Nas. 43 & 44-Vol. XXXVII.

Friday, 3rd Nevember, 1939.

REGISTERED AT THE G.P.O. AS A NEWSPAPER Price: ONE SHILLING.

GANDHIJI'S MESSAGE

"My message Divali Number: How I wish all could unite.—M. K. GANDHI."



PANDIT JAWAHARLAL'S MESSAGE

I SEND my greetings through "Indian Opinion" to my countrymen in South Africa. For some time past they have had to face a serious situation and the Union Government have followed a policy of discrimination against them which is humiliating for them. Rightly they refused to submit to it and they have the sympahty and support of India in their difficulties.

Now more vital issues are before all of us and all the world. No one can say what the future

will bring to the world and to us. One thing is clear, that the world is going through a tremendous revolutionary period of change both politically and economically. The map of the world will be changed, and I think it is inevitable that the economic structure of the world will also be changed. In this great crisis only those nations and peoples who have strength and courage and unity of purpose will hold their own. It is a testing time for all of us and for India. I earnestly trust that the Indian people will rise to the occasion and, holding fast to their ideals, labour unitedly for Indian freedom and world freedom, so that out of this horror of war, peace and freedom might emerge for us and for others.

The position and status of Indians abroad will be determined ultimately by the position and status of India. Therefore the vital problem for all Indians, wherever they might be, is the freedom of India. In the difficult days before us I trust that Indians living in distant countries will realise this and give their support in every way to the Mother Country. Thus they will support and strengthen themselves. In regard to their own position and demands they must always maintain the dignity of India and never agree to anything that impairs that dignity or discriminates against them in an unfair way.

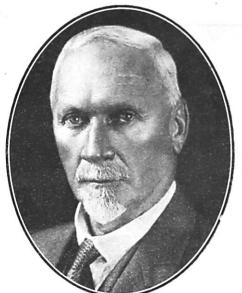
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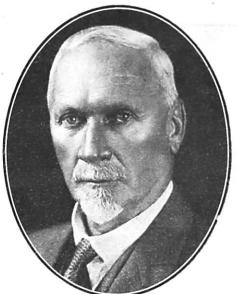
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UNION GOVERNMENT

યુનીયન સરકાર



General Smuts Prime Minister of the Union જનરલ સ્મટસં યુનીયનના વડા પ્રધાન





The Hon. H. G. Lawrence Minister of the Interior એાન. એચ. છ. લાેરેન્સ. મુક્કી ખાતાના પ્રધાન





General Hertzog Ex-Prime Minister of the Union who has now joined the Nationalists

જનરલ હર્દઝાંગ યુનાયનના માજી વડા પ્રધાન જેઓ હવે નેશનલીસ્ટા સાથે જોડાઇ ગયા છે



The Hon. J. H. Hofmeyr Minister of Finance and Education એાન, જે. એચ હાક્મેયર. નાણા અને કેળવણી ખાતાના પ્રધાન





3rd November, 1939:

Prime Minister's And Other Messages



Brime Minister's Office,

PRETORIA, 17th October, 1939.

I am glad to hear that "Indian Opinion" is issuing a special number to feature the unity which has at last been achieved in the Indian Community in Natal. May I through the courtesy of "Indian Opinion" send my congratulations on this notable advance? Not only is it a long step in the right direction but it may prove helpful in other respects, and contribute to the solution of other questions which are at present far from easy to solve.

The Hon. H. G. Lawrence—Minister Of The Interior 661 GLADLY accede to the request contained in your letter that I should send a message for publication in the special number of INDIAN OPINION and I welcome the opportunity to address a few words to the Indian community of South Africa.

"It is to me a source of great pleasure and satisfaction that so soon after my assumption of the portfolio of the Interior wise counsels have prevailed in the ranks of the leaders of Indian opinion to such an extent that the breach, which has for long existed to the detriment of the Indian people, has been healed, and I offer my hearty congratulations not only to those whose fine efforts are responsible for this achievement but also to the Indian population as a whole which stands to benefit so considerably thereby.

"As Minister of the Interior I shall be in close touch with Indian affairs and I can assure the Indian people that any reasonable representation submitted by them through their acknowledged leaders will receive my careful consideration. I trust that I may also depend on their full co-operation, as this will go a long way towards the satisfactory solution of problems that may arise.

"Wishing the new Association all success."

The Hon. J. H. Hofmeyr—Minister Of Finance
And Education

as an organ of Indian public opinion in South Africa—it has moreover the distinction of having been founded by one of the outstanding men in the world to-day. I am glad to send it a message of congratulations as it passes another milestone in it career.

"This is a time of grave crisis and difficulty in the world's affairs. It is a time when all of us who uphold the ideals of freedom and respect for human personality must close our ranks. It is our duty to do all we can to remove minor causes of friction and to forget personal differences. The issue to-day is whether moral principles are to prevail in the world. All other matters of dispute are of secondary importance.

"It is in that spirit that I would express my best wishes for the success of the efforts that are being made to receive a larger measure of cooperation and unity in the Indian community of South Africa."

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It.G. Laurence

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Indian Opinion

FRIDAY, 3RD NOVEMBER, 1939

Retrospection

PHILE we are on the threshold of our Now Year it is but meet that we should glance over the past. In doing so we find that the past year has not been a very happy one. It would, in fact, appear that peace and happiness have vanished from the world for ever and hatred and strife have come in their stead. We have found it so in our own community. We have found it so among the rulers and almost every-Where throughout the world. Sanity seems to have disappeared and madness has come to stay.

Speaking of our own community, we have been fighting and quarrelling amongst ourselves while those who are anxious to restrict all our movements and to make it impossible for us to live in this country with any sense of selfrespect, have been gradually gaining ground. While we have been all along fighting for the removal of the colour bar irom legislation steps have been taken to firmly establish the colour bar. The Slums Act may have brought relief to Europeans but it has brought misery and humiliation to Indians, in that they have thrown out of places where they have resided for many long years to make room for the White men and they are to be housed, like Harijans who were being housed in India, in separate areas set apart for them. The cry of trade and residential segregation for Indians has been carried on unabated. The segregation legislation was to have been introduced in Praliament as a result of that

For the Transval, however, an interim measure has been passed which embodies the principle of segregation.

The unfortunate position of our community has been that instead of fighting unitedly against the anti-Asiatic agitation in general and the Transvaal measure in particular, we have been fighting among ourselves. The reason for this fighting and quarrelling has purely been because some of us were more concerned about our own self-interest than the cause of the community.

The weaklings among our community have felt that if they put up a fight their existing interests might be endangered, while those who were prepared to fight felt that it was a question of the honour of India and our self-respect and that that should be maintained at all costs. Instead of standing up for that higher thing we were engaged in opposing one another to such an extent that at least one murder was committed.

Are we to bemoan the humiliations and discriminatory legislation that are continuously imposed upon us or our lack of strength, courage and self-sacrificing spirit to fight against them? We are inclined to bemoan the latter and to blame ourselves rather than laying the blame on the legislators. The tyrant is bound to tyrannize but one who submits to the tyranny without resisting can never expect to be emancipated. This has been our drawback in the past year and if we want our lot to improve in

this country and to stand before the civilised world with our heads raised we must try to be more manly and more self-respecting

In this connection we are happy to note that there is a silver lining to the dark cloud. Dr. Y. M. Dadoo, an enthusiastic young man, full of patriotism, came into prominence in the Transvaal. He infused spirit into his people and awakened them to their consciousness. Dr. Dadoo sacrificed self for a cause which he considered higher than all else. He sacrificed a lucrative practice and all his personal comforts for the cause of the community. Though his activities have been arrested for the time being, owing to the prevailing war conditions, for all we know, Dr. Dadoo may yet be the maker of his community in South Africa. May God grant it

Another noteworthy event of the past year has been the achievement of a very large measure of that much needed unity among our ranks in Natal. The relations between the leaders of the Congress were strained over the Colo-1 nisation issue. That was a burning question and it was very strongly felt that the principle of safeguarding the rights of a section of the people at the expense of another, and that too the poorer section, was entirely wrong and should be vehemently opposed. Apartfrom such a scheme being wrong in principle even the practical working of it was found to be most unsatisfactory. Harrowing tales of woos of Indians born and bred in this country, who had gone under the repatriation and the assisted emigration schemes to In lia, were brought by local leaders of the community who had personally made investigations and they were strongly editicised and condemned even by leaders in India. It was felt that such a scheme being wrong in principle the community could have nothing to do with it and any oc-operation in the propagation of such a scheme with the Governme it would place the community in irely in the wrang. It was on this that the relations were strained and those who held strong views against the scheme could not see their way to co-operate with those who differed from

them. The former, in the circumstances, chose to secede from the Congress and formed the Colonial Born and Settlers' Indian Association We do not wish to discuss here the wisdom or otherwise of those who seceded and formed another body.

The need for a united voice and united action against the injustices inflicted upon us was essential and from the time of Sir Raza Ali efforts were made to bring the leaders of both the organisations together. Sir Rama Rau, who succeeded Sir Raza Ali, continued the efforts but without any tangible results. Then came Sir Radhakrishnan who was a Godsend to us. It was his great personality and his stirring appeal that went home to the leaders of the respective bodies and thanks are due to him and the two Agents-general mentioned above and also to the leaders of both the organisations for the unity that has at last been achieved among our ranks. There are unfortunately a few friends, who have had a good record of services to the community, who have still chosen to remain out. Their contention is that the methods adopted by those who worked for unity were unconstitutional. These very friends, however, have declared from public platforms that any price is not too great to achieve unity, and their present attitude therefore seems to be wholly inconsistent and indefensible. We sincerely trust that they will see light and come to reason, so that the dark clouds of misunderstanding and strife may be dissipated and that we may work unitedly to mould the future of our people in this country.

But looking around us we find that there are far greater issues than our own little troubles before us. To think of them makes our hearts sore. To those who are not out and out materialistic the question arises as to whether life is at all worth living, when there is wholesale slaughter of men, women and children and rivers of blood flowing all around. The whole of the past year has been full of it. War in Spain, war between China and Japan-both countries boasting of the great ancient culture and civilisation, and now the horrors of war raging in

Europe between Britain, France and their allies on the one side and Germany on the other.

A feeling of horror and compassion must rise in every human heart when one thinks of this senseless slaughter of mankind for the sake of earthly power and possessions. Can there be peace and happiness, joy and pleasure, with the heart-rending screams of the hundreds and thousands of dying souls dinning into our ears? Divali, Id, Christmas—these are festivals that are observed every year as a tradition but the true joy and happiness that were originally attached to those festivals have long disappeared.

There is a hue and cry of down with Hitlerism. But what is that Hitlerism. It is the personification of the Hitlerism that is within us. Those who believe that there will be peace when Herr Hitler is subdued are living in a fool's paradise. It is the Hitlerism that is within us that has given birth to Hitler.

Thinking men of the world to-day are saying that there is need for moral rearmament. There is a great deal of truth in it. To achieve it requires a real heart search. It is only when that is done that true Hitlerism will be found and can be eradicated. Then and only then will there be real peace and happiness in the world.

Thus we have been able to draw a very gloomy picture in reviewing the record of our past year. We have had inspiring messages from the Motherland, from Mahatma Gandhi, Pandit Jawaharlal Nehru and others. There is a great deal that we can imbibe from them. The essence of all the messages is that we must cleanse our own souls and try to kill Hitlerism within us and in doing so we shall be serving not only ourselves but humanity.

In wishing the Hindu world and the Muelim world Greetings of the Season we fervently pray that God may in: His Great Mercy end this horror of war and bring humanity nearer to peace, prosperity and bappiness in the coming New Year.

OUR SPECIAL NUMBER

Z/E have great pleasure in presenting our Special Number to our readers. There are three special features attached to this Number. One is the auspicious occasion of Divali and New Year which the Hindu world will be celebrating during the next week-end. Secondly it is the great and joyous occasion of Id following the fasting month of Ramazan which the whole of the Muslim. world will be celebrating on Monday November 13; and thirdly it is a pleasant occasion for the whole Indian community of Natal in particular and of the Union in general that the much needed unity among the leaders of the two rival organisations - the Natal Indian Congress and the Colonial Born and Settlers' Indian Association, has at last been achieved. Thus in publishing this Special Number we are celebrating three great occasions.

. We wish to express our profound thanks to The Rt. Hon. General Smuts, the Prime Minister of the Union, the

Hon. H. G. Lawrence, Minister of the Interior, the Hon. J. H. Hofmeyr, Minister of Finance and Education, the Rt-Rev. Dean Palmer, Sir. B. Rama Rau and other friends and well-wishers in South Africa and to Mahatma Gandhi, Pandit Jawaharlal Nehru and other distinguished leaders from our Motherland for the very inspiring messages they have so kindly sent. We also wish to express our thanks to the Cape Times Office from where Mr. B. D. Chavda was able to procure some interesting photos and blocks which appear in this Number and also Mr. B. D. Chavda himself for the kind assistance he has given. Our thanks are due also to the Crown Studio of Durban for assisting us with the necessary photos and to young Mr, P. R. Parekh and Messrs-H. Jithoo and J. R. Harry of the Durban Indian camera club for supplying us with interesting pictures. heartily congratulate Mr. Parekh and the members of the Camera Club for the fine progress they have made in the art of photography and wish they

will have made much greater progress by next year. We have also to thank Messrs. P. G. Desai, S. B. Mehd, N. M. Bhatt and K. V. Patel of the City Shirt Co., Johannesburg for the kindly services they have all along been rendering Indian Opinion and particularly towards making this Number a success.

Our thanks are due to all those friends who have kindly contributed articles for this Number, and last but not least we have to sincerely thank all the members of our staff who have worked hard day and night for a fortnight and without whose willing cooperation this Special Number would never have seen the light of day. regret the delay in publishing the Special Number which has been caused by the inclement weather and other circumstances which could not be overcome owing to our printing plant being situated in the countryside far away from all the facilities readily available in the City.

FURTHER MESSAGES

Rev. W. H. Satchell

"I deem it a great privilege to write a short message for the Birthday Number of your paper.

"You are doing a very real service to the community. Your selection of news from India, from the vast amount of information at your disposal, is always guided by wise judgment. Those who have no opportunity of reading more can, by reading your paper, keep in touch with the great movements that are stirring that fair land. This feature, apart from any other, is an isnpiration to us all.

"The weekly message, consisting of extracts from eminent writers, that appears on the cover of your paper, is of such value that, I believe, should you decide to print these messages in a separate volume, they would form a book, both inspiring and in structive, that should have a large sale.

"May you have a very happy birthday and may your paper ever maintain its present high standard."

W. H. SATCHELL.

Mr. B. M. Narbeth

"Difficulties make men" said Goethe. The Indian people in South Africa have their difficulties in full measure—difficulties from within and difficulties from without. They are thus, according to Goethe, well provided with the stuff of which men are made and the community can be congratulated that it has turned out so many good men in its ranks at present and that it still has so many good men in the making.

"It is in overcoming difficulties that men are made and all must rejoice to see the brave and self-sacrificing attempts now being made to overcome the difficulties of internal dissension, for these have so rent the Indian community in the past as to nullify efforts to overcome the difficulties imposed upon it from without.

"Internecine strife is disastrous and every well-wisher of the Indian in South Africa will hope to see these internal differences finally and completely composed so that the community may gather health and strength to take its rightful place in South Africa and to become a great power for good in the land."

B. M. NARBETH.

Sir B. Rama Rau

"Unity-for which my immediate. predecessors and I have striven-for which appeals have repeatedly been made by leaders of South African European opinion and for which India's great leaders have pleaded year in and year out—has at last come about. To me it seems very strange that our community in South Africa should have found it so difficult to achieve this. Our community is comparatively a very small one—about a quarter of a million. It is generally recognised that no small community can accomplish anything if it is divided. In times of trouble a division is always exploited by the opposition, while in time of peace its energies are dissipated in useless quarrels.

Ordinarily a common adversity draws people together, but up to the present our community has proved the exception to the rule, in spite of the fact that every single hardship and disability which the community has to bear is the common burden of each and every member of the community.

We have at last turned over a new page in the history of our community in Natal, and we look to a brighter future. I trust that the community's leaders will all use their great gifts and undoubted ability to serve all sections of the community."

B. RAMA RAU.

Dr. Y. M. Dadoo

"On the happy occasions of Divaliand Id, I extend to my Hindu and Muslim brethren of the Union of South Africa, India and throughout the entire world my very good wishes for peace and happiness in the coming year and Id Mubarak.

"At this critical juncture in the history of mankind when Europe is on the brink of being submerged into the bloody ocean of murder, camage and destruction which inevitably follow in the wake of war, the honest concern of all the oppressed and exploited workers and peasants of the world should be, firstly, to see that bestial Fascism is crushed and that an end is put to the brutal domination of Imperialism and, secondly, to work for the emergence of a new social order, the state of planned and controlled means of production and distribution so as to place the benefits of science, research, invention and production at the disposal of the welfare and well-being of one and all, the state, of Socialism only which could and would eliminate the ever-recurring horrors of war and establish real and lasting peace.

"At this hour, the duty of all Indians is to see that the profession of democracy by Britain is implemented in its entirety and that their Motherland is freed from the perennial misery of Imperialist exploitation. And, the duty of the harassed Indians and non-European peoples of the Union is to see that their legitimate rights as Union citizens are reinstated by the Union Government and especially by the present Government, which claims to base its policy on the principle of tolerance and which has avowedly accepted office for the purpose of maintaining democracy and the democratic rights of the people. The struggle is an uphill one but it must be sustained by the determination, persistent effort and sacrifice of our people until we reach our desired goal. May the ensuing year lead us nearer and nearer to our goal on the road to emancipation and free-

Finally, Indian Opinion and its staff should be complimented on publishing annually such an excellent Number.

May it continue to do so just as success-

Message From The Rt. Rev. Dean Palmer

We have received the following message from the Very Reverend William A. Palmer, Dean of Johannesburg:—

"By the kind invitation of the Editor I am permitted to send a message to the readers of Indian Opinion.

"During a residence of almost thirtysiz years in South Africa, there are three things which stand out in my mind, when I think of the Indian people who have been born in South Africa; who will die in South Africa; and to whom South Africa is home.

"(I) Surely there should be a more generous recognition to a share in the Government of the land to which they have contributed much—the fundamental axiom of any true democratic Government "no taxation without representation" would seem to be quite primary in its application here.

"(2) Surely too there should be a generous attempt to use the best Indian thought in mutual co operation in a Government standing for the safety, honour and welfare of a united South Africa—the number of Indian people in South Africa, the culture which they represent, the self-sacrifice of which many have showed themselves capable, deserves more than mere toleration, and the dread of insecurity which is the lot of so many to-day.

"(3) As far as I can judge, Indian thought in South Africa is solidly behind the Government in its attitude to the world problems of this decisive hour in the history of democratic civilization. The Indian people have cast out of sight, till the war is over, their sense of humiliation and injustice, and not one word has been said to embarass the Government in this hour of overwhelming challenge.

"It was so with the Bantu people in 1914. But our leaders have short memories, and no one can say that the history of Bantu legislation since the Armistice of 1918, is in any sense of the word a return for the irreproachable attitude of the Bantu people in 1914-1918.

"When peace returns—God grant it may not be long delayed—may God give us leaders of wide views, long memories, deep hearts, to deal with the problem of the Indian citizen of South Africa in his African home."

WILLIAM A. PALMER.

fully in future and thus continue to satisfy a much wanted need in the Indian community of the Union. I also desire to make an appeal to my Indian brethren to support in every possible way they could the maintenance of INDIAN OPINION, a weekly which is rendering immense and invaluable services to the cause of our community."

Y. M. DADOO.

Kaka Kalelker

The following message is from Shri Kaka Kalelkar who is an old associate of Mahatma Gandhi, an author and educationalist.

INDIAN OPINION can be justly proud of its unique distinction. It is the elder brother of Young India, Navjivan, Harijan and Harijan Bandhu. INDIAN OPINION was the first magazine to stand for truth, sobriety, fearlessness and charity. It represents the high water-mark of India's national solidartiy and political wisdom.

It is high time, INDIAN OPINION started its second mission of interpreting to India the lovable races of the African continent and the powerful European races that have settled in their midst. INDIAN OPINION will command greater attention and respect in India when it fulfils this dual function. May it prosper and continue to serve in an increasing measure the neighbourly continents of India and South Africa.

KARA KALELKAR.

Syed A. Brelvi, M.A. L.L.B., Editor "The Bombay Chronicle"

I am glad Indian Opinion is bringing out a Special Annual Number. May I take this opportunity of assuring our fellow-countrymen that we all here deeply sympathize with them in their trials and humiliations and are doing and will continue to do our best to see that their trials and humiliations are ended. We feel, however, that we cannot more effectively help them than by making our country free. We find here that the greatest obstacle that faces us in the accomplishment of our task is the lack of inter-communal understanding. I trust our fellowcountrymen in South Africa will profit by our mistake and see that at all cost inter-communal unity is maintained. I wish all success to INDIAN OPINION. Syrd A. Brelvi.

INDIAN SOCIAL SERVICE

SINCE the year 1896 the Indian com-munity of Natal has been subjected to repressive laws, flowing uninterruptedly as in a continuous stream, and as a result the leaders were wont to be always on the alert to safeguard our interests. And as all the time of the leaders has had to be directed, not of their own choice, towards the maintenance of such rights as we possessed, they had not the time to turn their attention towards the social uplift of our community. Such was the position when the Rt. Hon. V. S. Srinivasa Sastri arrived in South Africa as the first Agent-General for the Government of India over twelve years ago. It was he who, wherever he spoke in South Africa, stressed the importance of the question of the social uplift of our community. He prevailed upon those who were at the helm of affairs in the community to interest themselves in social work. He was instrumental in establishing the Indian Child Welfare Society and the Indian Social Service Committee. The former, under the able secretaryship of Mrs. G. Christopher, assisted by a band of selfless workers, has now become a virile and healthy organisation, rendering a tremendous amount of service to the poor and needy. The work of child welfare was, in the opinion of Mr. Sastri, of such paramount importance that he contributed, until the date of his departure, the sum of £10 per month to the Durban Indian Child Welfare Society.

Social Workers Wanted

There is plenty of scope for social work in the community. It is a sort of work which is done unostentatiously and which does not receive publicity; with glaring headlines in the local press. And in consequence it is difficult to get social workers.

The conditions in which the majority of our people live are simply shocking. Their earning capacity is very low and it is because of this cause that they are not in a position to live in decent houses, nor can they afford to purchase good, nourishing food. During an investigation of the food that was being taken by the Indian employees of the Durban Corporation it was found that fresh milk was unknown to them, butter was luxury, and meat was taken in small quantities once a week. They are denied three of the most nourishing foods.

Living Conditions Of The Poor

In the outskirts of Durban there are flundreds of our people who live in premises which are devoid of ventilation, ceiling and flooring. These premises are definitely unsuitable for fluman habitation. We find people living in these homes—it is a misnomer to call them homes—not because they love occupying these premises, but because they have no other choice.

Ву Р. R. PATHER

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We find children lolling about, illclothed and under-nourished. Hundreds of these children do not attend schools because their parents cannot afford to pay their school fees nor pay for their books. In Natal, of course, our benevolent Provincial Administration does not provide free education for our children.

What is the kind of social work that is needed in the community? To some it would appear that a distribution of a few bags of rice and a few bags of dholl is all that is needed to right the ills in the social condition of our people. To others the distribution of a few pennies to those who ask for alms is all that is needed. These are mistaken notions and the sooner we dismiss them from our minds the better. The requirements of a destitute or a poverty-stricken person can never be ascertained unless his or her home is visited. It may be that a child may be ill and may require medical aid and good nourishment such as fresh milk. Now a few pounds of rice and dholl will never help that child. The community requires any number of social workers who could visit the homes of our unfortunate people and ascertain their requirements. The source of our social troubles is to be found at the homes of these unfortunate people. And it is there that the work of our social workers should begin.

How Teachers Can Help

Our teachers can assist a great deal in improving the social conditions of our people. They come daily in contact with thousands of our children. The very appearance of the majority of these children will show that their home conditions are not at all ideal. We know for a fact that many of them go without their mid-day meals. Cannot their teachers visit their homes and ascertain what the family lacks? Having ascertained that, the teachers should get in touch with the Durban Indian Child Welfare Society, the Durban Indian Benevolent Society, or. any other organisation with a view to securing the required assistance for the family. I am one of those who believe that the teaching profession is amongst the most difficult and that a teacher is taxed to the utmost of his energy during the few hours daily that he or she is at the school, yet I am firmly of the opinion that in many directions the Indian teacher can render much service to the social field.

Apathy Of The Wealthy

The Durban Indian, Child Welfare Society renders the following services:

- (1) Applies for and obtains mothers' grants for widows and other necessitous women. At the present the Society distributes £258/9/9 to 139 families representing 451 children. This service alone involves a tremendous amount of work. Each applicant's case has to be enquired into and her house visited and a report made to the Magistrate.
- (2) Commits delinquent children to homes, and orphans to suitable foster parents.
- (3) Enquires into domestic complaints and secures maintenance from erring and deserting husbands.
- (4) Supplies fresh milk to children.
- (5) Conducts clinics for children at Mayville and Sydenham.
- (6) Assists in finding suitable foster parents for children needing adoption.
- (7) Assists in securing old age pensions.
- (8) Distributes old clothing to the needy.
- (9) Finds employment for widows and others.
- The Durban Indian Benevolent Society gives relief to destitute families, assists in finding employment and in securing old age pensions.

These two societies, as will be observed, are of immense service to the poorer section of the Indian community. But the greatest drawback is that they suffer from lack of funds. With the money at their disposal, the societies barely touch the fringe of the problem of the poor. More money is needed. In this connection I must say that our community has not done what it should have done. Apart from the wealth that members of our community possess, there are any number of Indian charitable trusts in Durban, whose income is sent away to India. We seem to lose sight of the fact that charity begins at home and any amount of money is needed to alleviate distress amongst our poor. It is a folly to send thousands of pounds to India when our own poor are in distress and daily cry for assistance. I do admit that the Government, both Central and Provincial, and the local authorities are not helping our insti-tutions sufficiently, but at the same time we must show that the community has lagged behind.

Now that unity has been achieved in the Indian community of Natal, I have no doubt that the Natal Indian Association will be able to find a band of conscientious workers who will devote all their time to the uplift of our people. The cry of the poor must be answered.

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अभे अभारे। हे। बसेब डीपार्धभेन्ट अंध करीये छीये कथी पाइंड ४०,००० ने। स्टोक येकहम કીફાયત ભાવે વેચવાનું ડીરેક્ટરાએ નક્કી કર્યું છે જેના લાભ લેવા કાઈ પણ વેપારીએ ચુકનું નહિ. ગામના તેમજ ખહારગામના વેપારીઓને આ તકના લાભ લેવાની ભલામણ કરીએ છીએ. કારણ અત્યારે મારે કેટ એકદમ ચઢતી જય છે અને અમે જીના ભાવેજ છુટક તથા જથામ ધ માલના नी डाल डरी ये छी थे. એ डवार वेरहा ઉसनी मुला डात लंड भात्री डरी.

દીવાળીના તહેવાર માટે ખાસ નવી ડીઝાઇનની સાડીઓનું શીપમેન્ટ આવી ગયું છે

इ वार क्रेप-डी-शीननी साडीओ लाव शी. ८-६, १२-६, १७-६, २१-०, २५-०. जोरकोटनी साडीचे। साव शी. १५-०, २१-०, ३०-० ४२-०, ५०-०.

વધી વંશ્વુઓ ઇન્ડીઅન ડીપાર્ટમેન્ટમાં હોલસેલ ભાવે છુટક ખરીદી શકશા.

હોંદી સ્ત્રીઓ માટે: રેશમી, ક્રેપ-ડી-શીન તથા જેરજેટની સાડીઓ, પાલકા તથા છોકરાઓના ડરેસ માટે ભરતભરેલું કપડુ ત્રણ પીસ જરીભરતના સુટા नाना आणडे। भारे: रेशभी उरेस, टापी, जीम्स, सी गंबेट, गरम शाबा, विगेरे.

छाड़रीच्या मार्टः स्टार्डीय, ज्लुमस, ज्य, उरेस, विगरे. છાકરાચ્યા માટે: સીંગલેટ, વુલન સુટ, સીમીસ, માજા, વિગેરે. પુરુષા માટે: રેશમી શર્ટ, સીંગલેટ, સાેકસ, ટાઇ, રૂમાલ, વિગેરે.

धरमां वपराती यीजे: रेशमी याहर, तशिमाना अवर, टेमल अवर, पीछाडी, टावल, विगेरे.

पीस गुडस: हरेड जातनुं रेशभी, सुतराव अने गरम डापड, वेसवेट, विगेरे. बेधर सुट डेसीसने। मेाटे। स्टांड **७**मण्डाल आञ्या छे.

પી. એા. બાકસ પશ્ક્લ. टेलीझेन ३३-६२२६.

ट्लीयां अंडरेस "गीडमलंडा"

न्यसन जार

(हाससेस डीपार्घमेन्य) ૩૯ મારકેટ સ્ટ્રીટ, જોહાનીસ**ખગ**ે.

EFFORTS AT UNITY

A DDRESSING a message to the amalgamation meeting of both the Natal Indian Congress and the Colonial Born and Settlers' Indian Association, which took place at Durban on the 8th October 1939, Mr. J. H. Hofmeyr urged "As you are aware I repeatedly took occasion when I was Minister of the Interior and later to urge the Indian community to settle their internal differences and arrive at a greater measure of unity amongst

themselves." It was in July 1933 as a result of communication addressed by the Union Government to the South African Indian Congress I was appointed a member to

serve on the Colonisation Inquiry Commission. The participation by the Congress nominee in this Commission led to a split which as days went by split prominent members of the Congress resigned and formed the Colonial Born and Settlers' Indian Association. Congress participation in the commission led to stormy feelings and popular opinion was against the Congress decision to take part in the Commission. In 1932, at the time of the second Round Table Conference, the Congress gave a pledge to associate itself with a joint Commission to explore the possibilities of a colonisation scheme. Although a preliminary Commission was appointed the Congress had to stick to its pledge and it was well

advised in doing so. I am not able to reveal all that took place during the sitting of the Commission, but I can say that the question of the split amongst us on the Colonisation issue was very often discussed.

Past History

The Colonisation issue is a past history now and the bitterness with which each side fought it has receded into the dimness of forgettable past.

Soon after the arrival of Sir Raza Ali as the fourth Agent General for India 1935, he tackled the question of disunity among our people, and convened a conference of both sides at which he presided. The whole settlement on unity hinged on the change of name of the Natal Indian Congress. The representatives of the Congress received a carte blanche authority to negotiate for a settlement of the unity question but deadlock arose on the change of name of the Congress and the conference broke up without any decision being reached. Thus matters stood until the arrival of Sir B. Rama Rau, fifth Agent-General for India. He tried his best to bring the two parties together. Again the question of change

S. R. NAIDOO

of name of the Congress was brought up by the Colonial Born Association side as a preliminary to discussion on the question of unity. No settlement was found to be possible. Thereafter the question of unity move took a formal shape during the visit of Sir S. Radhakrishnan who, it appeared appealed to both sides to unite and to sink their differences.

The Formula

It was on the 18 of April I happened to be in Duroan when a discussion on the question of unity had been go-Rustomjee and V. S. C. Pather met Messrs. A. Christopher, P. R. Pather, P. B. Singh and S. L. Singh and discussed a formula upon which a unity move should be based. I give the formula (subsequently slightly amended at the Congress meeting) which was provisionally adopted, subject to acceptance on both sides, in full.

1. Since the year 1933 there has been a serious division of opinion in the Indian community with the result that there exist fn Natal two political organisation—the Natal Inand Settlers' Indian Association.

vapalli Radhakrishnan, who toured the Union on a cultural mission,

3. The Indian community as a lies their salvation in this country, and in view of the unsettled and a lasting unity achieved in order that of the Congress on the 30th April 1939. one political body should speak and This was accepted by the meeting

amalgamated body should be left to at that time contemplated the sub-

Mahatma Gandhi. Each of the bodies may submit any name or names with the reasons therefor from which Mahatma Gandhi may choose a name or decide independently of those submitted and his matured decision shall be taken as final settlement of the differences.

Two Factors

Immediately upon my return to Pietermaritzburg I adopted the only constitutional method that was open to a member of the Congress, and that was to forward this formula to the Congress headquarters as a notice of motion. This formula was duly circularised to all the branches of the Congress in Natal. The notice of motion which contained the formula was discussed at a meeting held at grew in dimensions. As a result of this ing on. That day myself, Messrs. S. Durban on 30th April 1939, at which sixty three members of Congress Committee were present. I took a prominent part in this unity move because of two factors, which were operating in my mind and those of the Congress leaders who met in Capetown in February 1939, to make representations to the Minister of Interior on the question of a Union-wide segregation policy which the Government then contemplated. Firstly the several interviews we had with the Government clearly indicated the determined attitude on the part of the Government dian Congress and the Colonial Born to push through their policy of segregation on the basis of a servitude Bill. 2. Both Sir Syed Raza Ali and the Every representative of the Congress present Agent General for India, Sir felt that the odds were against us and B. Rama Rau, have since their arrival that the Indian community had to face in South Africa made attempts at one of its worst struggles. Secondly securing unity and recently Sir Sar- the persistent efforts made by Sir B. Rama Rau, and later supported by no less a distinguished person than Sir S. appealed to the Indian community Radhakrishnan at reconciling both the parties should be sincerely considered. I felt that the time had arrived and the whole recognises that in unity alone coming struggle demanded a serious effort to bring about a state of peace and amity in our community. Thus it changing conditions under which In- was I wholeheartedly joined the unity dians live, it is most essential that move and introduced my formula beall differences should be settled and fore a large gathering of representatives

> act for the community as a whole. with one dissentient. The long dis-4. With this object in view it has cussion at this meeting made me to been resolved by the Committee of accept the proposition that the formula the Natal Indian Congress (Durban should be placed before a Special headquarters) and the Colonial Born General Meeting of the member of the and Settlers' Indian Association (Dur- Congress for acceptance. Many lifeban headquarters) that both these long workers of the Congress groups political organisations should amal- stressed the point that to achieve unity gamate as the best and only means no pricewas great. It was resolved that of uniting the Indian community and special general meeting should be called that the choice of a name for the forthwith to ratify the formula which

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અમે અમારા **હાલસેલ ડીપાર્ટ**મેન્ટ ખંધ કરીએ છીએ જેથી પાઉંડ ૪૦,૦૦૦ ના સ્ટાક એકદમ શ્રીફાયત ભાવે વેચવાનું ડીરેક્ટરાએ નક્કી કર્યું છે જેના લાભ લેવા કાઈ પણ વેપારીએ ચુક**નું** નહિ.

ગામના તેમજ બહારમામના વેષારીઓને આ તકના લાભ લેવાની ભલામણ કરીએ છીએ. કારણ અ**લા**રે મારે કેટ એકદમ ચઢતી જાય છે અને અમે જીના ભાવેજ છુટક તથા જથામધ માલતો નીકાલ કરીએ છીએ. એકવાર વેરહાઉસની મુલાકાત લઇ ખાત્રી કરાે.

દીવાળીના તહેવાર માટે ખાસ નવી ડીઝાઇનની સાડીઓનું શીપમેન્ટ આવી ગયું છે દ્વાર ક્રેપ-ડી-શીનની સાડીએ ભાવ શી. ૮-૬. ૧૨-૬. ૧૭-૬. ૨૧-૦. ૨૫-૦.

,, જોરજેટની સાડીએા ભાવ શી. ૧૫–૦, ૨૧–૦, ૩૦–૦ ૪૨–૦, ૫૦–૦.

બધી વેર્વુઓ ઇન્ડીઅન ડીપાર્ટમેન્ડમાં હોલસેલ ભાવે છુડક ખરીદી શકેશા.

હીં દી સ્ત્રીઓ માટે: રેશમી, ક્રેપ-ડી-શીન તથા જોરજેટની સાડીઓ, પોલકા તથા છોકરાઓના ડરેસ માટે ભરતભરેલું કપડુ ત્રણ પીસ જરીભરતના સુટા નાના ભાળાકા માટે: રેશમી ડરેસ, ટાપી, ખીખ્સ, સી'ગલેટ, ત્રરમ શાલા, વિગેર.

છાકરીઓ માટે: સ્ટાકીંગ, ખ્લુમસ, છમ, ડરેસ, વિગેરે.

છાકરાઓ માટે: સીંગલેટ, વુલન સુટ, સીમીસ, માના, વિગ્રેર

પુરુષા માટે: રેશમા શર્ટ, સીંગલેટ, સાકસ, ટાક, રમાલ, વિગેર.

ધરમાં વપરાતી ચીજો: રેશમા ચાદર, તકાચાના કવર, ટેબલ કવર, પીછાડી, ટાવલ, વિગેરે.

પીસ ગુડસ: દરેક ભાતનું રેશમા, સતરાવ અને ગરમ કાયડ, વેલવેટ, વિગેર.

લેધર સુટ કેસીસના માટા રટાક હમણાજ આવ્યા છે.

પી. એા. બાેકસ પ૧૬૯. દેલીફાન ૩૩-૬૨૨૯. દેલીગ્રફ એડરેસ "ગીડમલકા"

જાપાન ખઝાર

(હાલસેલ ડીપાર્ટમેન્ટ) ૩૯ મારકેટ સ્ટ્રીટ, જોહાનીસઅગ[°],

HISTORY OF THE SPLIT AND EFFORTS AT UNITY

ADDRESSING a message to the amalgamation meeting of both the Natal Indian Congress and the Colonial Born and Settlers' Indian Association, which took place at Durban on the 8th October 1939, Mr. J. H. Hofmeyr urged "As you are aware I repeatedly took occasion when I was Minister of the Interior and later to urge the Indian community to settle their internal differences and arrive at a greater measure of unity amongst themselves."

It was in July 1933 as a result of communication addressed by the Union Government to the South African Indian Congress I was appointed a member to serve on the Colonisation Inquiry Com-The participation by the mission. Congress nominee in this Commission led to a split which as days went by grew in dimensions. As a result of this split prominent members of the Congress resigned and formed the Colonial Born and Settlers' Indian Association. · Congress participation in the Commission led to stormy feelings and popular opinion was against the Congress decision to take part in the Commission. In 1932, at the time of the second Round Table Conference, the Congress gave a pledge to associate itself with a joint Commission to explore the possibilities of a colonisation scheme. Although a preliminary Commission was appointed the Congress had to stick to its pledge and it was well advised in doing so.

I am not able to reveal all that took place during the sitting of the Commission, but I can say that the question of the split amongst us on the Colonisation issue was very often discussed.

Past History

The Colonisation issue is a past history now and the bitterness with which each side fought it has receded into the dimness of forgettable past.

Soon after the arrival of Sir Raza Ali as the fourth Agent General for India 1935, he tackled the question of disunity among our people, and convened a conference of both sides at which he presided. The whole settlement on unity hinged on the change of name of the Natal Indian Congress. The representatives of the Congress received a carte blanche authority to negotiate for a settlement of the unity question but deadlock arose on the change of name of the Congress and the conference broke up without any decision being reached. Thus matters stood until the arrival of Sir B. Rama Rau, fifth Agent-General for India. He tried his best to bring the two parties together. Again the question of change

By

S. R. KAIDOO

of name of the Congress was brought up by the Colonial Born Association side as a preliminary to discussion on the question of unity. No settlement was found to be possible. Thereafter the question of unity move took a formal shape during the visit of Sir S. Radhakrishnan who, it appeared appealed to both sides to unite and to sink their differences.

The Formula

It was on the 18 of April I happened to be in Durpan when a discussion on the question of unity had been going on. That day myself, Messrs.' S. Rustomjee and V. S. C. Pather met Messrs. A. Christopher, P. R. Pather, P. B. Singh and S. L. Singh and discussed a formula upon which a unity move should be based. I give the formula (subsequently slightly amended at the Congress meeting) which was provisionally adopted, subject to acceptance on both sides, in full.

- I. Since the year 1933 there has been a serious division of opinion in the Indian community with the result that there exist in Natal two political organisation—the Natal Indian Congress and the Colonial Born and Settlers' Indian Association.
- 2. Both Sir Syed Raza Ali and the present Agent General for India, Sir B. Rama Rau, have since their arrival in South Africa made attempts at securing unity and recently Sir Sarvapalli Radhakrishnan, who toured the Union on a cultural mission, appealed to the Indian community to unite.
- 3. The Indian community as a whole recognises that in unity alone lies their salvation in this country, and in view of the unsettled and changing conditions under which Indians live, it is most essential that all differences should be settled and a lasting unity achieved in order that one political body should speak and act for the community as a whole.
- 4. With this object in view it has been resolved by the Committee of the Natal Indian Congress (Durban headquarters) and the Colonial Born and Settlers' Indian Association (Durban headquarters) that both these political organisations should amalgamate as the best and only means of uniting the Indian community and that the choice of a name for the amalgamated body should be left to

Mahatma Gandhi. Each of the bodies may submit any name or names with the reasons therefor from which Mahatma Gandhi may choose a name or decide independently of those submitted and his matured decision shall be taken as final settlement of the differences.

Two Factors

Immediately upon my return to Pietermaritzburg I adopted the only constitutional method that was open to a member of the Congress, and that was to forward this formula to the Congress headquarters as a notice of motion. This formula was duly circularised to all the branches of the Congress in Natal. The notice of motion which contained the formula was discussed at a meeting held at Durban on 30th April 1939, at which sixty three members of Congress Committee were present. I took a prominent part in this unity move because. of two factors, which were operating in my mind and those of the Congress leaders who met in Capetown in February 1939, to make representations to the Minister of Interior on the question of a Union—wide segregation policy which the Government then contemplated. Firstly the several interviews we had with the Government clearly indicated the determined attitude on the part of the Government to push through their policy of segregation on the basis of a servitude Bill. Every representative of the Congress felt that the odds were against us and that the Indian community had to face one of its worst struggles. Secondly the persistent efforts made by Sir B. Rama Rau, and later supported by no less a distinguished person than Sir S. Radhakrishnan at reconciling both the parties should be sincerely considered. I felt that the time had arrived and the coming struggle demanded a serious effort to bring about a state of peace and amity in our community. Thus it was I wholeheartedly joined the unity move and introduced my formula before a large gathering of representatives of the Congress on the 30th April 1939.

This was accepted by the meeting with one dissentient. The long discussion at this meeting made me to accept the proposition that the formula should be placed before a Special General Meeting of the member of the Congress for acceptance. Many lifelong workers of the Congress groups stressed the point that to achieve unity no pricewas great. It was resolved that special general meeting should be called forthwith to ratify the formula which at that time contemplated the sub-

mission of the whole matter to an

arbitration by Mahatma Gandhi. The

meeting of the Congress as a whole

made up its mind to stand or fall by

the formula. The atmosphere was con-

genial and everybody' felt that the

unity move was launched under the

most auspicious circumstances. On the

1st May 1939 the Congress secretaries

issued a notice convening a special gen-

eral meeting of the Congress on 4th

June at Durban "to ratify the formula

adopted by the Committee for the amal-

gamation of the Natal Indian Congress

and the Colonial Born and Settlers'

Indian Association and its reference

to Mahatma Gandhi as moved by Mr.

S. R. Naidoo at the Committee meeting

held on the 30th April 1939. This

meeting was not held owing to the

calamitous incident which took place

at Johannesburg on the 4th June when

the Transvaal Indian Congress convened

a meeting. However, by mutual arrangement it was postponed to 11th

June and further postponed to 27th

August when the special general meet-

ing did finally take place and adopted

the amended formula.

berations unanimously agreed upon the following:

That Clauses 1, 2, and 2 of the

That Clauses 1, 2, and 3 of the Formula, which was approved by the Committee of the Natal Indian Congress and the Colonial Born and Settlers' Indian Association, remain as they are. The following Clause shall take the place of Clause 4 of the Formula:—

"It has been resolved by the Committee of the Natal Indian Congress (Durban headquarters) and of the Colonial Born and Settlers' Indian Association (Durban headquarters) to amalgamate both the above organisations under the name of the Natal Indian Association, and the membership of both the organisations as at the 1st day of September 1939, shall constitute the membership of the new organisation. The draft constitution as approved by Messrs. S. Rustomjee, P. S. Aiyar, J. W. Godfrey, S. R. Naidoo and A. E. Shaik, duly appointed representatives of the Natal Indian

Amended Formula

Since the Committee meeting of the Congress of the 30th April, several Committee meetings were held and several aspects of the formula were again and again discussed. In the interim before the final meeting of the 27th August a sub-committee of the Congress was appointed with the object of settling the outstanding differences as to the change of name of the Congress and thus localising the matter. Mr. A. I. Kajee himself brought convincing suggestions that the name of the amalgamated body be called the Natal Indian Association, and the rights of membership of both the organisations, namely, the Congress and the Colonial Born Association should be entrenched and should constitute the membership of the amalgamated body. It was felt that no better suggestion could have been made to settle the matter locally and within the folds of both organisa-~ tions. At a meeting of the representa-. tives of both sides which met at Durban on the 22nd August 1939, an amended · formula was adopted. A draft Constitution was subsequently approved by the Committee of both organisations.

For the purpose of clarity I give in full the amended formula:—

Messrs. S. Rustomjee, J. W. Godfrey, P. S. Aiyar, S. R. Naidoo and A. E. Shaik, the duly appointed representatives of the Natal Indian Congress, and Messrs P. B. Singh, A. Christoper, P. R. Pather, S. L. Singh and D. S. Chetty, the duly appointed representatives of the Colonial Born and Settlers' Indian Association, met at Durban, at the residence of Mr. A. E. Shaik, on Tuesday, the 22nd August, 1939, and after lengthy deli-

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Manager, Indian Opinion.

Congress, and Messrs. A. Christopher, P. R. Pather, S. L. Singh, P. B. Singh and D. S. Chetty duly appointed representatives of the Colonial Born and Settlers' Indian Association, at a meeting held in Durban on the 22nd day of August 1939 shall be the Constitution of the Natal Indian Association, for submission at the amalgamation meeting.

The following Clauses shall te added to the Formula and shall be known as Clauses 5 and 6.

"That it is agreed that a general meeting of the members of the amalgamated organisation shall be held on the 24th day of September 1939, for the purposes of adopting the draft constitution and electing officials thereunder, and the Convenors of such meeting shall be the President, the Hon. Secretaries and the

3rd November, 1939.

Hon. Treasurers of the Natal Indian Congress and the Colonial Born and Settlers' Indian Association."

"That Messrs. A Christopher and V. S. C. Pather are to be authorised to accept enrolment for membership of the amalgamated organisation and receive the membership fees in terms of the draft constitution."

The special general meeting of the Congress held on the 27th August ratified the amended formula and also approved the draft Constitution.

Accomplished Fact

There are other matters which I would have wished to elaborate upon concerning tactical moves made to upset the unity formula. I have, however no desire to raise a controversy on the question of unity move and subsequent events which followed it. The unity move has become an accomplished fact. Every step that was taken to achieve unity among our people was taken with a conviction born of good faith and honesty of purpose. There was no intention to claim powers and position to run the affairs of the community. Subsequent events have shown that although it was stated that no price was great for unity yet some of our Congress leaders who have distinguishguished themselves in public work showed their weakness in not reconciling themselves to a change of name and to changing conditions. On this question of unity move I visited Durban no less than twenty times, and although I was receptive to take in reasonable suggestions I never dreamt, much less was I prepared for the simmering opposition, although limited, which was breaking out here and there. One point I wish to make clear and that is that the name and status of the South African Indian Congress re: main untouched,

If a change of name accepted by both sides reconciled us, and if that change brought no disgrace to our community, much less weakened its cause, or caused it any damage, then I am not ashamed of the part I took along with others to achieve a unity of oneness, a unity of action and of purpose. The basic principle of our unity should be: one voice, one people and one organisation.

It was a play of fate that my nomination and participation in the Colonisation Commission, as Congress nominee, should have been the means of causing a split, but after a spell of years I was permitted to move the unity formula, which once and for all closed the divided ranks, and brought us all into one fold again.

HOW UNITY WAS ACHIEVED



hoto by Crown Studio-

A group taken at the Phœnix Settlement.

where a function took place in honour of Sir S. Radhakrishnan. It was here that a stirring appeal was made by Sir Radhakrishnan to the leaders of both the parties to unite, and heart-to-heart talks resulted in an earnest effort on both sides to bring about unity.

ફીનીક્સ સ'સ્થામાં લેવા-યલા ગ્રુપ

સર રાધાકૃષ્ણુનના માનમાં આ સંસ્થામાં મેળાવડા થયા હતા જે પ્રસ'ને તેઓએ કામમાં અઈક્યને માટે નાટાલના ખન્ને પક્ષના નેતાઓને દૃદય સ્પર્શી અપીલ કરી હતી, અને અરસ પરસ દીલ ખાલી ચર્ચાઓ થઈ હતી, જેને પરીષ્ણામે અઇક્યના પ્રમાષ્ણીક પ્રયત્ના શરૂ થયા હતા.

UNITY COMMITTEE



Photo by Crown Studio.

The above are members of a committee of the leaders of the Congress and the Colonial Borns, seated with the Agent-General, Sir Rama Rau, which after protracted discussions having lasted seven months, brought into being the unity formula and drafted the new constitution of the Natal Indian Association.

Standing from left to right—Messrs. D. S. Chetty, A. E. Shaikh, P. B. Singh, P. S. Aiyar, S. L. Singh.

A. Christopher, Sir B. Rama Rau, J. W. Godfrey, V. S. C. Pather, S. Rustomjee.

યુનીટી કમીટી

સર રામરાવ સાથે બેઠેલા ઉપલા કેાંગ્રેસ અને કાલાન થલ બાર્નના સભ્યાએ ફીનીક્સમાં થ**એ**લી ચર્ચાએા પછી સાત માસના સત્તત પ્રચત્ના ખાદ યુનીટી ફારસ્યુલા અને નવી સ્થપાએલી નાટાલ ઇન્ડિઅન એસાસીએશનનું નનું બ'ધાર**લ ઘડી** ઠા**ઢયું હતું.**

LET US ALL WORK TOGETHER FOR THE COMMON GOOD

THE world, one may safely say, had hitherto been resting, as it were, on the crater of a volcano which has exploded without warning, and we, who are standing on the threshold of a new era, ask ourselves many questions as to what new and strange developments it may bring.

One such question, forced upon us by the trend of recent events is, "What part will women play in the new world to be?" Even to guess at an answer, we must consider what part they have already played, and why it is that the condition of women to day is ratherlike that of an under-nourished plant which having ceased to grow stronger and sturdier, has begun to decay.

Biographical Dictionaries of the past still existant, reveal the status of women, the high standard of their culture and learning during the Middle Ages. A careful survey of these past records provides ample proof that, while in Europe the doors of the Universities were closed to Western women, as early as the fourteenth century, the women of the East were taking their places amongst those great thinkers of the past, who were the first to light the lamp of our culture.

We who live in this world of chaos, how can we prepare ourselves for the new age; for greater world work and attainments? Here are at least a few answers: By endeavouring to work together for the common good of the people, regardless of colour, cast and creed; by trying to procure a simple knowledge of our ability to create conditions for ourselves; by true self-

By
ZULEKHA OMAR JHAVERI

help, which is of as great a benefit to the individual as to those with whom she comes in contact.

"Truth is the house built upon a rock, immune to all disturbances. Throughout the storms of life, the crises of nations, and the disruption of world affairs, it remains unshaken."

We of this generation cannot, if we would play a greater part in the world, be content to rot by inches in ignoble ease, heedless of our true interests, heedless of the higher life, the life of aspiration, toil and risks.

We must try to understand the doctrines of strenuous life. The life of toil and effort; labour and strife; for success in its highest form comes only to those who shrink not from danger, hardships and bitter toil, but win from these the splendid ultimate triumph.

The reason why so many people fail to demonstrate success, is because imprisoned in the prejudices, preferences and the habitual beliefs of the period in which they live, the ideas and impressions which they derive from the society in which they move, are based in most cases on appearances often delusory.

A great philosopher, by the eloquence of his language may hold the speechless attention of a sea of faces, and one amongst the audience, though not comprehending the discipline involved in the pursuit of philosophy, hastily decides on this study as being a readymade solution to the problem of seeking a career. The individual beholds, of course, only the conquests of the warrior and not the field where the battles were fought. In other words being ignorant of the laws and principle of strenuous life, he or she proceeds blindly along an erroneous channel and it is not to be wondered at that whilst believing himself to be on the pathway to success, the individual eventually awakens to find that, in reality, he has been following a mirage.

Let us seek then to see ourselves liberated from the dominance of petty aims and desires for material success and to work instead for the accomplishment of a certain thing, for the sake of the attainment itself.

If we possess those verile qualities necessary to win in the stern strife of actual life, it is hard to fail, but it is worse never to have tried to succeed.

In this life we gain nothing save by effort and effort to accomplish may be rewarded with certainty.

The new age looms before us; can we stand by idly, shrinking from difficult contests, seeking slothful ease, allowing the stronger to pass us by and to win for themselves the victories which can be ours.

Let us face together boldly the only life worth leading—the life of striving. Let us uphold righteousness, resolving to serve and to form higher ideals so that we may in time reach the ultimate goal of true national greatness.

"THE PEOPLE, LORD, THE PEOPLE"

S the horrible catastrophe of war engulfs the world again—for the second time in the life-experience of this generation |-- we can think of but one thing, and that is the people, the common people of every land, innocent of offence, hating and fearing war, who are now being driven like sheep to the slaughter. Nowhere on all this planet, outside of certain chancellories and military headquarters, are there persons who desire war. If a plebescite were taken in England, or France, or Poland, or Italy, yes, in Germany, the vote against war in each and every country would be so wholeheartedly against war as to make a Nazi election look like a closely contested struggle. Never in all history has there been such popular unanimity against resort to arms for the settle-

ment of disputes between nations. If not from government offices, at least. from the hearts of men, war to-day stands outlawed. Yet here it is-the destruction, the massacre. Death loosed to reap his harvest—and the people as helpless as leaves before last year's hurricane ! How all this will end, what havoc will be wrought, what irreparable losses sustained, no man can say except to prophecy the worst. But this we know—that the people will suffer beyond all measure of calculation and all reach of compassion and succor. Their cities will be wrecked, their homes destroyed, their sons slain-their world wiped out beyond all repair of generations and perhaps of centuries. Why should the people of this fair earth thus be smitten? What are these governments that issue the decree of

death for millions? Germany, Italy, France, Britain-"did you ever meet them? asks Dorothy Thompson. In the despair of this hour we can feel some comfort in the thought that few of the governments that enter this war will survive and few statesmen who now see the beginning will see the end. But this is poor comfort as we face these myriads of common people, and behold their agony. If we do nothing else during this war, we will love and pity and try to help them. All of them -English, French, Germans, Italians, Poles, Turks! Not one shall be excluded from our heart. God hath made them all "of one blood," his children, and they are our brethren. - Unity (Chicago).

'FOR GOD, KING AND COUNTRY'

URING my peregrinations I once came across boys in uniform and asked them what their uniform meant. I observed that their uniform was made of foreign cloth woven out of foreign yarn. They said it was scouts' uniform. They whetted my curiosity by the answer. I was eager to know what they did as scouts. The answer was that they lived for God, King and Country. 'Who is your King?' I asked. 'King George,' was the reply. 'How about Jailianwala? Supposing you had been in that place on the 13th April, 1919, and were asked by General Dyer to shoot your terrified countrymen, what would you have done?

'Of course I would not have obeyed the command.'

"But General Dyer wore the King's uniform?"

'Yes, but he belongs to the bureaucracy, and I have nothing to do with it.'

I suggested that he could not separate the bureaucracy from the King, that the King was an impersonal ideal existence which meant the British Empire and that no Indian could re-

By . M. K. GANDHI

Reproduced from 'Young India'
Dated 23rd March, 1921.

main loyal, in the accepted sense, to the Empire as it was at present represented and be loyal to God at the same time. An Empire, which could be responsible for the terrorism of the Martial Law regime, that would not repent of the wrong, that could enter into secret treaties in breach of solemn obligations, could only be reckoned as a godless Empire. Loyalty to such an Empire was disloyalty to God. The boy was puzzled.

I continued my argument. Supposing our country becomes godless in order to enrich itself, exploits other people, trafficks in intoxicants, goes to war for the sake of extending its trade and resorts to fraud in order to sustain its power and prestige, how can we be consistently loyal to God and country? Must we not forsake the country for the sake of God? I suggest, therefore, that

you should bind yourself to be faithfu and loyal only to God and no one else in the same sense and in the same breath.'

There were many of his companions who were deeply interested in the conversation. Their chief too came in. I repeated my argument to him and asked him to tax himself and stimulate the inquiring spirit of the grown-up young men whom he was guiding. Hardly was the absorbing topic exhausted, when the train steamed out of the station. I felt sorry for the splendid lads and understood better the deep meaning of the movement of non-cooperation. There can be but one universal creed for man, that is loyalty to God. It includes, when it is not in-consistent, loyalty to King, country, and humanity. But it equally often excludes all else. I hope that the youth of the country as well as their tutors will revise their creed and set themselves right where they are convinced of their error. It is no small matter for tender minds to have formulas presented to them which cannot bear scrutiny.

WORLD ALLIANCE OF CHRISTIAN CHURCHES A PLEA FOR A WORLD CONFERENCE

THE World Alliance, representing Churches in over 30 countries, meeting in Geneva, passed the following:

In view of the chaotic conditions throughout the world to day, the increasing breakdown of international morality, the staggering burden of mounting armaments, the dislocation. of international economic life, and the threat of war and revolutions, The World Alliance for International Friendship through the Churches reaffirms its conviction, as stated in former resolutions, that the only way out of the present impasse is for all nations to meet and confer on their essential problems and difficulties in a spirit of conciliation and co-operation. We recognize that the increase of international anarchy, conflict and hate, makes any appeal for a new world conference seem Utopian. On the other hand, we are convinced that unless some far-reaching international agreements can be speedily reached, it is utterly fallacious to suppose that the present drift can end in anything but general war and chaos.

The international Chamber of Commerce, representing business men from 41 nations, meeting in Copenhagen in July, passed a strong resolution calling for a world conference. Their resolution cited the disastrous consequences

of war and said: "No enduring peace has been accomplished. With the development of modern instruments of destruction, the possibilities of future wars are appalling... One of the most discouraging aspects of the world today, perhaps of this whole epoch indeed, is that it should be necessary to recall time and again these most elementary truths." We heartily concur in the sentiments expressed by this business group and shared by the popular majority in all countries. Concretely, we propose that the governments take advantage of the precedent created by the Hague Conferences, and under the provisions voted at the Second Conference held in 1907, call the Third Hague Conference to convene at as early a date as is consistent with adequate preparation.

If such a conference is to deal effectively with the underlying moral and spiritual political and economic causes of conflict, at least one or two years of intensive preparation are necessary.

We confidently believe that if the States become actively engaged in preparing for such a conference, as the work proceeds international faith will be gradually restored and peace with justice can be established. Therefore we propose that international preparatory commissions be set up immediately

to deal with such questions as colonies, economic and financial relations, access to raw materials, political and racial problems, international order and governments, disarmament and such other questions as may be deemed advisable.

It is obvious that if the work of such commissions is not to be futile, governments must agree to do all in their power to prevent disturbing incidents, and further show such good-will as alone can make the work of the commissions effective.

We are fully aware of the fact that churches and religious and educational leaders are not experts in government and therefore we do not pretend to advise in detail on the ways and means of bringing about the success of such a huge and complicated undertaking. But deeply conscious of our responsibilities as Christians as well as citizens of our respective nations we claim that it is our right and duty to issue this appeal in loyalty to the Christ we serve. Therefore we invite all men of goodwill to join us in this effort and in particular we call upon our fellow Christians throughout the world to pray and work for a rebirth of faith, confidence, and love, without which it will be impossible to achieve justice, and without justice there can be no permanent peace.—Uuity (Chicago).

CALL OF THE SUN

T is curious that the colour of the skin should have played and still be playing such a great part in the social and political life of the peoples that inhabit our planet. The white or nonpigmented people look down upon the coloured or pigmented people, and, incompatible as it may sound, they themselves have gone crazy over pigmentation, or tanning as they call it. One has only to look around here, there and everywhere in Europe to comprehend the firm grip this fad has over the white people. Meadows, seabeach, lake and river-sides are packed up, particularly during holidays, with people eager to get pigmented within the shortest possible time. They are mostly from towns and cities where there is bardly enough sun to colour the skin. Even the manufacturers are busy exploiting this craze. They have put all sorts of pastes and powders in the market, 'aids' to tanning, which benefit 'souls rather than the skin,' of the pigment seekers. Europeans, young and old, often asked me the secret of my brown skin. Why is this craze? Evidently, this is a conscious or unconscious attempt on the part of the people to get back to the caress of the sun and the air, modern civilisation has been trying hard to deprive them of. They have begun to quicken to the instinctive urge to respond to the call of the sun. After all, there is a great truth in the statement that 'civilisation was born in countries with plenty of sunshine.'

So far so good. But excessive and uncontrolled exposure to the sun, as is popularly indulged in, not infrequently leads to unpleasant and even grave accidents. The sun is the most powerful biotic energy in the universe; and one must know how to handle it. In dealing with the sun wisdom is bliss, and it is folly to be ignorant. Most people, unfectunately, are innocent of any concretion of scientific sunbathing. These lines will, it is hoped, be of help to people who want to know why sunbathing is advocated.

In all countries in all ages there have been sun-worshippers. Beginning from the dawn of humanity to our days, sun's blessing has been invoked to play its great role in preserving human life. The lores of India, Egypt, Greece and Rome testify to that.

Life draws its energy from the sun. In fact, existence would not be possible if there were no sun. Humans, animals, vegetables, and, for that matter, all living objects need sunlight to keep the life going.

In the study of the influence of sunlight on the human physiological system, it is the skin that claims the place of honour. The rays are received by the skin, and, after necessary transformations By
Dr. SUDHINDRA NATH SINHA, M.B.
In The "Modern Review"

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and adjustments the latter transmits them to different parts and organs of the body. Without intervention of the skin the organs of the body would be killed by the strong rays of the sun. This fact leads us to the consideration of the skin in its relation to the sunlight.

The first noticeable effect of the sunlight on the skin is development of pigment, the colouring matter of the human skin. Authorities differ regarding the mode of formation of this substance. They, however, seem to agree:

(1) That pigment protects the body against excessive exposure to sunlight.

(2) That pigment transforms the light energy into an energy that brings about certain chemical reactions useful in body-defence.

In any case, its primary function is to check excessive light and to convert the light energy into heat energy which igsweated off when excessive. Besides, the cosmetic touch pigment gives to the skin is characteristic. It renders the skin remarkably softer, smoother, and more elastic than the non-pigmented skin. Further, the pigmented skin loses all roughness and wrinkles and freckles. the common and much dreaded blemishes of non-pigmented skin. Let the white people take this hint, act up to it and they will have got rid of their many worries and stopped a steady leakage in their purse in the bargain!

The skin is endowed with a rich blood supply. The sunlight acting on the skin induces a pronounced dilatation of the blood vessels. It is a common experience that parts of the skin habitually exposed to the sunlight are more sotively irrigated by blood than the less exposed areas. The blood vessels of these areas are more numerous than in other parts. Also these exposed parts are considerably more resistant to changes of temperature and infective agents. Moreover, the dilated vessels draw out blood to the surface, and the deep-seated organs are relieved of congestion. De-congestion facilitates normal circulation and the organs function better. Further this movement allows the entire volume of blood in the body to derive the beneficial effects of sunlight. The number of blood corpuscies, red and white, multiply, and they function more energetically. The red corpusoles have their power of resistance increased. There is proportionate increase of haemoglobin; calcium and phosphorus contents of the blood rise, as also the bacteria-killing power.

The skin contains the peripheral extensions of the nervous system, innumerable terminals of which form an extensive webwork. Sunlight strikes against this webwork and excites resonance which is transmitted to the nervecentres. The centres, on their part, transmit the resonance to the different organs in the body which respond by a show of improved functioning. The mechanism is not difficult to follow when it is known that the skin is intimately associated with the vital organs of the body through reflex connections.

Contact with sunlight brings about a remarkable change in the muscles of the body. They become strong and graceful without undue development of partionlar muscle or muscles often noticeable in the wrestlers and in the muscle-cult people. This improvement is effected by the movement of blood from the deeper parts towards the surface; as sunlight dilates the vessels of the skin, through the layers of the muscles. As the blood flows through the muscles, it produces an effect that may be compared . to that of massaging. Moreover, the nerves feeding the muscles are themselves stimulated by sunlight and produce a tonic effects Considered part by part, the strengthening of the thoracic muscles improves respiration; well-developed back muscles bring in a vigorous but natural support to the spine; and welldeveloped abdominal muscles provide that support to the abdomen so essential for efficiency of its organs. Finally, the well-developed muscles of the limbs complete the picture of a strong and graceful human-being. -

The helpful action of sunlight on the skeleton is evident from calcification of decalcified bones. Vitamin D is essential for formal development of bones. This is formed when sunlight acts on the skin. The skin contains lipoid, a substance which closely resembles fat. Activated by sunlight lipoid liberates Vitamin D. Moreover, we already know that sunlight by its action on the blood increases its calcium and phosphorus contents. A constant and steady supply of calcium and phosphorus is essential for the proper development of bones in children.

Human body is in constant danger of being invaded by various infective agents. Large numbers of pathogenic organisms are present on the surface of, as well as, inside the body. The body tolerates their presence, but does not allow them to do any damage because of the immunity it possesses. Sunlight through its action on the skin strengthens this immunity.

The skin through some of its cells secretes chemical substances that support body metabolism. Humans take in different food-stuffs. When burned with oxygen, these stuffs yield the energy that maintains life. In the course of this

process of burning, Carbondioxide, water, heat, nitrogen, etc. are given out. These activities inside the body to convert food into life-energy are known as metabolism. Sunlight stirs up metabolism. Certain waste products of metabolism are eliminated through sweat and sebaceous matter secreted by the skin." Because of this function the skin is, in times of need, a vital relief to the kidneys—a true vicar.

Sunlight excites the endocrine glands to better activity. Improper functioning of these glands has been, of late, engaging a great deal of attention as responsible for the mental and physical defects in children and disturbance of various normal functions in adults. Sunlight restores normal activity to these glands.

It has been found that humans and animals lose breeding power due to lack of sunshine. Chickens lay more eggs and cows give more milk when exposed to sunlight. Remarkable is the statement that Eskimo women cease to menstruate during the long winter months of no sun.

Another great gain from regular exposure to sunlight is that it makes good the deficiency in diet. A well-chosen diet with a liberal supply of essential food principles will keep humans and animals alive for long periods in the absence of sunlight. On the other hand, when diet is deficient, such as millions in India have, exposure to sunlight can ward off or delay the onset of evil effects resulting from lack of nutrition. Remarks Sir. Leonard Hill:

It was observed in Vienna that systematic exposure to sunlight of children living on deficient diet prevented or brought about healing of rachitic process in their bones; while children confined in the hospital wards all showed rickety bones except one who, lying in a cot near an open door, was crossed by the sunbeam.

Speaking on the subject, Monteunis from Nice said:

".....Man does not live on bread alone; he feeds on air as well, this being the bread of respiration; over and above the digestive and respiratory nourishment there is also a outaneous one."

The skin does not receive the care and attention it deserves, and is perhaps the most neglected of all bodily organs. People are alert about the well-being of other organs of the body, but indifferent to the needs of the skin. This indifference is, no doubt, due to ignorance and must by all means be removed. Few people know what part the skin plays in human life; still fewer know that the well-being of other organs independently or irrespective of the state of the skin, is out of the question; and that the skin is directly and indirectly responsible for the safety, well-being and inefficiency of the human organism. To neglect the

DEEPAVALI APPEAL

By S. GOPAL

Dy the time this Special Number is out, many of those who are on the top and have the means to do so, will be ready to commence a "lightning" celebration of the Deepavali festivities, when, coming as it does once a year, days and sometimes weeks are devoted to merrymaking and feasting, culminating in huge fireworks displays during the nights in recognition of this great and joyous occasion.

But I am not going to dwell on the happier and more exorbitant side of this festival.

We know that in Europe, nations have armed to the teeth and war is now raging. This country is also in a state of war. What will be the ultimate result no man can foretell, but this war, as all other wars, will have its repercussions.

Well, you will ask, what has that got to do with us here in this country, and why should it mar our rejoicings?

Much could be said in these columns of the disadvantages of lavish and thoughtless spending. Indians in this country are noted for the way in which they welcome any festival regardless of their income.

Gone are the days when indulgences of this nature were termed as "red letter days" in the annals of Indian history in South Africa.

It is absolutely essential that everyone, especially the parents, should curtail parts of their merry makings, by means of indulging in luxurious feasting, and the most important of all, the expensive fireworks.

It is generally agreed that happiness and sorrow go side by side. While hundreds of us are feasting to our heart's content, thousands of our poor do not know what Deepavali really means to them in their homes and outside. Their lives are one long stretch of endless pove ty and a struggle for bare sustenance. To them life is truly not worth living. They are disappointed at the unkindness and uncharitableness shown by us in their daily cry for existence.

It is on their behalf that I make this earnest appeal to mingle our joys with the sorrows of these unfortunate ones on this annual occasion. The time to act is now. You have the Light of brotherly feeling, let it shine in every home. Comfort those that are in need and let them feel that they, too, are rejoicing with you. Feed those that are hungry and give to them any odd clothings you may have.

The blessings of your poor brethren shall be the blessings of God in disguise.

skin is to deliver a blow to the system as a whole,

The skin of the modern civilised humans is universally anaemic and feeble. In a civilisation where lavishness and not scientific selection of clothing is the standard, it is no wonder that that the skin is unhealthy and inefficient. Health and efficiency of the skin come from its direct contact with the sunlight and the sir, a contact people hardly allow the skin to have. Even children have to carry unnecessary and unhygienic clothing to the great detriment of their health. It is distressing to notice the quantity of linen one carries on the body even in the hot Indian climate. Unhygienic clothing creates a hot and humid atmosphere in which the skin gets exhausted and weak. Such a skin cannot fulfil its functions. Due to its weakness and exhaustion it cannot transmit necessary stimulus to the organs of the body which are conscquently put out of gear. This makes the defensive machanism shaky which may crumble at the first impact with the enemy. Evidently, the consequences of the treatment it is the lot of the skin to receive, are of a far-reaching nature.

Scientific sunbathing is based on and governed by definite laws evolved out of the experiences extending over a long period. To be effective it must strictly adhere to these laws. Sunlight has got to be administered in regulated doses. It is one thing to make hay while the sun shines, and quite another to burn hay with the sun. If people stick to the slow sunning, they will convert their body into rocky soil where dangerous microbes cannot grow or thrive.

Nobedy wants to die. But how to dodge death at least for a long time? Laboratories may not help; neither will surgeons and physicians with their knives and bottles. Then? The good old sun is there to help you. Respond to its call and you are pafe. Rollier, the greatest of the modern sun-worshippers, has been telling us for nearly half a century how one may keep young in body and mind long and grow old slowly by life in the sun and in the open.

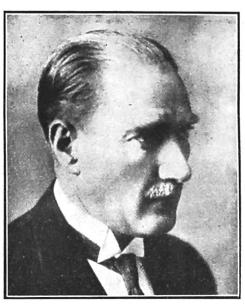
It is worth mentioning that sunlight is essential not only because it fortifies the body by stimulating the normal functions but also because it has great preventive and curative properties. Armed with science and inspired by a clearer consciousness of our duties towards our fellow-beings, we can fight, with the surest weapon that we have in the sunlight, the dangerous microbes which thrive in a closed, invisible world.

Though a land of plenty of sunshine, it is curious that modern India is far behind other countries in recognising the importance of sunlight in human life. Is it because of the 'silly simplicity' of the method involved in utilising the sun, or is it because the effect of sunning is slow and gradual like nature and not sudden or dramatic like that following the slash of a kniie?

DEPARTED NOTABLES OF THE YEAR વર્ષ દરમ્યાન સ્વર્ગસ્ય યમ્બેલા જાણીતા સજ્જના



H. H. The Maharaja Sayajirao Gaekwar ના. મહારાજા સુયાછરાવ ગાયકવાડ



Ata Turk Gazi Mustafa Kamal Pasha અતા તુકે ગાઝી સુરતફા કમાલ પાયા



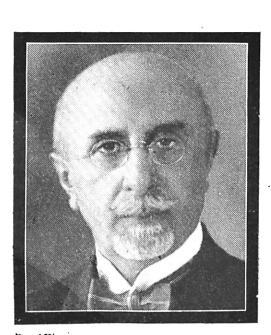
King Gazi of Iraq ઇરાકના રાજા ગાઝી





Mrs. Salima Faiz B. Tyabji માસાસ સલામા ફઈઝ બા તૈયબજી





Sir Phiroze Sethna સર ફોરાઝ સેઠના

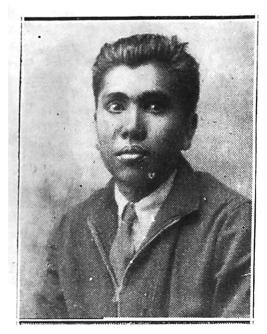




Moulana Shaukat Ali મોલાના શોકત અલી

DEPARTED NOTABLES OF THE YEAR

વર્ષ દરમ્યાન સ્વર્ગસ્થ યએલા જાણીતાં સજજના



Dahyabhai Govindji ડાહ્યાભાઇ ગાેવિ'દછ



Munshi Goolam Rasool **સુનશી ગુલામ રસુલ**



Hajee Mahomed Ismail Kajee હાજી મહમદ ઇસ્માર્ધલ કાજી



Suchit Maharaj Tiwari સુચીત મહારાજ તીવારી



Lutchman Panday લછમન પાંડે

EUROPEANS IN THE SCHEME OF INDIAN AUTONOMY

HAVE been asked to write on "Europeans in the Scheme of Indian Autonomy." Very well, let me deal first of all with Provincial autonomy.

When the Government of India Act of 1935 was on the anvil, the representatives of the European community in India pressed for two things. First of all, protection from unfair discrimination. They felt that by the exercise of enterprise and faith they had built up great business interests in India which had done much to develop the country, and established the right to live and work on equal terms with Indians. In the stormy days prior to 1935 the air was full of threats of expropriation, despoliation and discrimination. was against the possibility of these threats to be carried out that the European community asked for protection. As was made clear by the European Group in the recent Income-tax Bill debates, they did not seek a privileged position in India, and were willing to share with Indians all the burdens of taxation and legislation. As far as is possible in a Statute, Europeans are protected.

There are, however, many ways in which discrimination can be exercised by those now in power in the Provinces, and, in spite of the statutory safeguards, the European community has to be ever on the alert. It is unfortunate that in some Provinces those who are now in power, or who one day will be in power, still use the old slogans which should have been discarded with the advent of responsible government.

Legislatures .

In the second place, the European community put forward a plea for representation in the Legislatures. It was not expected, and certainly not designed, that their representation in any Legislature should be of such a nature as to put the Europeans in a position to dominate the other parties and groups. Representation was sought, not as a means of acquiring political power, but as a means of representing the point of view of the community and its interests in the Councils of the Nation. European representation in the Provinces varies. In some Provinces, like Bombay, Madras and Sind, it is infinitesimal compared with the size of the Legislature. In Bengal. though proportionately small, the European Group holds, to some extent, the balance of power, for reasons beyond its control. In Assam, though they are not in a position to dominate, the European Group is in a position to influence the Government of the day considerably.

By

F. E. JAMES

In "The Hindustan Times"

Out of 1,847 seats in the Provincial Legislatures, only 70, or just 4 per cent., are occupied by representatives of the European community or of European trade, commerce and planting.

Europeans, however, claimed representation not only for the purpose of presenting their case, but also because they believed that, owing to their long acquaintance with representative government in their own country, they could make some contribution to the development of parliamentary institutions in India.

The Provinces have had their ups and downs, and the European Groups everywhere have done their best not only for the defence of their own interests, but also for the establishment of parliamentary conventions and the study and discussion of matters relating to the welfare of the people. In Bengal and Assam, these Groups have been forcibly criticized. They have been criticized, on the one hand, because they have dared to defend their own interests, and, on the other, because they have had their own views as to the welfare of the Provinces generally. It must not be expected that the European community will allow itself or its interests to be threatened and attacked without endeavouring to protect itself or them, or without endeavouring to ally itself with those forces which are co-operative and tolerant. The Congress Party has asked for the whole-hearted co-operation of the European community, but many of its leaders, in season and out of season. express uncompromising hostility and racial antagonism.

Cordial Relations

Fortunately, these expressions are heard mainly in the Provinces of Bengal and Assam. Elsewhere they are singularly absent, and the relations between the European Groups and the Governments in these Provinces are cordial and friendly. That is no doubt due to the spirit of co-operation on both sides. The European case is generally listened to by the Government which is in power in the Province if it is put forward with reason, moderation and

knowledge. On the other hand, Provincial Governments can certainly expect the co-operation of the European Groups in carrying out their programmes of social and economic regeneration, provided they are free from racial bias and from the desire to discriminate, whether by legislation directed against Europeans as such, or by inspired agitation against their interests,

The Centre

As far as the Centre is concerned, there is, at present, no autonomy. Yet nothing has been more striking in recent years than the growing identity of interests between the Indian and the European in matters affecting trade and commerce, industry and finance. As far as the Legislature is concerned, this was shown in the important debates in the Central Legislature on the Company, Insurance and Income-tax Bills. In the activities of the various Chambers of Commerce throughout the country, there is a drawing together of Indian and European interests in matters affecting taxation, labour legisla. tion, tenancy laws and the maintenance of industrial peace.

Chambers Of Commerce

A number of the European Chambers of Commerce have Indian members, and there are some Chambers of Commerce which are as much Indian as European. There is still, however, a tendency for these great organizations to be communal in composition, and the recent growth of Muslim Chambers further accentuates this division. It may be that under existing conditions this is inevitable for the present. I would, however, like to see much more conscious effort on the part of the various Chambers of Commerce directed towards co-operation and co-ordination. Where Indian aud European Chambers exist side by side there should surely be some machinery for joint consultation and representation in matters of common interest. As between the all-India organisations—the federation of India Chambers and the Associated Chambers of Commerce—there ought to be devised as early as possible, whether officially or unefficially, some machinery or method for joint consideration and deliberation.

WHAT I WISH FOR INDIA

I HAVE one outstanding wish when I think of India.

I would see an India wholly and entirely free; and in her freedom standing shoulder to shoulder beside the British people, not over against other nations as comrades-in-arms, but side by side with other free and healthy nations in a grouping which is as wide as the world itself.

That, and nothing less than that, is the goal for which every freedom-loving Britisher must wish and work, side by side with every freedom-loving Indian. That is the basis of my personal friendship with Mr. Gandhi and Mr. Nehru, friendships of which I am intensely proud.

Mingled with that first wish, and indeed inseparable from it, is another. I wish to see in India, as I wish to see in England, a land where class is abolished and a fundamental equality established. I wish to see a land in which no inferior groups stand against superior groups. Every society which countenances inferior groups is bound to fail. I do not wish India to fail. Let India's first thought then be for the masses; for the suffering, starving, illiterate, exploited masses. Without regard for the masses, India will never know true freedom.

To those two wishes I would add another. I desire to see the Indian masses themselves vocal and active. To see them knowing their goal and the things which make for their peace and welfare, and themselves asking and striving for those things. In the reception room of Russian creches there hangs the slogan "Do not do anything for a child which he can do for himself." True educators begin to apply that principle with the weakest, tiniest, one-year-olds. They are right. I long to see India's weak, ignorant, exploited masses begin to do the asking, the seeking, the striving. It is when the masses stir, when the masses strive, when the masses act, that things get done. The true friends of the Indian masses, and the friends of genius, are those who can make the masses themselves conscious and vocal and active.

By
The Very Reverend
DR. HEWLETT JOHNSON,
Dean Of Canterbury.

The citadels of any city fall when the people march around them in confidence and shout.

That the masses of Indians themselves learn to demand education,

DESCRIPTION OF JUSTICE

Since God had given thee all things to thy desire,
Why dost thou not eventually bring forth the fruits of justice?
Since justice is the adornment of royalty,
Why dost thou not fix thine heart upon justice?
The biggion will be established.

Thy kingdom will be established

If justice cometh to thine aid.

Since Nushirwan made choice

of justice

His name is now held in remembrance for his goodness. Peace befalleth the kingdom

from the effects of justice, Since from justice the kingdom attaineth its wishes.

There is no better architect in the world than justice, Since nought is more excellent than righteousness.

Make the world populous through justice;

Fill the hearts of mankind with delight through justice. What will be the end thereof

to thee?

Even this, that thou wilt have the

name of a righteous monarch.

Dost thou wish a token of good

fortune?

Close the door of oppression against mankind;

Withhold not thy favour from thy subjects;
Gratify the desires of those who seek justice.

-Sadi's Scroll Of Wisdom.

planned and profitable work, ample leisure and cultural amenities of life; and these things which are abundantly possible in this age of science will come.

I have a final wish. It flows naturally for me out of the other wishes, though it is sometimes overlooked. I desire for the women of India, precisely what I desire for her men. I desire to see womanhood on a level of complete equality with manhood. Let India freely admit women to the struggle and admit them freely to the privileges.

The feature of Russia which excites me most of all, perhaps, is her determination to admit womanhood to complete equality and comradeship with men and to start the process of giving to every boy and girl of every nationality, and at the very outset of life, an abundant opportunity for full education and creative living. That equal care for all the elements of the human family, father, mother, boy and girl, is masterly in its rightness and wisdom.

These, then, are the things which I seek for India. These are the things I seek for England. And it is because Christianity at its highest and best makes in regard to men four basic demands which seem to sum these things up that I am a Christian at all. The basic demands are justice, freedom, abundance of creative life for all, and an ever-expanding fellowship for all. And when I have said that, I imagine that as a Christian I am not far amoved, at least in fundamental desires, from the Indian leaders I have been privileged to know.

These are terrific and revolutionary demands and hard to come by. He who first enunciated them for me gave his life on a Cross to win them. Without a similar whole hearted quest, and courage and sacrifice, they will never be won by England or by India. The forces of selfishness in general, and of entrenched platocracy in particular, throughout the world are immense. But sacrifice and persistence will overcome all obstacles, and to those who have seen the vision, all else is tinsel.—Hindustan Times.

VOICE OF THE INDIAN YOUTH

FIER eight long years of internal dissensions and personal bickerings we are delighted to see that the Natal Indian Congress and the Colonial. Born and Settlers' Indian Association have decided to sink their differences and to merge into a common organisation. That momentous meeting on October 8, raised the hopes of our people, particularly the younger generation, that it will now enable us to speak with a greater measure of unity and solidarity. But to our dismay and disgust we still find that there are a few recalcitrants at a time when a generous broadminded outloook is necessary. To-day our community is faced with one of the blackest periods in its history and it is essential for its leaders to lay aside personal differences and think only of the good of the community.

The prestige of the Indian community is at stake and there has been a marked deterioration in our position and unless we are prepared to close our ranks

By

N. M. G. PILLAY

and determined to fight resolutely and unitedly for a common purpose the Motherland will not be able to protect our self-respect and interests in this country.

Division in our ranks has been taken advantage of by the Government and their supporters for introducing repressive measures and for humiliating the community. It was only during the last Session of the Union Parliament we saw the passing of the Asiatic Land and Trading Act, 1939, curtailing the trading rights of our brethren in the Transvaal. Issues of grave character are still to be raised by the reactionaries in the Government and our people cannot afford to remain quiet or fail to take prompt and speedy action to grapple with the situation.

We cannot allow ourselves to be continually persecuted and humiliated.

Mahatma Gandhi, our mentor and guide, says in no uncertain terms:

"There must be perfect cohesion of Union Indians who are divided into groups. Their resistance will be in vain if they are not resolute....."

Consideration for unity as a common ideal should throw overboard petty constitutional differences and pool together enlightened forces to combat the menace that threatens the future of our community. To-day many Indian youths take considerable interest in the political activities of their community and unless the present day leaders carve out a straight path for them the task lies ahead will greatly suffer.

The Natal Indian Association, has some dynamic and forceful leaders and it should be our aim to give them full measure of support and co-operation to enable them to carry out their task sincerely and courageously.

FAMILY HAPPINESS

NE will never succeed if one marries merely to ensure a pleasant life. It is a great mistake to place marriage, that is, union with the person one loves, as one's chief purpose in life, superseding everything else. And if one only considers, it is a self-evident mistake. Marriage as an end? Well, one marries. And what then? If there is no other purpose in life, then, afterward, for the two together, it will be terribly difficult, almost impossible to find another. It is even certain that in the absence of a common purpose before marriage, one cannot possibly converge after it, but only diverge. Marriage brings happiness only when the purpose in the life of both is one and the same.

'Individuals meet on the same road and say, 'Let us go on together.' All right. They lend each other a helping hand. But when they turn off their separate roads through mutual attraction they do not afford help. And this is because the opinion held by many,—that life is a valley of tears, and that held by the great majority, and encouraged by youth, health and wealth—that life is a place of pleasure, are equally false.'

So that I advise you, and both of you, first to think and live as seriously as possible, for only by this means will you ascertain whether you are indeed advancing along the same road, and whether or not it is well for you to join hands; and at the same time if you are sincere, to prepare for yourselves a future aim. The object of your life should not be the joy of married life, but by your life to introduce into the world more love and truth. And marriage is meant for the purpose of helping each other in the attainment of this object.

Profit by the joy of love which God has given you, without forgetting that it is love; that is, the desire of well-teing, not of yourself, but of another. And as soon as it is indeed love, that is, the desire for her well-being, then all that was painful in this feeling, both to you and to her, will disappear.

Love cannot be harmful, so long as it is love, and not the wolf of egoism in the sheep's coat of love. One need only ask oneself: Am I ready, for his or her welfare, never again to see him or her, to cease relations with her or him? If not, it is the wolf which should be beaten and killed. It is a great happi-

ness to love intensely if it be only one individual,—but the love should be indeed of him or her and not of oneself, not of the delight one experiences in these relations and feelings.

Be careful, both of you; careful above . all in your mutual relations, that habits of irritation and attention do not steal in. It is not easy to become one soul and body. One must strive. But the recompense is also great. As for the means, I know of one principally; not for one moment to allow one's conjugal love to make one forget, or to dissipate, the love and respect due to each other as 'human beings. The relations as of man and wife must existbut beyond all, the careful bearing one observes towards a stranger, towards 'a neighbour,' must remain—this being the essential relation, the pivot.

Difficult relations with one's husband or wife can be disentangled only by a humble life, as a knot in sewing can be disentangled only by the reel patiently following all the intricacies of the thread.—Tolstor.

MUSLIMS OF TO-DAY:

NEED FOR CULTIVATING SPIRIT OF TOLERANCE

O Flower of all the Prophets, Teacher of truths divine, Thou vision of God's beauty, The whole world's love be thine. The messenger of Brotherhood, And of God's unity, Thou treasure of Arabia, May we grow like to thee. So pure thy heart, so fine thy form, That it no shadows cast, Great with the great thou dids't appear, And with the small always so near O tolerance sublimely shown, To Christian or to Jew "They also have a soul," thou cried, "Why limit God to few?" -MUSHTARI.

THE history of Islam and how it was established as a world religion is well-known to everybody and needs no repetition. But while Islam has spread and is spreading, there are certain aspects of it which demand the serious attention of every Muslim.

As everyone knows, in the Prophet's time conversion to Islam signified a conversion of the heart. And it was because of this that the Muslims of those days, though a handful in number, could overcome hordes of enemies and bring them round to their ways of thinking and life. And Islam is not a theory. It is a living religion which demands of its followers sincere fulfilment of the various duties imposed by it.

The Muslims of to-day, however, have ceased to be Muslims in spirit and are only priding themselves on their numerical increase and strength. How different is this spirit from that of the Muslims of the Prophet's time.

Spirit Of Intolerance

To-day, the majority of Muslims think that they have done their duty if they say their prayer five times, fast during the month of Ramjan and perform Haj. But is that all that is demanded of them? No. One may say one's prayers regularly for a number of years without being the least affected by them, for good or bad. There are many Muslims who say their prayers with a mechanical regularity. They utter the words of the prayers with a mechanical precision without imbibing the spirit therein. This made them stiff in their religious attitude with a growing spirit of intolerance to either criticism or comment.

These honest impressions of an open mind may shock many susceptible hearts. But need they get shocked by it? To a true Muslim, truth whether pleasant or unpleasant, must be welcome. It is only by facing truth that one can make any progress either in the spiritual or the material sphere.

But are the Muslims of to-day facing truth? Those who want to know an answer should carefully go through the series of · By "NARGIS"

lectures delivered at Calcutta in January, 1935, by Moulans Abul Kalam-Azad, ex-President of the Indian National Congress, a leading authority on Islamic matters, published in the leading Urdu journals. In these lectures, the Moulans has thrown the searchlight of truth in the present conditions of Islam and brought out the various weak points prominently to light.

"Caste" . Among Muslims

As every Muslim knows, Islam unlike other religions admits no caste, creed or distinction of any kind in its universal fold. Islam is a religion for all people of whatever class, colour or society without any discrimination. In Islam there are cultured men, traders, butchers, cobblers, scavengers, etc. All these people do their duties imposed by their various professions and avocations and can sit down together and eat out of one plate. The fact that one man is scavenger does not make him one whit less a Muslim, but is this spirit present actively in Muslim society to-day? One must admit it with regret that it does not.

In Bombay there are various degrees of importance attached to various classes of Muslims such as fishing people, butchers, etc., and I have found that a cobbler from Agra thinks it fatal to his family reputation if he marries a butcher's daughter. Neither this "classy cobbler" nor the "Brahmin Muslim" of Calcutta realizes for a moment that he belongs to a brotherhood where one member is as good as another.

Another glaring instance of Un-Islamic actions of modern Muslims is their intolerance to other religions. If these touchy people would only refer to the life of the Prophet, they would find that the Prophet (Peace be on him) was the most tolerant to non-Muslims and was showing the greatest regard and love for them in his behaviour.

A Noble Example

Once a Christian deputation had come to the Prophet and the latter accommodated them for the time in one mosque which is the most respected all the world over—his own mosque. His followers were naturally surprised at this. How could he house the critics of Islam in a place which is most sacred to Muslims? But the surprise was nothing to what they experienced when Sunday came, and the Christians longing to say their Sunday prayers were feeling uncomfortable in the mosque. The Prophet, when he came to know of their feelings, immediately went to them and assured them that the mosque was a place to offer prayers to God and that he would be only too happy to see

them pray in their own way in it.. The Christians thus assured turned to the East and said their Christian prayers.

There is another incident from the Prophet's life which should teach a great lesson to the Muslims of to-day. Once during a campaign against a neighbouring warring tribe of non-believers the prophet was subjected to a violent attack by the enemies who threw stones and other missiles at him inflictings various injuries on his body. As a result off this attack the Prophet was bleeding profusely. If he had chosen he could have defended himself; and he had followers with him who would have gladly laid down their lives with him. But the Prophet checked them all ordering them not to retaliate and when the attackers were captured, he ordered, to the surprise of everybody, that they should be treated well and housed in the mosque.

Prophet's Answer

Could there be a greater instance of tolerance? His followers, of course, could not understand this behaviour and when they questioned him he replied, "Let the non-believers live in the mosque and see how the Muslims pray. Let them understand the meaning and significance of the prayers and the ways of the Muslims and may be they will give up their sinful ways and become true believers." Those non-believers who pelted him with stones, became true Muslims when they saw his ways and the ways of other true Muslims.

Another instructive story from the Prophet's life is that which teaches Muslims how to behave towards the followers of other religions. Once while the Prophet was sitting with all his followers and friends, a funeral procession came in sight. The Prophet immediately stopped his conversation and stood up. His followers were surprised. "It is only the corpse of a Jew," they said. The reply which the Prophet gave of this should be remembered by every Muslim.

"It is not for us weak mortals," he said,
"to decide the faith of the Jew. That is for
Allah's mercy and his wisdom to decide,"
and he added, "Judge ye not your fellow-man
but be true unto yourself."

What a great heritage have the Muslims in the practical teachings of their Prophet and what a pity it is that they should not honour in their actions that heritage as it ought to be!

Mahatma Gandhi's Tribute To The Prophet

"In its glorious days, Islam was not intolerant. It commanded the admiration of the world. When the West was sunk in darkness, a bright star rose in the Eastern firmament and gave light and comfort to a groaning world. Islam is not a false religion. Let Hindus study it reverently, and they will love it even as I do,...says Gaudhiji.

"I passed from the Companions to the

Prophet himself. When I closed the second volume, I was sorry there was no more for me to read of that great life. I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulons regard for pledges, his intense devotion to his friends and followers, his intrepidity.

"Priesthood no more. Muhammad the Prophet had broken the spell of priesthood before long; Islam did not need a mediator between God and man. It was a democratic religion from the beginning. No institution stood between the Creator and the created. Through the knowledge of the Quran everybody had access to the revelation, which will be expounded freely, without any synod putting limitations upon it. In this respect, Islam did not need a reformation similar to that in Christianity, and as a matter of fact the democratic spirit which has reigned in Islam, began in Christianity only with the rise of Nationalism and the Reforma.

The path of truth and rightcousness is through suffering. Muslims will have to be practising self-effacement and tolerance if they want to be true Muslims and follow in the ways of the Prophet. Let them not merely say their prayers but show a spirit of their religion in actual life and there can be no better day than the day of the birth of the Holy Prophet (May God's peace be on him) when they should resolve to be true Muslims, and breed a spirit of love and tolerance to the whole creation of God.

. - Hindustan Times.

HINDU YOUTH ORGANISATIONS

INDU Youth Clubs established at various places in South Africa must have come into existence with some set purpose. Living thousands of miles away from our Motherland, and in a country vastly different in outlook and ideals to that of Mother India, Hindu youths and their organisations would naturally differ in their aims and programmes, though many aspects of the work done by similar bodies in India could be incorporated to advantage. Having to exist and make progress socially, educationally and economically among other races and groups having a different outlook, different social customs, different culture and moral code, the task of Hindu youth organisations is the more important and full of manifold difficulties.

It behaves Hindu youth organisations to out out a distinct path of development if any service is to be rendered to their community, as well as to justify the existence of such bodies. The question naturally arises as to what should be the aims of Hindu youth organisations. Let us examine some possible and practicable aims.

No one will deny the fact that each succeeding generation of Hindus in this country seem to lose their nationalistic outlook. Gross ignorance of our Mother country's greatness, its position in international affairs, its countless heroes and heroines who have kept radiant the glory of India throughout the ages, its incomparable beauty and harmony in Nature, its sages, its great social and political leaders and their immense sacrifices to improve our lot—these are things that could be brought to notice, and thus arouse interest and keen desire to know. Perhaps youths would get inspiration, and so attempt to modify their humbled-jumbled lives.

Imitation—blind imitation—of Western ways is leading our Hindu youths astray, and many have been the victim of unthoughtful doings induced through the influence of Western thoughts. Here again one clearly notices the great lack of knowledge of our culture, our literature, our moral code and the beautiful adjustment of our social life. It is en-

By PRAG R. VAGHMARIA

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tirely wrong to think that we, whether home born or colonial born, have nothing to do with India and its literature. It is simply foolhardiness to believe that we can stay aloof from Mother India.

AIR RAID

Children have a pretty notion God dwells in the sky. Just beyond the arch of blue Heaven's portals lie.

God, a kindly Father, paces'
Wondrous streets of gold,
Sending guardian angels out
To shepherd all His fold.

Watching from his vantage place Lest any sparrow fall, Cherishing each living thing And children most of all.

Ah, alas! for childish notions
When the skyways hum,
When, from the ramparts of
God's house,

Birds of terror come.

Now has God abandoned Heaven, And the angels fled; Who will comfort stricken

children? Who can mend the dead?

GERTRUDE HAHR.

-Unity (Chicago).

We have a great cultural heritage, and it is up to Hindu youths to use that heritage wisely and rightly, and to take pride in our culture and literature. Hindu youth organisations should hear in mind this vital factor.

Nowadays there is too much hankering after meagre, superficial pleasures. Attractions of various types to distract the mind; nevertheless temptations should be controlled and sacrificed for higher purposes. Each and every Hindu youth

organisation should drum into its members the value of discipline of mind and body, and lastly the duty of youths towards their country, community and parents. 'They should be made to realise what responsibility means; they should develop broadmindedness so that when it comes to sacrificing for some fileal or purpose, the response should come gladly. The spirit to serve should be instilled, to do cheerfully and willingly any work that falls to their lot. Interest for public work, and to take part in public gatherings or functions with broad resolute minds together with the insight into them, should be encouraged. If Hindu youth clubs could make their members do that, then their existence would be amply justified and rewarded.

Spreading of knowledge by means of distributing books, presenting dramas, music—good Indian music, physical culture groups, celebrations of important festivals, arranging and partaking in debates and lectures, should not be lost sight of. Something that would be useful, educative and informative to all must be attempted; and not activities that have no aims behind them. Too much stress should not be laid on words, but on the practical side of things. What we really need to-day is practical, intelligent Hindu youths.

From the above one can form a fair idea of what a Hindu youth club or organisation can do, or at any rate attempt to do. The present bodies should do well to compare their aims with the few enumerated above, and no harm would come, if a stock of achievements is taken. It would prove of great value if the youths would weigh, or cast their minds back, on this Divali Day, to their duties and how far they have carried them out, as well as to think sincerely of how far they have carried out the aims of the organisations to which they may happen to belong.

THE JUSTICE OF JEHANGIR

THE eve of the Id.

Tiny flames floated down the Jumna. The night was dark and the pale light of the Moon made the landscape more uncertain than if a veil of the finest muslin were drawn across it. The tiny, earthern lamps on the dark waters looking bizarre.

The silence was only broken by the gentle whisper of the ripples.

By the bank stood the Red Fort, the Imperial Palace at Agra, brilliantly illumined.

Bang!.....A light, one of the many floating, went out.

Yes, it was Her Imperial Majesty indulging in her annual sport of shooting out the floating lights from the palace window.

Nur Jehan's face lit up as light after light went out, while the echoes rolled down the expanse of dark waters.

"Bad!" exclaimed the Empress as a bullet missed its mark, and turned to the ladies-in-waiting.

The bright light showed her blazing beauty and her dark eyes, tender and yet flashing with that hidden power that held the Emperor a willing captive in her arms.

On the other bank was a groan, a thud, a black form writhed on the sand and lay still.

The Empress did not hear it. Tired and satisfied, she turned to the cup of shirazi.

Moisture drops glistened on her pearl. white fore-head.

Nur Jehan was happy, contended. She was a good shot. Only one had she missed. Well, considering the poor visibility, that was not bad.

She put down the cup. A Tartar woman entered, her naked sword glittering as the light of a thousand candles fell on it.

"The Emperor awaits," she said bowing to the ground.

Nur Jehan smiled happily. Gracefully, majestic in her tallness, she moved to her lover, her husband, the Emperor of Hindustan.

Midnight. An uneasy washerwoman wended her way to the dark bank of Jumns, helped by a solitary light.

She had waited long for her husband, who had gone to the river to do his washing.

Others had returned, he had not. They said he had a lot of washing to do and had stayed behind. The next day was the Id. But, it was midnight.

At last she reached the spot and her heart sank, suddenly going limp.

Her husband lay sprawling on the sand, his clothes with blood.

A bullet-hole in the fore-head showed very plainly.

A moment later the silence was pierced by a heart-rending scream, as the unhappy-women fell under the blow. By RAM SARAN SHARMA

The scream failed to cross the mighty wall of red sand-stone and reach the bed-room of the Imperial couple.

The day of the Id.

His Imperial Majesty Jehangir, Emperor of Hindustan, sat in the Hall of Public Audience listening to petitioners, granting favours and robes.

For, it was a day of happiness—the Id.

A poor, tattered, weeping woman entered the Royal presence, led by the guards.

Jehangir stopped all business and beckoned her to approach, for he was a strict lover of justice.

Every petitioner had free access to him always.

The poor washerwoman bowed and narrated the unfortunate death of her husband. Her frail frame shook with sobs as she said bowing:—

"And, Sire, last night Her Majesty was indulging in her shooting sport."

The audience gasped. The accusation was too patent.

Jehangir listened her through, and if his heart missed a beat, his face showed it not.

He sent word to Nur Jehan to know if she were shooting the previous evening.

The reply came back: yes, she had been shooting the floating lights and no other bullet had been fired in the vicinity. She had missed and it.....

The Emperor's features were like iron, inflexible, cast in a mould. He ordered the Tartar women to chain the Empress and confine her. She was a prisoner.

The women wept as they chained their mistress. A deep hush as of doom lay over the palace, spread quickly over the city. Jehangir's face was like a mask. The raging tornado of emotion in his breast did not disturb his expression.

He called the *Kazi* and wanted to know what the law said in the circumstances.

"Death for death," said the venerable old man, "says the Holy Quran."

The Emperor took up a pen and paper and began to write.

The Court sat tense, numbed, awed to stir even.

What would happen? Could it be true? Or, was it all a nightmare?

The old vizier fumbled uneasily, but the austerity of the Emperor's countenance silenced him,

In the serie silence the Emperor's pen scratched on.

At last he finished, and looked up. He looked almost an ailing, old man.

He had signed the death-warrant of Nur Jehan, his Queen and beloved.

His cheeks were bloodless, his face as if chiselled out of marble.

Beads of perspiration appeared on his pale fore-head.

Almost in a whisper, dry, crackling with pent up emotion, he told the decision to the washerwoman.

The Court was aghast. The woman broke down. She clutched the Emperor's feet and begged for forgiveness for the Empress.

She wanted to withdraw the complaint. She was satisfied. Let the Empress live.

Silently, unmoved, Jehangir, the just, handed over the warrant to be taken to Nur Jehan.

She must be ready to die. Had she anything to say?

The washerwoman wept in vain, the courtiers—many of them—sobbed, too overcome for them to control themselves.

As if a magic hand turned the whole palace, the whole city was a city of haunted shadows.

The Emperor sat statuesque, rigid, starring into the horizon.

Minutes passed, minutes that seemed like years, ages. At last came a message from the Empress.

Dully, mechanically the Emperor opened the last message of his beloved.

He motioned the accuser to be taken to the harem. He was too overcome for words.

His gaze followed the staggering, stumbling woman, with unseeing, longing eyes, as if his heart sat in them.

It was late afternoon by now. The Court had sat for the whole day.

Morning !—it seemed so long since the Sun had risen.

What was written in the message? What would happen? What was the Emperor thinking? He loved his wife madly, fatuously, would he let her die? Would he not even see her? Why had the woman be sent in?

Time passed.

The washerwoman came in. She held a paper in her hand, and handed it to the Emperor.

The courtiers felt a stab. Had the dreaded possibility taken place? Was the Empress no.....?

The Prime Minister was speaking:—
"Nobles and gentlemen, great is the Emperor, the Shadow of God on Earth. Greater be his glory. The Holy Quran says death for death. But, the Empress in her supreme wisdom pointed out that the Prophet has also provided that if the heirs of the deceased agree to accept anything in the shape of compensation the accused be freed. The Queen has granted and the accuser has accepted twenty-five villages....."

He turned to the poor woman and asked:—"Are you satisfied?"

She was too overcome for words; merely shook her head. Yes, she was.

The courtries were still cheering wildly as Jehangir strode into the palace. He met Nur Jehan, now free.

"Darling," he said chokingly, "what would I have done were you not here?"

He clung to her weakly, desperately, for, was he not her lover.

LOOK AT THIS PICTURE AND THAT

A STUDY IN THE OLD AND THE NEW PHASES OF LIFE

IKE a juggler's bag my scrap book is an inexhaustible store of many little odds and ends-words, phrases, expressions, thoughts, jokes, satires, anecdotes, poetry and what not. A dip in this motely collection will reward one with quite a lot of interesting things. Here are a few pairs of exquisite word-pictures, each one recalling in its inimitable way the two phases of life, the old and the new, the antiquated and the modern, the uncltured and the cultured, the ignorant and the intelligent. What is still more engaging in these pictures is thin irony that runs through their outlines, heightening and bringing into relief the contrast delight fully.

At The Office

What good does so much higher and higher education do to one in solving practical problems of life, one may well ask. Does the modern education fit you even for the ordinary day-to-day business of life? Take for example this little bit of business which confronts all of us in our time, namely, the job of asking the Ross for a rise. The picture I present to you shows clearly what a wonderful advantage the man of wide culture has over the one lacking in this academical and university qualifications,

THIS PICTURE

The ordinary ignorant sort of fellow in the office just enters the private room of the Boss:—

"Good Morning, Chief."

"Oh?"

"I've completed five years' service for the firm and...er..."

"I...er...that is, may be allowed a little increase...."

And that, only too frequently, is that.

AND THIS

But now consider the joyous case of one who has attended a term or two at the college and applied his intellect to such modern subjects as Economics, Practical Psychology and Philosophy. When such a man desires a rise in his salary, does he barge into the office like a bull in a bucket shop? He does not. He sets about it scientifically.

First he calls Psychology to his aid. He observes carefully whether the Chief's reflexes are conditioned by the latest from the courses, the proximity of the opening time or the phases of the moon. He puts on the tie, the pattern and the colour of which will have no adverse effect on the Chief's glands. He sees to it that the office boy whistles

By

R. K. DALAL, B. Com., F.S.A.A., R.A.

tunes that soothe and charm, not excite and inflame. And when all the emotional influences are propitious he insinuates himself into the sanctum sancity of the Chief's room.

"What ho," says the Chief affably.

(Now our hero calls up his Economics).

"Sir," he says, "trade, as you know, has been showing a progressive decline."
"Ah!"

"Why? Because the purchasing power of the community is contracted. More consumers are needed."

"Undobtedly."

"Very well. I am a member of the community. I'm willing to consume, anything, given the necessary currency. I suggest you increase my purchasing power by say, another twenty rupees a month..."

"I'll think about it," says the Boss.

He does, and decides that he can't stick high brows at any price. So the rise is granted.

Thus the first man gets his sack and the second gets his rise. And the second man is now able to make use of his third subject, Philosophy, which just shows you how the same path in life may be traversed differently with different advantages.

Marriage Proposal

One thing which marks the progress more than anything else in the west in the manner and the method of marriage proposals. Here are two versions of the same: One in 1885 and another in 1935. Between them is a mere space of 50 years, yet look at the gapping yawn between the two forms,

THIS PICTURE

In the year 1885:

"Dear Miss Browning,

If the assurance of a lifetime devotion can move your heart to the acceptance of the offer, which I here lay at your feet in all trepidation of spirit, you will make me the proudest and happiest man alive. I know that I am in many ways unworthy of one so admirably equipped with beauties of the mind and heart, which have been so carefully natured in rich and coloured home—a home which I am asking you to leave for what seems to you a humble cottage, but believe me, dear Miss Browning, I should be ever your devoted lover and husband.

Alfred Thomas."

AND THAT

In the year 1935: Over the phone:

"Who is it? Oh! It's you, Tonny. Yes, it's Pam speaking-You sounded so hoarse, I didn't recognise the voice. You what?-Say it again—again Tonny, dear-Marry me? Did you say marry? Oh, you poor sweet lad.....Last night? You thought I.....where was I last night? We were at Green Bus? Oh, so we were...of course, I like you...but are you serious? Bridesmaids and everything? Have you come into a fortune? I am not cheap to run, you know.....Haven't I read? Read what? Uncle recently deceased... on...well, I don't mind. You're a sweet lad...Now? But I was just going to bed Spot of supper where? Oh, all right.....fifteen minutes. (rings off).

-Serenade

Here is still another word picture of a lover and a beloved. How the lover when he saw his beloved in a latticed window, was inspired and burst out into an exquisite love poem of delicate hue and subtle artistry. This was when the modern matter-of-fact life had not come upon us; when the fineries of dress and emotions were not discarded for solid, substantial and naked facts of life. The poetry of life had not given place to prose of exist-In the modern matter-or-fact age a lover does not serenade at the latticed window, but any place is good enough for the "talk." He finds his beloved in the bus going to Pydhoni and his prosaic mind can only recall facts of the love poem without its subtle embroidery. The same sentiments, but draped in no figure of speech except the figure of fact.

This Picture

IN A LATTICED WINDOW:

How shall I feed thee, Beloved? On golden-red honey and fruit. How shall I please thee, Beloved? With the voice of the cymbal and lute.

How shall I garland thy tresses? With the pearls from the jassmine close.

How shall I perfume thy fingers?
With the soul of the keora and rose.
How shall I deck thee, O dearest?
In the hues of the peacock and love
How shall I woo thee, O dearest?
With the delicate silence of love.

And That
The modern version of the above.

IN THE BUS GOING TO PYDRONI:

On Horlick's Malted Milk.

With corrigated twine.

In artificial silk.

How shall I feed thee, Beloved?

How shall I please thee, beloved?

How shall I garland thy tresses?

How shall I perfume thy fingers? with the methylated spirit of wine.

How shall I deck thee, O dearest?

With synthetic dyes from the coal.

3rd November, 1939.

How shall I woo thee, beloved? With a treatise on Birth-control.

THIS PIOTURE

Year 1876:

"Farmer at the plough, Wife milking cow, Daugter spinning yarn, Son thrashing the barn, All happy to a charm." AND THAT

Year 1926:

"Farmer going to see the show,
Daughter at the piano,
Madam gaily dressed in satin,
All the boys learning Latin,
With a mortgage on the Farm."

Civilisation comes with a vengeance, it seems.

-Courtesy Sanj Variaman.

KAGAWA—APOSTLE OF LOVE

I HAVE often considered that the lives and careers of two of the most outstanding personalities of modern times are more romantic and more thrilling to read about than even most romantic thriller of Edgar Wallace. One is ex-President Masaryk of Czechoslovakia. The other is Toyohiko Kagawa, Japan's Evangelist No. 1

"God is love; where love is, there is God?" These words may be said to sum up, as in a nutshell, the philosophy of Kagawa. For Kagawa is indeed the Apostle of Love; he is a living embodiment of the Christian ethics of love. He is perhaps the most striking phenomenon in Christendom to-day.

Kagawa came to make his home upon this earth on 10th July, 1888. His father was very well off in life. But all this, he was a pucca immoral. He forsook his legally wedded wife and spent all his time with a "Geisha," a woman of evil repute. To this Geisha was born Toyohiko Kagawa, the religious genius.

While Kagawa had not even attained the age of four, he lost his parents. He was, therefore, entrusted to the care of the woman who was his father's lawful wife. We need hardly describe the miserable lot of Kagawa at the hands of this woman. For how otherwise would she have treated him who was the son of a "Geisha" woman who had enticed her lord away from her?

Kagawa was, by nature, of a very studious, devoted and saintly temperament. At a very early age he was much impressed by the simplicity and purity of life led by the Christian missionaries. He, therefore, got himself converted to the religion of Christ.

At the tender age of 21, Kagawa abandoned a brilliant University career and entered some of the worst slums of Kobe actuated by the lofty desire to live amid the poor and to uplift them from their downtrodden condition.

Words cannot adequately describe the state of affairs in these slums. Kagawa was making a mighty sacrifice when he forsook civilisation and made By

K. SRINIVASAN B.A.

In "The Children's News"

these slums his home. These downtrodden people who constituted the lowest stratum of the population of Japan led lives far worse than even those of pariah dogs and pigs. Into these slums Kagawa went preaching his message of love.

Dawn Of A New Age

In the dawn of a new age
why waver, wise fool, in subtle
disputes,

and miss your chance for starting and empty your thoughts into a doubt?

Like a desperate torrent fighting an obdurate mountain gorge, take a wild leap into your fate, dark and strange, win it for your own through

win it for your own through a defiant courage challenged by obstacles.

-TAGORE.

Not for a week or two, nor for a month or two did Kagawa dwell in these infernal regions. He stayed there for twelve years. He hired a small hut and lived in it all through this period in the midst of people afflicted with foul diseases and criminals of the worst kind.

His companions gave Kagawa a let of trouble. On one occasion a scoundrel hit him delberately with a stone! Another knocked off four of his front teeth! But it is characteristic of the man that the did not mind all the difficulties he was put to. With a brave heart and a smiling countenance, Kagawa bore those sufferings. His heart was full of love towards mankind. He sincerely believed in the dictum: "With love shalt thou conquer" and

went on preaching and practicing the law of Love.

During his stay in these slums, Kagawa employed himself in his spare hours writing books. He is a prolific writer and marvellous works of poetry and fiction, theology and economics have flowed forth from his pen. As seen as they were published, his books became immensely popular and sold in millions. They have earned for him an undying fame in the world of letters. They reveal a remarkable originality, marvellous idealism and a keen and penetrating insight into life and its many problems.

Kagawa knows and loves the poor; they in turn respect and admire him. Having lived amid demoralising conditions, he is convinced that labour organisations are a necessary factor in the social life of any nation. He himself initiated many labour unions and has tasted good life for these activities of his. During the labour strike of 1921, 30,000 labourers unanimously chose Kagawa to guide them.

Kagwa is the founder of the kingdom of God movement, the aim of which is to translate into action his slogan: "One million souls for Christ in Japan." The is also the founder of the Friends of Jesus—an organisation of Youth.

Wherever he goes Kagawa expounds the principles of love and brotherhood. At present he is on a lecture tour of the United States.

Kagawa's spirit is magnificent. But his personality is by no means preposessing and the state of his body is far from healthy. He himself has said that it has always been a wonder to him how he managed to live on with his disease-wrecked body.

Kagawa is one of the greatest men in the world to-day. If only there should be more like him, we need not go very far seeking "peace on earth and goodwill among Men." Truly can it be said of him.

MAHATMA GANDHI AND MRS. GANDHI



Alighting from the train at Taxila Station during his recent visit to the North-West Frontier Province. ટુંક મુદ્દતપર પાતે લીધેલી સરલંદ પ્રાંતના મુલાકાત દરસીયાન દેકસીલા સ્ટેશને ગાડીમાંથી ઉત્તરી રહ્યા છે.



A Sketch by Dhirendra Gandhi. શ્રી. ધીરેન્દ્ર ગાંધીએ દારેલા સ્કેચ. સર્વ હક કળાકારને સ્વાધીન છે. Copyright with the Artist



Mrs. M. K. Gandhi
who is seventy years old and is still
actively assisting Mahatma Gandhi.
યુજયંત્રી કરતુરખા ગાંધી જેઓ ઉઠ વર્ષના વધે ગાંધીજને પ્રવૃત્તિમય મદદ કરી રહ્યાં છે.



In his usual smile,

EMPIRE SERVICES OF INDIANS IN S. A. Indian Volunteer Ambulance Corps—Boer War 1899-1902

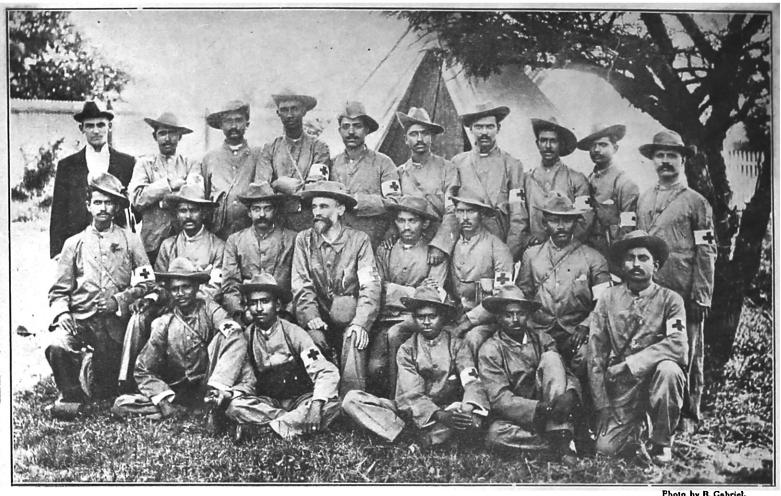
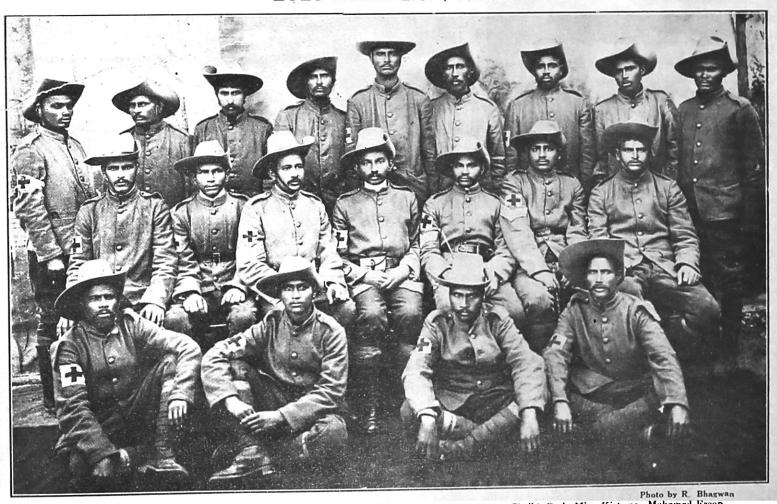


Photo by B. Gabriel.

Top row: Left to right—II. Kitchen, S. Shadrach, L. Panday, R. Pandya, J. Royeppen, R. K. Khan, M. K. Kotharie, E. Peters, D. Vinden, V. Madanjit Middle row: Left to right—P. K. Naideo, V. Lawrence, M. H. Nazar, Rev. Dr. Booth, M. K. Gandhi, M. Royeppen.

Bottom row: left to right—L. Gabriel, W. Jonathan, Prof. Dhunde, S. M. Naideo, D. David, A. A. Gandhi.

INDIAN VOLUNTEER STRETCHER BEARER CORPS. ZULU REBELLION, 1906.



Top row: left to right—Coopoosamy, Kunji, Ajodhasingh, Alwar, Moothoosamy, Appalsamy, Sheikh Dada Mia, Kistama, Mahomed Essop.

Middle row—Jamaludin, Parbhu Hari, Cpl., U. M. Shelat, Sergt., M. K. Gaudhi, Sergt.-Maj., H. I. Joshi, Sergt., S. B. Mehd, Sergt., Khan Mahomed,
Bottom row—Sheikh Madar, Mahomed, Bomaya, Pooti Naiken.

EMPIRE SERVICES OF INDIANS

હિંદીએાની સેવાં એા શહેનશાહતની

VER seven hundred South African Indians served in the Great War of 1914-1918 as stretcher bearers. We are sorry we could not obtain their group photo to be included in this Special Number. A move is on foot to establish a War Memorial in honour of those of our brethren who fell during the Great War. It is a pity that a quarter of a century has been allowed to pass before this move could be brought to

India's Part In The War

The Acting Editor of the Times Of India wrote to the Natal Mercury at the conclusion of the last Great War:

"India has been second to none in her efforts. The numbers sent on active service from India have been: British Officers, 23,040; British other ranks, 196,494; Indian officers, 13,617; Indian other ranks, 538,724; Indian non-combatants, 391,033; animals, 174,836. The mili-

tary expenditure incurred has been nearly £25,000,000, and the general public has contributed over two and a half millions sterling towards the expense of the war. These figures tell in a bold way what India has done, and they may well be recalled at the present time. They illustrate a record which will, I sincerely trust, help to bind the Empire more closely together and to dissipate those points of disagreement which still unhappily exist between India and her neighbours."

General Smuts' Tribute

In the course of a speech delivered by him in reply to an address presented to him by the Durban Indian community on August 26, 1919, General Smuts said:

"I have been proud of the privilege of having had under me in East Africa so large a number of your countrymen.... The stupendous part India played in this great struggle had considerable effect on the result of the war. Owing to her magnificent efforts, India has won for herself a place among the nations of the world.....I have worked in public and a good deal in private for the recognition of India and her service to the Empire. I strongly supported the proposals of granting commissions to Indians and when it was pointed out that this might create an anomalous position and that there might be the possibility of Europeans being placed under Indians, I replied, "why not? I would be proud to serve under an Indian Officer if he were able?".....As a result of the war, there was an emotional feeling throughout the world which did not leave India unaffected. She desires to govern herself. Other Asiatics have been ruling and misruling and India, who having been under the British for over a hundred years, should be given a large measure of self-government...... With the improvement of the status of India, the position of of the Indians in other places will be better.....Some of you think I look down upon Indians, but that is not so. I look up to them. They come from a very old civilisation much older than ours. They are able to hold their own. We have our difficulties in South Africa, and we as a small white community, cannot withstand a great influx of Indians. We would be crushed and overwhelmed if we had an open door.Now that the Indians are here, I hold they should have fair treatment in all parts of the Union. We have to live side by side in conciliation, and we must endeavour to understand each other's standpoint so that we may live and grow together. We are members of the one family and belong to the same Empire."

१८-११९८ ना भद्धान युद्धमां हिस्सू आफ्रिकाना ७०० ७ ५२ द्वीती यो स्टिश्च अरेट तरीहे सेवाया करी द्वती. अमे हिस्सीर क्षीये हे तेने। ફેાંટા આ અ'કમાં સ્થાન આપવાને અમારાથી મેળવી શકાયા નથી. એ યુદ્ધમાં મરણ પામેલા ભાઇએાનું એક યાગ્ય સ્મારક ડરબનમાં સ્થાપવાની હીલચાલ ચાલી રહી છે. રાચનીય છે કે પચીસ વર્ષ વીતી ગયાં છતાં હત્તુ એ વસ્તુ ્રઅમલમાં નથી સુકાઈ.

યુલમાં હીંદુસ્તાને આપેલી સેવાએા

"ટાઇમ્સ એાફ ઇન્ડિઆ'ના કામચલાઉ તંત્રીએ યુદ્ધને અંતે 'નાટાલ મરક્યુરી 'ને માકલેલા એક સંદેશામાં જણાવ્યું હતું કેઃ

"હીંદુસ્તાન પાતાના પ્રયત્નામાં કાઈથી પણ પાછળ રહ્યું નથી. હીંદુસ્તાનથી યુદ્ધમાં સેવાએા માટે નીચે પ્રમાણે માણસા માકલાયા હતાઃ બ્રીકીશ એાફીસરા ર૩,૦૪૦; બીજા વર્ગીના થોદીશા ૧,૯૬,૪૯૪; હોંદી એાદ્રીસરા ૧૩,૬૧૭; બીજા

વગેતિ હોંદીએ ૫,૭૮,૭૨૪; અશસ્ત્ર હીંદીએા ૩,૯૧,૦૩૩, જાનવરા ૧૭૪૮૩૬.

જનરલ સ્મટસે કરેલી તારીફ ડરખનની હીંદી કેમ તરફથી તા. ૧૬ એાગસ્ટ, ૧૯૧૯ના દિને તેમને આપાએલાં માનપત્રના જવાબમાં જનેરલ સ્મારસે જણાવ્યું હતું કે:

"ક્રસ્ટ આદ્રિકામાં તમારા દેશખુંધુ-એાની એટલી માટી સંખ્યા મારા હાથ નીચે રાખવાના મને લાલ મળ્યા તેથી હું

લશ્કરી ખરૂ પા. ૨,૫૦,૦૦,૦૦૦ ના થયા છે અને સામાન્ય જનતાએ યુદ્ધના ખર્ચ પેટે પા. ૫૦૦૦૦ ના ફાળા આપ્યા છે. હીંદુસ્તાને શું કર્યું 🤡 એ આ આંકડાએ। કહી આપે છે, અને આજે તેનુ કરિ સ્મરણ કર**વુ** યાગ્યજ છે. ૅએ આંકડાએ એવી શાખ સ્થાપેલી છે કે જે હું આશા રાખું છું કે શહેન-સાહતને વધારે સંમઠીત કરનારી અને હીંદુસ્તાન અને તેના પંડાશીએા વચ્ચેના મતાંતરા, કે જે કમલાગ્યે હતા પણ હસ્તિ ધરાવી રહ્યા છે, તે દુર કરનારી યઈ પડશે."

મગરૂર હું...... યા યુદ્ધમાં હીંદુસ્તાને આપેલા અતિ વિશાળ ફાળાએ યુદ્ધના પરિણામ પર માેઠી અસર કરેલી છે. તેના અતિ સું દર પ્રયત્નાેથી હોંદુસ્તાનને જગતનાં રાષ્ટ્રોમાં પાતાને માટે સ્થાન છતી લીધેલું છે.....હીંફસ્તાનની અને શહેનશાહત પ્રત્યેની તેની સેવાએાની કદ્દર કરાવવામાં મે' નહેરમાં તેમજ ખાનગી માં ઘહ્યું કશું છે. હીંદીઓને લશ્કરી હાેદા આપવાની દરખાસ્તને મે મજબુત દૈકા આપ્યા હતા અને જ્યારે એમ કહેવામાં આવ્યું કે એથી વિચિત્ર સ્થિતિ લ્ભી થરો અને કદાચ અ'ગ્રેજોને હીંદી એારીક્ષરાેના હાથ નીચે કામ કરવાનાે વખત આવશે, ત્યારે મે' જવાબ આપ્યા હતા કે, "શું કામ નહિ? હું તા ને હીંદી એારીસર કાબેલ હેાય તા તેના હાથ નીચે કામ કરવામાં મગરૂરી માનું."

યુદ્ધના પરિણામે જગતભ<mark>રમાં લાગણીઓના પ્રવાદ વધી ગયાે છે અને હીંદુસ્તાન</mark> તેમાં અપવાદરૂપ નથી. તે પાતાનું રાજતંત્ર પાતાના મેળે ચલાવવા મામે છે. બીન એશીયાઈએ**ા રાજ્ય ચલાવા રહ્યાં છે અને બુલા પણ** કરી રહ્યાં છે. અને એક સા વર્ષ ઉપર થયાં બ્રીટીશના હાથ નીચે રહ્યા પછી હીંદુસ્તાનને હવે માટા પ્રમાણ માં ૨૧, ત્રતા અપાવીજ નેઇએ.....હીંદુસ્તાનના દરજને સુધારતાં બીજ ભાગા માં પણ હીંડીએાની સ્થિતિ સુધરશે...તમારામાંના કેટલાક એમ માના છા કે 🐒 હીંદીઓને હલકા ગણું છું પરંદ્ર એ સત્ય નથી, હું તેઓને માનથી નેઉ છું. તેએા ઘણાજ પ્રાચીન સુધારામાંથી આવે છે. તેમાનામાં સ્વાવલ'બન શક્તિ છે. અમારે દક્ષિણ આદિકામાં અમારી પાતાની મુશકેલીએ છે અને એક નાની ગારી કામ તરીકે અમે હીંદુસ્તાનથી માટા ધાધને સહી શકીએ તેમ નથી. અમારા દરવાને અમે ખુલ્હા રાખીએ તાે અમે કચડાઇજ જઇએ..... હવે જ્યારે હોંદીઓ અહિ આવેલાજ છે ત્યારે હું માનું છું કે તેઓને યુનીયનના સઘળા ભાગામાં વાજળી વર્તાગુક મળવી નેઇએ. આપણે એક ળીન સાથે હળામળાને રહેવાનું \varTheta અને આપણે એક બીનના દ્રષ્ટિબીંદુ સમજવાના પ્રયત્ન કરવા નેઈએ કે જેથી આપણું એક સાથે આગળ વ**ધા શ**કાએ. આપણું એક્જ કુટુંબના ઇાએ અને એકજ શહેનશાહતના છીએ.".



INDIAN MONUMENT in memory of those who fell during the Boer War. The monument stands in Johannesburg near the Observatory.

ઇન્ડિયન માન્યુ**મ**ન્ટ

એાર લડાઈ વખતે માર્યા ગએલા હી'ક્રીઓનુ' આ સ્મારક જોહાનીસર્ખમાં એાખઝરવેટરીની પાસે છે.

NOTABLE EVENTS OF THE YEAR

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1938 Nov. 10	Death of Kemal Ataturk, President of the Turkish Republic.	May 8	The Transvaal Asiatic Bill read a second time in the Union Parliament.
Nov. 26	Bombay Governor gives consent to for- feited Lands Bill.	May 15	Russia's note to Britain urges a pact of mutual assistance instead of an one-sided
Nov. 27	Death of Moulana Shaukat Ali.	•	bargain.
Dec. 12	World Missionary Conference meets at Tambaram (Madras).	May 17	Gandhiji renounces the advantages of the Rajkot award and appeals to the Prince to concede the people's wishes.
Dec. 27	The Rajkot dispute ends. The terms of settlement include the Princes' offer of such	May 18	Terms of Italo-German Pact are published.
	a scheme of reforms."as to give the widest possible powers to the people."	May 20	The Thakore Sahib of Rajkot announces appointment of a Committee to draft reforms
1939 Jan. 10	Lord Nuffield gives a gift of 10,500 to the South African Cricket Association for the encouragement of the game in this country	May 22	for the State and cancels all orders against agitators.
Jan. 25	ardar Patel appeals for a fresh Satyagrah	-	Tension in Danzig. Italo-German Pact is signed.
Feb. 3	campaign in Rajkot. Mrs. Gandhi and Maniben Patel arrested	May 23	United Party caucus passes a resolution censuring the action of Messrs. Holmeyr and
Feb. 6	in Rajkot. The death of the Gaekwar of Baroda		Blackwell in obstructing the Government on the Transvaal Asiatic Bill.
Feb. 7	takes place. Palestine Conference meets at St. James		Mr. Hofmeyr and Mr. Blackwell resign as members of the caucus.
- ,	Palace, London.	- May 27	Mahatma Gandhi makes statement in
Feb. 8	Mahatma Gandhi issues important statement on Rajkot.		Harijan criticising the Union Government for not respecting their own agreement re-
Feb. 11	Mr. Justice Varadachara is appointed Judge of the Federal Court.	June 2	garding their treatment of Indians. The Transvaal Asiatics Bill passes the
Feb. 25	Mahatma Gandhi leaves for Rajkot via Bombay.	June 4	third reading in the Union Parliament. Murderous attacks on members of Dr.
March 3	Mahatma Gandhi begins fast in connection with the Rajkot crisis.	•	Dadoo's Nationalist Group outside Osrin's Picture Palace, Johannesburg, where a gene-
March 7	Settlement reached on Rajkot crisis through Viceroy's intervention.		ral meeting of the Transvaal Indian Congress was called. Eight men in serious condition were taken to hospital.
	—Gandhiji breaks fast.	June 6	LtCol. Muirhead announces in the Com-
March to	The 52nd Indian National Congress meets at Tripuri Sit. Subhash Bose presiding.	June 0	mons that negotiations are in progress be- tween the Indian and the Union Govern-
March 12	Memel passes into German hands.		ments touching the S.A. Indian grievances.
March 16	Sir S. Radhakrishnan arrives in the Union on a lecture tour.	June 8	Dahyabhai Govindji, one of the victims of the murderous attacks at Osrin's Picture
March 14	Hitler annexes Czecho-Slovakia:		Palace, Johannesburg, dies.
March 15	Gandhiji meets the Viceroy at Delhi on the Rajkot question.	June 8 June 9	King's birthday. The funeral of Dahyabhai Govindji—at.
March' 15	Anti-German incidents in Polish corrido General Hertzog, Prime Minister of the	•	tended by about 10,000 Indians. It was unique in the history of South Africa.
March 23	Union, makes statement in Parliament on Government's policy on the Coloured ques-	June 12	The S.A. Senate passes the third reading of the Transvaal Asiatic Bill.
	tion.	June 14	The Asiatics (Transvaal Land and Trading) Act, 1939, is promulgated.
April 5	Asiatic Land Laws Commission report published.	June 23	All-India Congress Working Committee in Bombay adopts a resolution sympathising
April 14	after touring the Union.	June 29	with Indians abroad.
April 30	grss and the Colonial Born and Settlers'	Jan 19	Danzig where a crisis is threatened.
	Indian Association adopted a formula re- lating to the amalgamation of both the bodies under a name to be suggested by	. July 4.	Natal Indian Teachers' Society holds 13th annual conference in Durban.
	Mahatma Gandhi.	July 5	Mahatma Gandhi leaves for the Frontier,
May 7	A protest meeting held in Johannesburg	July 9	Mass meeting of Transvaal Indians in Johannesburg attended by 6,000 people pass
	under the auspices of the Nationalist Group of the Transvaal Indian Congress led by Dr.		a resolution declaring passive resistance against the passing of the anti-Asiatic Bill
•	Y. M. Dadoo, against the Transvaal Asiatic Bill, A resolution to resort to passive re-	• .	the struggle to commence on August 7.
	sistance was unanimously passed by 3,000 Indians.	July 19	Sri Minakshi Temple, Madura, is thrown open to Harijans.

July 12	Sir S. Radhakrishnan is elected a Fellow of the British Academy.	Aug. 24	Special general meeting of Natal Indian Congress held in Durban City Hall which unanimously adopted the unity formula.
July 16	Sri Brihadiswara Temple, Tanjore, thrown open to Harijans.	Aug. 25	President Roosevelt appeals to Herr Hitler
July 17	Lady Rama Rau forms Indian Women's	Aug. 25	and King Victor in the cause of world peace.
	Club in Durban.	Sept. 1	Germany commences war on Poland.
July 22	Mass meeting of Natal Indians held at City Hall Durban, supports passive resistance in the Transvaal. The meeting was unique in that members of the two organisations met	Sept. 10	Special general meeting of Colonial Born and Settlers' Indian Association held in Durban to adopt the new unity formula.
	on one platform.	Sept. 3 Britain	Britain and France declare war with
July 23	Gandhiji advises passive resistance leaders to postpone struggle temporarily.		Hertzog Government is defeated on the question of neutrality. General Smuts forms Cabinet. Union declares war with Germany.
July 29	Following Gandhiji's advice passive resistance in Transvaal is postponed.	Sept. 4	
Aug. 1	Prohibition inaugurated in Bombay city.		
Aug. 16	Six thousand troops from India reach Sue	Sept. 17	Opening ceremony of a new school for Indian children built by Messrs. Aboobaker
Aug. 17	A Press Note from Simla explains move- ment of troops from India as a purely pre- cautionary measure.	1 ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' '	Moosa, Abdoolla Moosa and Ismail Moosa at a cost of £1,600 at Booth Rd., Mayville Durban, in memory of their late father
Aug. 19	Government Commission on mixed mar-		Mr. Moosa Hajee Cassim.
	riages in S. A. which commenced its inquiries in March, 1938, issues its report.	Oct. 2	Mahatma Gandhi's seventieth birthday was observed all over the world.
Aug. 22	German-Russian non-aggression pact announced.		Sir Radhakrishnan presents a book on the completion of Gandhiji's seventieth year containing essays and reflections on his life
Aug. 22	Formula to bring about unity between the two rival political organisations—the Con- ress and the Colonial Born and Settlers'		and work by 61 authors (mostly foreign), The book is edited by Sir S. Radhakrishnan.
	Indian Association revised by a joint committee of representatives of both organisations at the residence of Mr. A. E. Shaikh. The committee agreed that the name of the	Oct. 8.	A joint meeting of the members of the N. I. Congress and the Colonial Born and Settlers' Indian Association held in Durban New officials of the Natal Indian Association

UNION IS STRENGTH

amalgamated body be The Natal Indian

Association.



New officials of the Natal Indian Association

elected and new constitution adopted.

દ. આ. ના હી'દીએા વીરૂધ્ધ કાયદા રૂપી ભુ'ડ શી'ગડુ' મારવા ધસી રહ્યુ છે ત્યારે હી'દ માં શ્રી સુલાષખાખુના ફાેવર્ડ બ્લાેક, શ્રી ઝીષ્યુાના મુસ્લાેમ લાગ અને હી'દ સરકાર જીદી જીદી દીશાએાએ ભાગા રહ્યા છે. ગાંધીજી સત્યાચકના સુતા' તરીકે તેઓને કપકારી રહ્યા છે.



DEPARTED NOTABLES OF THE PAST YEAR

ગત વર્ષમાં સ્વર્ગવાસ પામેલા જાણીતા સજજના

1. H. H. Maharaja Sayajirao Gaekwar

In the death of the late Maharaja Sayajirao Gaekwar, Baroda has lost a distinguished ruler and an able administrator. He was popular among the lakhs of his subjects. He was the real father of his subjects and his subjects returned his love with almost compound interest.

2. Maulana Shaukat Ali

Maulana Shaukat Ali was a conspicuous figure amongst the Mahomedan community. Notwithstanding the fact that he was a reactionary he held an important position in the political life of India. The whole of India mourned for him when he passed away.

3. Sir Phiroze Sethna

Sir Phiroze Sethna's name is connected with the Indian question in South Africa. He was a member of the Government of India delegation that came to the Union at the first Round Table Conference which resulted in the Capetown Agreement. He held a prominent position in the public life of Bembay and was interested in the Colonial Indian question to the end of his life.

4. Mrs. Salima Faiz B. Tyebji

Mrs. Salima Faiz B. Tyebji who belonged to the well-known Tyebji family, was an enlightened lady. Her place in Indian society and specially amongst the Mahomedans will remain vacant for a long time.

5. Ata Turk Gazi Mustafa Kemal Pasha

Architect of his own fortune, a great builder of a great kingdom, a master of men, a leader of armies, the late Kemal Pasha's was a personality that was as rare as it was unique. Kemal lived for Turkey and it is no exaggeration to say that the world honoured him with the high respect and regard that were his just due.

6. King Gazi Of Iraq

King Gazi of Iraq was snatched away in the prime of youth. He was a most popular king and his loss to Iraq is great.

7 Mahatma Hans Raj

In the death of Mahatma Hans Raj, Arya Samaj has sustained a great loss. He was a great leader; educationist and a reformer.

8. Prof. Enayat Khan

Prof. Enayat Khan was regarded as one of India's foremost musicians. He was an expert Sitar player.

9. Dahyabhai Govindji

Dahyabhai Govindji was a simple and straightforward man who had come to this land to seek a livelihood. But there was burning patriotism in him. There was self-respect in him. The insulting legislation passed against the Indian community in this country pained his heart and when it was decided to fight the measures by resorting to passive resistance he at once subordinated his self-interest to service and enlisted himself as a volunteer. For this "crime" he was killed by some misgiuded brethren of ours. He became a martyr to the cause. His name will be long lived in the memery of S. A. Indians.

(૧) નામ. મહારાજા સયાજરાવ ગાયકવાઢ

વડેદરા રાજ્ય પર ૬૦ કરતાં વધુ વર્ષો સુધી રાજઅમલ ચલાવી. રવર્ગસ્ય થયેલા શ્રીમંત સર સયાજીરાવ ગાયકવાડે પોતાની કબેલીયત, સમાજ સુધારાની પ્રદૃત્તિ અને પોતાની પ્રજ્નની આર્થીક, રાજકીય, સામાજીક, કેળવણી વીષયક, તેમજ અઉદ્યોગીક ક્ષેત્રામાં સ'ગીન પ્રગતી! કરવાની ખરાં દીલની ધગશયી વડેદરા રાજ્યમાંજ નહી પણ આખાંં હીંદમાં બલ્કે જગતભરમાં એક બહેાશ રાજવી તરીકે નામના મેળની હતી..

(ર) મૌલાના શૌકત અલી

મરહુમ માલાના શાકત અલી હીંદની ઇસ્લામાં આલમમાં ઉચ્ચા દરજ્જો ધરાવતા હતા. તેઓ જો કે વીરાધી હતા છતાં હીંદના રાય્ક્રીય છવનમાં અમસનું સ્થાન ધરાવતા હતા. તેમના અવસાનના સમસ્ત હીંદ્વતાને શાક પાળ્યા હતા.

(3) સર ફીરાઝ શેઠના

સર પીરાઝ શૈઠનાતું નામ સા. આ. ના હીંદી પ્રશ્ન સાથે જોડાયેલું છે. તેઓ પહેલાં રાઉન્ડ ટેળલ કા-કરન્સ, કે જેને પરિણામે કેપટાઉન કરાર થયા હતા, તેમાં યુનીયનમાં આવેલાં હીંદ સરકારના ડેલીગેશનના એક સભ્ય હતા. મુંબઇના જાહેર જીવનમાં તેઓ અગ્રગપ્ય રથાન ધરાવતા હતા અને સંસ્થાનામાં વસી રહેલા હીંદીઓના સવાલમાં છેવઢ સુધી ઉડા રસ લઇ રહ્યા હતા

(૪) મીસીસ સલીમાં ફેઝ બી. તૈયબજી

ભણીતાં તૈયમજી ખાનદાનનાં આ કેળવાયલાં અને આગળ વધેલાં બાતુ મુંખઇ ઇલાકાના આ વર્ગમાં અને ખાસ કરીને મુસ્લીમ ઓ વર્ગમાં હ્ર-ચ દરજ્જો ધરાવતાં હતાં. તેઓ ખાતુઓની અનેક સ'સ્થાઓમાં આગળ પકતા ભાગ લઇને ઓઓના હીતાના કાર્યોમાં ઉડા રસ લેતાં હતાં.

(૫) આતા હકે ગાઝી મુસ્તફા કમાલ પાશા

તુર્કીના આ તારણુડાર, જેને અગાઉ "સીક મેન એાક હુરાય" તરીકે તુચ્છકેરવામાં ભાવતું હતું, તે તુર્કીમાં નવચેતન આણી વળવાન બનાવીને જગતભરમાં તેના કેકા વગાડ્યા હતા. તેમના મરજીયા કરવામા આલમે અને ખાસ કરીને તુર્કીની પ્રજાએ એક મહાન નર ગુમાવ્યા છે.

(૬) ઇરાકના રાજા ગાઝી

કરાકના આ પ્રજાપીય રાજાનાં ભર જીવાન વયે નીપજેલાં મરખુ થી ભાવી માટે સારી આશા આપનારી તેઓની કારકાર્દીના અક્ષળ અંત આવ્યો છે.

(૭) મહાત્મા હ'સરાજ

મહાત્મા હ સરાજના અવસાનથી આર્ય સમાજને મહાન ખાટ થઇ છે, તેઓ એક બહાેશ નેતા, કેળવણીકાર અને સુધારક હતા.

(૮) ત્રા. ઇનાયત ખાન ત્રા. ઇનાયત ખાન હોંદુરતાનના એક અત્રગણ સંગીતકાર પ્રચાતા હતા. સતાર વગાડવામા તેઓ પારાંગત હતા.

(હ) કાદ્યાલાઇ ગાવી દ્ર

ડાહાભાઇ ગાવી કછ એક સાદા અને સરળ ભાઇ આ દેશમાં પાતા ની રાજી કમાવા આભ્યા હતા. પણ તેમનામાં દેશદાઝ હતી. સ્વમાન પ્રીય હતા. આ દેશમાં હી દોએ સામે થતા અપમાન ભરેલા કાયદાએ ની સામે લડવાને સલાપ્રહના સુર નીકળતાં પાતાના સ્વાર્ય કારે સુષ્ઠી તે તેમાં ઝ'પલાવવા સ્વય'સેવક તરીકે બહાર પડયા. અને પાતાનાજ ગેરન્ રસ્તે દારવાયેલા ભાઇઓના હાથથી શહીદ બની પાતાનું નામ અમર

10. Munshi Goolam Rasool

Munshi Goolam Rasool was a Natal-born Indian who had settled down in Pietersburg where he had a long record of useful services to the local Indian community. Pietersburg Indian community has sustained a great loss in his tragic and untimely death.

11. Mr. Lutchman Panday

Mr. Lutchman Panday's name as one of the public workers in Natal is a household word. He was connected with the Congress from its very inception and stood loyally by it until his death.

12. Mr. Suchit Maharaj Tiwari

Mr. Suchit Maharaj Tiwari held a prominent position among the Hindustani section of the community. He took a keen interest in Indian education and religion. He was a founder and life trustee and chairman of the Depot Rd Hindu Temple.

13. Hajee Mahomed Ismail Kajee

Hajee Mahomed Ismail Kajee, an old resident of Maritzburg, took a prominent part in the local public work. He was held in high esteem among the Muslims for his intellectual achievements. He was well read and had a deep knowledge of Arabic.

14. Mr. Ismail Gora

The late Mr. Ismail Gora was a prominent Indian merchant and ex-president of the Natal Indian Congress.

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(૧૦) મુનશી ગુલામ રસુલ

મુનશા ગુલામ રસુલ નાટાલમાં જન્મેલા હતા અને પીટર્સ ખર્ગમાં સ્થાયા વસવાટ કરી રહ્યા હતા જ્યાં સ્થાનીક હીંદી કેમની તેઓ પાતાના અંતકાળ લગી સેવા બજાવી રહ્યો હતા. તેમના કરૂચુ સંજોગામાં યએલા અકાળ અવસાનથી પીટર્સ બર્ગની હીંદી કેમને માટી ખાટ થઇ છે.

(૧૧) મી. લઇમત પાન્ડે

રવ. મી. લછમન પાન્ડેનું નામ નાટાલના એક જાડેર કાર્યકર્તા ત 1કે ઘરગથ્થુ થઇ પડેલું છે. કોંગ્રેસની સ્થાપના થઇ તે વખતથી તેએ! તેની સાથે જોડાયેલા હતા અને વધાદારીયી તેને અંત લગી વળગી રજ્ઞા હતા.

(૧૨) મી. સુચીત મહારાજ તીવારી

મી. સુચીત મહારાજ તીવારી કામના હી દુરતાની વર્ગમાં અત્રગણ્ય સ્યાન ધરાવતા હતા. તેઓ હી દી કેળવણી અને ધાર્મીક કાર્યોમાં આગળ પડતા ભાગ લઇ રહ્યા હતા. ડેપારાડ હીંદુ મંદીરના તે એક સ્થાપક અને આજીવન દ્રસ્ટી અને પ્રમુખ હતા.

(૧૩) હાજ મહુમક ઇસ્માઇલ કાજી

હાજી મહમદ ધરમાઇલ કાજી મેરીટઝળર્યાના એક જીના અને જાણીતા વત્ની હતા અને સાંના સ્થાનીક જાહેર કાર્યોમાં આગળ પડતા ભાગ લેતા હતા. પોતાનાં ખુદ્ધીકઉશલ્યને માટે અને અરબી ભાષાનાં ઉડાં જ્ઞાનને માટે મુરલીમામાં તેઓ માન ભરેલું સ્થાન ધરાવતા હતા.

(૧૪) મરહુમ ઇસ્માર્ઇલ ગારા

મરહુમ મી. ધરમાઇલ ગેારા જાણીતા હીંદી વેપારી હતા અને નાટાલ ઇન્ડિચન કોંગ્રેસના માજી પ્રમુખ હતા.

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BEAR—"I'll do all the hugging, as gentle as I can, but I won't allow any one else to participate in it, I tell you".

ખુભસુરતી અને હેવાન

એ અઈ તને બેઠવાનું બધું કામ હું એક્લાજ કરવાના-બનરા તેટલા નરમાશાલા તે હું અલવીશ પણ તેમાં હું કાઈપણ બીલને તા સાત્ર પાડવા દેવાનાજ નથી. તે હું તને સાફ કહી સુકુ હું.



The League Committee on the allocation of expenses has recommended a reduction of Rs. 20,000 in India's annual contribution to the League of Nations.

લીગ કમાશિએ ખર્ચના વહેંચણા કરતાં લાગિ એક નેશન્સને હીંદુસ્થાનના રા. ૧૦,૦૦૦૦૦ ના વાર્ષીક ફાળામાં રા ૨૦૦૦૦ ના "માટા" ઘટાડા કરવા ભલામણ કરેલી છે. —Hindustan Times.



Sir Sikander Hayat Khan is the first to promise help to Britain in the present European Crisis. શુરાપના યુદ્ધમાં શ્રીઠનને મદદ કરવા સર સીકંદર હયાતખાન સૌથી પહેલા કે લે પ્રસાસને

WHEN RAMAZAN IS OVER

રમઝાન માસની આખરીએ

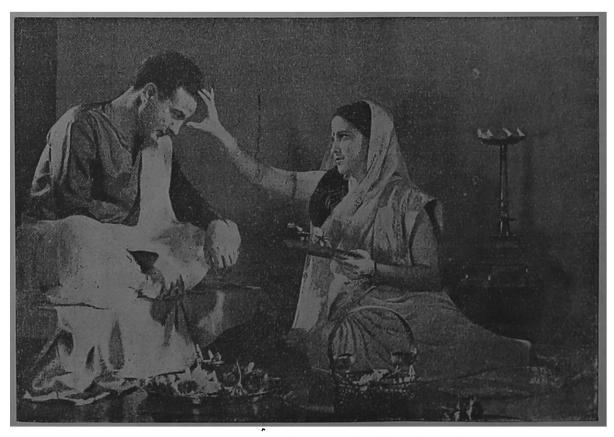


The Moon That Brings The Joy Of I'd Festival

ઇદના મહાત્સવના આન'દ લાવનારા ચાંદ

ભાઇખીજ

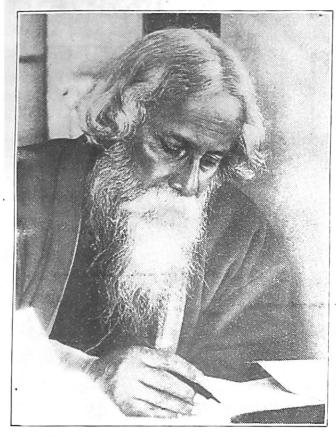
i !



''આવે અનેક આશાભરી રે સખી બીજ સાહાગી, બન્ધુમિલાવણ બીજડી રે આતા માવડી મોઠી.''

SOME LEADING PERSONALITIES OF INDIA

હિંદની કેટલીક અગ્રગણ્ય વ્યક્તિઓ



Dr. RABINDRANATH CAGORE
(The Poet Sage of India)

ોહન્દ્રના મહાન કોવ **ડા રાવન્દ્રનાથ ટા**ગાર



BABU RAJENDRA PRASAD President Indian National Congress. બાબ્યુ રાજેન્દ્ર પ્રસાદ હિંદની મેંગ્રેસના પ્રમુખ



SHRI SUBHASH CHANDRA BOSE
Ex-President Indian National Congress who is
row leading the Forward Block.

ખાબુ સુભાષ ચ'ક ભાજ હિ^{*}દની કોંગ્રેસના માછ પ્રમુખ જેઓ હાલ દેારવરડ બ્લેાકના નેતા છે.

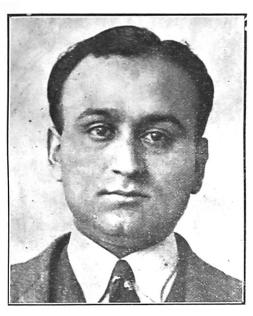


Sir S. RADHAKRISHNAN
who has been appointed Vice-Chancellor
of the Benares Hindu University.
સર સવેપકલી રાધાકૃષ્ણન જેઓ બનારસ હિંદુ યુનાવરસીશના વાઇસ મેન્સેલર નીમાયા છે.

PASSIVE RESISTANCE LEADERS સત્યાગ્રહના નેતાઓ



Mr. S. B. Mehd શ્રી. એસ. બી. મેઢ



Dr. Y. M. Dadoo ડા. યુસુક મહમદ દાદુ.



Rev. B. L. E. Sigamoney રેવ. બી. એલ. ઈ. સીગામણી.

The above are three of the prominent leaders of the Passive Resistance Movement against the Anti-Asiatic legislation in the Transvaal. The struggle which was to have commenced on August 1, under the leadership of Dr. Dadoo, was postponed as Mahatma Gandhi was holding delicate negotiations with the Ministers and it has since been suspended owing to the outbreak of war.

દ્રાંસવાલમાં હિંદીઓ વિરૂ^{દ્}ધ થએલા કાયદા સામે સત્યાગ્રહની હીલચાલના પ્રતીષ્ઠીત નેતાએામાંના ત્રણ. ડેા. દાદુના નેતૃત્વ હેઠળ એાગસ્ટ તા. ૧લી એ શરૂ થનારી લડત ગાંધીજી પ્રધાના સાથે અગત્યની મસલતા કરી રહ્યા હાવાથી મુલતવી રહી હતી અને હવે યુરાપમાં ચાલી રહેલાં યુદ્ધને લીધે બ'ધ રાખવામાં આવી છે.

padadadadadadada

AT THE PHŒNIX SETTLEMENT રીનીકસ સંસ્થામાં

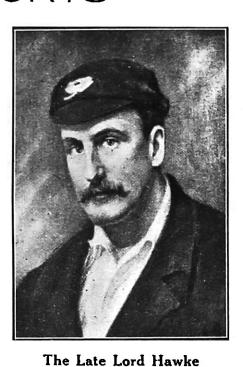


Luncheon in honour of Sir S. Radhakrishnan, where the unity move actually commenced, સર રાધાકૃષ્ણનના માનમાં લ'ચન, જયાં એક્યની હીલચાલનું મ'ડાયું હતુ.

IN THE FIELD OF SPORTS



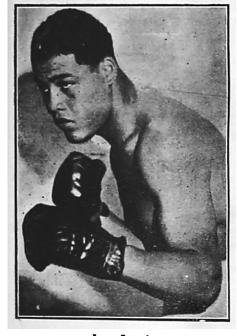
Officials and Members Hindu Sporting Club, Johannesburg. Season 1939—1940. જોહાનીસખર્ગની હિલ્ફ સ્પાર્ટીંગ કલખના અમલદારા અને મેમ્ખરા



The British Sporting world lost a great sportsman in Lord Hawke, the great Yorkshire Captain.

મરહુમ લાર્ડ હૈાક યાર્ડિયા આ જણીતા કીકેટ કેપદનના ગયા જાનેવારી માસમાં નિપજેલા મરભુથી બ્રીટીશ સ્પાર્ટી અલમે એક મહાન

સ્પાહિસમેન ગુમાવ્યા છે.



Joe Louis
World's greatest Boxing Champion who
has preserved his laurels intact.

ે લ્યુઇ દુનીયાના આ મહાન સુક્રાળાજ ગ્રે'પીયને આ વર્ષે પણ પાતાના ગ્રે'પીયનશીપ ટકાવી રાખી છે.

South African Indians interested in Aviation

Mr. Mahomed Gani of Klerksdorp who is twenty years of age has just passed the pilot A licence examination. He is the first Indian in the Union of South Africa to possess this distinction. We congratulate Mr. Gani on his achievement.

દ. આ. ના હિદીઓના વીમાની વીઘામાં રસ

કલક્સેંડાપેના મી. મહમદ ગની જેઓ રું વર્ષના છે તેમણે હાલમાંજ પાયલેટ (એ) લાયસેંસની પરીક્ષા પાસ કરી છે. દે, આ ના હીંદીઓમાં આ સિલ્ફિ મેળવનાર આ પહેલાજ હીંદી છે. અમે તેમને અબીનંદન આપીએ છીએ.



Some World-Famous Cyclists Of Today કેટલાંક આધુનીક જગ પ્રસિદ્ધ સાયકલીરદા

From left to right: Richard Kemps, Harry (Shake) Earnshaw, Marguerite Wilson, Celestin Rega, and Cyril Heppleston.

CARVINGS IN AJANTA CAVES

One of the wonders to be seen in India is the Ajanta Caves. The carvings and paintings are exquisite. They are a relic of ancient culture. This is a carving of Siddhartha in the cave drawn by a celebrated artist of India.



અંજંતાના કલામંડપા

હિંદુસ્થાનના અન્યય્પીએામાંનિ એક અને તેની ગુકાઓ છે. તેની અંદરતું કેાતરકામ અને રંગીત ચીત્રો માનવીની અકકલ કામ નહી કરી શકે તેવાં છે અને ભારતના પ્રાચીન સંશ્કૃતીનું ભાન કરાવનારાં છે. આ બાધીસત્વનું ચીત્ર હી'દના પ્રતિષ્ઠિત કલાકાર રા રવિશ'કર રાવળના અજ'તા ના કલામ'ડપામાંથી ઉતારેલું છે.



Photo by H. Jithoo,

"Clouds"-વાદળાંનું દ્રશ્ય



Photo by J. R. Harry

"Cloud Studies"- वाहणांतु दश्य

PROGRESS IN THE ART OF PHOTOGRAPHY

ફાેટોગ્રાયીની કલામાં પ્રગતિ 🔧



These are some pictures to show how young Indians are taking interest in the art of photography and the progress they have made.



હિંદી યુવાના ફાટાયાફીની કળામાં કે ટલા રસ લઇ રહા છે અને તેમાં કે**ટ** લી પ્રગતી કરી છે એ આ ચીત્રા પર થી જોઈ શકાય છે,





Howick Falls (P. M. Burg) મેરીટઝખગંના નજદીક હાવીક ફેાલ્સ



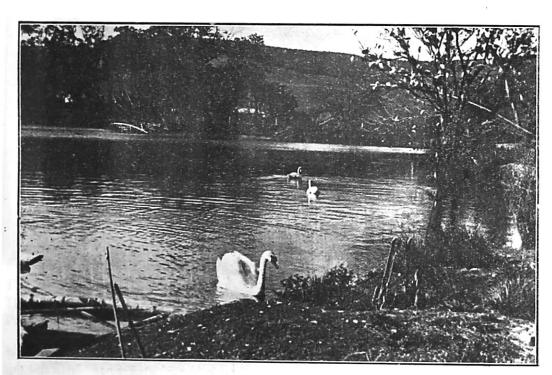


Photo by P. R. Parekh

Bird Sanctuary (P. M. Burg)



Indian Womanhood

સ્ત્રીશક્તિ



Photo by P. R. Parckh

Miss P. Rau and Miss V. Rau, daughters of Sir and Lady Rama Rau who came on a holiday tour during their vacation in England and recently returned to India with their mother owing to war conditions prevailing in Europe.

મીસ પી. રાવ અને મીસ વી. રાવ

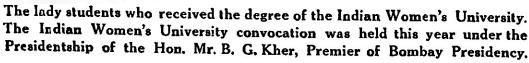
સર અને લેડી રાવની પુત્રીઓ જેઓ ઇ'ગલાંડથી રજાના વખત ગાળવા અહી' આવેલાં અને યુરાપમાં યુદ્ધ ચાલતું હાેવાથી અભ્યાસ અધે[°] પાતાના માતુશ્રી સાથે હુંક વખત પર હીંદ ગયાં છે.







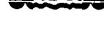




મુંભાઈના ઈન્ડીઅન વીમેન્સ યુનાવસી દીના દીગ્રી મેળવનાર વિદ્યાર્થી નોઓ. આ વધે યુનાવસી દીતું કેત્નવાકેશન મુંખાઈના વડા પ્રધાન શ્રી. ખેર સાહેળના પ્રમુખપણા નોગ્રે માપ્યું હતું.







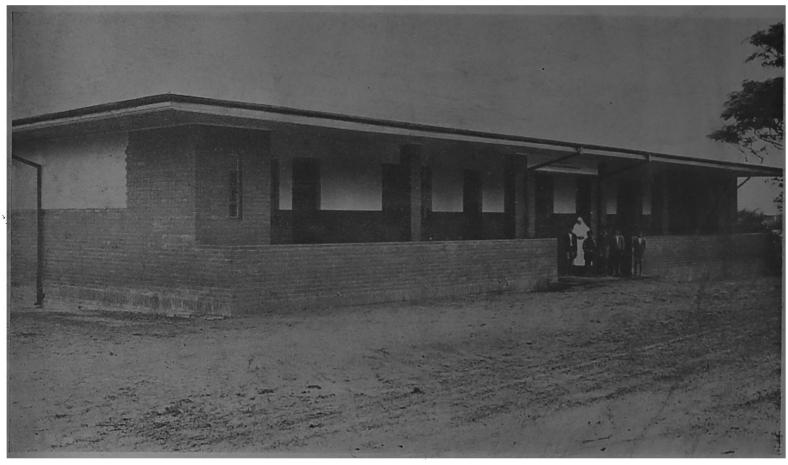


TRUST

PARSEE

RUSTOMJEE

પારસી રુસ્તમજ ટ્રસ્ટ



School Built At Mayville, Durban The above is an addition to the various schools built by the Parsee Rustomjee Turst.

મેવીલમાં આંધવામાં આવેલી સ્કુલ પારસી રૂસ્તમજ કસ્ટ તરફથી બાંધવામાં આવેલી અનેક સ્કુલામાં આ નવી સ્કુલના ઉમેરા થયા છે.

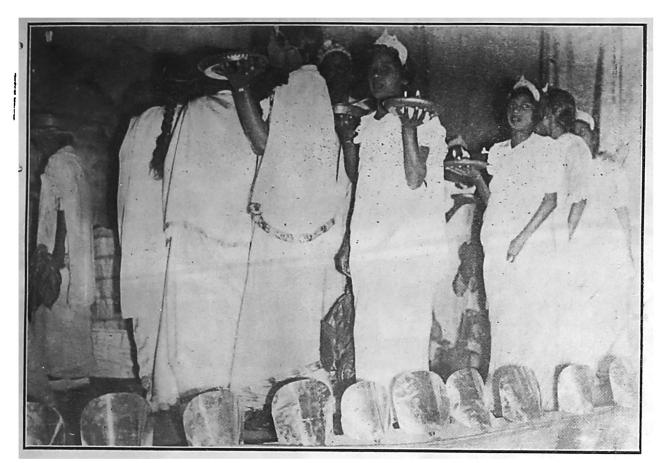
નૂતન વર્ષાભિનંદન

અભિનંદન હી! આ નવલાં વધે, વર્ષ વહેા સુખ સ્નેહ સુહવેં, જગ ઉદ્યાને ક્રીતિ પરિમલ, સ્નેહ સમિર વહે પ્રસરા, \ જીવન પંચના યુષ્ય પ્રવાસે, પગલાં ડગલાં ભરેને રાજ, મત મતાંતર દીલને દરિયે, દક્નાવી દીલ સાક કરા; 🕽 કુદરતના નવદ્ધં સાલ મુખારક વર્ષ નવલી આશા, નવલા ત્યાગા ભુંડી આશા નિરાશા, પરના દુખે દુખીયા થઇ, સુખીયાના હૈયે સાજ ધરાે;

સાલ મુળારક હાે!

નવલું

विश्वविद्धार विषे वद्धा क्षान्ति, વધનો ધન આયુ સુખ શાંતિ, કિનારે બેસી, ઠાલવજો હૈયાંના હાજ; સાલ મુખારક હેા! નવલું રનેહિ જનામાં સ્નેહ પિપાસા, વહા જીવનમાં નવનિત આશા, ભવનું ભાતું ભરતાં ભરતાં, ભાંત ભાવ ભાંડાર ભરો, નવલા વધે નવલા વધે, વેર ઝેરના છેદાે મુળ, પરના દુખે દુખીયા થઇ, અખીયાના દેશે સારકારો નવલા વધે નવયુગ સ્થાપી આપ્રકારો સાર્જી સાલ મુખારક હાે! નવલું ખાખરભાઇ દાજીભાઇ ચાવડા



Cato Manor Indian School Concert. A scene from one of the plays produced by the children. કેટામેનર સ્કુલના કાન્સર્ટ ખાલીકાએ તરફથી ભજવાયલા ખેલનું એક દ્રશ્ય

Photo by P. R. Parekh.

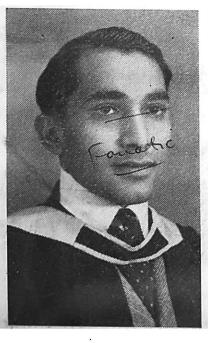
Lady Rama Rau visits the Bokmakirie School, Capetown.



કેપટાઉનની બાકમકીરી સ્કુલની મુલાકાતે લેડી રામ રાવ.

Mr. Ibrahim Mahomed Bawa,

of Greytown, Natal, who recently won the first place in the Barrister-at-law examination at the University of London among about 3,000 students and is the first South African Indian to be awarded a scholarship of £115 by the University of London. Mr. Bawa was also one of the four to win a Cros. word Competition issued by the News of the World which brought them £1,500, and Mr. Bawa received a chaque for £375. South African Indians are proud of Mr. Bawa for his brilliant in'ellectu: 1 achievements.



મી. ઇબ્રાહીમ મહમદ ભાવા

જેઓ ચેટાઉન, નાટાલના યુવાન છે. તેમણે લંડનની યુનિવર્સા'ટીમાં લગભગ ૩૦૦૦ ઉમેદ વારામાંથી ખારીસ્ટર-એટ લાેના પરિશા પહેલે ન'ખરે પાસ કરી છે. લંડન યુનિવર્સા'ટી તરફથી પા. ૧૧૫ ના રકાેલરશાંપ મેળવનારા તંઓ સા. આ. ના પહેલાજ હીં'દી છે. આ ઉપરાંત 'ન્યુસ ઓફ ધી વહર્ડ' તરફથી ખહાર પાડવામાં આવ તાં કોસ વહર્ડ કામ્પીટીશનમાં પા. ૧૫૦૦ નું ઇના મ છતનાર ચાર લાગીદારામાંના એક મી. ખાવા હતા. તેમને પા. ૩૫૫ ના પોતાને લાગે આવતી એક મળી હતી. મી. ખાવાના ખુદ્ધીકાશલ્ય માટે સા. આ. ના હીં'દીએ મગરૂર છે અને તેમને હાદી'ક અલીન'દન આપે છે.