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"If a man, by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of selfishness, will never be free from hatred.

Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!

For hatred does not cease by hatred at any time; hatred ceases by not-hatred, this is an old rule.

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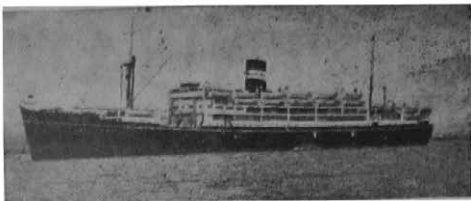


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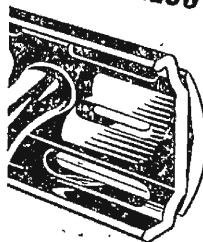
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Sincerity Vs. Insincerity

TO properly appreciate the "cold war" presently waging in South Africa it is necessary to let it in correct perspective; to recognise that it is part of a world-wide conflict between two irreconcilable forces.

Reduced to their simplest terms these two opposing forces are Truth and Untruth; Reality and Unreality, Honesty and Dishonesty; Sincerity and Insincerity.

The one force is progressive and makes for mankind's evolutionary growth; the 'leading out' or 'bringing out' of the best that is in him. The other is retrogressive, reactionary. The sages of old refer to them as the forces of "dharma" and "adharma"; or "suric" and "asuric".

Man's true progress consists in his adapting himself and his conduct—his thoughts, emotions and acts—to the former; in his living his life in harmony with the all-overriding "Law that governs to Righteousness; that none at least, can turn aside or stay"; with the demands of that Power Divine that makes for good; whose Laws alone endure." ("The Light of Asia.")

Right understanding will disclose that all the ills and suffering afflicting mankind result from disregard of this requirement, the living according to the Law Divine; from man's preference for the Law of the Jungle, the "each for himself" ideology.

So much of what modern civilisation so proudly labels "knowledge" is really what the Great Ones have rightly designated "False Knowledge," i.e. knowledge of the Unreal; of the inconstant and ever-changing phenomenal appearances that life assumes. The shadows thrown on to the screen are mistaken for realities; the substantive

Reality remains undetected, unknown.

As Gautama Buddha put it, "The darkness lets, whereby ye mistake these shows for true."

Why is this so? What is the explanation? Is it, as some contend, due to an innate perversity in Man's makeup, which they call "original sin"?

Surely not! Not, that is, if reliance is to be placed upon the teaching regarding Man's real self or Soul being a spark of Divinity, whose object and purpose is the achievement of complete self-realisation.

No. The "darkness that lets" is the darkness of ignorance. The almost complete lack of self-knowledge. The disregard of the age-old behest, "Man! know thyself!"

It will hardly be seriously disputed that modern education—the foundation upon which our modern civilisation is constructed—is intensely materialistic. That self-knowledge—knowledge of the human being's own constitution; of life and life's purpose—are the subjects most neglected. That success in life is, from earliest schooling, represented as coming out "on top" in the jungle struggle for worldly wealth, place and power. That the prevailing ideology has little in common with the things of the Spirit; with worship of Truth for Truth's sake; with reverence of Righteousness for its sake; with the performance of Duty for Duty's sake, and without thought of reward.

"Righteousness," we are assured, "exalteth a nation." It, likewise, exalts the individual man.

But Righteousness demands the recognition of, and loyal adherence to, certain fundamental principles which must be honoured at costs and, in no circum-

stances be discarded at the dictates of Expediency.

Expediency is usually fallen back upon because it seems to offer a way out; is most frequently adopted because it promises to be the more profitable or less expensive course to pursue, at the moment.

But, almost invariably, its adoption is at the expense of Truth. And, sooner or later the discovery is made that Truth does not lend itself to compromise; that there can be no compromise between Truth and Untruth, any more than there can between Sincerity and Insincerity, between Honesty and Dishonesty.

The strifes and stresses afflicting the world today are but the reactions of a long period of the exaltation of Untruth over Truth, of Insincerity over Sincerity, Dishonesty over Honesty.

God is not mocked. The Good Law metes out measure for measure. There can be no sowing of causes without a commensurate reaping of effects.

"Seek ye first the Kingdom, and all things shall be added," is unquestionably the Crest-Jewel of Wisdom. The finding of the Kingdom is largely a matter of the correct appraisal of values; of discrimination between the Real and the Unreal, between Truth and Untruth; of wise or unwise choosing.

Make-believe, pretence, shoddy, ersatz, are powerfully dominating characteristics of this civilisation of ours. The height of achievement of success, would seem to consist in "getting away with it," with passing of imitations for realities; with representing Untruth as Truth.

The world of mankind is groping blindly in the darkness, struggling desperately to extricate itself from its miseries, because of its seduction by Falsehood; its preference for Falsehood over Truth. It is simply enmeshed, entangled, in the web of its own deceptions.

The dramatic, and possibly tragic, events in which the present generation finds itself involved is, then, but the recoil or aftermath of past mistakes i.e. of wrong taking, wrong choosing, wrong preferences.

It is being brought home to us, through the Good Law of Action and Reaction that Untruth in its aspects of Insincerity and the rest, does not pay. That, Untruth's rewards are in reality but a delusion and a snare; Dead Sea Fruit.

The lesson our experiences are designed to teach us is the folly of bartering our Birthright for a mess of Pottage; of mistaking the Unreal and Impermanent for the Real and Everlasting; of looking for peace, happiness and the achievement of the purpose that brought us into existence, where they can never be found.

Is the lesson being learned? The evidences are not very assuring.

Insincerity, masquerading behind professions that are no better than window-dressing and quite unrelated to performances, are still very much the order of the day.

The fool still clings to his folly; refuses to be parted.

Man's obligations to his Brother-Man, as his bounden duty and without consideration of price and profit are still far from general recognition; which, as here in South Africa, race and colour prejudice and the old slaver instinct continue to control relationships between the dominant and servient sections of respective populations.

India is striving mightily to set up a pattern of Democracy free from the defects and inconsistencies affecting most of the alleged democracies of the western world.

Vested interests and custard-hardened habits of thought within her extensive borders are making the task a far from easy one.

Nor is it being made the easier by unsympathetic wishful thinking in certain quarters abroad.

Is it in this regard that the Motherlands children who have made South Africa their home may make a worthy contribution to the great work in which India is engaged of promoting a newer and better conception of Democracy. A better conception because a truer one. Truer, because it reflects a more real understanding and appreciation of Mankind's relationship; of what links each member of the human family to the other.

That contribution may be, and should be the acceptance of the challenge South African Indians have been invited to take up in defence of their claim to Manhood's Status.

That claim is being challenged on the ground of race and colour. It is either a good claim, founded in Truth, on Right and Justice, or it is not, to suffer it to be forcibly snatched away against nothing more heroic than a chorus of verbal protests, were no better than plain betrayal.

That was not the way India won the freedom and the status she occupies in the comity of nations. It is not the way a people's title to freedom is ever proven, ever established.

Freedom is not a commodity that may be picked up cheap at bargain sales. It has to be earned; struggled for; paid for; won the manly way.

It is, or should be, regarded as a supreme value. The Indian community of South Africa have all along professed to so regard it.

Following the guidance and example of their great leader, they did much to prove their sincerity in the past, when they supported it by courage and endurance.

Does the spirit of Gandhism still live or are the protestations regarding "self-respect," "sacrificing in the cause of honour and righteousness," merely empty boastings; insincerities?

The testing time, when a straight unequivocal answer to this question will have to be given is so near as virtually to be on top of us.

What is to be the answer? Honour or Dishonour?

Union Preparing For War

WHEN the whole world is aching for peace, peace seems to be going farther and farther away and war clouds seem to be gathering at a dangerous speed. Our Government in South Africa seems just to be itching for another war. Its whole attitude from the time it came into power has been such as to bring war closer and closer. Union Day, in the history of South Africa was a great Day. When one takes one's mind back to the day when Union was established one is reminded of the great happiness prevalent in the hearts of all lovers of this glorious country. Though the non-Europeans were at the time still oppressed as ever, the establishment of Union did mark the dawn of a new era of Faith and Hope and even the oppressed people participated in the celebrations of that great occasion with unbounded enthusiasm. They have since lived in the hope and expectation of a better and brighter future for all the inhabitants of South Africa.

But where is that hope today? All hopes have vanished and an era of another disastrous war is frowning at us.

Or else what need was there for responsible Cabinet Ministers to indulge in the talk of war on the auspicious occasion of the Union Day celebrations? The sacredness of the occasion demanded an expression of a feeling of gratitude to the Almighty God for the happy consummation and an humble supplication for wise guidance to help us all to work for greater unity—the unity of mankind, to throw aside that war-mindedness which has brought nothing but misery for the victors as well as the vanquished and to work for peace. Our prayers should have been: "Let our hearts be rid of all evil thoughts and give us strength and wisdom to work for and to preserve peace not only in this our country but throughout the world."

Instead, however, we are told that in Capetown, the Capital City of the Union was seen the biggest turn-out of troops since the end of the war.

About 2,500 officers and men of the Permanent and Action Citizen Forces were on parade. The salute was taken by the Minister of Defence, Mr. F. C. Erasmus.

Mr. Erasmus told the crowd that South Africa's variety of racial ele-

ments with their widely differing cultural backgrounds offered fertile soil for the cultivation of Communism.

"Our duty is to guard against infiltration of these destructive ideas, and to that purpose, it is the duty of all soldiers to keep abreast of the times, to train and become efficient in their arms.

"Knowing that time runs in favour of the West, only if the West can use it well, we must, while hoping for the best, be prepared for the worst."

And in Bloemfontein: The Minister of Finance, Mr. N. C. Havenga, told a parade that the world situation was so explosive that the only salvation lay in military preparedness.

South Africa's policy was to preserve peace and continue building, he said. The country had a right to its freedom, but to preserve that it had to have a sound army.

The Prime Minister, Dr. Malan, however is reported to have said, in a very feeble voice that "we still cling to hope. We still believe that war will be avoided. Personally, it is my strong belief that it will be avoided." But the Prime Minister's mind betrayed his heart when he hurled a threat at Britain of South Africa becoming a republic if she did not cease criticising her racial policy. That speech which is reproduced elsewhere, carries all the germs of war instead of peace.

Strange to say, there are incidents taking place in other parts of the world which while bringing hopes to the non-White people, would perhaps agitate the extreme Nationalists in South Africa. For instance it has been declared that Britain proposes to alter the constitution of Kenya Colony favourable to the non-White people. And it is reported too that the Congo Natives are to be given full franchise, M. Pierre Wigny, formerly Belgian Minister of Colonies, in an address to the Royal African and Royal Empire Societies in London, is reported to have said that Belgium recognised Congo was growing up and was anxious to give the Native every reason to be proud of the "appellation" Belgian citizen" M. Wigny said. Belgium's aim was to treat the civilised Native as a European, and give him the same status.

This means that 11,000,000 Natives living in the midst of 52,000 Europeans are to be emancipated.

What a shock this must be to Dr. Malan's Government which is pursuing a policy of keeping 9,000,000 non-Whites living in the midst of 2½ million Whites in

perpetual slavery? Will they not still read the writings on the wall and become more sober?

NOTES

Nationalist Ban On Jews Criticised

The banning of Jews in the Transvaal from membership of the Nationalist Party was criticised by Mr. A. I. Maisels, chairman of the Executive Council of the South African Jewish Board of Deputies, when he opened the annual congress of the Board last week. Mr. Maisels said that although there was no active Jewish question in the political life of South Africa, an anomaly existed—"the anomaly that in the largest Province in the Union, where most Jews live, the Government Party still officially bans Jews from membership. I am not suggesting that Jews should belong to any political Party rather than another. But I do say that a ban against the membership of Jews has no place in a democratic Party or in a democratic society. It indicates an attitude of differentiation towards a group of citizens, which is undemocratic and is deeply resented."

Kenya Constitution To Be Improved

The Colonial Secretary, Mr. James Griffiths, announced that he proposed to set up a body to consider what changes should be made in the Constitution of Kenya. He told the House of Commons that it would represent all groups in the Legislative Council, and would be under an independent chairman from outside Kenya. Mr. Griffiths said he had agreed with leaders of the unofficial groups that pending the setting up of this body—by May, 1952—there should be no major change in the Constitution. He proposed to make certain interim adjustments early in 1952. There would involve no disturbance of the present proportions of representation on the unofficial side of the Legislative Council in the Council to be elected in 1952. Mr. Griffiths said he accepted the view that the seat on the Executive Council designated as being in the African interest, should be held by an African at the next vacancy. Among other interim adjustments he proposed were an increase in African membership of the unofficial side of the Legislative Council from four to six, and an increase of Indian representation from five to six. These increases would be balanced by an increase of three Europeans—from 11 to 14.

Sir Evelyn Baring.

The British High Commissioner, Sir Evelyn Baring, a former Secretary to the Agent of the Government of India in the Union, has the sympathy of the Indian community in the unfortunate motor accident he had in Capetown on Union Day. Sir Evelyn was on his way to attend the Union Day celebrations when the car in which he was travelling involved in a collision with another vehicle. He returned home after the accident: We are glad to be informed by our correspondent that he was not seriously injured. The many personal friends of Sir Evelyn in particular and the Indian community in general will be thankful to the Almighty for having saved him and will pray that he may soon fully recover from the shock.

Western Areas Of

Johannesburg

Mr. Tighy (U.P. Johannesburg West) asked in the House of Assembly last week whether it was the intention to remove the non-Europeans or the Europeans from the western areas of Johannesburg. The Minister of Native Affairs, Dr. Verwoerd, said the intention was to remove the non-Europeans from the western areas of Johannesburg. Suggestions that the intention was to remove the Europeans were propaganda stories spread by opponents. There was little he could say about the scheme at this stage, but he was convinced that when the time came to carry it out he would have the support of the Johannesburg Municipality. An amount had already been made available on the estimates, and he was convinced that satisfactory arrangements would be reached on meeting the cost of the scheme. The scheme also included the Malay location in Vrededorp. It was in the interests of the people living in the western areas of Johannesburg that as little as possible should be said about this scheme until the actual time for carrying it out arrived.

The Malay Location in Vrededorp has been occupied by Indians from the time it was established and Indians have created vested interests. All those vested interests and the very existence of all Indians and non-Europeans residing there are in danger and the people concerned are in suspense.

Methodist Ask Premier To Drop Vote Bill

The Methodist Church has sent a letter to the Prime Minister asking the Government, "even at this late hour," to withdraw

the Separate Representation of Voters Bill, says a statement issued by the president of the conference of the Church, the Rev. S. le Grove Smith, and quoted by Sapa. The letter asks the Government to "forbear to initiate a piece of legislation which

will not only exacerbate racial tensions and nullify the honour of the pledged word, but also involve a most glaring denial of Christian principles." The letter says it speaks for a constituency numbering more than 1,000,000 of all races.

DR MALAN'S THREAT

THE Prime Minister, Dr. Malan, said last week in the Union House of Assembly that if overseas criticism of South Africa as the persecutors of non-Europeans persisted, the Union might be driven to do as the northern communities of the present Union had been forced to do and establish a free and independent Republic.

Opening the Cape Joughond Congress, Dr. Malan said the establishment of a Republic would be due to criticism by Great Britain of the internal affairs of the Union.

The Union would have to have recourse to the same steps as the opponents of British policy had been forced to take at the time of the Great Trek.

He hoped Mr. Strauss, the Leader of the Opposition, would in his own interests and those of the country, give up his reported plan to go overseas "to try to put South Africa in the right light." "We stand today at a pinnacle," said Dr. Malan. "Nationalist-disposed South Africans can control South Africa. A man and his life must come to an end, but our people lives on, history goes on.

"We had builders in the past, we have builders in the present, we need builders for the future. That is absolutely necessary for our Party."

The Joughond did not exist for the Party alone. They were the builders of the future and the builders of the Fatherland.

Our political opponents always seek help overseas—not in South Africa. They make that a point in their propaganda that the world thinks or the world thinks that of South Africa. Yet it is the result of reports which emanate from South Africa, not from overseas."

The United Party's Bill of Rights sought not only to preserve fundamental rights but also to safeguard Coloured rights.

It was clear that the Bill of Rights had been modelled on the United Nations Declaration of Human Rights. Thirteen of the 15 provisions of the Declaration were common cause in South Africa and were valid in every country.

The two provisions unacceptable in the Union were the freedom of movement and residence and the freedom of association.

This would mean that Natives would be allowed to enter the Union in any number and settle wherever they wished. Bread must not be taken out of the mouths of the Coloured people and the Europeans.

Rejection of these two provisions of the Charter meant that the Group Areas Act would always remain in force and that the policy of Apartheid would always be enforced.

Acceptance of these two provisions would lead to the break-up of the Native Reserves. They would mean that Natives would be allowed to enter European areas.

Freedom of association would mean that the Communists would again be able to establish their Party, make propaganda and undermine moral codes and belief in God.

Dr. Malan commented on the political systems of the United States, Australia and the Union. At the foundation of Union it had been expressly provided that

"SAILOR" MALAN EXPLAINS WHY EX-SERVICE MEN ARE PROTESTING

GROUP-CAPTAIN A. G. "Sailor" Malan, in a statement last Saturday explained why ex-service men and women felt compelled to oppose the Government's unconstitutional Acts, and why he took a leading part in the protests.

Throughout South Africa ex-service men had been rising in protest against the Fascist tendencies of the present Government, and he gladly complied with the request to tell why he had taken a prominent part in the crusade. His views were shared, he felt, by the vast majority of South Africa's ex-service men and also by the majority of decent South Africans.

"We fought for certain simple ideals. We fought because we wanted security and happiness in our own homes, the right to speak as we felt, to worship God in our own way, to live in peace and understanding with our fellow-men, and to have the knowledge that the rights and dignity of all men will be respected also by our own Government.

"We see this Nationalist Government as Fascists.

the Union's structure was inferior'.

"The South Africa Act has been glorified as a Constitution. Legal authorities have said for years that it is not."

The highest authority lay with Parliament, but with the provision that Parliament was responsible to the people.

The Nationalist Party won the election of 1948 with a mandate to introduce Apartheid. It had acted democratically and recognised and respected the sovereignty of the will of the people.

The United Party had inherited the jingoism of its predecessors. The "Oppenheimer octopus" demanded returns for its financial support.

"The Oppenheimers aim at the same condition that reigned in the days of J. W. Jagger, when non-Europeans had work and food while the European was without either."

Monday night would not be forgotten by the people of South Africa, said Dr. Malan. The United Party was fraternising with those who stand very close to use of violence."

The Nationalist Party would not pay any attention to threats. The legislation the Opposition protested against would be passed and would be retained.

"The Government would do their duty and maintain law and order.

"We know now that our trust in Mr. Havenga too, has been misplaced. We now know him as the cloak under which Dr. Malan and Dr. Donges have used the dagger.

The Nationalists have proved that while paying lip service to democracy they are scheming and plotting to establish an authoritarian State in South Africa.

"To me, as an Afrikaner, the most shocking aspect of their misdeeds is that they are committed in the name of the Afrikaners speaking people.

"We do not trust them, and the civilised world to day obviously does not trust them.

"We ex-service men may be called upon again to fight, and will willingly fight, if the enemy is Communism. But surely we have the right to demand that we should have a Government which will assure the unity of all South Africans irrespective of colour against so dangerous an enemy.

"We shall not rest until we have mobilised every liberty-loving South African in action support of our crusade for the freedom, the unity and the honour of our country

A LANDMARK in the life of the Indian Navy was reached on the morning of May 27 when the President, Dr. Rajendra Prasad presented the President's Colours to the Naval Wing of the Armed Forces. Besides conferring a distinction of the Services, It signifies the founding of new traditions. The President's colours take the place of the King's Colours which were laid up last year when India became a Republic.

Ships Of Vedic Age

Presenting the Colours to the Indian Navy, the President said: "You belong to a country which was for more than 2000 years mistress of the seas. From what has already been published, it is clear that the origins of our maritime power go as far back, if not further, as the Veda contains *mantras* which show that even at that distant period our countrymen were using ships of 100 oars to sail the seas. By the seventh century B.C. our ships used to go in hundreds from our ancient maritime centres which are not far from here—I mean Bharu, Kutch and Suraparak—to Babul on the one side and Singhal and Swarnabhoomi on the other. There are instances mentioned in Mahavamsa and Raj Valliya of as many as 700 traders being carried in a single ship. Our maritime fleet continued to be the premier one in the whole world until very recent times, and its glory is to be found recorded in many places.

Marco Polo, the famous Italian traveller of the Middle Ages, saw Indian ships that carried ten small boats slung on the sides like modern life boats, with pulleys and tackle to lower them into the water or haul them over the sides; with 60 cabins below the main deck for berthed passengers, mostly

PRESIDENT PRESENTS COLOURS TO INDIAN NAVY

four-masters; and with as many as 14 watertight compartments separated by bulkheads. Indian ships were the biggest and stoutest in those days, and were highly reputed for their performance and durability. Naturally our country had also developed a strong navy at a very early period of her history.

Naval Board

As early as the third century B.C we read of a special naval board under the imperial Mauryas which was specially responsible for looking after the navy of their empire. Even after the fall of the Mauryan empire, the glory of the naval power of India did not get bedimmed. We find the Satavahas and Cholas having mighty navies with which they were able to colonise Swarn Dwipa and to build a mighty maritime state. This naval glory continued even into the medieval period of our history, so much so that India was regarded, in the words of Digby, 'Mistress of the Eastern Seas.' Even though the Indian Navy in its present form may be of only recent origin, yet it has behind it a naval tradition reaching back almost to the origins of our organised political existence—a tradition which it is the duty of every one of you not only to be fully familiar with but also to be proud of."

Link With British Navy

Referring to the close association of the Indian Navy with the British Navy, the President said:

"Until recently, you were closely associated with the Navy of that country which has

been mistress of the seas for the last few centuries. You have had the privilege of receiving training under distinguished captains of that Navy. You have had also the good fortune of gaining battle experience in close association with it. You have derived inspiration from the exploits and achievements of the galaxy of its great sea captains. No doubt you are today completely independent and have now to shape your fortune in response to the logic of circumstances existing in our free country, in conformity with the interests and ideals of our people and also in harmony with the history and genius of our race. But I am confident that the aroma of that association with that great and glorious navy shall even fill your hearts and inspire you with the resolve even to strive to make the Indian Navy great and glorious.

"Such devotion to ideals and duty would be expected of you at all times. But at the present day when humanity is standing on the razor's edge of a dangerous precipice, it is all the more necessary that you should be inspired by the ideal of deathless devotion to duty. In the clouds that are gathering about the head of mankind it is you of the utmost importance that stand steadfastly as ever, vigilant sentinels of peace and the freedom of this ancient land.

"We in this country are, and have even since immemorial ages been passionately devoted to peace. Even in the days of our greatest naval glory we never sought to enslave and

exploit other countries and peoples. True to this ancient tradition of our lands, we desire all people to be free to develop their internal economy and to promote their national culture according to their own genius. We ardently desire that peace should reign everywhere so that man may devote himself to creative purposes. It is this tradition of peace among all states and justice to all countries that you have to cultivate and maintain." The President added.

C-in-C's. Address

Admiral Parry, C-in-C. of the Indian Navy, said:

"Today marks the beginning of another era. From now on, the Indian Navy will have the honour of carrying the Colours of the President of the Indian Republic. This privilege is one greatly treasured by every sailor, as it is symbolic of the trust and confidence reposed in him by his supreme commander-in-chief," he said.

The Colours

The President's Colours consist of a white ensign three feet by three feet nine inches, with the Asoka Lion state emblem embroidered in gold in the centre. The elephant, which in the President's flag signifies strength, is embroidered in gold in a canton diagonally opposite that containing the National flag.

Mahatma Gandhi Memorial Fund

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

NEW MYSTERY COMIC SERIAL

LESLEY SHANE



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To be continued.

KASTURBA NIKETAN

SIX miles from Delhi, a new colony is rising fast. Named Kasturba Niketan after Gandhiji's wife, it is dedicated to her memory and provides a home for needy women, widows and orphans. It is one of the laudable efforts being made in various parts of the country to reconstruct the shattered lives of so many refugees who lost their all at the time of the partition.



A view of some of the tenements in Kasturba Niketan, India's largest colony for displaced women, opened in New Delhi recently by President Rajendraprasad. There will be 300 residential tenements, eight huge halls, administrative buildings etc.—P.I.B.

The Niketan

Three hundred, neatly built, one-room tenements are nearly ready. Dry rations, a set of cooking utensils and a small dole of money are given to each woman for herself and her children, which means that she can run her own kitchen. This satisfies an average woman's craving to run a home and is psychologically far better than a community kitchen.

A little over four hundred women and children are already living at the Niketan. When the buildings are all ready and the schools are functioning; the colony will have over 1,200 inmates.



Inmates of Kasturba Niketan cleaning yarn to earn their daily bread. The machine for cleaning yarn, made out of a bicycle, was invented by their instructor.—P.I.B.

The Work Centre

A work cum production centre is the chief feature of the colony. Attendance for all able bodied women is compulsory. Here the women learn useful crafts like cutting, tailoring, knitting, embroidery, weaving and carpet making. The articles produced are sold and the returns shared by the maker. Thus, the idea is to make the inmates earning members of society. The centre is maintained under strict discipline. Each worker puts in five hours of work and whatever she earns gives her a sense of security.

Nursery And Primary Schools

While the mothers work in the centre, the children are looked after in a nursery school in the colony. The school is run on modern lines and the young teachers are made to realise the importance of handling these unsettled children. As the school and work centre hours coincide, neither the mothers nor the children are disturbed while at work.

Higher School

Children over seven go to the higher school: a residential institution not yet shifted to the colony. Once this is done the colony will be a complete unit providing for all the needs of a woman and her children.



Displaced children in Kasturba Niketan receiving milk. Children under five receive a pound each daily, while those above five receive half a pound each daily.—P.I.B.

The Orphanage

The orphanage has about forty children. Some women inmates who are not able to work in the centre are detailed to look after the children and are given remuneration. A few children are disabled and mentally deficient. Special care is given to them. A Psychiatrist is consulted for certain cases. Some normal children are given for adoption after exhaustive inquiry regarding their foster homes.

Medical Aid

A whole-time lady doctor gives medical aid and runs the colony dispensary. Shortly, the colony will be completed, the school would have moved in, the gardens and gymnasium would be laid out and the roads all paved. Kasturba Niketan bids fair to be a ideal colony run on corporate lines, where the scars of partition would be slowly healed.



Dr. Rajendra Prasad, President of India, attended the celebration of the Women's Section Day at Kasturba Niketan in Lajpat Nagar, Delhi, on March 21. Photo shows the President being conducted round the exhibition of handicrafts.—P.I.B.

GOODWILL NAVAL CRUISE

INS Delhi, flagship of the Indian Naval Squadron, accompanied by three destroyers, the Rajput, Ranjit and Rana and three frigates, INS Jumna, Cauvery and Sutlej, sailed from Bombay on May 31 on a six-week goodwill cruise to East Africa and Madagascar. En route the seven ships under the command of Rear-Admiral G. Barnard, Rear Admiral Commanding Indian Naval Squadron, will visit Cochin, Admiral Sir Edward Farry, C-in-C I.N. and Air Commodore Arjun Singh, Air Officer Commanding I. A. F. Operational Command, also took passage on board INS Delhi as far as Cochin where they disembarked on June 3. Leaving Cochin on June 5, the I.N. Squadron will first call at Mombasa on June 14 and remain there for about a week. The three frigates, INS Jumna, Cauvery and Sutlej, under the command of Captain B. S. Soman will visit Seychelles Islands on 10th before calling at Mombasa. Sailing from Mombasa on June 21, INS Delhi and the frigates will arrive on the following day at Dar-es-Salaam where they will remain till about the 28th. From Dar-es-Salaam INS Delhi will sail for Diego Suarez (Madagascar) for a four day visit from June 30 to July 4, while the frigates will proceed to Lindi. In the meanwhile the three destroyers, INS Rajput, Ranjit and Rana under the command of Captain A. Chakravarti will visit Tanga and Mikindani on the East African coast. The seven ships of the squadron will meet again on July 6 before proceeding to Adduattoli of the Maldives in the Indian Ocean where they will anchor on July 16. On completion of the cruise, INS Delhi will return to Bombay on July 21 while the destroyers and frigates will arrive at Cochin on July 20.

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Hon. Secretary-Treasurer: Homoeopathic Society of South Africa.

[The following is of a series of articles on Nature Cure, written by Mr. Robert Lawrence McKibbin, 40 (a), Commissioner Street, Johannesburg. Mr. McKibbin will be pleased to answer through these columns any questions the reader may wish to ask.—Ed. I.O.]

HAEMORRHOIDS or piles, as they are commonly called, are one of the minor complaints that seldom endanger life but that can be a prolific source of suffering and misery for years on end. Judging by the number of patent "cures" advertised, this trouble must be very widespread indeed. And that is not to be wondered at, in view of the wrong eating habits of most people, and their abysmal ignorance of elementary rules of good health.

Piles are really a form of varicose veins of the rectum and anus. To the discerning Nature Cure specialist this means that local treatment will not be enough to effect a cure. Salves and ointments, therefore, will not go deep enough to remove the causes of the trouble, even if they may give considerable relief. As for treatment by operation or injections at the site of the trouble, these too do not go down to root causes. Where injections are given, their purpose is to cause the veins to shrink and dry up. But in the course of time the trouble is likely to recur. So also even when the veins are cut out by operation. But there is something else in this connection that is very peculiar. Since the trouble has not been radically cured, we are apt to find some nasal trouble develop, such as polypus of the nose. It is rather an odd fact that the old astrologers used to say that the sign Scorpio governs both the rectum and the nose; yet the fact remains that, in this respect at least, there does seem to be a relationship. And only when the root cause of the trouble has been eliminated do we find real cure without some other apparently unrelated trouble arising.

Whenever there are varicose conditions (and piles are varicose veins, be it remembered), one must consider that the blood system to the liver, especially the portal circulation, is not functioning as it should. This is the system of blood-vessels that serve the organs within the abdominal cavity (the belly) and which all j

HAEMORRHOIDS OR PILES

up in one large vein in the liver. If there is congestion or sluggishness in this system, there is a strong likelihood of trouble in the veins farther afield.

It is well known that constipation is usually associated with piles. The piles usually get much worse when the constipation is bad. Sometimes they get so sore from the bowels being forced to work by means of laxatives, that the

soft cushion. Office worker should be careful to select a hard-seated chair, or a cane-seated chair. Anyone driving much or long distances in a motor-vehicle, would also be well advised to select something firm and porous to put on the seat. Avoid anything likely to cause sweating of the parts, as this means congestion.

People should never use rough paper when going to the lavatory. No paper is too soft

circulation and it is a derangement of these that is the essential cause of piles.

As an immediate help for piles, it is a good plan to bathe the parts with cold water for a few minutes and then to dry off thoroughly. In the event of strangulated piles, that is, the condition where the piles drop out and then get pinched by a spasm of the anal muscles, causing dreadful pain, the old homoeopaths had a useful tip. They remedied this trouble quickly with a poultice of hot mashed potatoes (without salt) put on a napkin and applied to the parts just the same as baby's napkin is put on. In the absence of potatoes, one could try mealie meal porridge. Be very careful not to put on so hot that it burns or blisters. When properly done this gives instant relief and the piles slip back into place without the need of a painful operation.

Usually it is not advisable to apply an ointment, because the greasiness of most ointments helps the piles to drop down too easily. On the other hand, much relief is often obtained from applying at bed-time such ointments as Hamamelis, Calendula or Epsom Salt ointments. These are usually made by mixing one teaspoonful of the tincture, or the finely crushed salts, to an ounce of vaseline. Still better is Verbasum ointment, if procurable.

Best results require appropriate homoeopathic remedies taken internally. One of the commonest is *Sulphur 3* taken in the mornings and *Nux Vomica 3* taken in the evenings. For bleeding piles *Hypericum 6* also does a great deal. Other homoeopathic remedies are *Aerulus*, *Psocanta* and *Collinsonia*. But it is, of course, much better to go into each case individually, because piles are only a secondary complaint, merely evidence of some deeper bodily trouble. When the underlying trouble is cleared up, the piles simply disappear by themselves.

MOMENT OF DEATH

Alone in the dusk.
The gray dusk tipped by fire,
A soldier lies wounded,
One thread,
Sustaining his breath,
Target of fleab,
White flower trampled to the dust . . .
A nation bleeds.
Into the sudden flash of sky,
Death rises from a helmet of steel . . .
Moment of death,
White flower tangled
In the crimson mesh of time.
Silence,
Dark Silence
Only the whimper of trees,
The dirge of winds . . .
Tomorrow, tomorrow,
A nation dies.

WESTON McDANIEL

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U. S. A.

patient avoids emptying the bowels, thus aggravating the complaint.

A case of piles usually starts after a period of neglect to empty the bowels, or from some straining such as heavy lifting, excessive sexual intercourse, bicycle riding and so on. One case of piles that I know of started from sitting for hours in a bathing costume on the beach on a cold and wet day. Sitting on cold stones, wet ground, cold cement steps and other similar places is simply asking for trouble. In the same way, it is inadvisable to sit for long hours in a soft seat or on a

for anybody whereas hard paper injures delicate tissues. But sufferers from piles should use no paper at all. Instead, they should carefully bathe the parts with wet cotton wool and cold water. It is, of course, absolutely essential to keep the parts absolutely clean in order to avoid trouble.

Purgatives and laxatives used in a misguided endeavour to cure constipation are a prolific cause of piles. So also are many kinds of foodstuffs, such as chillies, curry, hot spices, chocolate—in fact most very rich or spicy foods. These all throw a strain on the liver and portal

OUR INDIA LETTER

(FROM OUR OWN CORRESPONDENT)

The Fivefold Programme And Shri Jawaharlal Nehru

At the Sarvodaya Conference at Shivarampalli, a five-fold programme, namely, of honest life, cleanliness, physical labour, peace and presentation of a hank of self-spun yarn, was placed before the nation. It seems Shri Nehru has decided to practise the programme. Some days ago he was reported to have taken part in digging a nallah. The other day the newspapers reported that at the last session of the A.I.C.C. several members had carelessly thrown about banana rind after eating the fruit. The Prime Minister could not bear this and he started picking up the rinds. He thus set an example in cleanliness. His strong efforts to prevent war and his determination to forge communal unity are too well known to mention. He has thus set the ball in motion for the nation to follow. —Harizan.

Kashmir Helps India In Food

Kashmir's Chief Minister, Sheikh Abdullah, has informed the Prime Minister of India that the Kashmir Government would make available 20,000 maunds of rice for the famine stricken areas of India. In a letter to Shri Nehru, Shaikh Abdullah says, "I know that this is a small contribution but considering our own position and the warmth with which people have offered it I have no doubt that you will accept this offer as a humble token of our feeling and affection for the distressed people." "Within obvious limitation it may not be possible for us to render any measurable assistance but your appeal has considerably moved the people here who have offered to surrender a part of their rations."

Persian Literature Helped By India

"Iran's existing friendly relations with India are not only because of racial and cultural affinity but also due to the fact that 45 million Muslims are living in that country today," observed Amuzgar, Ex-Education Minister of Iran while presiding over the first meeting of the Indo-Iranian Cultural Association held recently at Teheran. Amuzgar praised India for her regard for the culture and languages of her

countries and said that if Persian works were not published during the past centuries in India their language would have had no importance today. He said, "The noble nation of India preserved works and writings of Hafiz and Sadi and many other Persian luminaries. For long time dating from Safavi period not a single book was published in Iran but during all this time very many Persian books on variety of subjects saw light of day in India." Prof. Pour-E. Dawood, eminent scholar of Iran and an authority on Avesta and Vedas read scholarly papers on ancient relations of India and Iran. The professor observed that in view of very ancient relations existing between the great countries, Iran and India, all possible steps should be taken to promote further understanding and knowledge between the two lands. The function was attended by some of the prominent members of Iranian Parliament and the Senate, Iranian scholars, important newspaperman, professors and students of local colleges and other friends of India including many ladies.

"Madame" Is All Right

A male presiding over the proceedings of Parliament should not feel embarrassed or insulted, if he is addressed as "Madame," according to Mr. Robin Kumar Chaudhri, member from Assam. While Pandit Thakur Das was in the chair, Mr. Chaudhri addressed him as 'Madame Chairman.' Amidst laughter, Mrs. Durga Bai pointed out that Pandit Bhargava was in the chair. Mr. Chaudhri replied that whenever Mrs. Durga Bai was in the chair, she did not mind if she was addressed as "Sir." Why should any male member then feel embarrassed and insulted if he was addressed as 'Madame'?

New Factories For Engines

The Government of India have given sanction to four firms to set up factories for the manufacture of diesel engines in India. Their total capacity would be about 10,600 engines a year. At present there are five firms manufacturing diesel engines in India with an annual capacity of 5,300 engines united. The biggest of them is th. Kirloska: Oil Engines,

Ltd., which has set up a factory at Kirkee (Bombay Province) in collaboration with a British firm. The Kirloskars will shortly raise their capacity to 6000 diesel engines a year. The annual demand of diesel engines in India upto 10 h.p. alone is estimated at 30,000. In 1949-50 imports were valued at over Rs. 86 million. With the establishment of new factories, India may be able to meet a large part of her demand from indigenous sources and save considerable foreign exchange.

Fir For Production Of Newsprint

India Government have secured the services of a foreign expert under the technical assistance scheme of F.A.Q. to undertake a survey of fir resources of Himalayan regions for newsprint production in India. In addition two students are being sent from India to Scandinavian countries for practical training in the manufacture of newsprint. In Himalayan regions India grows a fair quantity of fir and spruce coniferous trees from which Canada and the Scandinavian countries have long since manufactured newsprint. The survey of fir resources carried out in the Punjab Himachal Pradesh and Uttar Pradesh shows that about 180,000 tons will be available every year for manufacture of newsprint. India has a large number of plants manufacturing ordinary paper but she is completely dependent upon foreign countries for her requirements of newsprint which two years ago amounted to 57,638 tons costing Rs. 43,500,000. The estimated consumption of newsprint in 1951 is 60,000 tons rising to about 100,000 tons in 1956.

Boy's Battle With 20-Foot Python

A cool head enabled a 15 year-old boy of Western Ceylon to escape from Laocoon's fate of being constricted to death by a snake. The boy, G. D. Sirisena, wriggled to safety from the death-dealing coils of a 20-foot python after battling with it for nearly half an hour. Sirisena stumbled over the snake while working in the animal rearing centre at Danduwa. The enraged python caught his right hand in its jaws and started coiling round his legs. Keeping his presence of mind, Sirisena grabbed the snake by its neck with his left hand and squeezed it till it released its hold. Parents-by came to the boy's rescue and killed the python.

20,000 Watch Sathi

A Brahmin widow (23) burnt herself to death on the pyre of her husband on April 18 at Gwalior. More than 20,000 people watched the tragic scene and an endless stream of people was visiting the site on that day. The woman leaves behind a child of two. No efforts appear to have been made by the people, who apparently knew of the intention of the young widow, to save her life.

On A Visit To India



Mr. Chibabhai Govan

Mr. Chibabhai Govan of Coronation Street, 13 Rectory Street, Baconfield, Kimberley, left for India by air on a short visit on April 25 from Kimberley airport. Many friends and relatives gathered at the airport to bid him farewell. Mr. Chibabhai Govan was garlanded by his eleven-year-old niece Miss Savita Devi Naik of Hope Town, his cousin Mr. Nagesh Keeka and his uncle Mr. Keeka Jeewa of Kimberley. A bouquet was handed to him by his 11th nephew Dhiraajal Bimbhai Naik of Hope Town. The relatives of Mr. Chibabhai Govan wish to thank all friends for the kindness rendered to him and also for messages of good wishes on his departure.

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

ABSORBENT AND COOLING

550

SHORT STORY

SURPRISE PARTY

By Kathleen Poiry

JUST inside the Southern border of New Jersey, there lies a very small village, a very quaint little settlement, and it is called 'Holland Village.' Why it is called this, we do not know, unless it is for the fact that so many of the early inhabitants in this village were from Holland, and probably give it this Dutch name.

Anyway, just before you come to the town, you will see a very large sign over the highway, it will remind you of a big gate. On the sign it will say "Welcome to Holland Village" and right under that it will say "Population 1,063."

Just before you get to that gate you will see a little shop, a flower shop. It is called "Holland Village Flower Shop." Around that little shop there will be all kinds of beautiful flowers, today you will see mostly jorquils, violets, and pretty yellow lilies.

Inside the shop there is an elderly man, he is standing behind the counter, making a corsage of pink rosebuds. This man has very white hair, and pale blue eyes, and the pink of the roses made a beautiful contrast with his complexion.

This man's name is John, but to the villagers he is known as Jake, because he has lived here all of his life, and before him, his father and Grandfather had lived here. If I remember correctly, it is said that Holland Village Flower Shop had been built by Jake's Grandfather.

Today, Jake is especially happy, his little shop is full of the village folk, he has been selling bouquets and corsages since early morning, but that is not the only reason he is happy. The other reason is just this, tomorrow is Easter, and his 35th wedding anniversary, and Jake has arranged a surprise party for his wife, Bertha. Jake and Bertha have five children, and they are all going to be at the party. Even Jean Beth was coming from California, just to spend this happy day with her mother and father. Jake had arranged this secretly also, without Bertha's knowledge.

When I say all the children were coming tomorrow, I meant to say, all but one of them, and that was Johnny. Johnny was the baby of the family, only twenty. He could not be here tomorrow, because



Illustrated by Ted

He had the brightest smile his father had ever seen

he was somewhere in Germany, where we do not know exactly. He was reported missing in action last August 2, just a short time before V-J day, and Jake and Bertha had heard nothing of him until last week. Jake had just gotten up that morning, it must have been about 7 o'clock when he had received the telephone call from Western Union, that his son was alive and well, and stationed in Germany, waiting to be sent home. That was why Jake felt so good, Bertha had been so happy when he told her, she had cried a little, but had gone on about her work, she was the kind of person that cared deeply, but kept her feelings locked in her heart. She never complained, even when she had received the news about Johnny last August.

However, today, things are different, at last they knew he was all right, and that one consolation would make tomorrow's event a much happier one for the whole family, for they were all very devoted toward Johnny. He had been such a boy when he left. Jake could see him now. One bronze curl always slipped down on his forehead, and Johnny had had the brightest smile his father had ever seen.

Jake finished the corsage, took it out to his customer, and remarked.

"Well, here is your corsage, and I hope your daughter likes it. I've certainly made quite a few of these today, the girls all seem to like the roses best, I even remember when I was young, my wife always seemed to be so full of roses, and she

still is, for that matter, Well, happy Easter, Mrs. Teal!"

"Same to you Jake, and say, I would like to congratulate you on your anniversary. I read it in the news this morning."

"Thank, Mrs. Teal." Jake looked around and then lowered his voice and said to her...

"Having a surprise party on Bertha tomorrow, be sure and drop over to the house tomorrow afternoon, my daughter is coming in from California too. Bertha doesn't know, won't she be surprised?"

"Oh, fine, I certainly will come over, I guess she will be surprised I hear you have word from Johnny? Is that right?"

"Oh, yes, we received a telegram last week, Johnny is in Germany, and he is well, we are even expecting him home in a month or two..."

"That is wonderful news, Jake, well, I'll see you tomorrow and I hope everything turns out all right."

"Goodnight, Mrs. Teal!"

At 7.30 p.m. Jake turned the key in the lock of the flower shop and stepped out on the wall, and turned to glance at his flowers. He got in his car, and proceeded to start the engine. It coughed and sputtered, and Jake thought he should try and get a new car soon, as a surprise for Johnny when he came home. Then he remembered the party tomorrow, and he chuckled inwardly, amusing himself with the idea of how surprised Bertha would be.

A few minutes later, he parked the car in the garage and started toward the back door of the home. There was Bertha, he could see her through the kitchen window, and she was talking.

"Some of the neighbors must be in." Jake thought.

He opened the kitchen door, and the first thing he noticed was the smell of frying chicken, and coffee, and the next thing he noticed, a smiling boy, dressed in the uniform of a soldier, with a sandy curl slipping down over his forehead. Jack felt the tears of joy.

"Johnny..."

"Hi, Pop! I wanted to surprise you..." and he came to his father, and put his hand in his...

"For the first time in years, Jake knew he was sobbing, and he looked at Bertha. She was smiling, and her eyes were misty, she took Jake's hand, and said...

"And we love little surprises, don't we, Jake?"

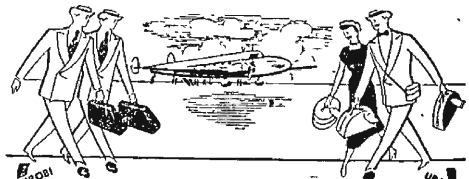
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ઈન્ડિયન ઓપિનિયન

મહાત્મા ગાંધીજીના દર્શને
સને ૧૯૦૩માં સ્થપાયું. ૨

પુસ્તક : ૬ યુ-અંક ૨૩

શુક્રવાર તા. જુન ૮, ૧૯૫૧.

પૃષ્ઠ નંબર પૈની-૬

“ ઈન્ડિયન ઓપિનિયન ”

શુક્રવાર તા. જુન ૮ ૧૯૫૧.

યુદ્ધને પંથે જઈ રહેલું યુનીયન

આ બી ડુનીયા જ્યારે શાંતીને માટે ઝંખી રહી છે ત્યારે શાંતી દુરને દુર આલી જતી જણાય છે અને યુદ્ધ ના વલણ લયકર ગતીએ ઘેરવા લાગ્યાં છે. સાઉથ આફ્રિકામાં આપણી સરકાર ત્રીભાં યુદ્ધ માટે તલાશી રહેલી જણાય છે. તે સત્તામાં આવી ત્યારથી તેની આખી વલણ જ એવી છે કે જલજી યુદ્ધને તે નજીકને નજીક લાવતી હોય. સાઉથ આફ્રિકા ની તવારીખમાં “યુનીયન ટ” એ એક મહાન દિવસ ગણાય છે. યુનીયનની સ્થાપના થઈ એ પ્રસંગે જ્યારે સંભાળીએ છીએ ત્યારે આ સુંદર દેશને આઠનારા સઘળા લોકોના હૃદયોમાં એ પ્રસંગે થએલો આનંદ યાદ આવે છે. ને કે બીન-ગોરા લોકો તે એ વખતે પણ આજની જેમ પીડાઈ રહ્યા હતા, છતાં યુનીયન ની સ્થાપના થવાથી આશા અને શ્રદ્ધાના નવા યુગનો ઉદય થએલો તેઓને લાગતો હતો અને આથી પીડાયેલા લોકો પછી એ મહાન પ્રસંગની ઉજવણી માં અપૂર્વ ઉત્સાહથી સામેલ થઈ રહ્યા હતા. એ વખતથી તેઓ સાઉથ આફ્રિકામાં વસી રહેલા સઘળા લોકોનું ભવિષ્ય સુધરવાની અને વધારે ઉજવણ થવાની આશા એવી રહ્યા હતા.

પરંતુ એ સઘળી આશા આજે ક્યાં રહી છે? સઘળી આશાઓ અદ્રશ્ય થઈ ગઈ છે અને બીજાં લાયકર યુદ્ધનો યુગ આપણી સામે ધુસ્કી રહ્યો છે.

તેમ નહિ હોત તે “યુનીયન ટ” ની ઉજવણીના શુભ પ્રસંગે સરકારના જવાબદાર પ્રધાનોને યુદ્ધની વાતો કરવાની શી જરૂર હતી? ખરે જોતાં એ પવિત્ર

પ્રસંગે ઇશ્વરનો અતુચ્છ માનવ નો હોય કે તેણે એ આનંદ જનક પરિણામ આણ્યું હતું અને માનવ માત્રનાં એકયતું વધારે મહાન કાર્ય કરવાની અને જે હુકમો વિજયીને તેમજ પરાજયીને દુઃખ સિવાય બીજો વારસો આપેલો નથી એવાં યુદ્ધનું માનસ નાશુદ્ધ કરવાની અને શાંતીનું કાર્ય કરવા ની સફળ્યુદ્ધિ આવે તે માટે નમ્રપણે ઇશ્વરની વાચના કરવાની હોય આપણી પ્રાર્થના તે એવી હોવી જોઈએ કે: “હું ઇશ્વર અમારાં હૃદયમાંથી સઘળા પાપી વિચારો ને તું દુર કર અને માત્ર આ અમારા દેશમાં જ નહિ પરંતુ અમારા દેશીયામાં શાંતી સ્થાપવા અને ટકાવી રાખવાનું કાર્ય કરવા ની અમને સફળ્યુદ્ધિ અને શક્તી આપ.” તેને બદલે આપણને કહેવામાં આવે છે કે, યુનીયન નાં પાટનગર કેપટાઉનમાં છેલ્લાં યુદ્ધ બાદ કઠી નથી થયેલો તેવો લક્ષકરી દમ્ભમ થયો હતો. અહીં હબર જેટલા લક્ષકરી અમલદારોની પેરેડ થઈ હતી, સંરક્ષણ ખાતાના પ્રધાન મી. એન. સી. ઇરિંગમસે. સલામી લીધી હતી. ઇરિંગમસે એકત્ર થએલા લોકોને કહ્યું કે:

“સાઉથ આફ્રિકાની બિન વતી ઓ અને તેઓની બિલ સંરૂપિતઓ સમ્પ્રવાદને માટે ફળદ્રુપ જાનની પુરી પાડી રહી છે. આપણી ફરજ એ વિચારક વાદ પ્રવેશ કરે તેની સામે સામ્યેત રહેવાની છે અને તેને ખાતર સઘળા રીનિકોએ તાક્ષીમ લઈ શરૂઆતથી યથ તથ્યર રહેવું છે. વખત પરિમિતના દેશો ને માટે અતુકુળ છે, ને તેઓને ઉપેચક કરતાં આવડતો હોય તે અને એ જોતાં ને કે આપણે આશાઓ સારામાં સારી રાખીએ

છીએ છતાં તક્યારી તેા પુરામાં છુરોને માટે રાખવાની છે.”

પલેમ કુટીનમાં નાણા ખાતા ના પ્રધાન મી. એન. સી. હેવેન્ ગાએ લક્ષકરને કહ્યું છે:

“ડુનીયાની પરિસ્થિતિ એટલી ભયંકર છે કે લક્ષકરી તક્યારી રાખ વામાંજ ઉદ્ધાર રહેલો છે. સાઉથ આફ્રિકાની નીતી શાંતી ટકાવી રાખવાની અને રચનાત્મક કાર્ય કરવાની છે. દેશને આઝાદી ભોમવ વાનો હક છે અને તેને ટકાવી રાખ વાને મજબૂત લક્ષકરી નરૂર છે.”

પરંતુ વડા પ્રધાન, ડો. મલાને ઘણાજ નિર્બળ અવાજે કહેલું જણાવાય છે કે, “આપણે હજી આશાને વળગી રહ્યા છીએ. અને હજી માનીએ છીએ કે યુદ્ધ થતું અટકશે. મારી પોતાની અંગત માન્યતા છે કે તે અટકશે.”

પરંતુ વડા પ્રધાનનું માનસ તેમના હૃદયને દગો દઈ રહેલું જણાય છે કેમકે એજ વખતે છીટનને તેમણે ધમકી આપી હતી કે, સાઉથ આફ્રિકાની વજીલેદની નીતીની ટીકા કરવાનું ને તે છોડી નહિ દે તેા સાઉથ આફ્રિકા પ્રજા સત્તાક બની જશે. એ લાપણ્ય જેનો હેવાલ આ અંકમાં અન્ય સ્થળે આપવામાં આવ્યો છે, તેમાં શાંતીના નહિ પરંતુ યુદ્ધના જતુંએ રહેલાં છે.

વિચિત્ર છે કે, ડુનીયાના અન્ય ભાગોમાં એવા બનાવો બની રહ્યા છે કે જે બીન-ગોરી પ્રજા એને આશા આપનારા છે, જ્યારે તે સાઉથ આફ્રિકાના ઉચ નેશન લીસ્ટોનો રોપ વધારનારા થઈ પડવા સંભવ છે. દાખલા તરીકે બાહર કરવામાં આવ્યું છે કે છીટન કેનીયા કોલોનીના બધા રજીમાં બીન-ગોરાઓને અતુકુળ ધાય તેવા સુધારા કરવાને વિચાર કરી રહ્યું છે. અને વળી એવા પણ ખબર છે કે, ડોંગોના નેટી વોને સંપુર્ણ મતાધીકાર આપવા માં આવનાર છે. બેલજીયમના માણ સંરથાન પ્રધાન મો. પીયરી શેયલ એકીકન અને શેયલ એગપાયર સોસાયટીઓ સમક્ષ ભાષણ કરતાં જણાવ્યું હતું કે બેલજીયમ એઈ રહ્યું છે કે ડોંગો આગળ વધી રહ્યું છે અને સઘળા નેટીવોને તે “બેલજીયમના નાગરીક” ગણા વાનો ગર્વ ધરાવી શકે તેલું કર વાની તેની તીમ ઇન્ટેલ્ડરી છે. વીગનીએ વધુમાં જણાવ્યું કે, બેલજીયમનો હેતુ સુધરેલા નેટીવ પ્રત્યે યુરોપીયનનોની જેમ સમાન વતાવ ખતાવવાનો અને સમાન દરજ્જો આપવાનો છે. તેના અર્થ એ થાય કે ૫૨,૦૦૦ યુરોપીયનોની વચ્ચે રહેલા એક કરોડ દસ લાખ નેટીવોને ઉનનત કરવામાં આવશે.

પચીસ લાખ યુરોપીયનો વચ્ચે વસી રહેલા નેતુ લાખ બીન-ગોરાઓને કાયમની શુલામી માં રાખવાની નીતી અખતવાર કરી રહેલી ડો. મલાનની સરકાર ને આથી કેવો જગરો અઘ ત થશે? તેું હજી પછી તેઓને દિવાલપરના વિધી લેખ વાંચી શાન નહિ આવે?

નોંધ

નેશનલીસ્ટોએ યહુદીઓપર મુકેલો પ્રતિખંધ

નેશનલીસ્ટ પાર્ટીએ રાંસવાલમાં યહુદી ઓને પોતાની પાર્ટીમાં સભ્ય તરીકે સ્વિકારવાની મનાઈ કરી છે. સાઉથ આફ્રિકન જ્યુશ્વ મોર્ડ એજ રોયુટીક ના પ્રમુખ મી. એ. આઈ. મેઇસલે તેની ટીકા કરતાં મોર્ડની અંચે અરવા રીધે જોદાનીસમૂહમાં મળેલી કેમિસમાં જણાવ્યું હતું કે, સાઉથ આફ્રિકાના રાજકીય જ્વનમાં ને કે કંઈ પણ પ્રવર્તિમાં યહુદી સવાલ હરતી ધરાવતો નથી. છતાં એક ખોટી વસ્તુ થઈ રહી છે. તે એ કે યુનીયનના સૌથી મોટા પ્રાંતમાં બ્યાં ઘણા ખરા યહુદી ઓ વસી રહ્યા છે ત્યાં સરકારી પાર્ટી હજી પણ યહુદીઓને સભ્ય પદ આપવા પર પ્રતિખંધ રાખી રહી છે, હું એમ સુચવવા નથી માંગતો કે યહુદીઓએ કોઈ અતુકુળ રાજકીય પાર્ટીના સભ્ય

સો મનાય મંદીરની પુનઃસ્થાપનાથી હોંઠામાં તે વિશે ભત્ત ભત્તની ચર્ચા આ વહેતી થાય છે. કેટલાકોનું કહેવું છે કે હોંઠ ધીન ધર્મી રાજ્ય છે એમ કહે છે તે આવા મંદીરોની સ્થાપના કેમ કરાય? વળી કેટલાકો એમ કહે છે કે હરીજનો માટે આ પ્રાચીન દેવચારા ઉચાઈ યુદ્ધ હોંઠ સરકારે હોંઠને રસાલને પહોંચાડવું છે. આનો જવાબ આપતાં હરીજનોએ પ્રશ્ન કર્યો છે. તંત્રી ઈ. ઓ.

“આમાં સંપ્રદાયો અને પેઢા સંપ્રદાયો નો પાર ન હોય તેવા લોકશાહી રાજ્ય નો સોનાચ મહાદેવની પ્રતિષ્ઠા વખતે ડો. રાજેન્દ્રપ્રસાદે સર્વ ધર્મ પ્રત્યે સમાન આદરની જે ભાવનાનું પ્રતિપાદન કર્યું તે જ એક વહેવાર માટે લાગે છે. અંતર રીતે તો હું એમ પૂછું કે ન્યાતભત્ત અને રાજકીય પક્ષોનાં લેણલેણી જેમ આ ધર્મનાં લેણલેણી પશુ ત્યાગ કરી શકાએ તો કેવું સાદું? પરંતુ ધર્મની વિષય એવે છે કે એવે વેચલ વિનાનો ધર્મ પશુ એક અલગ લેણલ યજ્ઞ પડે અને પછી તેનીયે કોઈપણ શાખાઓ પેલા યાગ. તેથી તેમાંયે વળી તેમના પ્રત્યે સમાન આદરની ભાવનાથી સહિષ્ણુતા મેળવવા ની જરૂર ઉભી થાય.

સર્વ ધર્મ પ્રત્યે સમાન આદરની ભાવના કોઇ અમુક કે બધા ધર્મોમાં સુધારા દાખલ કરવા કે તેમાં પેઠેલાં અંતરિણો અને અસત્યોનો વિરોધ કરવા અને દુરુ કરવાના પ્રયત્નોને વિરોધી નથી. સુધારા ધર્મ પશુ એક ધર્મ જ છે અને તે પશુ સમાન આદરને પાલ છે. કેટલાક સુધારાઓ એટલા મુશ્કેલીપૂર્ણ હોય છે અને સર્વમાન્ય યજ્ઞ ભય છે કે વખત જતાં તેને લીધે પુરાણ ધર્મનું કે બધાયે ધર્મોનું સ્વરૂપ સદંતર બદલાઈ જાય છે. આથી કેટલીક જીની સંસ્થાઓ નિરૂપયોગી અને જરૂરિયાતી યજ્ઞ ભય છે. રોમન, ગ્રીક કે ગૈરિક દેવતાઓની જેમ તે જીની ઉપારતો, રૂઢીઓ ઇ. માન ઐતિહાસિક સાહિત્ય કે પ્રાચીન યુગનાં પરાક્રો યની રહે છે.

ધાર્મિક સુધારાઓ હોંસક લગાડાઓ અને દેવચારાનોની ભાંમહેડાના આદિવાસ ન બદલે આ રીતે યાગ એ જ વધારે ઇષ્ટ લાગે છે. યોગ્ય અને વિવેકપૂરક સુધારાઓ પશુ જને બળબરીથી કરાય છે તે તેના જીવોદ્ધારની અને પ્રાચીન કાળને પાછો સંચરન કરવાની રીતે પેલા યાગ છે. અરબસ્તાનમાં દરેક આર્ય જાતિએ ઇસ્લામ રીકાયો ત્યાર પછી મહમ્મદ સાહેબે મક્કાની મસ્જિદમાંની મુર્તિઓ કાઢી નાખી. આથી તેની પુનઃસ્થાપના કરવાનો આજ સુધી કોઈએ કદી પ્રયાસ કર્યો નથી. સાચે જ પશુ યાદ રાખવું જોઈએ કે મહમ્મદ સાહેબે મક્કાની મુર્તિ

ધર્મના લેખલો

ઓ કાઢી છતાં તેઓ કાળને દુર કરી શક્યા નહોત. તેની આસપાસ બનેલી ભાવનાને તેમને માન આપવું જ પડ્યું. આ શુદ્ધ વિવેક સાથે યજ્ઞોત્સવ ન હોય પશુ લોકશાહી રીતિ સાથે સુસંગત હતું. પરંતુ તેમના ધર્મો અત્યુચાવીઓએ બિનસુસ્તિઓનાં મંદિરો વગેરે તોડવા માટે તલવારનું જોર વાપર્યું. તેથી જ્યારે જ્યારે અત્યુચા તક મળી ત્યારે ત્યારે પરાજીત લોકોના ભાવના દબાઈ રહી અને પેઢી દર પેઢી વારસામાં જતરી. જેમ, “હજુરને અવની પડે, બીજ નવ દીસે બહારજી; પશુ ધનવરસે વન પાંચરે...” તેમ તેવા સર્વે દેશોમાં રાજકીય યુવાળીનો અંત આતનાની સાથે જ દબાઈ રહી ભાવના પુરા જોસથી દાદી નીકળી. જ્યારે આપણે આ રિધિમાંથી પસાર યજ્ઞ રવા જીએ. તેથી આપણે કેટલેક અંશે મનનો તોલ પશુ ખોઈ ખેલા જીએ. એ સંસ્થાઓ, રૂઢીઓ વગેરે પ્રત્યે આપણને પુરી શ્રદ્ધા રહી નથી તેમને પશુ જીવોદ્ધાર કરવાની ઇચ્છા જાગત યજ્ઞ છે. થોડા વખત પછી આપણે જોનાથી ધરાઈ જઈશું અને તેવા ઉપેક્ષાથી જ તે બંધીને છોડતા જઈશું. ભલે તેમ યાગ, વેદકળના યજ્ઞોત્સવ અને સોજ સંસ્કારોના વિધિઓને હવે કોણ અજ્ઞ જનમાન્ય કરી શકે એમ છે? ઘણી ઘણી મહેનત કરીનેયે વેદોની ગાંઠ સંહિતાઓ અને પાઠો જ રલાં છે. તેના અંગે વિશે તો ત્યજુ ચાર હબાર વર્ષથી અધ્યાનો જ ચાલે છે. જેમણે જોડી હતી તેમને તેમ જ બીજાઓને

પશુ જોતો આપી ‘દિવ્ય’ બનાવવાનો અને હવન વગેરેનો પુનરુદ્ધાર કરવાનો થોડાં વર્ષ પવન ચાલ્યો. હવે આજે પશુ પુણે છે કે અમારાં બાળકને જોતો ન આપણે તો કાંઈ હરકત છે? આમ યાગ છે કારણ કે લોકોનાં જીવન બદલાઈ ગયાં, જરૂરીયાતો બદલાઈ ગઈ, તેથી લોકધર્મો અને શ્રદ્ધાઓ પશુ બદલાઈ ગયાં. એક કાળે અમિને સદેવ રાખવાનો નીત્યજીવન સાથે સંબંધ હતો; તેથી હવનો વગેરેનું મહત્ત્વ હતું. તે જ પ્રમાણે ધરધરની દારાસેવાઓનું. જીવન સાથે સંબંધ ન રવા પછી કોણ એને સંબોધે? આજે લોકો આજીવ રૂઢીયાની, વેદ સહાઈની અને મહેનતમજુરીની ધર્મ તરીકે વાત કરી. યજ્ઞ યજ્ઞ છે. પશુ જોતો અને યજ્ઞ હવનાદિનો ધર્મ કહી શકતો નથી. વિધિ કરવાનારો ને પશુ એમાં અર્થપ્રાપ્તિ કે કીર્તી પુરતો જ નર રજો છે એમ ધજુને વિષે કહી શકાય. એક આ બધાની પાછળ અવશ્ય પુષ્કળ ધનનો અને શક્તિનો દુર્ભય થાય છે, પશુ એ આજે સહન કર્યું છૂટકો છે. જેમ સિનેમા વગેરેના અપભ્રવને કીરિએ છીએ તેમ. સુધારા નિરાશ થવાની જરૂર નથી. તેણે પ્રજાને સાચું સમજવતા રહેવું પડે છે. સુધારાના અહિલન દારા તે જે યીજનો પ્રચાર કરવા છડે છે, તે જે મુળમાં નક્કર અને સારી હરી. તો પ્રાચીન પુસ્તકો જુરસેા જની શોસમ પુરી થતાં આયોગ્યાપ યોસરી જરી.”

માનવ ધર્મ કેને કેહેવા?

અત્યુ હંસરાજ કંચાણુભેરા

માનવ ધર્મ એટલે મનુષ્યનો ધર્મ પશુ એ ધર્મ કેને કહેવા? એક બે કે ચાર કલાક પુલ કરે છે તે ધર્મને? જેઓ અમદેજોનો આપી સ્વર્ગના આરાની પરમીટ મેળવવા છડે છે તેને?

માનવ ધર્મનું પરદેહ લક્ષણ પ્રત્યેક માનવીને માટે અંતરમાં સહાનુજીની પ્રેમ રાખવો એ છે. હું કું બાઈશ્ય હું, હું દુખીએ છે. હું હોઈ હું, હું સુખેસમાન છે. હું શ્રીમંત હું, હું દીની છે. હું બજુએ છું હું બાબુએ છે. આવી ઉચ્ચ નીચી ભાવનાથી માનવ ધર્મનું પાલન નથી યજ્ઞ શકતું. જન્મને કારણે સોના રીત રીવાજો ધર્મ ધર્મ ભલે જુદા હોય પશુ માનવ ધર્મને બધાજ સરખા છે અને તે ગાના ઇગવી બધા પ્રત્યે

પ્રેમ તથા આદર રાખવો એ માનવ ધર્મ છે. આ નાંધીજીને ઉપદેશ છે અને તે આજુએ કદી શુલ્ભ ન જોઈએ. હું ઉતરીને વીચારીએ તો આપણા કલાં પુરાજી પુરેયે અથવા કલાં સ્મૃતીકરે પા કલા ધર્મો એવો ઉપદેશ કર્યો છે કે જન્મને કારણે અમુક માણસ ઉચ્ચ અને અમુક નીચ માનવો? અને ધીન જુમે મરતાં હોય તો મરતાં ઇ પેતે એજી આરામ છે. અને અમુક યીને વગર આલંબન નથી કહાં અપચાના રોગે પીચા એટલું ખાનું અને જનાઓ કરવી?

બીજાઓના પરરીનાથી લાખોને મીલકત મેળવી બગલાઓ બાંધી પેટોટો દોડાવી રાંકને રીખાનો જોજ માનવી અને પછી સમાજ સેવા કે એવા બીજા કાયો કરી અરીખા જેવી

કહેવાતી વહાલો મેળવવી? જ્યારે તે લુટી તીજેરી બરવા છતાં તેવા શીમતો છુટારા નથી કહેવાતાં. એકે ને મારી રાજ્ય મેળવવા છતાં તેઓ ખુની નથી કહેવાતાં. પશુ જુમે પ્રાણુ નતાં ખેતરમાંથી એકાદ ખાવા ની યીજ લઈ જનાર મુશી જેર ખરાજ નજરનો લગભુ છે. તેને લાસતુ પશુ કહેવાય અને લોખી પશુ કહેવાય. કેવો આ આપણો ધર્મ?

આ વિચરતા સમાજનાં કેમ છે? એકને ખાવા નથી મળતું બીજને ખાતાં ખાતાં અપવો થાય છે. એકને અંચ કાકવા અને ટાટથી રક્ષણ પામવા કાળે નથી હોતા બ્યારે બીજને ન છત સુધી અડે એટલા કપવાના ડગ પડયા હોય છે. આ વિચરતાનો આપણે વિચાર કર્યો છે? અને જ્યાં આપણે ધર્મનીષ્ઠ કહેવાડવા લાયક છીએ?

આ વિચરતા ટાળવા તમરી જરૂરીયાતોને કટારો અમુક વગર અને ચાલવું નથી એ જીવી જીવ બધા વગર ચલાવતાં શીખો ધનને દારી ન રાખતાં તેનો યોગ્ય માર્ગ ઉપયોગ કરો. તમરીજ વીચાર ન કરો તમારા પાડોશીનો અને તમારા ગામનો અને પછી તમારા રાષ્ટ્રને અને તાર પછી દુનીયાનો વીચાર કરો. અને તમને ઇશ્વર ને એટ કહ્યું હોય તે સોને માટે અર્પણ કરી માનવધર્મ પ્રથ્ કરો. આ છે ખરી ધર્મ. ધર્મ ત્યાગથીજ પળાય છે. એસ આરામમાં ધર્મ નથી. ત્યાં છે નરક અને છે અસતોષ, વળી છે રોગ, દીપ, અને ઉપરબીયા આનંદ અને અંતરમાં જેર.

હિંદીપરથી

પરચુરુ

—ઉત્તર પ્રદેશ (બાર)ની સરકારે કુદીઓના તરીકે સુધારા માટે એક નવા પગલા તરીકે લાંબી કુદતના ગ્રુદે- પાણીની વર્તણુક સારી રીતે તો મહીના માં બે દીસ તમના જી બાળોને સાથે રાખવાનું નક્કી કર્યું છે. —હોનબી. રાડપર આલેલી લોકલક મેકમાંથી ૧૨ લાખ રૂપીયાની મતા સત્વરતા ૧૦ વાગે કેટલાક સંસ્થ સબ્જ કાકા આની ઉદાવી થયા હતાં. —અબલામાં મહારીને જ્યતી ઉત્સવ નું પ્રચુરચાન એક હરીજનોને આપી જોનાએ એક નવું પગલું જુડું છે.

—બારતને પેઢી વડું મેનુની દસ લાખની લેનમાંથી અરધા અરધ જનીન સુધારવાના કામમાં વચરાઇ છે અને બાળોની રકમ ૨૬૨૨૦ અને ખેતી માટેન. જરૂરી પેના ખરીદવા વાપરવામાં આવી છે. આથી ૩૦૦,૦૦૦ એકર જમીન ખેતર માટે ઉપયોગી બની છે.

કસ્તુરબાનીકેતન

દ્વીતીયી ૬ માઇલ દુર એક નાનું નવુ ગામકું ઝડપથી અસ્થિત્વ માં આવી રહેલું છે. ગામડાનું નામ કસ્તુરબાનીકેતન છે. આ નામ ગાંધી છત્રી પત્ની કસ્તુરબાના રમકાક રૂપે આપવામાં આવ્યું છે. ગરીબ સ્ત્રીઓ વિધવાઓ અને અનાથ બાળકો માટે આ ગામકુ સ્થાપવામાં આવ્યું છે. હાંદના ઘણા બાગોમાં નિરાશ્રીતો માટે રહેવાની આવી સગવડ હાથમાં કરવામાં આવી રહી છે.

કસ્તુરબાનીકેતનમાં ૩૦૦ એક ઓરડાના બંદાના ધરો લગભગ તમામ ધર યથા છે. આ ધરોમાં રહેનારને આનંદ રાખવાના વાસણો અને થોડાક નાણા આપવામાં આવે છે નેપ્થી દરેક સ્ત્રી પોતાના કસ્તુરબાની શરવાત સુખચલુ વગર કરી શકે. એક સંપૂર્ણ રસોડા ની રીત કરતાં આ રીત વધુ પસંદ કરવામાં આવી છે.

લગભગ ૪૦૦ સ્ત્રીઓ અને બાળકો વસવાટ માટે આવી ગયા છે. ભ્યારે પુરું બાંધકામ થઈ ન્હોરો અને શાળાઓ ચાલુ કરવામાં આવશે ત્યારે લગભગ ૧૨૦૦ સ્ત્રીઓ અને બાળકો માટેની સમગ્રની યોજના પુરું થશે. કસ્તુરબા નીકેતનમાં એક ઉલોગ ક્લબ પછુ સ્થાપવામાં આવ્યું છે અને તે ક્લબમાં દરજ્યાત પ્રત્યેક વસાહતી ભેને હાજર થવું પડે છે. આ ક્લબમાં શીશુ, યુવક, અને બરતકામ તમા કાંતલુ અને વજાટ નેના ધર ઉલોગો શીખવવામાં આવે છે. આ ક્લબમાં તકવાર યોગ માન વેચાણ માટે સ્થાપ્ય છે અને તેની મહુરી સરખે બાગે ભેનેને આપવામાં આવે છે. ક્લેન્ડની સ્થાપનાની મુખ્ય

હેતુ એ છે કે, અહીં રહેતી ભેનેને સ્વાવલંબી બનવાની. નીપતીતા અને સીસનું પાલન કરાવવા માટે પ્રત્યેક સ્ત્રી પાસે પાંચ કલાક શારીરિક મહેનત વખત સર કરાવવામાં આવે છે. માતાઓ કામ કરે છે ત્યારે બાળકોને બાળ મંદીર કે ને ત્યાં જ સ્થાપનામાં આવ્યું છે તેમાં શિક્ષણ આપવામાં આવે છે. શીશુઓ તમા શિક્ષકીઓ બાળ મંદીરની ઢબે આ નીરાશ્રીત બાળકોનું બનીષ ઢબે તે પુરું પ્રયત્ન કરે છે. બાળ મંદીર અને ઉલોગ મંદીરનો સમય એક સાથ મામાં આવ્યો હોવાથી કામ મુખ સરળ રીતે પુરું થાય છે. સાત વરસની ઉવરના વધના બાળકો માટે શાળા પછુ આ વસાહતમાં રાખવામાં આવી છે. આ હેવાલથી જણાય છે કે કસ્તુર બાનીકેતનમાં સ્ત્રી અને બાળક માટે પુરું સગવડ રાખવામાં આવી છે. આ વસાહતના અનાથલયમાં લગભગ ૪૦ બાળકો છે. ને સ્ત્રીઓ ઉલોગ મંદીરમાં કામ કરવા અરકત જણાય છે તેઓને આ બાળકો ઉછેરવાના કામમાં રાખવામાં આવે છે અને તે પેટે તેમને પગાર આપાય છે. અપંગ બાળકોપર ખાસ ધ્યાન આપાય છે. અનાથલય ના બાળકોને દરક કોઈ લેવા ઇન્ટેલે તે આપવામાં આવે છે.

કસ્તુરબાનીકેતનમાં એક દવાખાનું રાખવામાં આવ્યું છે અને તેમાં એક સ્ત્રી ડોકટર પોતાનો ધર્મો વખત આપે છે. થોડાકજ વખતમાં આ નાનું ગામકુ યાગ બગીચાઓથી ઠંડેકા ઉછરે છે. અને હાંદના બાનધારી નીરાશ્રીત યજ્ઞલાઓના કુ:ખનો સુખમાં અંત આણે. (આ મામડાના ફેટાઓ અન્ય સ્થળે આપવામાં આવ્યાં છે.)

તેનો ફેટો છાપામાં આવે તે જલ્દી જાણવું. સાધારણ કાંઈક બીના બને કોઈ પરીક્ષા પાસ કરે, કોઈ દેશ બન, કોઈ પરજી અધાનાજ છાપામાં નામ તથા ફેટો આવવાજ જોઈએ ન આવે તે આપજી તેને લાયક નથી એમ નહીં પણ આપજી નામ છાપવાને તે છાપુ લાયક નથી અને તેની નાલાયકી બંધેર કરવી એ આપજી મુખ્ય અને પડેલી ફરજ થઈ પડે છે. આવી જ આપજી ફીટીની લાલસા અને તે

મણાય સસ્તી ફીટી. સાચી ફીટી તે સુધની જેમ સ્વખ પ્રકાશ પામે છે. તે પૈસા આપીને પ્રકાશમાં લાવવી પડતી નથી અને નથી સુધ સામે જૂળ ઉરાડી પોતાનો પ્રકાશ કરવાથી તે મળતી. આ વીચારવું જોઈએ. આવી સસ્તી ફીટી આપજીને ખાડામાં જ પાડે છે અને સાથે પૈસાનો કુર ઉપયોગ થાય છે અને જનતા આપજી ને ઉલ્લુ બજી છે તે બ્યાનમાં.

બ્યવહાર શુદ્ધી મંડળ

સ્ત્રીમાં તેમાં પણ ખાસ કરીને મુંબઈમાં જે વર્ષથી બ્યવહાર શુદ્ધ કરવાનો પ્રચાર ચાલી રહ્યો છે અને તે શ્રી. દેવરતાથજી કે જેઓ શ્રી. ડી. ધ. મણજીવાળાના યુર છે તેઓ દારા તે મંડળની સ્થાપના થઈ છે. તેમજ તેઓ સમાજની નૈતીક શુધ્ધી કરાવવા રોજના જીવન બ્યવહારમાં શુધ્ધી લાવવા ઇન્ટે છે. આ માટે દાહ મુંબઈ અને ઉપનયોમાં સત્તાહતો કાયકમ રાખવામાં આવ્યાં છે. શ્રી. દેવરતાથજી એક નીવેદન દારા જણાવે છે કે.

“આપજીને ભ્યારે સ્વરોજ મળ્યું ત્યારે આપજી એમ માનતા ફતા કે હવે આપજી જીવનના દરેક ક્ષેત્રમાં આપજી રીયતિ સુધારી શકીશું. પણ કમનસીબે એમ બનવા નથી પામ્યું: ઉલ્કું ઉત્તરાતર આપજી રીયતિ બચડતી ચાલી છે. આનાં કારણો અનેક છે. પણ તેમાં સૌથી મુખ્ય અને સાવ સ્પષ્ટ કારણુ તે એ છે કે આપજીમાં જોઈએ તેટલી સમાજરજી

નથી. સમાજ પ્રત્યેની આપજી ફરજ અદા કરવાની ક્રિતિ હજી આપજીમાં આવી નથી. સાધારણ રીતે વ્યકિતગત સુખસમવડનો વીચાર કરવા અને તે પ્રમાણે જીવનના રોજરોજના બ્યવહાર માં વર્તવું એ સડીઓથી માલ્યો આવતો ખ્યાલ આજ રિતિ સુધી કાયમ છે. દિવસે દિવસે આ ખ્યાલ આપજી ને વધુને વધુ પતનને માર્ગે ઘસડી ભાય છે ને એકબીજા પ્રત્યે પ્રેમ, નિષ્ઠા, માન ને એકતાની લાગણી આપજી શુધ્ધતા બંધબે છીએ. આને જોઈ સમાજમાં અસ્તોય વધતો જાય છે, ને પરિણામે તેના પર અનેક અનિષ્ટો આવી પડે છે....

...અ: દરિષ્ટે જેનાં જીવનનિવોદ માટે આવરક વસ્તુઓની વિયુક્તા સાથે જીવનશુદ્ધિની પછુ એટલી જ જરૂર છે. આ માટે આપજી આપજી તમામ રોજરોજ બ્યવહાર નાપપુર:સર અને પ્રમાણિકપણે કરવા પ્રયત્નશીલ રહીએ એ આપજી પરમ કર્તવ્ય છે.”

કીર્તીની લાલસા

લાખનાર:—બુકુ

કીર્તીની લાલસા આજ કાલ આપજી માં એટલી બધી જવામાં આવે છે કે તે જોઈ અને કીર્તીના તીરકાર યતો જાય છે. આપજી માનવે કેટલી સસ્તી ફીટી માટે વધખા મારીએ છીએ કે ક્યા પણ કામ કે સેવા વગર આપજી નામે આપજી હોવા આપજી હેવાલ છાપામાં બલેને એક જુલો પૈસા બદીને પણ આવે તે જલ્દી સ્વર્ગ માંયું એમ માનીએ છીએ. આપજી પંખાની બંધેર ખખેરો સાથે આપજી ફેટો છાપામાં નખાવી આપજી પુરા થયેને છીએ. કોઈક જાણીતી વ્યકિતોને ફેટો પડતો હોય તે તેમાં જુરાી જઈ છાપાઓમાં ફેટો આવે તે આપજી દર્શનો પાર નથી રહેતો. પછી બલે આપજીને કોઈ ઓળખ કે ન ઓળખ આપજી કઈ ફાટી મેળવવા કઈ કામ કું હોય યા ન કું હોય પણ

ફેટો આવ્યો પછી શું? હા! તેનો આપજી બને જરૂર ઉપયોગ કરી શકીએ. દેશ પરદેસ ક્યાંક આપજી સ્વામી માટે તેની કાવલીઓ જોઈતી જણાવાય કે મને ક્યાથી ક્યાથી જાણીતી વ્યકિત સાથે જુલો મારો સંબંધ છે અને આ ફેટો તેનો પુરાવા. કહ્યું કામ કરીએ કે ન કરીએ પૈસા આપી પોતાનો ફેવાલ છાપામાં માં છપાવી તેનો પણ ઉપયોગ કરાય. ક્યાથી બાઈ ક્યાથી મેન મુખ સમાજ સેવા કરે છે. તર્ન મન ધનનો ભોગ આપે છે. પછી સેવા કરતાં ધન પ્રાપ્તી થતી હોય કે તેન સુધરતું હોય કે મને તે હોય પણ જુલો આવે, જસ એમાંજ આનંદ. સ્વભોના સંયુ જરૂર પધાનેજ ઉપકર હોય પણ કહ્યું પણ બંધેર કામ ન કું હોય પણ તેને ઓળખતું ન હોય છતાં તેનું નામ

ક્યાયદાપજીની નીતીપર કેનેડાનું છાપું ફેનેડાનું છાપું “એટલાવા સીડીપ્રન” પોતાના અમ લેખમાં સહિય આક્રિકા ની સરકારની ક્યાયદાપજીની નીતી પર લખતાં લખે છે કે, “ક્યાયદાપજી નો ખ્યાલ કરનારાઓ એ ક્યાયદા પર ખાર મુકે છે કે, બીન-ગોરાઓ તેઓના ક્ષેત્રમાં પોતાની ઉચની વધુ સારી રીતે કરી શકશે. કારણ કે તેઓ ગોરાઓથી ઘણા પગલ છે. જુલુ વડાઓ કરવાથી નેડીય અને વધુમાં તે છાપુ જણાય છે કે; “પેટપ ના ૩૨ મા મેને દીવસે ધારાસભામાં જણાય કરતાં યુનીયનના ધાર પ્રમાન ૩૧. મહાને જણાવ્યું હતું કે. “ગોરાઓ અને બીન-ગોરાઓના સ્ત્રી કામદેસર મણાય છે એવા આ દેશનો કાયદો છે પણ એવા કામદાની

શી જરૂર છે? ફેટીઓમાં કાળ અને ગોરા બાળકો સાથે રમે છે તેથી ગોરાઓના બાળકોમાં જસતાં આવે છે. અને તેઓ જુલો જાય છે કે ગોરાઓનું રક્ષણ સેમા છે. છાપુ અંતમાં જણાયે છે કે, “દરિષ્ટ આક્રીકાની સરકારની આ નીતીથી બીન-ગોરાઓને પોતાના રહેઠાણે તથા વેપારે વહેંચી નાખવા પડશે. દક્ષીણ આફ્રિકાના આ કાર્ય સામે બ્યહારની કુનીયા ગંબીર પછે વીચારી રહી છે. બીન-ગોરાઓપરની ૩૧. મહાનની જીત સુચવે છે કે તે પશ્ચિમના પ્રનસ્રાકા દેશો સાથેનો તેનો સંબંધ તેહી રહ્યું છે અને કુનીયાનું માન જોઈ રહ્યું છે.” ભારતમાં જલ્દીથી છાપવાનું છે. આપજી ભારત સરકારે નવી દીલ્હીની લેડી નોર્થસ મેલ્કરો—મુંગા શાળાના આચાર્ય

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	४ ०
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	३ ०
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