide opportunities to bring officials and non-officials together on one platform to discuss problems connected with the welfare schemes.

Mahatma Gandhi Memorial Fund

We wish to thank an anonymous donor for the donation of £2-2-0 towards the Mahatma Gandhi Memorial fund.

SAGSEED NURSERY: Our 1955 catalogue now available, listing roses, fruit trees, shrubs, lawn grass and all nursery items. Write for free copy to Sagseeds, P.O. Box 8164, Johannesburg.

BOOKS FOR SALE

- Satyagraha In S.A. —By M. K. Gandhi 15/-
 - Bapoo's Letters To Ashram Sisters —By Kaka Kalelkar 2/6
 - Which Way Lies Hope —By R. B. Gregg 2/6
 - A Nation Builder At Work By Pyarelal 1/6
 - Why Prohibition —By Kumarappa 1/-
 - Gandhi And Marx —By K. G. Mashruwala 2/8
- Obtainable from:
 'INDIAN OPINION,'
 P/Bag, Dnrban, Natal.

BOOKS FOR SALE

- UPANISHADS FOR THE LAY READER —C. Rajagopalachari 6 0
- VEDANTA THE BASIC CULTURE OF INDIA —C. Rajagopalachari 5 6
- INDIAN CHRISTIANS —G. A. Natesan 7 6
- INTERNATIONAL SHORT STORIES —The best from 23 countries 17 6

Obtainable from:

INDIAN OPINION,
 P. Bag, Durban, Natal.

Latest Film Sets And Loose Film Instrumentals Available

			s.	d.
Lunka-Dahan	5	Records	38	9
Nag-Panchmi	8	"	28	3
Arpaar	4	"	31	0
Taxi Driver	4	"	31	0
Babul	5	"	38	9
Diwana	1	"	7	9
C. H. Athma	1	"	7	9
Dost Instrumentals	1	"	7	9
Boot Polish	1	"	31	0
Jaal	1	"	7	9
Daag	1	"	7	9
Mangalferu Talio anc tale Song			7	9

Include 2/6 Postage and Packing charges extra.



Obtainable from:

BHARAT MUSIC SALOON

AND BOOKSELLERS
 (Corner Grey & Lorne Streets)
 286 Grey Street,
 Phone: 26070.
 DURBAN.

Kohinoor Store

11 Kort Street,

Box 3379,

JOHANNESBURG.

All kinds of Indian and English Groceries at reasonable price.

Goods will be sent C.O.D. or customers are requested to send their remittance with their order.

BAGAWAD GITA IN PICTURES

A very fine production giving the whole Gita in attractive pictures with wording in English and Hindi.

Price £5-10-0

A Few Copies Available.

Please order immediately with remittance.

C.O.D. Orders Not Accepted.

Obtainable from:

**Indian Opinion,
P. Bag, Durban.**

BOOKS FOR SALE

Ramanama—M. K. Gandhi	2	0
An Atheist With Gandhi—Gora G. Rao	2	0
Key to Health—M. K. Gandhi	1	6
A Gandhi Anthology (Book 1)—V. G. Desai	1	3
Gandhian Ethics—Benoy Gopal Ray	2	6
Basic Education—M. K. Gandhi	2	6
Bapu's Letters to Mira (1921-48)	7	6
For Pacifists—M. K. Gandhi	2	6
The Educational Philosophy of Mahatma Gandhi —M. S. Patel	8	6
To Women—Amrit Kaur	1	0
Drink, Drugs and Gambling —M. K. Gandhi	5	6
To the Students—M. K. Gandhi	8	6
Unto This Last—M. K. Gandhi	1	0
The Gospel of Selfless Action or The Gita According to Gandhiji (Translation of the Original in Gujarati with an additional introduction and commentary) —Mahadev Desai	8	6

Obtainable From:

**Indian Opinion,
P. Bag, Durban, Natal.**

*News the other papers
don't print
is to be found each week
in*

PEACE NEWS

World news—events in Africa, Asia, America, Europe—news of constructive peacemaking; race relations; progress towards a non-violent society.

Obtainable by air-mail each week from Britain at 50s. 6d. per year; sea-mail 21s.; 4 weeks trial subscription (sea-mail) 2s. 6d.

South African representative.

ELLA B. ELDER

Brownlee Street, Stutterheim, Cape.

London office:

3 BLACKSTOCK ROAD, N. 4

BOOKS FOR SALE

Diet and Diet Reform—Gandhiji	5	0
Cleanings—Mira	1	6
Selections from Gandhi—N. Bose	10	0
Public Finance and Our Poverty Gandhiji	3	0
Hindu Dharma—Gandhiji	8	0
Bhoodan Yajna	2	0
Sardar Vallabhbhai Patel (Vol. I)—N. D. Parekh	15	0
The Diary of Mahadev Desai—V. G. Desai	12	0

Obtainable from:

**C/O INDIAN OPINION,
P. Bag, Durban, Natal.**

COMMUNAL UNITY

By Gandhiji

An up-to-date collection of Gandhiji's writings on Unity between Hindus, Muslims Sikhs and others. While defining Unity Gandhiji says:

"Hindu-Muslim Unity means not unity between Hindus and Muslims only but between all those who believe in India to be their home, no matter to what faith they belong."

Foreword by Babu Rajendraprasad.

Price: 25s.

Obtainable from:

'Indian Opinion,' P. Bag, Durban, Natal

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
TO STUDENTS—M. K. Gandhi	6	0
BAPU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
SEVEN MONTHS WITH GANDHI —Krisnadās	12	6
STORY OF THE BIBLE —S. K. George	6	0
A RIGHTEOUS STRUGGLE —Mahadev Desai	2	3
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	15	0
NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
FROM YERAVDA MANDIR —M. K. Gandhi	1	0
DEHUMANIZATION IN MODERN SOCIETY —Rene Fulop-Miller	1	0

Obtainable from:

"INDIAN OPINION,"
P. Bag, Durban, Natal.

'INDIAN OPINION'

(Founded By Mahatma Gandhi In 1903)

For The Moral, political and
Social Advancement Of Indians
In South Africa.

Published Every Friday.

Subscription Rates

Payable Always In Advance.

Within the Union £1 10s. 6d. Annually

" " " 15s. 6d. Half-yearly

Outside the Union £1 15s. Annually

" " " 17s. 6d. Half-yearly

Become a Subscriber and persuade your friends
to do likewise.

Apply to—

Manager,
Indian Opinion,
P. Bag, Durban, Natal.

BOOKS FOR SALE

WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	3	0	EMNIENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6	SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6	AMONG THE GREAT (Conversation with Romain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	23	0
INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi	10	0	TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A.	14	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars—K. T. Shah	15	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam	2	6
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
DELHI DIARY—Gandhiji	10	0	THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	15	0
MY-GANDHI—Dr. John Haynes Holmes	12	6	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
A SURVEY OF RACE RELATIONS (1934-54)	5	0	TOWARDS NON-VIOLENT SOCIALISM —M. K. Gandhi	5	0
A PROPHET OF THE PEOPLE —T. L. Vaswani	3	6	REBUILDING OUR VILLAGES—M. K. Gandhi	3	
GITA MEDITATIONS —T. L. Vaswani	8	6			
KRISHNA STORIES —T. L. Vaswani	7	6			
A VISION OF FUTURE INDIA—K. G. Masbrnwalla	2	0			

Obtainable from:

'Indian Opinion,'
P. Bag, Durban, Natal.

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in the following:

Silks, Drapery, Toilets, Perfumes, Curios, Fashion Goods and Jewellery, Wide Range of Indian, Persian and Chinese Carpets.

Stockists of well-known branded Watches.

COPPERBELT PIONEER STORE

Where Quality and Service are Paramount.

Luanshya, Northern Rhodesia.

FOR ...

RUBBER STAMPS

AND

PRINTING

CONTACT ...

STANDARD PRINTING PRESS

GENERAL PRINTERS

AND

RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 61006

P.O. BOX 2782

TELEGRAPHIC ADDRESS

"QUICKPRINT"

ESTABLISHED 1927

Cable & Tel. Add.: "HARGVAN".

Phone 29388.

P. HARGOVAN & CO. (PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

DELHI DIARY

By Gandhiji

This is a collection of Gandhiji's prayer discourses which he delivered during his last stay in Delhi.

Dr. Rajendra Prasad in his foreword says:

".....In these pages one can read the anguish which he (Gandhiji) felt and the superhuman effort which he was making to restore and re-establish human standards of life and conduct amongst us."

Price: 10s.

Obtainable from:

'Indian Opinion,' P. Bag, Durban, Natal

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING CO. LTD.

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

HIND SWARAJ OR INDIAN HOME RULE

By Gandhiji

Gandhiji says regarding it:

"It (the book) teaches the gospel of love in place of that of hate.....It pits soul force against brute force. It has gone through several editions and I commend it to those who would care to read it." Written in 1908 it contains in essence Gandhiji's later teachings on various topics.

New Revised Edition with an Introductory essay by Mahadeo Desai

Price: 1s. 6d.

Obtainable from:

'Indian Opinion,' P. Bag, Durban, Natal.

ઇન્ડિઅન

ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે સને ૧૯૦૩માં સ્થપાયું.

પુસ્તક પૃષ્ઠ ૩૦
તા. ૨૯ જુલાઈ, ૧૯૫૫.
છુટક નકલ પેની ૬.
૧૨ શુક્રવારે બહાર પડે છે.

ગીતા, ભાગવત વિ. ગ્રંથો

(વિનોબાજીના પ્રવચનમાંથી)

“આત્મામાં સત્ય સંકલ્પની શક્તિ હોય છે અને તે શક્તિથી જ આખી દુનીયાનો કારભાર ચાલે છે. આપણા ચિત્તમાં જે બળ છે, તે અંદર રહેલા આત્મ તત્ત્વનું બળ છે. તે જ્યાં પ્રકટ થાય છે, ત્યાં પ્રતિજ્ઞા સફળ થાય છે. આપણે હંમેશાં મોટાં કામોને માટે સામુહિક પ્રતિજ્ઞા કરીએ છીએ. તેને આજની ભાષામાં સામુહિક ઇચ્છાશક્તિ કહે છે. જ્યાં તે શક્તિ પ્રકટ થાય છે, ત્યાં શુભ કાર્ય સફળ થાય છે.”

—વિનોબા ભાવે.

—૦—

હાથ વડે થએલા હુમલાથી બચી શકાય, પણ જીભ વડે થએલો હુમલો ભયંકર હોય છે.

—૦—

તમે તમારી તરફથી મને છ આખતોની ખાત્રી આપો અને હું તમને સ્વર્ગની ખાત્રી આપું છું. (૧) જ્યારે બોલો ત્યારે સત્ય બોલો; (૨) વચન આપો તે પાળો; (૩) કોઈનો વિશ્વાસઘાત ન કરો; (૪) દુરાચારથી બચો; (૫) નજર હંમેશાં નીચી રાખો; અને (૬) કોઈની પર જબરજસ્તી ન કરો.”

—જોહડી.

—૦—

અલ્લા રહીમ (દયાળુ) છે. તે દયાળુ પર દયા કરે છે. જેઓ પૃથ્વી પર છે તેમના પર તમે દયા કરો અને આસમાન પર છે તે તમારા પર દયા કરશે.

—અણુ દાઉદ, તિરમીઝી.

જો હતા પાણીની જેમ ધર્મ પણ વખતે વખતે બદલાતો રહે છે. એક જમાનો હતો જ્યારે યજ્ઞમાં બકરાનું અલિદાન કરવું એ ધર્મ મનાતો હતો. પરંતુ વૈષ્ણવ સંતો એ આપણને શીખવ્યું છે કે, ભગવાનને ભક્તિ અર્પણ કરવી જોઈએ, પ્રાણીનું માંસ નહીં. લોકોએ એક મોટું ધર્મ કાર્ય સમજીને ઘણી શ્રદ્ધાથી મંદિરોને જમીન આપી હતી. એ જમાનામાં જમીન ઝાઝી હતી અને વસ્તી ઓછી હતી. પણ આ જમાનામાં, જ્યારે જમીન ઓછી છે અને તેની માગ બધે થઈ રહી છે, ત્યારે ગરીબો પાસેથી જમીન ખુચવી લેવી કે તેમને જમીન વિનાના રાખવા અને એ જમીનનો લાભ મંદિરને મળે એ અધર્મ કહેવાય. તેથી ભગવાન હરગિજ પ્રસન્ન નહીં થાય. તેથી મંદિરવાળાઓએ ભુદાનને પોતાનું આંદોલન ગણીને ઉપાડી લેવું જોઈએ, કારણ કે આ ધર્મ સંસ્થાપનનું આંદોલન છે. જો તેઓ એમ કરશે તો તે જમાનામાં મંદિરની જે પ્રતિષ્ઠા હતી તે ફરીથી તેમને મળશે અને ધર્મની જ્યોતિ ફરીથી ઝળહળશે.”

જેઓ સારા કામમાં ફસાયેલા છે, તેમને માટે તે કામો છોડીને બહાર આવવાનું સુરક્ષેલ બને છે. લોકોની બેડી જલદી તોડી શકાય છે. પરંતુ સોનાની બેડી તોડવાનું કઠણ હોય છે. કારણ કે તેમને આપણે બેડી નહીં પણ અલંકાર માનવા લાગી જઈએ છીએ.

“આપણે ત્યાં બ્રહ્મચર્ય આશ્રમ, ગૃહસ્થ આશ્રમ, સંન્યાસ આશ્રમની જે યોજના છે, તે સર્વોત્તમ શિક્ષણની યોજના છે. તેમાં જીવનશૈલી શિક્ષણ લેવાની વાત છે. તેમાં દીક્ષાની જે વાત છે તે આપણી વિશેષતા છે. પશ્ચિમ પાસેથી આપણે વિજ્ઞાન શીખવાનું છે. પણ સમાજશાસ્ત્ર અને માનસ શાસ્ત્રમાં તો તે હજી બાળક છે. આ બંને શાસ્ત્રો ભારતમાં સારી પેઠે વિકાસ પામેલાં છે.”

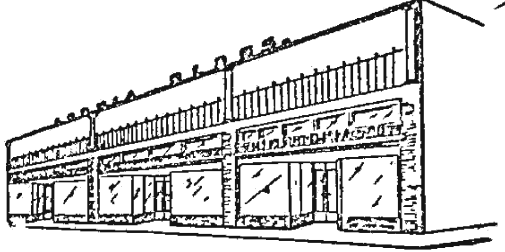
“ભૂદાનના કામમાં ત્રણ બળ છે: પહેલું બળ સત્યનું છે. જમીનની માલિકી હોઈ શકે નહીં, ભૂમિ સૌને માટે છે. આ સત્ય છે. તેથી જે ભુમિહીન પેતી કરવા ઇચ્છે, તેમને ભુમિ મળવી જોઈએ. તે માટે આ ઇશ્વરી બળ છે. બીજું બળ આ ગરીબોની તપસ્યા છે. અને ત્રીજું બળ જમીનવાળા અને શ્રીમંતોના હૃદયમાં રહેલાં પ્રેમ અને ઉદારતા, જે ભારતીય સંસ્કૃતિનું લક્ષણ છે, તે છે. આ પ્રમાણે આ ત્રણ મહાન શક્તિ જે દેશમાં પ્રકટ થવાની છે, તે દેશમાં આ સમસ્યાનો ઉકેલ તરત આવવાનો છે.

“જ્યારે અમે જેલમાં હતા, ત્યારે ક્યાં ક્યાં પુસ્તકો અમને આપવાં, ક્યાં ન આપવાં તે સરકારી અધિકારી નક્કી કરતા. કોઈ કોઈક રાજકીય પુસ્તકની માગણી કરે, તો અધિકારીઓ કહેતા કે, એ ગ્રંથ ખેતરનાક છે અમે તે આપી શકતા નથી. પણ હું જે પુસ્તક માગતો તે સરકાર મને હંમેશાં આપતી. તે સમજતી હતી કે તે એવું નિરૂપદ્રવી છે કે તેનાથી સરકારને કશું તુકસાન થવાનું નથી, અંગ્રેજ સત્તાને કશું ખેબમ નથી. તેથી મને ગીતા, ઉપનિષદ, સંતોનાં ચરિત્ર મળતાં રહેતાં. પણ બેવકુફ અંગ્રેજ સમજતા નહીં કે, તેમના રાજ્યને જે વધારેમાં વધારે કોઈ ચીજ તરફથી જોખમ હોય તો તે આ ગ્રંથો તરફથી હવું. રાજદારી કેદીઓ જેલમાં ગયા હતા તેમને હંમેશાં આ ગ્રંથોએ હિંમત આપી હતી અને તે કારણે તેઓ અધિક તેજસ્વી બનીને બહાર આવ્યા હતા. અને ગીતાનો આધાર ન હોત, તો ગાંધી ન થાત, લોકમાન્ય તિલક ટકત નહીં અને અરવિંદ ઘોષનું કામ થાત નહીં. પ્રમાણે જીવનનો પાયો જે ગ્રંથો અધાર્મિક સમાજને માટે અને જીવનની લોકોને માટે વધારેમાં વધારે જોખમકારક છે, તે માટે તે સંતોને સમાજે અલ્પ પગવ્યા. અત્યારે લોકો તેમની કીર્તી ગાય છે, પરંતુ જ્યારે તેઓ હતા, ત્યારે સમાજે તેમને ઘણું વિરોધ કર્યો હતો. કારણ કે તેઓ જે વાત કરતા તેઓ સમાજને ઉખાડનારી હતી...તેથી આપણા યુવાનોમાં આ સહ-ગ્રંથોનો પ્રચાર થાય એમ હું ઇચ્છું છું. તો યુવાનો આજની આ સમાજરચનાને આગ લગાડયા. વિના નહીં રહે અને તેઓ એવી ઠંડી આગ લગાડશે કે, તેને કારવા માટે પાણીની જરૂર નહીં રહે.”

K.M. Loodhia

& CO.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

આવિસ્તર ફેરટ

સોનાના ઘણીના ખાસ અમારી જાતી દેખરેખ નીચે અમને અપાયક કામ સંતોષ પામે એવી રીતે કરીએ છીએ.

નેકલેસ, જુદી જુદી રીઝાઇનની અંગૂઠી અછોડા, સાડીની પીન, વીટી અકકલ એરોંગ વીગેરે બનાવીએ છીએ.

106 Prince Edward Street, Durban.

Phone 22905

Tel. ADD. : "GANDABHAI"

The Home Of
INDIAN SWEETMEATS.

G. C. Kapitan & Son
Vegetarian Restaurant

Upcountry customers are requested to send their
POSTAL ORDER with their orders.

Write For Price List.

બહારગામના ગ્રાહકોને ખાસ સુચના

ઓર્ડર સાથે પોસ્ટલ ઓર્ડર મોકલવા મહેરબાની કરવી. મીઠાઈની કીમત ઉપરાંત નીચે મુજબ પોસ્ટલ ફી મેરવા વિનંતી છે.

ના. રાઉશીયા શી. ૧-૦ રતલે. સધન રાઉશીયા
૬ પેની રતલે. યુનીયનમાં ૩ પેની રતલે.

પ્રાઇસ લીસ્ટ મંગાવો

154 GREY STREET,
DURBAN.

Telephone :
20951

177 Grey Street
DURBAN.

Bhagat's Vegetarian Lounge

(Prop: G. L. BHAGAT)

Ghee Sweetmeat Specialists

Receptions and Wedding Parties Catered For

ટેલીફોન :
૨૦૯૫૧

૧૭૭ ગ્રે સ્ટ્રીટ
ડરબન.

ભગત્સ વેજેટેરીયન લાઉન્જ

(પ્રોપ્રાયટર : ગ. એલ. ભગત)

ઘીની મીઠાઈઓના સ્પેશ્યલિસ્ટ

મેળાવડાઓ, લગ્ન પ્રસંગોએ અમે મીઠાઈઓ પુરી પાડીએ છીએ.

શ્રેયસ્કર શ્રાવણ માસ

“લાલચિ”

મનુષ્ય જન્મને સાર્થક કરનાર અધ્યાત્મજ્ઞાનની પ્રાપ્તિ માટેના ત્રણ મહાન ગ્રંથોને “પ્રસ્થાન ત્રયી” કહે છે. તે પૈકી શ્રીમદ્ ભગવદ્ગીતા પણ છે. કરોડો પુનિતજનોના જીવનને ઉજાડવા કરી ઉત્તમ માત્રે લખેલા આ ગ્રંથરત્નની પ્રશંસા અનેક પરદેશી વિદ્વાનોએ પણ કરેલી છે.

હિંદુધર્મશાસ્ત્રીઓ માટે ચાતુરભાંસ માં, જપ, તપ, વ્રતાદિ અભ્યાસના પ્રબંધો ભારતમાં ઠેરઠેર ચોળાય છે. તેમાં પણ શ્રાવણ માસમાં શ્રીકૃષ્ણ જન્મતીર્થ સુમેળ યતો હોવાથી એ મહિનામાં આંતરશુદ્ધિના અભ્યાસ માટે વિશેષ રીતે ઉચ્ચકત રહે છે. સાત્વિક ભાવ પ્રધાનતા બંધનથીત્નાદિ સાથે કળાકાર કે એકબુક્ત રહીને સંપન્ન પાળવાના પ્રયત્નો થાય છે.

શ્રીમદ્ ભાગવત, મહાભારત અને ભગવદ્ ગીતા એ ત્રણે ગ્રંથોની પ્રમુખતા હળવે વધે વધી ગયા છતાં નિત્યનિવન બાસે છે. તેનું કારણ એ ત્રણેમાં ભગવાન શ્રીકૃષ્ણનાં ચરિત્રની સમ્પ્રભા અને આતુભવિક સિદ્ધાંત સુત્રોની અનુપમતા છે.

મનવાસી ગોપ, ગોપિકાઓએ નિર્મળ પ્રેમના પ્રતાહને આજકાલમાં સ્થાપી સંસારને જુલી જવા સુધીની અનન્યતા સિદ્ધ કરીને માનવદેહને સાર્થક કરી ગયાં. એ બાહ્યજીવનની સૌરભ અન્ને પણ વલ્લભી સંપ્રદાયમાં અધ્યાત્મભાવના માટે પ્રતીકરૂપે લેખાય છે. ગોકુળ વૃંદાવનની કુંજ નિકુંજે વિચરતા ગોપાલકૃષ્ણનાં કિશોર સ્વરૂપને લાવી અનેક ભક્તજનો અનન્યભાવથી લક્ષ્યાર્થને પામી સંસાર સાગરને તરી ગયા છે. બહુધા દરેક હિંદુના હૈયામાં અને દરેક ગૃહસ્થના ઘરમાં એક યા ખીજ રીતે શ્રી કૃષ્ણનાં ચતુર્માસ સ્વભાવતઃ જન્મ કરી રહેલાં હોય છે.

દારિકામાં શ્રીકૃષ્ણ-સ્ત્રી, પુત્ર, પૌત્રાદિના સહવાસમાં રહીને ગૃહસ્થ જીવનમાં જળકમળવત્ કેમ રહી શકાય છે તે આચરી બતાવ્યું છે. વૈભવી જીવન ગુણરનારા સર્જનોને ભવહારમાં કર્મરત રહીને માનવજન્મનો લાભ કેવી રીતે લઈ લેવો તેનું પ્રત્યક્ષ પ્રમાણ્યુ. શ્રીકૃષ્ણના જીવન ચરિત્રમાંથી મળી શકે છે.

આ સર્વથી પર ભારતીયજનોને જ નહિં બલકે સમગ્ર વિશ્વજનતાને જે કારણથી શ્રી કૃષ્ણ વંદનીય લાગે છે તે

જે મહારથી અચ્યુન દારા વિશ્વને આપેલો તત્ત્વજ્ઞાનનો ઉપદેશ.

સમરાંમણમાં ઉપજેલા વિપાદને દુર કરી કર્તવ્યમાં નિષ્ઠા રચાવવા તથા આ મનુષ્યદેહથી પ્રાપ્ત કરવાં યોગ્ય આત્મ સાક્ષાત્કારના સરળ ઉપાયોનો આ ગ્રંથ છે ભગવદ્-ગીતા. અર્થાત ભગવાને કહેલું ગીત.

સંસારની દરજે બળવતા રહીને ગૃહસ્થ મનુષ્યે પરમધેયની સમીપે કેવી રીતે પહોંચવું તે માટેના સિદ્ધાંતો હળવે વર્ષ વીતિ ગયાં પછી આજે પણ પ્રત્યેક વ્યક્તિને તેટલાં જ ઉપકારક જણાય છે એ આ ગીતાગ્રંથની ઉપયોગિતા સિદ્ધ કરે છે. એક સુત્રમાં કહેવાયું છે કે:

સર્વ ધર્મોનપરિત્યજ્ય મામેકં શરણું વ્રજ, અહું ત્વાં સર્વપાપેભ્યો મોક્ષ યિષ્યામિ આ શુચ્યઃ

“અથા ધર્મોતો લાગ કરીને એક માટે જ શરણુ લે. હું તને અર્ધાં પાપોથી મુક્ત કરીશ.

“શ્લોક મા ૬૨. (ગીતા. ૧૮.૬૬)

આ કથન યથા પછી ત્રણ હળવે વર્ષ પર થઈ ગયેલા મહાત્મા ઇસુ ખ્રિસ્તે પણ એને જ મળવું સુત્ર કહેલું છે:

Come unto me, all ye that labour and are heavy laden, I will give you rest.

“ઓ અમિત તથા ભારથી લદાયલાઓ! તમે સવળા મારી પાસે આવો,

ને હું તમને વિસામો આપીશ. (માઇબલ સેન્ટમેથ્યુ. ૧૧-૧૮.)

આજે પણ ગીતાના સુત્રોનો જેમ વધુ અભ્યાસ થાય તેમ તેની શુદ્ધાર્થતા વધુ પ્રકાશિત બને છે. સંતપ્ત મનુષ્યોને સંસાર અનલમાંથી શાંતિના અચૂતપાન દારા અનેકને તારીના ઉદાહરણો ઇતિહાસને પાને નોંધાયેલા મળી આવે છે.

વિદ્વાન અને અજ્ઞાન ઉભયને માટે ગીતા અને તેનો ઉપદેશ એક સરખી રીતે ઉપયોગી બની ઉત્તમ ફળ આપે છે. આજ એનો ઉપયોગની રીત આ વડવી જોઈએ.

“ગીતા” શબ્દને ઉચ્ચાવવાથી “તાગી” શબ્દ બને છે. અથવા “ગીતા” શબ્દને પરંપરાથી ઉચ્ચારતાં “તાગી” શબ્દ નીકળે છે. એનો શુદ્ધાર્થ છે ગીતા ત્યાગ કરવાનું સુચવે છે. શું ત્યાગવાનું છે તે અનુભવીઓની સલાહ લેવાથી સમજી શકાય છે કે મનની વાસનાનો ત્યાગ કરવાનો છે. જ્યાં સુધી એનો ત્યાગ ન થાય ત્યાં સુધી ગીતાનું રહસ્ય અસ્ફુર રહે છે.

વાસના એટલે ઇચ્છા-કામના-લોચ્છ પતાન-તૃષ્ણા. એનો જોણ થોડો અંશે પણ ત્યાગ કીધો હોય તેજે જ ગીતા વાંચી છે એમ મનાય. તેજે જ ગીતાનું વાચન પચાવ્યું છે એમ ગણાય. એ વાસનાને કેમ ત્યાગી તેના સરળ અને સુસાધ્ય ઉપાયો પણ એજ ગીતા

એ પુનરુક્તિના હોય ન અપીને પણ સચોટ રીતે બતાવી દીધેલા છે. જેમ દક્ષિમંથની કિયા કમ્પો વિના કુષમાંથી ઘી મેળવવું અશક્ય હોય છે તેવી જ રીતે આત્મ સાક્ષાત્કાર કરાવવો એ ગીતાકારનું ગીતાદારા પરમધેય હોવા છતાં તેમણે બતાવેલી કિયાઓ આચરણમાં મુકવા સિવાય ધેયની પ્રાપ્તિ નથી થતી.

એ આચરણ જેવી રીતે અને કેમ કરવું તેની વિધિ બતાવી છે કે:

સંકલ્પ પ્રભવાન્કામંતરત્વત્વા સર્વોનશેપતઃ મનસૌવેદિયગ્રામં વિનિવમ્ય સમન્તતઃ (ગીતા. ૬-૨૪)

“સંકલ્પથી ઉત્પન્ન થનારી બધી વાસનાઓને સંપૂર્ણપણે ત્યજીને અને મનવડે. ઈન્દ્રિયોના સમુદાયને બધી બાજુએથી જ સારી રીતે વચ કરીને:

નવલ કથાઓ	
ઈશ્વરાની આપવીતી	૫ ૩
ઉદ્દેશો અભીનય	૬ ૬
બીજાં પુસ્તકો	
બુદ્ધન યજ્ઞ	૨ ૦
એવાર્થોની સાધના	
(કીશોરલાલ મશરૂવાળાનું જીવન	
કીશોરલાલ મશરૂવાળા કૃત	
સંસાર ધર્મ	૬ ૦
દીપ નિર્વાણ (દર્શક)	૭ ૦
મળવાનું ઠેકાણું આ ઓરીસ	

જોડણી કોશ મોટો. ગુજરાતી કે ગુજરાતી ડીકસનરી. કીમત પા. ૧-૨-૬. મળવાનું ઠેકાણું આ ઓરીસ

એ અઠવાડીક પંચાંગ							
વાર	ખ્રીસ્તી ૧૯૫૫ જ્યુલાઇ ઓગસ્ટ	ઈ.સ. ૨૦૧૧ શ્રાવણ	ગ્રુસવમાન ૧૩૭૪ હીજરી અવલદન	પારસી ૧૩૨૪ ખલમન	સુરોદય ક. મી.	સુધાર્સ્ત ક. મી.	ધાર્મિક તહેવારો-ઉત્સવો
શુક્ર	૨૯	સુદ ૧૦	૯	૧	૬-૪૪	૫-૨૦	
શનિ	૩૦	” ૧૧	૧૦	૨	૬-૪૪	૫-૨૦	
રવી	૩૧	” ૧૨	૧૧	૩	૬-૪૪	૫-૨૦	
સોમ	૧	” ૧૩	૧૨	૪	૬-૪૩	૫-૨૧	
મંગળ	૨	” ૧૪	૧૩	૫	૬-૪૩	૫-૨૧	
બુધ	૩	” ૧૫	૧૪	૬	૬-૪૩	૫-૨૧	
ગુરુ	૪	” ૧૬	૧૫	૭	૬-૪૩	૫-૨૧	બજેવ
શુક્ર	૫	” ૧૭	૧૬	૮	૬-૪૨	૫-૨૨	
શનિ	૬	” ૧૮	૧૭	૯	૬-૪૨	૫-૨૨	
રવી	૭	” ૧૯	૧૮	૧૦	૬-૪૨	૫-૨૨	
સોમ	૮	” ૨૦	૧૯	૧૧	૬-૪૨	૫-૨૩	
મંગળ	૯	” ૨૧	૨૦	૧૨	૬-૪૨	૫-૨૩	
બુધ	૧૦	” ૨૨	૨૧	૧૩	૬-૪૧	૫ ૨૩	
ગુરુ	૧૧	” ૨૩	૨૨	૧૪	૬-૪૧	૫-૨૪	ગોકૃષ્ણધર્મિ

શ્રીમતી સુશીલાબેન ગાંધી કેપેની મુસાફરીએ

કિંવનસ ટાઉન

શ્રીમતી સુશીલાબેન ગાંધી જેઓ કરતુરબા ગાંધી સ્મારક સ્કુલને માટે ફાળો કરવા કેપેની મુસાફરીએ નીકળેલાં છે તેમણે ઇસ્ટ લંડનમાં કામ પૂરું કરી હાલ પોર્ટ ઝેલીકાબેચમાં છે. ઇસ્ટલંડનમાં તેઓ મેસર્સ ઝેલ. હેરી એન્ડ સન્સને ત્યાં ઉતર્યાં હતાં. ઇસ્ટ લંડન હોલ્ડિંગ્સ સોસાયટીના પ્રમુખ શ્રી હરીભાઈ નાયુભાઈ, શ્રી જસમતભાઈ ઇ. મોરાર, શ્રી ભીખાભાઈ દુલ્લભભાઈ પટેલ, શ્રી પ્રેમાભાઈ દુલ્લભભાઈ, મેસર્સ ઝેલ. હેરી એન્ડ સન્સ તેમજ બીજા ભાઈઓ તથા બહેનો તરફથી તેમનો પ્રેમભર્યો સત્કાર થયો હતો અને તેમના કામમાં મદદ કરી હતી તે સર્વનો શ્રીમતી સુશીલાબેન, તેમજ શ્રીનીકસ સંસ્થા તરફથી અમે હાર્દીક આભાર માનીએ છીએ.

મોહનલાલ ખંડુ ત્રીકમ	૨	૨	૦
મોરારભાઈ લાલા	૧	૧	૦
રામજીભાઈ બી. હેરી એન્ડ સન્સ	૧	૧	૦
ગં. સ્વ. રેવાબેન ગોર્વોદ કુંવરજી	૧	૧	૦

કુલ સરવાળો પા. ૩૬૭ ૫ ૧૧

૧૧ પુસ્તકોનો સેટ

આ સેટમાં વિવિધ પુસ્તકો તમને વાંચવા મળશે. પુસ્તકો મોટાઓ માટે છે. કીમત ફક્ત પા. ૧-૧૯-૦.

સોફ્ટીસની સફર

હોદ્દાના ગ્રામ્ય જીવન વશે લેખકે સવાલ જવાબ રૂપે આ પુસ્તકમાં સોફ્ટીસના વીચારો દર્શાવ્યા છે. કીમત શી. ૩-૬.

'Indian Opinion', P. Bag, Durban, Natal.

'Indian Opinion' P. Bag, Durban, Natal.

ઈસ્ટ લંડનમાં કરતુરબા સ્મારક સ્કુલ માટે થએલો ફાળો

આ ફાળામાં આપવામાં આવેલી નીચેની રકમો સામાર સ્વિકારીએ છીએ :

ઇસ્ટ લંડન

ઇ. મોરાર એન્ડ સન્સ	૫૦	૦	૦
ઝેલ. હેરી એન્ડ સન્સ	૫૦	૦	૦
આર. મકનજી એન્ડ સન્સ	૩૦	૫	૦
હરીભાઈ નાયુ એન્ડ ઇપર્સ	૩૦	૫	૫
મોહનલાલ એન્ડ કેપેની	૪૨	૦	૦
ભીખાભાઈ દુલ્લભભાઈ પટેલ	૧૫	૧૫	૦
બી. સુખા એન્ડ સન્સ	૧૫	૦	૦
ભીખાભાઈ લક્ષ્મીભાઈ પટેલ	૧૦	૧૦	૦
નેરામભાઈ મેચરભાઈ પટેલ	૧૦	૧૦	૦
ડી. ભીખા એન્ડ સન્સ	૧૦	૧૦	૦
મીસીસ મીની મુડલી	૫	૫	૦
ગોર્વોદભાઈ ગોકળભાઈ પટેલ	૫	૫	૦
રામાભાઈ નેરામભાઈ	૫	૫	૦
ખાલજીભાઈ મીડા	૫	૫	૦
ને. ધના એન્ડ સન્સ	૫	૫	૦
ભવાનભાઈ ગોપાલ	૫	૫	૦
મણીલાલ છુધીયાભાઈ	૫	૫	૦
જીવજીભાઈ હીરાભાઈ	૫	૫	૦
જીવજીભાઈ મકન એન્ડ સન્સ	૫	૫	૦
પ્રભુભાઈ નાયુભાઈ પટેલ	૫	૫	૦
પ્રેમાભાઈ દુલ્લભભાઈ ભવાન	૫	૫	૦
ઈસન ઇપર્સ	૫	૫	૦
શ્રીમતી મેનાબેન દલપતરાવ કેશરભાઈ (જે'બમ')	૫	૦	૦
બી. આર. હેરી એન્ડ સન્સ	૩	૩	૦
કેનોયાભાઈ રામાભાઈ	૩	૩	૦
ઇ. ડાલા	૩	૩	૦
રમેશ ગોવનભાઈ ઠાળાભાઈ	૩	૦	૬
મં'ભાઈ કેરા	૨	૨	૦
વલ્લભભાઈ દુલ્લભભાઈ	૨	૨	૦
મોહનલાલ કુંવરજીભાઈ	૧	૧	૦
પટેલ ટેલર્સ	૧	૧	૦
જીવજીભાઈ ભાણુભાઈ મારતર	૧	૧	૦
વિ. ખંડુ	૧	૧	૦
લાલભાઈ છીખા	૧	૧	૦
લાલજીભાઈ ઉકાભાઈ	૧	૧	૦
જમજીવનભાઈ મંગારામ	૧	૧	૦
લ્યાળભાઈ મકનજી	૧	૧	૦
જીવાભાઈ દુલ્લભભાઈ	૧	૧	૦
નારજીભાઈ મોતીરાઈ	૧	૧	૦
કુંવરજી દુલ્લભભાઈ	૧	૧	૦
મકનભાઈ હકીરભાઈ પરમાર	૧૦	૬	૬
નાયુભાઈ વસનભાઈ	૧૦	૬	૬

ધાર્મિક પુસ્તકો

વિનોબા ભાવે કૃત ઉપનીશદ્ ગીતાજી વિગેરે ધાર્મિક પુસ્તકોના શ્લોકોપર પ્રવચન.

ઇરાવારમ વૃત્તિ (ઉપનીશદ્ના શ્લોકો)	૧	૬
ગીતા પ્રવચન	૩	૦
સ્થિતપ્રજ્ઞદર્શન (ગીતાજીના બીજા અધ્યાયન શ્લોકો)	૪	૦
મધુકર (લેખોનો સંગ્રહ)	૪	૬
જીવન દ્રષ્ટી (" ")	૩	૬

Obtainable :

INDIAN OPINION. P/Bag, Durban, Natal.

જ્ઞાન મેળવવા લાયક પુસ્તકો

ગીતા ઉપની	૧	૩
કેળવણી વિકાસ (ડો. મરાવવાળા)	૩	૦
બી. યુ. મર્યાદા	૪	૬
સચુળી કાંતી	૪	૦
કેળવણી વડે કાંતી	૭	૬
મારી જીવન કથા (નેહર)	૧૫	૦
સરદાર વલ્લભભાઈ ભાગ ૧	૧૭	૦
સરદારનાં ભાષણો	૧૨	૦
એક ધર્મ યુદ્ધ (અમદાવાદનો મજ્જીરોની લડતનો ઇતિહાસ)	૧	૩
શ્રાદ્ધના તેર દિવસ	૧	૦

ગાંધી સાહિત્ય

પાયાની કેળવણી (ગાંધીજી)	૩	૦
અમારા બા (કરતુરબા ગાંધી)	૪	૦
ગાંધીજીનો સરકાર સાથે પત્રવ્યવહાર	૩	૦
ખાંડુની સેવામાં	૩	૦
કરતુરબા સ્મારક અંક—('ઈન્ડિયન ઓપિનિયન')	૧	૬
ગાંધી સ્મારક અંક	૨	૦
ખાંડુના-આ ને પત્રો (કરતુરબા પર લખાયેલા પત્રો)	૨	૬
દાષકૌહલ	૧	૬
નળાખ્યાન	૭	૬
મારી જીવન કથા (ભારતના રાષ્ટ્રપતી રાજેન્દ્રપ્રસાદ)	૧૫	૦

Obtainable from:

'Indian Opinion' P. Bag, Durban, Natal.

નવલ કથાઓ

પહેલો ફાળ	૬ ૦
ઝેર તે, પીધા છે ભણી ભણી	૩ ૧
સાગર કથા	૮ ૬
અણુ સુક્તિ	૭ ૬
આવની કાલ	૭ ૦
નીલ પંખી (નાટક)	૫ ૦
ગોદાન બંગાલીનો અનુવાદ ભાગ ૧ ૨. સેટની	૧૬ ૦
ચમેલી	૬ ૦
ઝોરાની વાતો	૩ ૦
રોજની રામાયણ (નાટક)	૫ ૦
બહીષ્કાર	૬ ૦
વિવાહ મંદિર	૭ ૬
પ્રદીપ	૬ ૦
સાગર સામ્રાટ	૧ ૦
દ્વિરીકની વાતો	૩ ૦
પૌરાણિક નાટકો	૫ ૬
ચોવન ભાગ ૧. ૨. સેટની	૧૨ ૦
આશાનુ' બીજ ભાગ ૧ ૨. સેટની	૧૪ ૦
દરીયા વાટ	૧૦ ૦
લામિચંદ્રબલ ભાગ. ૧. ૨. સેટની	૧૬ ૦
કાંતી	૭ ૦
સંકિત હૃદય અને સંયુક્તા	૬ ૦
વસુધરા	૬ ૦
છલ્લો પ્રયોગ	૭ ૬
સ્વાધ્યાય ભાગ ૧. ૨. સેટની	૧૩ ૬
દુર્ગા	૮ ૦
જયસીદ	૧૦ ૦
મોહીની	૮ ૦
પ્રભાત શરણો	૮ ૦
માનવતાના મુલ	૭ ૦
લાવણ્ય	૫ ૬
ઝેર તે પીધા છે ભણી ભણી (૧૨૬૬)	૫ ૬

'Indian Opinion', Private Bag, Durban.

બીજા કેટલાક પુસ્તકો

ઈશ્કની પ્રવૃત્તિ (નવલ કથા)	૬ ૦
તેજવિનો (કુંઠા જીવન ચરીત્રો)	૭ ૬
ચહીદનો સંદેશ	૪ ૦
વિરાંગનાની વાતો ભાગ ૧.	૬ ૬
ધરને મારગે નવલ કથા	૭ ૬
મરૂ બચિમાં	૪ ૦
મેઘગુણ્ય	૭ ૬
પ્રથમ પત્ની	૭ ૦
રૂપનાય	૭ ૦
દશાઈનો ભાગ	૮ ૦
ત્રિવિધ તાપ	૫ ૦
હુલ્લ પાથર (જીવન ચરીત્ર)	૫ ૦
રાબ રાણી નાટક	૩ ૧
વૃત્તન રચિયામાં ડોળીયુ	૨ ૬
સોફ્ટીસની સફર	૫ ૦
જીવતા તહેવારો (કા. કાલેબર)	૮ ૬
તુલસી ક્યારે નવલ કથા	૩ ૦
સોહાગ	૩ ૬
કોનો વાક	૩ ૬
જીવન યાત્રા	૪ ૬

Obtainable from :

'Indian Opinion',
Private Bag, Durban.

ચિત્રમાં શ્રીમદ્ ભગવદ્ ગીતા

પાકાં પુ'કાનુ' સુંદર પુસ્તક તમાં આખી ગીતા સુંદર ચિત્રોમાં આપવામાં આવી છે અને લખાણ અંગ્રેજી અને હીંદીમાં આપવામાં આવ્યું છે.

કીમત પા. ૫-૧૦-૦.

મહાત્મા ગાંધીજીનું જીવન ચરિત્ર આઠ ભાગમાં. એકજ સેટ બાકી રહ્યો છે. કીમત પા. ૧૮-૦-૦ આ પુસ્તકોની કીમત હીંદીમાં હવે લગભગ બમણી થઈ ગઈ છે. અમારે ત્યાં પ્રથમ એછા ભાવે આવી હોવાથી આ ભાવે આપી શકીએ છીએ.

તુરતજ પૈસા સાથે ઓર્ડર મોકલો, વહેલો તે પહેલો.

મળવાનું ઠેકાણું :

'Indian Opinion'
Private Bag, — Durban.

બોધએ છે હાડકાં

તમારાં સ્ટેશન કે સાઈડિંગ
પહોંચતાં કરવા માટે
અમે ટનના
પા. ૭ આપીશું

ખાલી બેગો રેલ કોચમાં ભરી પાછી મોકલી આપીશું
વધુ વિગતો માટે લખો:

THE
BULLBRAND
FERTILIZERS LTD.
SARNIA NATAL.

એટલું તમે લખો છો કે કેનેડાની વિષય વિખ્યાત કંપની
સન લાઈફ ઓફ કેનેડા

'લેવેરોક્લેટ' કંપનીના હમો સંતાવાર એજન્ટ છોએ.
ઉપરાંત

દક્ષિણ આફ્રિકાની વરિષ્ઠ અદાલતની કેપ ઓફ ગુડ હોપ પ્રોવીન્સીયલ ડીવીઝન
ના સરકાર તરફથી નીમણેલા અંગ્રેજી તથા ગુજરાતી ભાષાન્તરકાર છોએ
તેમજ અંગ્રેજી ઈમીગ્રેશન અંગેનું કોઈ પણ ભતરું કામકામ વિના વીલંબે
ત્વરિત ગતીએ થઈ શકે છે.

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £31,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant,
Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 32390

તાબું ઉમદા ફ્રુટ

હરખનનું ટકાઈ આદુ ૯ પેની રતલ, ૧૦૦ રતલથી વધુ લેનારને
૮ પેની (શેકડ લાવ) મોટી કળીનું લસણ શી. ૧-૬ રતલ, પાપક
નં.૨, શી. ૧૦-૦ ૧૦૦. નં. ૨, શી. ૮-૦ ૧૦૦. પોસ્ટેજ જુદું.
કપુરી અને ચેવલી પાન શી. ૫ રતલ; પોસ્ટેજ જુદું. ખાસ્કોટ શી.

૧૦-૬ ડઝન; લાંબી અને રક્વેર ખાસ્કોટ શી. ૧૧ ડઝન.
સુરણ, લીલી હળદ અને આંબા હળદની મોસમ આદુ છે.

રોડેસીયા, ન્યાસાલેન્ડ અને બેલજીયન કેંગોના ઓરડેરા હપર પુરવં
ધ્યાન આપી કોઈ પણ વસ્તુ પરમીટ કઠાવી મોકલશું.

All prices subject to Market fluctuations.

A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251. DURBAN.

ધીરુભાઈ પી. નાયક

લુકકીપર, મુસાફરી, લીમોનાં અને જનરલ એજન્ટ

ઈન્ડિયાન અગર હુનીયાના કોઈ પણ ભાગની હવાઈ ફરિયાઈ અગર જમીન
માર્ગે મુસાફરી કરવા ધરે બેઠા અચારી મારફતે લુકકીમ કરો.

ઈન્ડો, આગ, ચોરી, દુસ્લહ, અક્ષમાત, પ્લેટગ્લાસ, વિગેરેના લીમા અમે
હતરાની આપીએ છીએ.

ઈન્કમટેક્સ, પ્રસનલ ટેક્સ, દિસાબના ચોપડા લખાવવા રેવન્યુ ક્લેયરન્સ
સર્ટીફિકેટ કે વેપારના લાયસેન્સો. પાસપોર્ટ તેમજ ઈમીગ્રેશનને લગતી
ખાબતોમાં કોઈ પણ ફી લીધા વિના અમે ગદ્દત સલાહ આપીએ છીએ.

નેશનલ મ્યુચ્યુઅલ લાઈફ એસોસીએશન ઓફ ઓરેન્જીયા અને ચોઈશાયર
ઈનરયુરન્સ કંપની લીમીટેડના પ્રતિનિધિ.

Phone : 33-9033. 29e Commissioner Street,
JOHANNESBURG.

લગન પ્રસંગો માટે

અમને મળો.

સુરતી જમણના અમે સ્પેસીલીસ્ટ છીએ.

શ્રી કેપીટનની અંગત દેખરેખ નીચે યુનીયનના અને રોડેસીયાના કોઈ
પણ ભાગમાં તમારે મુકામે આવી રસોઈ કરવાનો અમે કન્ટ્રાક્ટ લઈશું.

કેપીટન્સ બાલકની હોટેલ

(ધી કોર્નર મીઠાઈ હાઉસ)

ઐ અને વિક્ટોરીયા સ્ટ્રીટના ગુણાપર - હરખન.
ફોન નંબર ૨૩૪૧૪ ટેલીગ્રામ : KAPITAN.

Phone 332651 P.O. Box 1549 Tel. Add LNBEEDDEE.

MASTER. BROS.

(PTY) LTD.

33 West Street, JOHANNESBURG.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS
HOUSE FOR KEEN CASH PRICES

રેયમી તેમજ સુવરાઈ કાપડ, લુલન જર્સી, લુલ, બાળકો માટેનો ભત ભતનો
માલ, ધર વપરાશ માટે તેમજ લગ્નાદિ પ્રસંગોએ શયુગાર માટે રીબન વગેરે
માટે અમારે લાં પ્રથમ તપાસ કરવા ભલામણ છે.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

૩૩ વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.

બોક્સ ૧૫૪૯.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

બેડરૂમ સુટ, ડાઈનીંગરૂમ સુટ, વેડડ્રેસ, હરેસોલ ડ્રેસ્ટ,
સાઈડ બોર્ડ ઓફીસ ડેસ્ટ, લુક કેસ, ટેબલ, તહન કીફાયત
ભાને ખરીદી શકશો. ભતે પધારી લાભ લેવા ચુકશો નહિ.

—બોક્સ, ટેબલ અને કીચન હરેસર—

જે હમારી દેખરેખ નીચે તઈયાર થાય છે. તેનો સ્ટોક હમેશા લઈ-
યાર રહે છે. માત્ર રોકડા સાલેના પ્રાઈસ લીસ્ટ મંગાવો અને વેપાર
આગલ વધારો.

L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.
PHONE 33-4691. BOX 2526.

નવલ કથાઓ

સારા સારા લેખકોનું સુંદર સાહિત્ય

કપાલ કુંડલા (બંધીમ વંદ)	૧ ૧
નવલીકાઓ (મેઘાણી)	૧ ૧
મળેલાંશવ (પ્ર. પટેલ)	૭ ૦
સોનેરી માયા ૪	૩ ૧
ત્રેલ ખાંડુ	૭ ૦
ઉભી વાટ	૮ ૩
ઉન્નયન	૭ ૦
હવાની સહચરી	૫ ૦
કર્ષિત વધ	૧૦ ૩
અણખુટ ધારા	૭ ૩
સાદીદાનો સંદેશ (આચર લેન્ડના સહીદ)	૪ ૦
કરુણા જેવી (સાને ગુરજ)	૨ ૩
માનવતાના સિદ્ધાંત લેખિકા હેરીવેટ બિયર અનુવાદક શચીન શેઠ	૧૫ ૦
સોનેરી છાયા	૧૦ ૦
સ્વપ્ન સુદી	૧૦ ૦
છાયા પ્રકાશ	૧૩ ૬
૨. મ. દેરાશ કૃત	
લિવડી	૧૨ ૦
માનવી ખંડીચેરા (એક રક્ત પિત્તીની આત્મ કથા)	૬ ૦
લોક ભાગવત (નાનાસાઈ મદકે કૃત) શ્રીમદ્ભાગવતની કથાઓ	૧૬ ૦
કીર્તિયાચારો (૧૮ મહાન નરનારીઓનો દ્રુક પરીચય)	૬ ૦
સુભાષી હર્ષિયા (નવલસાઈ સાહ) જ્ઞાન સાથે આનંદ આપતી નવલ કથા	૭ ૬
સુક્ત મંખી	૮ ૦
યામા	૧૦ ૦
સાધારણી	૬ ૦

મળવાનું ઠેકાણું આ ઓફીસ.

ગાંધી સાહિત્ય

દ. આ. નો ઈતિહાસ	૭ ૩
મહાદેવ દેશાઈનું જીવન ચરિત્ર	૨ ૩
મહાદેવ દેશાઈની ડાયરી - ભા. ૧	૧૦ ૦
” ” ” - ભા. ૨	૧૨ ૦
” ” ” - ભા. ૩	૧૧ ૩
” ” ” - ભા. ૪	૮ ૦
” ” ” - ભા. ૫	૧૩ ૦
બાપુની કાસવાસની કાઠાણી	૧૫ ૦
હસ્ત લીખીત હાંદ દેવરાજ્ય	૪ ૦
આત્મ કથા (ગાંધીજી)	૭ ૩
ગાંધીજીની સંક્ષીપ્ત આત્મ કથા	૨ ૩
બાપુની ગાંધી (કાંકા કાલેલકર)	૩ ૦
શમ નામ (ગાંધીજી)	૨ ૦
બાપુ મારી? મા (મનુ ગાંધી)	૧ ૩
બાપુની પ્રસાદી	૫ ૦
ગાંધીજી અને સામ્યવાદ (કી. મશરવાળા)	૩ ૦
નીતી નાશને માર્ગે (ગાંધીજી)	૨ ૦
અનાસક્તી યોગ (ગાંધીજીએ ગીતાજીનો ફરેસો અનુવાદ)	૧ ૬
ધર્મોત્તમા ગોખલે (ગાંધીજી)	૧ ૬
આશ્રમ ભજનાવલી	૧ ૦
હાંદના કેમગી ત્રીકોણુ (કામવાદ વિશે લખેલું)	૩ ૦
આરોગ્યની સાધી	૧ ૬
કોંગ્રેસ કોંગ્રેસ એજ સાહસથી ભરપુર બાળ વાર્તા	૩ ૦

મળવાનું ઠેકાણું : આ ઓફીસ.

'Indian Opinion' P. Bag., Durban, Natal.

વાંચવા લાયક સાહિત્ય

ગીતા મંચન (કી. ધ. મશરવાળા કૃત)	૭ ૬
ગો સેવા (ગાંધીજી)	૨ ૦
માનવી ખંડીચેર (અનુ. કાકા કાલેલકર કી. ધ. મ.)	૬ ૦
ગીતા બોધ (ગાંધીજી)	૧ ૦
બા બાપુની શીળી છાયામાં (મનુ ગાંધી)	૪ ૬
બાપુ (ધ. બિરલા)	૨ ૬
મહુકર (વિનોબા)	૫ ૬
સ્વામ સુતિ અને બીજા લેખો (ગાંધીજી)	૬ ૦
સ્વામી કરીશું શું (ટોલ્સ્ટોય)	૪ ૬
બ્યાપક ધર્મ ભાવના (ગાંધીજી)	૬ ૦
દાશબંધી (કુમારઅખ્યા)	૧ ૩
આતરાંતી ઠીવાલો (કાલેલકર)	૧ ૩
કન્યાને પત્રો ન. પરીખ (તારૂણ્યમાં પ્રવેશતી બાળાઓ માટે)	૨ ૩
મરુકુંજ (મ. ત્રીકમલ કાયરોગી માટે)	૨ ૦
આરમ ભજન મંડળી સં. જી. દવે (ભજનોનો સંગ્રહ)	૧ ૬
ગાંધીજી (બાળકો માટે ચરિત્ર)	૧ ૬
વિશ્વરાંતી કાવ્ય (ક. નેશી.)	૧ ૦
બનોને (સ. અમૃતકોર)	૧ ૦
હાંદી રાષ્ટ્રીય મ. સ.નું બંધારણ	૧ ૦
ગીતા પદાર્થ કોષ (ગીતાજીમાં આવતાં શબ્દોનો અર્થ)	૧ ૦
આત્મ રચના જી. દવે	૮ ૦
દીલ્હી ડાયરી (ગાંધીજી)	૭ ૩
આપણું હાંદુસ્થાન	૩ ૦

મળવાનું ઠેકાણું

INDIAN OPINION,
PRIVATE BAG, DURBAN.

ગુજરાતી સ્કુલોને સુંદર તક

નિશાળના પુસ્તકો

નવયુગ વાચન માળા	
પુસ્તક બીજુ	૨ ૦
પુસ્તક ત્રીજુ	૩ ૦
તુલન લેખન તાલીમી વર્ગ	
ભાગ ૧, ૨, ૩, ૪. પ્રત્યેકની	૧ ૦
આલો લખીએ	
ભાગ ૧, ૨, ૩, ૪, ૫, ૬, ૭. પ્રત્યેકની	૧ ૩
ભારતનો ઈતિહાસ ભાગ ૧	૨ ૦
દેશ વિદેશ ભાગ ૧	૨ ૬
ગુજરાતનું ગૌરવ	૧ ૬
હાંદના ઈતિહાસની રૂપરેખા ભાગ ૧.	૨ ૨
દેશ દીપકો	૨ ૦
સુગોળ પરીચય ભાગ ૩	૧ ૧૦
” ” ભાગ ૪	૨ ૩
પ્રાચીન સમયની રસકથાઓ	૧ ૬
મીડલ સ્કૂલ અંક ગણિત ભાગ ૧.	૨ ૬
મારું મહુકર ભાગ ૧	૧ ૩
” ” ભાગ ૩	૧ ૬

આ પુસ્તકો ઠલન બાંધી લેનારને ૧૫ ટકા કમીશન આપવામાં આવશે.

સી. એ. સી. થી માલ મોકલવામાં નહીં આવે.

Obtainable from :

'INDIAN OPINION'
Private Bag,
Durban.