

INDIAN OPINION

Founded by
MAHATMA GANDHI
IN 1903

Nos. 40 & 41.—Vol. XXXVI.

Friday, October 21st, 1938.

Registered at the G.P.O. as a Newspaper.
Price ONE SHILLING.

SOME MESSAGES

Mr. B. Rama Rau

THE Agent General for India Mr. B. Rama Rau writes:—"You have requested me to give you a message for your Diwali Number. We have just celebrated the 70th birthday of Mahatma Gandhi, and on this auspicious occasion, I cannot do better than repeat a message, which he sent to the Indian community many years ago, but every word of which is applicable to the present situation. The Mahatmaji said:—

"We hear constant references to dissensions among you. If you go on creating different and conflicting interests e.g. the rights of the rich as distinguished from those of the poor, the rights of the Northern Indian as distinguished from those of the Southern Indian, of the Colonial-borns as distinguished from those of the merchants, of the latter from those of the indentured, of the Transvaal Indians as distinguished from the Cape Indians and Natal Indians, you will lose the little that you have got. If you wish to better the position of the whole community, you will always stand united."

"We have been warned by European friends that we shall have very difficult times ahead of us and that it is essential that we should unite into a common organisation that will work for the community as a whole unhampered by sectional differences. I am convinced that there is a genuine desire for unity among the overwhelming majority of the Indian population. On this day of rejoicing, may I appeal to the leaders of all sections of the community to forget the past and join in a united effort to raise the status of the community and to protect its interests?"

B. RAMA RAU.

Mr. L. W. Ritch

[Mr. L. W. Ritch who has been kind enough to contribute articles to *INDIAN OPINION* very frequently and especially to our Special Number has not been able to do so on this occasion owing to being indisposed as a result of a bad accident he has had a few weeks ago. He has nevertheless even from his sick bed sent a short message for

which we are very grateful to him and we take this opportunity of wishing him a speedy recovery and restoration to his moral health.—Ed.]

Mr. Ritch writes as follows:—"I am sorry not to be able to offer you my usual contribution to the Diwali Number of "I. O." I am tied to a sick bed. It has been a very close call, and I am not quite out of the wood yet.

"Without saying so in set terms, I would say that I am unshakenly convinced that salvation of all we feel needs saving must proceed from within; that all forms are but the outward and visible signs of an inward "grace" or disgrace, and that all talk of peace for the individual or the race is futile while we continue to harbour within ourselves the disruptive qualities of greed, avarice, enmity and like *asuric* characteristics.

"Mankind is, we see, reaping some very very bitter 'Karma.' Yet, though our hearts bleed, we know that the Good Law is just. Fools that we are, we refuse to learn save through suffering! "Letting unkindness die," replacing exploitation by "loving service rendered," dethroning the i-dol of selfishness, and re-installing The Krishna-Self, the One True Self, as God, is truly the only way. Why can't we, why don't we take it? Oh! may the Sri Krishna Self in every creature's heart be heard and answered this Diwali."

L. W. RITCH.

Mr. B. M. Narbeth

Mr. B. M. Narbeth, who is taking a keen interest in Indian technical education in his capacity as Chairman of the Indian Technical Committee, has kindly sent us some very interesting passages from Booker T. Washington's "My Larger Education." In doing so Mr. Narbeth writes:—"I wish your Special Number every success. I could most heartily wish that it might celebrate the complete reconciliation of the two main divisions of the Indian community, which is now in the air and which appears to be imminent... I send you passages I copied in my note book. They seem to me to be of the same type and standard as those quotations which you print on the front page of the cover of *INDIAN OPINION* every

week. These quotations I always enjoy reading and appreciate though I may not always agree with them. These are the passages in my note book from "My Larger Education":—

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"I came to see that along with his disadvantages, the Negro in America had some advantages, and I made up my mind that opportunities that had been denied him from without could be more than made up by greater concentration and power within."

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"Steam or any other form of energy if allowed to escape, and dissipate itself loses its power. Where the Negro has met discriminations and difficulties because of his race, he has invariably tended to get up more steam. When this steam has been rightly directed and controlled it has become a great force in the upbuilding of the race. If, on the contrary, it merely spent itself in fruitless agitation and hot air, no good has come of it."

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The majority of successful men are persons who have had difficulties to overcome, problems to master; and in overcoming those difficulties and mastering those problems, they have gained strength of mind and clearness of vision. No man should be pitied, because every day in his life, he faces a hard stubborn problem, but rather it is the man who has no problems to solve, no hardships to face, who is to be pitied."

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"In my earlier experiences, I used to have sympathy with the coloured people who were narrow and bitter toward white people. As I grew older I began to study that class of coloured people, and I found that they did not get anywhere, that their bitterness and narrowness toward the white man did not hurt the white man, or change his feeling toward the coloured race, but that in almost every case the cherishing of such

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Indian Opinion

FRIDAY, OCTOBER 21ST, 1938

Ray Of Hope Amidst Gloom

IT gives us great pleasure once again in presenting to our readers this Special Number on the occasion of the Divali celebrations. We have tried to make it as interesting as it was possible for us to do with the very limited time and resources at our hand and we hope the reader will, therefore, be generous enough to overlook the errors and omissions that may be found in it.

This is a time when we should glance over the past and see what, if any, progress we mortals have made in this universe which is ever moving on without stopping for even a thousandth part of a second. That in itself is a great lesson for us; but however much we may boast of our civilisation, culture and enlightenment, we are still groping in darkness to be able to learn the lesson which the Unseen is constantly trying to teach us.

The year that is about to terminate has been far from causing mankind any happiness. The events that have happened fill us with remorse. They have been enough to dishearten even the staunchest optimist. Peace seems to have vanished from the world. In Europe the sky is covered with threatening war clouds. There has been a relentless race in rearmament—by no means a salutary change on the part of those who were once so loudly advocating disarmament and the end of war.

On the other hand while there has not been an officially declared war there has been barbaric destruction of lives both in Spain and in China. There is not one in the whole civilised world who has

the courage and the strength to stay that great hand of destruction. The League of Nations so piously formed after the Great War has hardly a pious act to show on its record. It has done nothing beyond shrugging its shoulders whenever a call has been made on its aid in times of trouble.

Hitler and Mussolini are the supreme powers to-day. They are able to do anything they choose to. Italy's rape of Ethiopia which was condemned in the strongest possible terms by Britain and other powers is now forgotten and they are now entering into friendly treaties with Italy. Germany merely by the threat of her force of arms is able to swallow Austria and Czecho-Slovakia with the world standing aghast. Britain hails her Prime Minister for having prevented the war cloud bursting over Europe and saint-like tries to make the world believe that this action on the part of Britain was purely because she believed war to be evil and should, therefore, be ended. Well, those who can see have very little doubt in their minds that if war has been averted it has been averted only owing to the surrender to Germany's threat of resorting to force of arms.

But what is the real cause of all this weakness on the part of Britain and on the part of the League of Nations? It is the lack of sincerity. The high talk about great principles meant nothing. It was only indulged in as a means to throw dust into the eyes of the people to gain their support in achieving her own evil ends. While no sane person can approve of Hitler's methods, there is hardly any justification in blaming him. His acts

can only be interpreted as the evil acts of Britain recoiling on her. These knocks should, however, serve as lessons to mend our ways. But we seem to be hopelessly lacking in sanity. Were it not so we certainly would not hear at this juncture the cries of "hands off our Colonies," "Germany shall not have them." "We shall resist with force of arms any giving away of the Colonies to Germany."

With actual bloodshed in Spain and China, with the threat of it from Germany and with this cry about the Colonies in Africa, the horizon seems terribly blurred with misgivings about the future.

Turning our eyes to our Motherland, while things have not been quite satisfactory there owing to communal dissensions and the unsatisfactory working of the Congress Ministries especially in the Central Provinces which has caused a good deal of bitterness, on the whole India is no doubt marching forward towards her goal of independence. There has been a considerable improvement in the condition of the agriculturists and of education and a very forward step has been taken in eradicating the deep-rooted drink evil. Whatever India has been able to achieve at present it is only through self-help by the very restricted opportunities given her in certain Provinces. India is however at the mercy of a Government which is foreign to her and there is no knowing when these opportunities might not be withdrawn. India, though overpopulated beyond limits is unfortunately not in the happy position of Africa, which has sufficient room to accommodate a very large part of India's population, to declare hands off her. She has been a hand-maid of Britain all these years and she is struggling hard to gain her own independence. We Indians in South Africa on this auspicious occasion fervently pray that she may have the strength and courage

to attain her desired goal by non-violent means and thus be able to set a noble example to the rest of the world.

Turning our eyes to South Africa there is much for us Indians to learn from the ruling race. Though they have been fighting among themselves and there is a certain amount of racial bitterness between the English and the Afrikaans-speaking sections, they have on the whole been united on matters of what they consider to be their principles. Speaking generally South Africa has enjoyed a very happy and a peaceful year. We cannot but heartily support the nationalistic feelings of South Africa evinced in the matter of the National Anthem. From the point of view of sentiment one may have the very deepest love for all things connected with one's own Mother-country, but as South Africans—be they English or Afrikaans—they should take pride in having things purely South African.

But there is one thing in which the ruling class is faltering and that is in the treatment of the non-European section of the population. That differential treatment is based on race and colour prejudice which is wholly unnatural and unbecoming any good Government. A time surely will come when it will have to atone for this sin. But, on the other hand, the non-European races will have to prove by their deeds that they cannot be differentiated against.

And now we come to our own community in South Africa. We are afraid we cannot draw a very happy picture of our progress during the year. We do not propose to touch upon the material side. But morally we cannot help saying that we have degenerated. This year has not added any further restrictive measures based on racial differentiation, though of course an attempt was made in the Cape to introduce a segrega-

tion Ordinance which, to our good fortune, has been shelved. But we are so overwhelmed with humiliating measures or by the maladministration of measures of general application such as the Slums Act, the Licensing Laws and the Industrial laws, that any addition can hardly make matters worse. But our humiliation is not so much in the imposition of those measures as it is in our meekly submitting to them and being quite happy and contented in acquiring our material gains without the least concern about our self-respect or our National honour. Such a community as ours, we think, little deserves the help or sympathy of anyone. "God helps those who help themselves." But we, evidently, do not wish to help ourselves. We are contented with our lot and with our disunity and disharmony. We certainly do not see a bright future for us in this country if we are going to allow this state of affairs to continue for long.

But "every dark cloud has a silver lining." And in this dismal condition we find some signs of hope. In India we have Mahatma Gandhi's guidance to keep us on the right path. In Europe some of the great Statesmen are now beginning to realise that past errors and omissions will have to be rectified and that spiritual and moral rearmament should take the place of military rearmament. In South Africa we have had such noble examples as recently set by Mr. J. H. Hofmeyr, who resigned from the Cabinet on a matter of principle. He has thereby not only set a great example in good Government but there cannot be a more concrete example for non-Europeans in general and for Indians in particular to follow, and that is to be prepared to sacrifice their all for their cherished principles if they have any. If these reactions do not have immediate effect they are bound unconsciously to sink into all those concerned.

Then we see a ray of hope for the first time in the matter of unity in our community. We are glad to note that the Agent-General is most anxious that both the bodies—the Congress and the Colonial Born Indian Association should be united and is sincerely working towards that end. His message published in this issue and also the other messages all go to show how not only Indians but our European sympathisers and well-wishers are also anxious to see the Indian community in this country standing united. It now only requires a broader vision, a little more liberal heart, a little renouncing of the smaller self and the realisation of the bigger Self in the greater interests of the community as a whole, and we feel sure real and lasting unity among our ranks will not be difficult of achievement as it appears to be.

We cannot conclude this article without referring to the brief but touching Divali message sent by Mahatma Gandhi, which we received while going to Press. Christmas and Divali were occasions for jubilation because evil was superseded by righteousness. To-day these occasions are celebrated merely as a tradition. How can we celebrate Divali when there is conflagration, bitterness and enmity all round, says Mahatma Gandhi. If you wish to celebrate Divali try to lessen the bitterness and enmity and cleanse yourselves and join in the sacrifice for freedom, he says. Freedom here is meant the freedom of all humanity. The message means that there can be no occasion for rejoicing unless bitterness and enmity are eradicated and you cannot be fit to work for the freedom of humanity unless you have cleansed yourself. May this serve as a beacon to direct us to the right path and thus enable us to bring peace and prosperity to all humanity is our fervent wish on this great day and with that we wish all our Hindu brethren every happiness and prosperity in their coming New Year.

THE LAW OF FORGIVENESS

It is man who errs. Again it is man who forgives. Man is human and at the same time Divine. In spite of his innate Divinity, man's path lies through errors and lapses. Find out a man, who is perfect. Such a man is indeed very rare in this world.

Even those who are called great and command the respect and homage of thousands are not altogether without taints. There is a popular adage in our country which is quite significant. It says: "Even an elephant's foot slips, even the boat of a good man sinks."

We all commit mistakes or sins, but great indeed is he who acknowledges his mistakes and is lenient to others. But people in their blind self-love are unforgiving when they come to others' mistakes, forgetting that they themselves would not have fared better under similar conditions.

If man is in essence Divine, why does he commit mistakes? How are we to reconcile man's Divinity with his seeming imperfection? This is one of the most perplexing questions of philosophy. Vedanta answers it by saying: "It is the apparent man who errs or sins, but the real man is perfect and beyond all blemishes."

In the intermediate stage when man does not know his real nature, he is liable to make mistakes. With the dawning of knowledge the apparent man with all his imperfections vanishes and the real man shines forth in all the glory of his perfection. "Know thyself" has therefore been one of the greatest precepts reiterated in almost every page of Vedantic literature.

Sometimes people err because they do not know better. Their understanding is so much clouded by ignorance that they do not really know what is right and therefore cannot help taking a false step. Their actions, judged impartially, are rather unmoral than immoral. They belong to the abnormal type of insane or idiotic people. But a man with normal intelligence and understanding, if he is not too much depraved, knows what is right. He is morally conscious and is therefore responsible for his actions, for he has the freedom to choose or reject.

But sometimes because of deep-rooted undesirable habits, which have become almost a second nature, he fails. His heart is willing but his flesh is weak. The force of habits is too strong, and in spite of all pious determinations, he is no better than a straw before a gust of wind.

Considering all this we should be patient with others, and not hard task-masters. It is easy to condemn but hard to forgive. Our rule of life should be to forgive. For, to err is human, to forgive is Divine. It will make the world better

 By
SWAMI VIVISHANANDA
 In "Prabuddha Bharata"

and happier and there will be less intolerance and impatience.

The story is told in the Bible of a woman who was caught in adultery and brought to Jesus for punishment. Jesus in his infinite love and compassion forgave her, and to those who wanted to stone her, he said: "Let him who is without sin cast the first stone." They looking back into their own life could not condemn the woman with clear conscience, for none of them were sinless.

Condemnation does not help. It is something like insult added to injury and drags both the accuser and the accused down. Instead of finding fault with those who err or sin, we should rather help them in their struggles by positive good counsel and sympathy. A word of sympathy is a better teacher than the rod of justice.

Forgiveness is one of those cardinal virtues we should practise in our daily intercourse with people. If we are unforgiving ourselves, we cannot expect others to be forgiving to us. If we are merciless in our judgment of others, we should be ready for a similar judgment when we fail or sin.

Not only is forgiveness utilitarian, it is essential for our moral and spiritual advancement. Now the question is: To be spiritual why should we forgive? Why is an unforgiving attitude inconsistent with spirituality?

Christ explains: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has sught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

An unforgiving attitude is the offspring of hatred and hatred is a poison which affects more the person hating than the person hated. Love or hatred returns to the persons from whom it issues. It is a psychological law which holds good universally although it may not be quite patent to a superficial observer.

If we love we shall get love in return. If we are full of hate we shall be hated by all with whom we come in contact. Patanjali, the founder of the Yoga system, says: "Non-violence being established, before such a person enmity ceases." This aphorism is not mere poetry but a fact and can be verified by anyone who wants to. The more we love and forgive, the more shall reflect Divinity.

If people cherish unkind thoughts towards us, there is no reason why we should do the same. Retaliation or vengeance may be the law with the savages, but not with the civilized man. The very fact that he is civilized demands that he should be guided by higher spiritual laws. So the precept is "Conquer hatred by forgiveness and love, evil by goodness."

Once upon a time a saint had a trying experience. While walking on the bank of a river, he noticed a scorpion being carried by the current, and feeling compassion for the creature took it out from the water. The scorpion stung him and went back to the water and the saint tried to save the scorpion thrice successively from the watery grave and each time he was stung. At last being disgusted he made up his mind to leave the vile thing to its fate when he heard a voice saying: "It is for the scorpion to sting. That is nature. It is for you to love and forgive." This experience opened the eyes of the saint and was a great lesson which he never forgot.

There is a joy even in suffering while trying to uphold an ideal, and this joy is immeasurable and indescribable. It is this joy which sustains those votaries of truth who are misunderstood and persecuted by the unthinking and the ignorant.

In Hindu mythology is told the story of a boy-devotee, who, because of his spiritual convictions, fell a victim to the unmitigated wrath and persecution of his father.

The name of the boy was Prahlad. Even as a child he was conscious of the omnipresence and omnipotence of God and gave Him his whole-souled love and devotion. Nothing could shake his faith and deter him from his spiritual practices—prayers and devotions. The trials and tribulations in the form of insults, humiliations and physical tortures he went through for the sake of the Ideal are unparalleled in history. Not for a moment he complained or cherished the least feeling of hatred or retaliation against his persecutors, and like a hero he came out unscathed and triumphant. Like a piece of genuine gold he was literally tried in fire and proved the supremacy of soul-force.

In accordance with a tragic law which is inscrutable to most of us, Prahlad was born in an environment which, instead of helping him in his spiritual strivings, put in his way all sorts of obstacles before which the sturdiest of hearts would quail. The father, Hiranyakashipu, an autocratic monarch, was a rank atheist and materialist, believing in nothing except lust, greed and power. He could not see any sense in his son's spiritual pursuit. When gentle persuasions failed he re-

sorted to violent means of bringing the son to his way of thinking.

At first Prahlad was placed under a teacher with implicit instructions to teach him wickedness and vice, so that he might grow in hatred to God and His devotees. Not only did the boy refuse to be wicked and vicious, he started reforming his teacher and playmates by the irresistible influence of his character. He taught them to be good and kind and to love God, the perennial source of peace and happiness.

The importunities and reprimands of the teacher failing, Prahlad was summoned to the royal presence. He was calm and serene. The king was all upset.

"My boy, I was told," the king said, "that you still persist in your old ways. You still love and pray to that being whom you call God. Do you realise that it is the height of impertinence to go against my wishes? Who is God and what is He? What has man to do with Him? Give up your foolish practices. Forget God and never utter His name under my roof."

The young prince undaunted replied: "Father, how can I forget God? He is our main stay and only refuge. He is the creator and preserver of this universe. He is all love, goodness, perfection and knowledge." The king was provoked beyond all measure at this bold answer. In a fit of terrible rage he shouted: "Being my son, you dare to disobey me, ungrateful wretch! Mend your ways before it is too late. Never repeat the name of God."

The court being dissolved Prahlad retired. Still under the influence of rage the monarch went to the inner apartment of his queen to complain against the seemingly outrageous behaviour of her son. The queen, full of motherly love and sympathy, sent for the prince and taking him on her lap, kissed him and tried to persuade him to give up the worship of God in order to avoid the royal displeasure. How could the boy, who had tasted the supreme bliss of Divine communion, renounce his spiritual pursuit? It would be going against his very being.

The king, in consultation with his helpless ministers who did not have the courage to differ from him, resolved to execute the prince. A great fire was kindled and Prahlad pushed into it. Undismayed he stood in the midst of the flames and folding his hands in prayer lifted his soul to the footstool of God. Not a hair of his head was burned. Next he was taken on the top of a precipice and thrown into a deep chasm bound hand and foot. The ground was soft as a bed of down and did not hurt him at all. He was then dragged to a place where there were mad wild elephants to trample him under their feet. The elephants forgot their ferocious

nature before this innocent child of God—the embodiment of non-injury and love.

Thus and in many other ways did the executioners try to kill the boy but failed, and they were at a loss as to what is to be done, being mortally afraid of the angry monarch. The boy was miraculously saved by the all-merciful God who protects those who take shelter at His feet. The bewilderment of the king knew no bounds when he heard the story.

Driven to desperation he sent for the prince again. Prahlad stood before his father quiet and undisturbed. Not a

this universe and is yet beyond. Nobody can withstand His will with impunity," said the boy.

It was too much for the haughty deluded monarch. Overcome by his uncontrollable rage he roared: "Does your God exist in this pillar?" The boy raised his eyes to the heavens and said, "Yes, father, as He is all pervasive He must be in this pillar also." The angry monarch took hold of a heavy club and struck the pillar with all his strength. The pillar crumbled into pieces making a terrible noise. Out of the heap of ruins issued a monster, half man and half lion, and seizing the demoniacal king tore him to pieces.

God who is the eternal sanction of morality, who rights wrongs and upholds justice, would not permit his devotees to suffer any more. He embodied Himself as the aforesaid monster, and relieved the earth from the tyrannies of Hiranyakashipu. Prahlad fell on his knees in humility and poured forth his heart's devotion in a hymn describing the infinite glories of benign Providence. In his hymn of praise he begged the Lord to forgive his father and illumine his soul.

Love and forgiveness are the essential characteristics of all saints, seers, mystics and prophets, and not their miracles. Buddha in one of his incarnations gave his own body to feed a famished tigress. Shiva drank the deadliest poison to save creation. Christ prayed to His heavenly Father to forgive his enemies who crucified Him.

In a certain book of devotion there is a beautiful maxim which we shall do well to practise in our daily life. It says: "Be as humble as a blade of grass and patient and forgiving as a tree. Respect and serve those who deserve it without claiming any attention to yourself. That is the way to serve and please the Lord." This maxim demands humility, patience, forgiveness and unassuming service. If we practise this we shall grow in purity and saintliness.

We should be loving and forgiving to all because of the oneness of ether and spirit. It is the Self which is present in every form. Just as it is ridiculous for the different members of the body to quarrel with one another, it is absurd for a man to be intolerant and impatient with his fellow-men. Let us remember the story of the mystic who was badly beaten by some ruffians and who coming to consciousness said: "It is the Self that beat, and it is the same Self that is beaten, and it is again the same Self that is nursing." Is it not wonderful?

Wishes

I wish that it were really true,
That I could see the good in you,
And you the good in me;
That all of us would "give a miss"
To foolish, thoughtless prejudice,
And practise charity.

I wish that you and I could learn,
The other cheek sometimes to turn,
And good for evil give;
For this we know, and full well,
That wrong can never wrong repel;
'Tis love's prerogative!

I wish that men of every hue
Could share God's gifts with me
and you,
That all could brothers be;
For scorn of but the least of these,
Though sundered by the sounding
seas,
Still shames our pedigree.

For of one flesh we all are formed,
By the same spark of life are
warmed;
We live, and love, and die;
And so I wish my wish might prove
A presage that we all shall love
Each other by and by.

PRESTON.

—Childrens News.

muscle of his face moved. The king could not but admire the majestic demeanour of the saintly prince and for the first time in his life felt overpowered by a feeling of fear. He wanted the boy to tell him who had protected him from death.

"Father," said Prahlad, "it was God, the author of creation and the source of life and consciousness, whom I love and worship." "Is His power so great? Can he really save you from my wrath?"—rejoined the king. "Yes, father, He can. As He is omnipotent and the fountain of all powers, nothing is impossible for Him. He interpenetrates every atom of

THE PROFESSIONAL BLIGHT

CVILISATION seems fated to frustrate and destroy itself. I say it seems fated; it is the business of intelligence to dispel this illusion.

The progress and upward rise of civilization is attended and inspired by the spread of the professional spirit and the professional mode. The two or three learned professions which the modern age inherited from earlier centuries have multiplied and branched until every important operation of the social scheme has become a speciality, and every vocation a profession. Even window washing and rug cleaning are no longer operations which can be entrusted to the tyro. Special training, special skill, special and increasingly intricate implements are required for satisfactory achievement in any socially significant line of endeavour.

Each of these professions arises out of and thrives upon a felt need of the community. Yet in meeting that need the profession tends to put itself out of business, in the degree that it succeeds; and often the temptation is irresistible deliberately to create or perpetuate the need, so as to insure a field for the profession's activities. I once boarded a hotel where, with his wife, the agent for a widely proclaimed insecticide was lodging. The wife was forever seeking to restrain efforts to suppress breeding centres of the fly because, as she half-jokingly and half-seriously maintained, the complete elimination of the pest would cripple or destroy her husband's business.

The dilemma of the doctor has often been commented upon, even by physicians themselves. Unless the patients keep coming the doctor's income suffers. The most vehement opposition to socialized medicine and health service comes from doctors, and the ground of their resistance can often be finally traced to anxiety for their financial prosperity. The argument which is generally used to win over the doctors is that the socialised programme will in the end insure larger and steadier income for them. The good of the public dare not be urged as the sole and conclusive consideration. Unless the doctors can be convinced that their profession will in the long run profit by the move, it is understood that their opposition cannot be effectively overcome.

It is not always true that a profession exists to make itself dispensable, but the tendency of professions to make themselves permanently indispensable, even at the expense of needlessly perpetuating conditions crippling to the community, is so strong that few professions of their own initiative clean up their job and dispense with themselves.

Most of the movements completely to eradicate widely prevalent diseases are

By
JOSEPH ERNEST McAFEE
In Unity (Chicago)

pushed to success by lay enterprise; and physicians committed to the furthering of such movement have as a rule abandoned "private" practice in that field. The urge to keep the patient coming, especially if he is possessed of abundant personal wealth, is quite too much for physicians generally engaged in private practice to resist.

Even the vocations which minister to the persistent and unailing human needs tend to overreach. The food vendor and producer, the hotel chef and the caterer are in considerable measure responsible for the almost universal tendency among the opulent to overeat. Even in a society such as ours where millions go without adequate food supplies, other millions are being seduced and cajoled by the cunning arts of the advertiser, who serves the exploiter first and the public secondarily, to over-indulge in foods and drinks.

In short, no balance has yet been arrived at whereby permanent needs are supplied just enough and not too much, whereby eradicable evils can be permanently disposed of, whereby the interests of the serving profession exactly coincide with those of the served community. Is this, then, simply a refinement of the everlasting dilemma of evolution, namely, harmony of self-interest and social interest, survival of both the individual and the community, avoidance of stagnation or frustration certain to result from submergence of one aim in the other?

This dilemma is a fact, whether necessary or unreal. It crops out everywhere in nature's evolutionary experiments. One species goes to an extreme in one direction, and sticks in hopeless stagnation. Another species goes to an extreme in the opposite direction, and extinguishes itself through social incapacity, or condemns itself to a precarious survival.

The common types of fish and many species of insect perpetuate themselves by sheer fecundity, recklessly subordinating the individual to the requirements of the species' survival. The mortality among infants, and adults also, in these species is incredible. At the same time the most secure species supplement their fecundity with a social organization which is often the marvel of the observing scientist. Among all such, the world is more, and the individual is less and less.

On the other hand, species of mammals have from time to time emerged, and then been driven to extinction by

the very grace of individuation which enabled them to rise in the scale of existence. It might be fortunate for the wolf to realise what Kipling recommends that he shall learn, namely, that the strength of the wolf is the pack, but as a matter of fact, the wolf has not been able to hold his own in a world where other mammals have learned that lesson more intelligently.

What is the answer for the human race? How shall the balance be preserved? How may it come about that the individual shall be just enough, and the world likewise be restrained from overbearance? An excess of fecundity threatens here, and the increasing sterility of a race threatens over there. The profession of the soldier is exalted in the demand for the preservation of the life of the community, and the soldier, seized of power, forthwith abuses it, and speedily wrecks—through the breeding of group ambitions, greed of more power and inevitable schism—the community whose existence he at first so valiantly defended.

The lawyer is thrust forward to shape and administer laws to insure justice and safeguard the integrity of the community; and left to itself the profession invariably prostitutes prerogative to personal and guild interests, until courts become centres of injustice, and peace-loving citizens by every device which ingenuity can contrive seek to avoid falling into the clutches of the courts. It passes into a proverb: Only fools go to law.

In zeal for the common benefits of invention and organized industry and mass production, the entrepreneur is thrust to the fore, as in our advanced civilisations of to-day, and his greed to claim for himself and his exclusive group the lion's share of the common products converts him veritably into a beast of prey, and threatens the wreck of the social organism he set out to build.

And the woes of professionalized religion are too numerous to catalogue, and too patent to need it. The conviction grows among the laity that the only hope of religion is its conclusive removal from its now widespread and historic ecclesiastical domination.

Is there any sure and permanent rescue from this bewildering seesaw, this perpetual rise of social values through professional specialization and inevitable wreck by excesses of the specialist of the fabric which his skill has contrived? Must civilisation continue, for ever to frustrate itself, dig its own grave, destroy itself?

Of course it need not so continue. Of course the seesaw can be restrained and the social organism brought to stability, the stability of orderly and unailing

progress. That is what intelligence is for. The blight arises from the arbitrary inhibition of intelligence, not from its legitimate employment.

In the first place, the apparent dilemma must be resolved. There is no essential dilemma. In the second place, the balance can never be preserved by preachments, by the sheer pressure of scolding or cajolery, by mystical tricks either of cowed priest or of blustering or smirking politician, nor by the supervention of miracle, human or divine. In the third place, the professional blight can be removed not by suppression of professionalism, but by the intensification and multiplication of its expressions within the inspirations of a sane philosophy of life. Such a

philosophy can issue only from the solution of the initial dilemma which we commonly take to be so fundamental—and hopeless.

And how? Oh, well, that discussion is a large order, and a continuing process. In spite of the imminence of civilization's collapse, and the apparently urgent need of doing something quick and summary, perhaps the most important move at the present moment is the pursuit of that philosophy of life which shall effectually dissolve the so-called fundamental dilemma. How are you doing that thing, fellow-citizen of an enlightened democracy? Are you looking for some magician, a super-politician, a super-business executive, a super-ecclesiastic, a super-Jew baiter

or criminal chaser, a super-weaver of a formula of any sort, to lead us out of the slough? We would better forget them all, and get down to the business of constructing a philosophy of life which serves its assigned purpose, makes life worth living, civilization worth perpetuating, gives the individual an end to serve, an end worth serving.

That thing each must do for himself. We need all the help we can get, but let none delude himself into believing that anybody else, man or superman, human or divine, can do it for him, hand him ready made a philosophy which will stand the wear. You loosen the fundamentals of civilization when you permit anybody else to usurp the function exclusively yours.

WOMEN IN HINDU SOCIETY

SLANDEROUS tongues are at it again. There has recently been published in London a book which, even within a short period, has achieved notoriety.

"As a Man's Hand"—that is the name of the book—is by a Miss Southgate who protests she loves India. But as one who knows the Indian people as intimately as she says she does, I find it hard to swallow her tall tale. She has attempted to misrepresent the status of women in Hindu society, especially in the South of India. That is flat.

Miss Southgate is the latest recruit to an army of filth-mongers which has been in existence for many years now. They have made it their life's work to calumniate Hindu customs and manners and present a distorted array of facts before a credulous public.

It is horrible, it is positively nauseating to come across such malicious propagandists! Why do they come forward to attack a system of which they know but little? I wonder.

For, from actual experience, I have found that Hindu women are, in many ways far better off than their Western sisters. Their position as such does not call for any pity from the mischief-mongering Mayos and Southgates!

The Hindu practices are surely not to be treated in a light-hearted way. They are based on sound common sense and matchless logic.

"Comment is free but facts are sacred." To disclaim the Hindu system as criminal towards women is the height of irresponsibility. For the attitude of the Hindu religion towards the fair sex is founded on traditions that date back thousands of years; and the very people who adopt it are themselves intelligent and cultured instead of being rustic brutes.

Mrs. Cecil Chesterton is at present writing for *Til-Bits* an absorbing series of articles entitled "Woman Adrift." It is a collection of frightfully touching stories of girls who have gone under, all

gleaned from real life! Such unhappy occurrences are not possible in India!

Max Muller was not far wrong when he styled the Hindus as "a nation of philosophers." Their social system is the magnificent outcome of centuries of thought and experience. It is perfect on the whole. Every practice of the Hindu is governed by well-defined rules which have all been deduced from nature. Seemingly perplexing social problems were solved ages and ages ago by master minds when the westerner who to-day presumes to reconstruct the wisdom of the East was still steeped deep in the slough of ignorance and superstition.

Marriages in Hindu society are seldom failures. I lay this down in such emphatic terms because I know I am right. I have moved freely with innumerable Hindu women and I have found them all happy and contented with their lot. This in spite of the fact that most of them at any rate were married young—a practice which carping critics so much rave against!

In Hindu society first comes marriage, then love. United in wedlock, the boy and girl are attracted to each other in ever-increasing measure and slowly they are affirmed in imperishable mutual love. For some time after marriage they are not even allowed to speak to each other (this practice is fast disappearing). Such restrictions tend to draw the couple together; the very distance at which they are kept lends enchantment to the view and when at last they are let loose on their own way their state of mind is such that it augurs well for their future happiness. In spite of occasional domestic squabbles, their life is smooth on the whole and they stick to each other

By

ALINE MASTERS

In "The Modern Review"

through thick and thin with unfailing loyalty and devotion. If this is not love I would like to know what is.

Denial of the privilege to choose mates for themselves is not considered a great loss. The best interests of the parties concerned are usually consulted before a marital alliance is fixed up. The guardians of the girl especially see to that.

The Hindu marriage contract is inviolable. It is made before the Sacred Fire Who is supposed to bear divine witness throughout the ceremony and in the life after as well. It is a very serious affair not to be broken away at will.

Even if it is a bad bargain—which often is not the case—the boy and the girl feel they should make the best of it. This imparts to their relationship a sacrosanct sense of destiny. Their conjugal fidelity is scarcely marred by the various evils that are attendant upon married life in my country.

The Hindu system is conducive to the preservation and fostering of the most lovable traits in woman—her charming femininity, stainless chastity and heroic selflessness and sympathy. It endows her with the highest moral attributes—pristine innocence and chaste love. Pre-eminently virtuous, docile, affectionate, sober and mild is the average Hindu lady. She is the first and foremost friend of man—not his rival and antagonist. She is well-provided for by her husband and in return she is prepared to give of her best for his sake.

In respect to widows alone does the Hindu system appear to me to be rather harsh. But even there the spirit behind the practice is quite all right. For the moral purity of the race considerations of petty pleasure are turned aside and the Hindu widow is enjoined to a life of the strictest celibacy.

But the passage of time has wrought an unwholesome change in the system. Abuses have crept in chiefly through failure to grasp the fundamentals.

CULTURE VS. CIVILISATION

It is usual to use the words culture and civilization in the same sense. Their Indian equivalents—sanskrit and sabhyata—are also similarly used without distinction. But I wish to use these words in different senses in this article, and I request my readers to follow my differentiation while reading this article.

The difference is this: The intellectual and emotional attitude of a thoughtful man towards life, society and the world denote his culture. It may be partly hereditary, partly developed by his own thinking, and partly acquired from the scriptures of his race. It shows his outlook towards life and the duties of life and towards society and the world in general. In other words *culture* is the philosophical character of a man. It is related to his intellect and emotions.

Ill-Civilized

I confine the word *civilization* to a man's training as revealed in his usual bodily acts, habits and speech. Whether the man is at home or in public, in jungle or in town and whether he lives alone or in society, his manners, habits and speech indicate the nature of civilization he has imbibed. If they are good, healthy and refined he is well-civilized; if they are bad, unhealthy and rude or crude he is ill-civilized or uncivilized.

If we thus distinguish between *culture* and *civilization*, it would be seen that they do not necessarily bear relation to each other. A highly refined intellectual and mental outlook—a noble philosophy—of life is often accompanied with crude, rough, inelegant and uncouth habits of speech and deportment. This inconsistency between their culture and their civilization is very frequently seen amongst our countrymen.

We are told that the Eastern and Western cultures are so very different from each other that they cannot harmoniously develop in the same place. This argument is often advanced by Western politicians for preventing the colonization of the Eastern peoples in the Colonies governed by the Western nations. Some say that the Colonial question is not a war of colours, but a war of cultures. Our own leaders also have not infrequently said that the two cultures are divergent and incompatible, that the Eastern culture is spiritual, and the Western material and so on.

Meaning Of Civilization

I do not propose to examine here the question of *cultures*. I propose to restrict myself in this article to speak of our own, i.e., Indian *civilization*. And on this point I wish to tell my countrymen that, however proud we may be of the *culture* of our country, yet in the matter

By

KISHORLAL G. MASHRUWALA

of *civilization* our present state is one of extreme backwardness and inferiority, and we have a good deal to learn from the West for our improvement.

As I have said, civilization means the habits and manners of a civilized man. The way in which a man who has had opportunities and means for getting a good training, a good breeding, and who is fairly intelligent, is expected to act and speak.

In this matter, some people point to a difference between the Eastern and the Western civilizations in the following manner: the Europeans use chairs and tables, while we squat and use low desks or even no desks at all; the Europeans greet one another with a shake of hands, while we prefer to joint our both hands, or touch the other's shoulders with our hands; the European dress consists of trousers or shorts, while we—particularly Hindus—wear dhoties or lungis or loose pyjamas; the Europeans use knives and forks, while we eat with our unassisted fingers. It is alleged that these differences constitute difference of civilizations, and it is suggested by some that if we all adopt common modes of life in such matters, the civilization would also become common.

From these considerations, some of our European friends, in order to mix and work with us freely, have adopted Indian modes of dressing, eating, squatting, greeting, etc. On the other hand, several of our countrymen have adopted Western mode of living. "When we go to Rome, we must live like the Romans" is the maxim which guides these men.

On the contrary, a good many people follow the principle expressed in the Gujarati saying, "Leave your country if you choose, but do not leave your mode of living." They carry their institutions wherever they go, and try to adhere to them as long as possible.

Come To Change Fortunes Not Customs

There is nothing to be wondered at if there is a wide difference in the external mode of living of peoples of different countries. We know that even in our own country there is a great diversity of customs between different provinces, and even between different districts of the same province. It would be desirable if two such communities when they come together are able to consciously decide upon some common mode of life. But such a thing rarely happens. Because, when people migrate they do not do so with the intention of changing their customs, but with the intention of changing their fortunes. The duty of bringing

about a change and refinement of the mode of living is generally entrusted to that great, but imperceptibly working force—Time. The result is that very often the two communities adopt only the superficial and even defective mannerisms of each other, rather than their valuable and refined ones.

But it would be a mistake again if we think that by adopting a different mode of living, we automatically adopt that civilization also. The adoption of foreign manners is very often only a matter of convenience and expediency. They may be adopted without their civilization; and it is possible to adopt a foreign civilization without making any fundamental change in our outward mode of living.

So that civilization is something deeper than a mere external mode of life, but is more external than culture.

Mode Of Life Is Different To Civilization

Let us, then, see wherein lies the civilization of a people.

Those of my readers who have read books like the *Manu Smriti* or the Buddhist *Vinaya Granthas* must have seen that these codes give very detailed rules of civilized or refined manners. For instance, the chapter on Students lays down how exactly he should stand up when an elder arrives, how he should receive him, bow to him and offer him a seat, when and how he should take his seat before him, in what manner he should introduce himself to him, etc. Then again the codes lay down detailed rules of baths, calls to nature, cleanliness of the body, the proper postures of sitting for a variety of occupations and so on. Similarly, there are rules for cleaning the house, the courtyard, and for preserving the cleanliness of rivers, tanks, wells, streets, etc. They also lay down rules for proper deportment at meetings, bazaars, courts, temples, etc.

Rules like these are not framed arbitrarily. They have been derived from a long experience of life and long-standing traditions. Besides ensuring convenience, orderliness, cleanliness, and health of the individual as well as the society, their observance refines the man's tastes, creates in him self-confidence, enables him to produce a good impression for himself, and he thus becomes pleasing and winning. And these things measure the standard of his civilization. It is immaterial whether a man squats on a carpet or sits in a chair, eats with or without the help of knives and forks, and can or cannot speak any but his own mother-tongue. It is the proper decorum and orderliness in all such acts that disclose the level of his civilization.

From our ancient law-books, as also from the rules of etiquette still being observed in some of the Indian States and old-styled aristocratic families, it appears that at one time our people must have been extremely punctilious in these matters and must have also given a good deal of thought upon them.

But like our arts and manufactures, a great part of this civilization has now been forgotten by our people, and, at present, in several respects we lead an

Indian Womanhood

હિંદુ સ્ત્રીત્વ



A group of women 'Medicos' of Bombay University who received their M. B, B S. degrees at the convocation held recently.
 થોડા જખતપર થએલા પદ્ધિકાન સમાર'ણ અસ'ગે એમ. બી. બી એસ. ની પદ્ધિ મેળવનાર સુખઈની યુનીવર્સિટીમાં ઠાકતરી અભ્યાસ કરતી વિદ્યાર્થીનીઓનો ગ્રૂપ.



Mrs. B. RAMA RAU
 wife of the Agent-General for India who sailed for England a few days ago to see her children.

મીસીસ બી. રામ રાવ
 હિંદના એજન્ટ-જનરલના પત્નિ જેઓ થોડા દિવસપર યોતાનાં ખાળકોને મળવા ઈંગ્લાંડ જવા ઉપડી ગયાં છે.



Miss BANI GHOSE
 All-India Champion girl Swimmer.

શ્રીમતિ બેની ઘોષ
 ભારતની સૌથી ઉસ્તાદ તરનારી.

almost chaotic life. I shall show this with a few small illustrations.

Mode Of Dressing

For instance, we have been wearing dhoties for some centuries now. But it does not seem that we have laid down any unwritten, but still common and inviolable rule regarding the proper way in which it should be worn, so that a departure from it might be considered an act of impropriety and an insult to society. We do not yet seem to be agreed upon the best, the most convenient, the most decent and the most pleasing manner of wearing the dhoti. There is no uniformity even among members of the same family; and even the same individual rarely adheres to one thought-out mode. No wonder, then, if we find, for instance, in a school or other institution a variety of modes of the dhoti dress. It would seem that although we have been wearing the dhoti for generations, we have never given it a recognised place in society, but have simply tolerated it.

Mode Of Sitting

In the same way, in our meetings and congregations, we shall rarely find ourselves seated in some orderly and systematic manner. Very few of us will be found to be keeping to the same sitting posture for more than a few minutes. Few of us know the right manner of sitting in a meeting. Perhaps there is no posture which has been accepted at present either universally or even by setters of fashion. Then, many people do not know how to preserve order when they take or leave their seats at a meeting, and behave almost like babies.

Even when we sit together for meals, we often commit breaches of recognised rules. It is only amongst the Brahmans of Maharashtra that we still find a punctilious regard for the right method of serving the food, the proper time for commencing to eat and of leaving the table. Elsewhere there is a good deal of chaos, except in some ancient and well-to-do families. Many people do not know that it is possible to eat in a clean and inoffensive manner without the aid of knives and forks.

Bathing

There was once a time when the Indians were considered the cleanest people in the world so far as the cleanliness of the body and the home was concerned. We are not in a position to claim that honour any longer. We do bathe even now, and the Hindus wash their hands more frequently than other people, but how far our bathing and washing make us cleaner is a matter of doubt. Because a greater part of our people have become devoid of that sensibility, which insists upon having the water and the vessels to be clean themselves, and the clay used for washing the hands and the vessels with to come from a clean place. It is possible that a man bathing only twice a week but taking care to have clean water, clean vessels and clean earth might be cleaner than several of us who bathe daily but indifferently.

It is well known how repugnant we become to a clean people on account of our dirty habits of spitting and attending the calls of nature without any regard for the place that is spoiled by our acts.

These habits are so well known that I need not dilate upon them.

Language

But it is necessary to say a few words about our language. The extent to which the habit of using foul language during conversation prevails amongst our people of even the upper classes will perhaps not find a parallel in the upper classes of other nations. We have made our several vernaculars treasures of abuses. It is not rare in our country to find shockingly abusive language in the mouths of distinguished sadhus and priests, learned shastris and professors, school teachers, high officers, judges, princes, and first-class merchants. They are used without point or relevancy. Often they are uttered even in the presence of ladies, and that of children never acts as a restraint. The Hindus, the Mussulmans, and the Parsis, none are free from this indecent habit, though happily it is getting less than what it was about a generation ago. Still, in our speech we show ourselves to be disgracefully uncivilized.

We must purge our vocabulary of abusive words by a single act of the will. Even words like "sala," "rand," etc., which have been used at times even by respectable writers, must be abandoned as words of abuse.

We must confess that in all these respects the West is superior to the East. It is possible that the lowest classes in the West are more uncivilized than we are. But we are not talking of the lowest classes here. If we compare the average decent Western citizen, say a peasant, a shopkeeper, or an artisan, with even fairly educated people of our own country, I feel that the former will be found superior of the two in decent habits. The fact is that, while in the West much care is taken to give the people a proper training in these matters from their very childhood, we have neglected our old institutions without intelligently adopting the new ones. The result is that, while we still have a culture left to boast of, we have neither an orderly civilization nor the natural state of a primitive man.

Mode Of Greeting

It would be a matter of curiosity in our country, if we saw, for instance, that the members of an Indian family met together in the morning or dispersed at night with a formal greeting. But perhaps you know better than I do that it would be an indispensable rule of a good family in the West. It is a usage worthy of adoption. Of course, it has not to be done by a literal translation of the English phrases "Good-morning," "Good-night," etc., into our vernaculars. Our own modes of greetings, such as "Jai Shri Krishna," "Vande Mataram," "Bandagi," "Salam alekum," etc., would be the right modes. What has to be taken is the civilization underlying the usage and not its mere external form.

We must also determine and teach ourselves the proper manner of sitting and standing before others. Whether our rules are the same as those prevailing in the West or are different is not of great importance, as long as they are convenient, proper, businesslike, elegant, and create good impression. When I say that they need not be the same as those of the West, I must not be under-

stood to mean that there must be some difference at least. Rather, I would say that whenever we have no standard rules of our own in actual practice, and no modification in the Western rules is absolutely called forth, we must adopt the Western rules without deviation. I recognise a possibility of modification, because several of us have adopted a mode of living which is partly Eastern and partly Western.

Much Uncivilised In Us

It is rather difficult to teach all these things to our people in India speedily. It would require a long time, a politically peaceful atmosphere, and an army of workers, themselves well trained. It is different with emigrants. If they are active and awakened, they can with greater ease create a code of Civilized Life, and can also make a present of them to their fatherland.

Thereby we shall get a good training in discipline. It will give us some advantage in our associations, both with our own people as well as with the Europeans. We shall find ourselves more respected and better received. We shall create a more favourable impression. Whatever is good and intrinsically superior or spiritual in our culture will come out more prominently and be better appreciated. On the other hand, in the absence or lack of civilized manners, even if our intellectual and emotional outlook is more cultured we are apt to be taken as uncultured and uncivilized, or our culture and civilization are apt to be regarded as of low order. And we cannot blame the foreigner for doing so. The manners and customs of Japan are of a very different type from those of Europe. But there is a definite system behind them, and it is perseveringly observed, and so the European dare not call them less civilized.

If we think that our civilization is looked down upon by the foreigner only because we happen to be a subject race, it would be only a half truth. We must confess that there is much that is uncivilized in us, and we must remove it.

I implore my countrymen of South Africa to pay more thought to this matter.

Little Things Which Led To Great Results

So James Watt, when consulted about the model of carrying water by pipes under the Clyde, along the unequal bed of the river, turned his attention one day to the shell of a lobster presented at table, and from that model he invented an apparatus which, when laid down, was found to answer the purpose.

Sir Isambard Brunel took his first lessons in forming the Thames Tunnel from the tiny ship worm. He saw how the little creature perforated the wood with his well-armed head, first in one direction and then in another, till the archway was complete, and then daubed over the roof and sides with a kind of varnish, and by copying this work exactly on a large scale, Brunel was at length enabled to construct his shield and accomplish his great engineering work.

DEEPAVALI

ITS ORIGIN AND MEANING

DEERPAVALI is a joyful holy day for Hindus all over the world. On this day, the Hindus, whether rich or poor, educated or ignorant, children as well as adults, celebrate with great joy the return of Sri Ramchandraji (together with Sita and Lakshman) from his exile. What the Christmas is to the Christians, so Deepavali is to Hindus.

Years before Christ, when India was still in its glory, and its people were highly cultured and independent, and education was widely spread, there was the Kingdom of Ayodhya, roundabout the present day Delhi, in the north of India. It was ruled by a king called Dasharath. There were quite a number of kingdoms, for India at that time was in the hands of Aryans who later became known as Hindus. The southern part of India was not well known for it was thickly forested. The Dravidians stayed in this part of India. King Dasharath was well beloved by his subjects, for he was a just ruler who, moreover, had the welfare of his people at heart. He had three sons, namely Rama, Lakshman and Bharat. All of them were well brought up, but among them Rama, the eldest, won the hearts of everyone in the kingdom by his kindness to all creatures of the earth. He was a fine spirited youth and his love for nature, his belief in God, together with his strict sense of justice and duty, made him a darling to his father's subjects, who loved him with all sincerity.

Promise Given To Queen

While King Dasharath was ruling peacefully, and the subjects were happy and progressing, a wicked ruler, who was jealous of King Dasharath, marched to attack him. Needless to say the whole nation took up arms, and the King with his Queen Kaikai led the army. He and the Queen were in a chariot. In the battle thousands were mowed down on both sides, but the superiority of King Dasharath's army proved too much for the enemy who fled defeated.

The King ordered his soldiers to chase the enemy, and he, together with Queen Kaikai, also gave chase in the chariot. They were almost near the enemy's land, when the axle of the chariot broke. What could the king do in such a position? It was impossible to fit a new axle, as that would take time and there wasn't one on hand. If this was seen by the enemy, there was every chance of their being caught and

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By

PRAG VAGHARIA

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killed, as there were no soldiers to guard the king because he had gone far ahead. Noticing her Lord's worry, Queen Kaikai offered her help. She was known to be a very powerful lady, and forthwith put her middle finger in the place of the broken axle. This timely help enabled the king to drive his chariot back into his Kingdom. During the whole of the return journey, Kaikai kept her finger in place, and Dasharath in admiration of her power and timely help promised that he would give anything she asked of him. Queen Kaikai ever pleased with her Lord did not think it wise to ask for any reward at that moment. In fact she did not wish for anything, but since her Lord was so willing to grant a boon, she reserved the promise for some future time. The people were very glad to see them safe. Later it became known that young Rama too had shown great skill and bravery in the battle and of course, he became more attached to his people.

Queen Asks For Fulfilment Of Promise

Years rolled by. King Dasharath was old, and he proclaimed Rama as heir to the throne. The news was received with much joy throughout the country. But now there came a hitch that upset everything. Queen Kaikai had a maid-servant by the name of Manthra. Manthra did not like Rama to be the new King, and so she daily poisoned the innocent mind of Kaikai against Rama. She reminded the Queen that now was her opportunity to ask the King for the promise he had given to her. She also implored the Queen to ask the King that Bharat, the youngest and much beloved by Kaikai, should become the new King and not Rama. The Queen fell to her maidservant's evil thoughts, and went to her Lord to ask for the promise he had made. She told the King that Bharat should be the new King, and that this wish of her must be fulfilled otherwise his dignity, truthfulness and position would be at stake. In those days a promise was held to be sacred and to be honoured at any cost, even if it meant death. Indian history is full of such heroic incidents if one cares to read about them. It was therefore a hard blow to the old King. His heart was sore

at the thought that such a beloved and noble Prince should not rule. But there was no way out of it. He had to fulfil his promise to Kaikai, who further asked that Rama should be exiled (sent out of the country) for fourteen years, and go about in saffron clothes.

Banishment Of Rama

The King was terribly hurt by these words, his mind weakened and he fell ill. However, Rama, ever ready to obey, prepared to carry out the Queen's orders. His wife Sita insisted on going with him, and said that she would not live long without him. On the other hand Lakshman, who was very devoted to his brother, refused to be separated from Rama. It was after much persuasion and weeping that the three set out. King Dasharath hearing of this died in grief. People lined the road that Rama took and they wept loud and long. The whole nation was cast in sadness. Bharat, the newly named King, felt the injustice that the Queen mother had done to Rama and the nation. Accordingly he did not sit on the throne but making a profile (statue) of Rama, placed it on the throne and ruled as Rama's substitute.

Destruction Of Ravana And Return Of Rama

During the fourteen years, Rama, Lakshman and Sita wandered far and wide over the whole of India, but mostly in the South. It was during these years of exile that Sita was kidnapped (taken away) by King Ravana, and carried off to Lanka (Ceylon) and the resulting fight in Lanka and rescue of Sita with the help of Hanuman's army. Rama, Sita and Lakshman made themselves very popular with all the Dravidian and forest people who, more or less, worshipped Rama and were ever willing to do anything that would please him. Rama's noble character and his love for all things small and big, carried his name and fame everywhere. It was therefore an occasion of great joy to the people when the fourteen years of exile came to an end. Every one was so overjoyed and pleased because Rama was safe and returning to rule over them, that through whatever places he passed the people lit lamps and put them in every niche and corner of their homes, outside as well as inside, to welcome their beloved exiled King.

Even the roads were illuminated to receive Rama's footsteps. People feasted in joy throughout India.

The Celebration

It was Triumph of Truth. Rama was truthful throughout his whole life. As will be seen, therefore, that Deepavali means an illumination of the lights. Its meaning is clear. The Hindus celebrate Deepavali because Rama was Truth incarnate. His godly virtues (qualities), his nobleness of mind and deeds were indeed examples to the whole of mankind. By its celebration the Hindus remember their culture and tradition (heritage). They are some-

what reminded on such a day what their lives should be, how they should live, and that they should cherish and practice the noble qualities that Sri Rama had. Rama's sacrifice, renunciation of the throne, his obedience to his mother, the fulfilling of duty towards his father, his patience, courage, perseverance and bravery when Sita was kidnapped, his brotherly love, his husbandly care, devotion and protection of Sita, his kindness towards animals, birds, insects, his love of Nature, his justice and helpfulness alike to all, are qualities worthy of celebration, and themselves significant in the moulding and building up of the lives of the

Hindus. No race would ever celebrate year after year the return of an exile unless he was God sent. The same of Sri Rama. To-day on the lips of Hindus the name of Sri Rama is frequent. Whenever a Hindu meets a Hindu, whenever he goes to bed at night and wakes at morn, whenever he is in danger, whenever he is in joy the name of Sri Rama automatically falls from his lips. Why is that? It is because Sri Rama was a godly man, fair and just to all, and therefore virtually worshipped. And this is the meaning and importance of Deepavali to the Hindus.

AUM! SHANTI! SHANTI! SHANTI!

MUSLIM CULTURE

COURAGE! we shall surely win! It is marvellous how sometimes mere words are an inspiration. Yes, with courage we shall surely win.

Although we, the Muslim women of to-day, have hitherto been floating as it were, on a negative plane of life, we shall yet rise from our abyss of mental ignorance and like our ancestors shall become once again the embodiments of virtue and enlightenment.

Our culture, like every other culture is a living organism, which has never yet met with "death and decay." Throughout the centuries it has lived and moved on, passing through hands both strong and weak, and now, just as dormant volcanoes become active as a result of the forceful powers from within, so our minds too are becoming active and are waking up from their lethargy.

Gradually we are recalling to mind our glorious heritage; the past glory of our woman-hood and slowly, very slowly, we are endeavouring to raise ourselves from this, our present depressed state of existence.

True, until recent years, Muslim women have taken little or no interest in the various activities of life; but that is merely because their innate powers have become smothered in the activities of a mind and body, given over entirely to domesticity.

However, we are now fully aware of the need, the utter necessity for social, physical, intellectual and spiritual development.

Hitherto, in contradiction with the true Islamic spirit, Muslim women have been denied the blessings of a true and proper education, simply because our men believe that with education, girls would become uncontrollable and break through the bounds of "Purdah."

By

ZULEKHA OMAR JHAVERI

My friends, you need have no fear of that. Education is not as you imagine a definite prelude to moral decadence. Indeed not. It is something finer in quality than the purest gold. In short, education is anything that elevates the moral, physical, social intellectual and spiritual development of a people, and though there is to-day the ludicrous belief that the woman who observes "Purdah," is unlike her more fortunate and liberated western sister, deprived of the opportunities of intellectual development; Islam, at all times has examples which prove the contrary.

You Muslims, whose minds are obsessed with such prejudices, do you not realize that there have been those who have regarded "Purdah," since it originated thirteen centuries ago, as a revered custom of female seclusion to be adhered to as strictly as possible, and that there have been also those who have torn aside their veils, brushed away obstacles, and emerged into the world to render their services, undaunted by fear and failure. They, in all probability regarded "Purdah" as merely a form of the limitation of women's freedom.

Thus it has continued for thirteen centuries and will continue for many years to come. I will therefore leave the matter to be solved by those who regard "Purdah" as a problem.

In the course of History, I have found that Muslim women have played a part in almost every walk of life. Their minds have expressed themselves in almost every cultural field. History is

rich in examples of women who have proved that their accomplishments were in some cases superior to those of men. There were women celebrated for their mastery of various arts, law, literature and traditions. Women who ruled Kingdoms with iron hands and fought with the bravest of knights.

Did space permit me, I would have given you a few names of such noted ladies as the Sultana Razziya Begum, daughter of Shams-uddin Altamash, who succeeded her brother to the Throne in the year 1236. Dressed in man's apparel she would appear daily in the Durbar to discuss matters of state with her ministers. Some trouble arose soon after her accession, which resulted in a battle, in which this noble but unfortunate lady with a lion's heart, fought bravely and was fatally wounded.

Does it not prove then, by reviewing the accomplishments of the Muslim women of the past, that we, the Muslim women of the present too, will in time rise to the exalted position occupied by our forbears. We may not all be the possessors of an indomitable will, power, but we can will to will, and thus we shall prove ourselves equally capable of self direction in the field of masterful accomplishments as did those women who were esteemed for their virtues.

Does it not prove also, that with education, we too will rise from obscurity to greatness, and that as the Potter moulds the clay, so we shall mould the destiny of our race for, "what we are is ever but a mere token of what we become."

SOULLESS CIVILISATION OF TO-DAY

THE word civilisation as interpreted these days mean an advanced stage in social development, an all round exploitation of the forces of nature with a view to gaining control over them, and a satisfaction of all human material wants by the application of machinery. The western idea of a civilised society consists in an all-round increase in human wants. The greater the wants, the more the industrial development, the more the employment of the people, and hence the happier the whole of society. This, in short, is the gospel advocated by all the western economists and politicians. Hence we find that in every country there is a cry for industrial development and scientific researches with a view to ensuring better and cheaper methods of production.

Science is making wonderful progress and daily new inventions are being made. Scientists sing of a day when we will have all our material wants supplied by the mechanical exploitation of the forces of nature and the human hand will be excluded from every activity. Ignorance, diseases, and poverty will be overcome. The wonderful pace with which Radio inventions are making headway, makes it quite possible that the day will come when students will not be required to leave their comfortable home and hearth, for lectures in all subjects will be broadcasted to enable every boy in India, or anywhere in the world, to study for his B.A. or M.A. The Radio phone will enable us to talk with our friends in London or Paris without wire connections. The Radio motor will not need petrol but will get its energy from a central power station. The day is not far distant when we will sit in a Cinema hall and view the things which are happening in Paris, Japan, or London when they are actually taking place.

But in its true sense does civilisation consist in this multiplication of wants and their mechanical satisfaction?

Is human labour, of which Carlyle sings as the worship of God, to be discarded in this way? Is labour which ennobles human character and preaches universal brotherhood, to be discarded for this narrow interpretation of civilisation? Let not the world forget the dignity and desirability of manual labour preached by Washington, who himself from the position of coalminer rose to the highest post, the Presidency of America. Why is there this educated unemployment problem staring into the face of the budding youth of our country? The reason is obvious, he holds a false notion of civilisation and

By

RAJ NARAIN GUPTA, B.A.

considers it below his dignity to take to manual labour. The social service scheme of Rural Reconstruction of India, evolved by the Government and the Congress, do not attract the attention of the educated young men, as they hold it to be humiliating to work them out. Otherwise is it not possible for them to earn their bread by serving the villagers and living among them? But 'No,' they will never do it.

The eastern idea of civilisation has been just the reverse; according to it,

Growing Godward

This tree that towers gloriously
high
Did not attain its grandeur through
a day,
A narrow year. From mould it
grew away
To bring in unity the earth and
the sky.
These knobs that mark where
growth was turned awry
Once threatened beauty's pattern
through decay.
Now host to sun and shadowy
interplay,
This tree has triumphed, lifting
heart and eye.
I will not cringe within the crush-
ing grip
Of any downward growth or any
bruise
That thwarts the soul, recalling
mouldy place.
I'll rise from false direction. I
will use
Each blessed wound and soar to
help me tip
My upmost flower toward One
Illumined Face.
—Unity. IDA ELAINE JAMES.

real happiness lies in the curtailment of human wants to the barest necessities of life. Is there any limit to the multiplication of human wants? Is there any point towards which we are aiming? There has been a restless activity in all European countries to gain power and capture markets. The world war of 1914-18 has clearly shown the soulless nature of western civilisation. The freedom of a free-born nation is trampled under the foot of imperialistic aggrandisement of so-called civilised nations. Pools of blood of innocent children, budding babies and of young and old are shed for false glory. Cities

are destroyed in minutes by heavy bombardment of destructive war materials and armaments. The comparison of the army and defence expenses of a country with its provision for public amenities exposes the reality or otherwise of the modern civilisation. How long can this soulless civilisation survive?

Unless the development of morality keeps pace with the growth of scientific inventions, humanity is bound to perish. Science cannot and does not make adequate provision for transforming human hearts. Human nature is composed of feelings of love, passions, fears, prejudices and superstitions. How can science control and guide such uncertainties and frailties of the human mind?

India, the land of ascetics, hermits and spiritualists, is not immune from the western influence. Mahatma Gandhi says that the passion of too large a section of Indian people seems to be to acquire the classical English language and to spurn any form of manual labour in spite of their income amounting only to a few annas per day. If the world is to escape the harmful effects of this civilisation, it will have to take the value of spirituality into consideration. Spirituality teaches man to curtail his wants to the barest necessities of life, to view the entire world with the feeling of universal brotherhood and to regard the purification of the soul as the ultimate goal of mankind. Why is Gandhiji worshipped today in the world as a prophet of peace? It is due only to his Soul force. Why was India at her zenith of glory in ancient times, what has reduced her to abject slavery? The only answers that can be given are the cultural and spiritual life of Indians on the one hand, and the degradation of their personal character on the other.

In spite of all scientific researches and inventions, the world to-day is worse off than it was a century or two ago. There is want, misery and trouble all round and no peace is to be found anywhere.

If the world wants to progress and learn the true meaning of civilisation it will have to follow the ancient culture of India and then shall the war drums throb no more; righteousness shall flow down in a mighty stream and the earth shall become the abode of peace and home of God.

Reproduced from *The Children's News* a popular monthly of the East, published at Charkhe Watan, Delhi.

THESE CHANGING WORDS!

DEALING WITH THE DERIVATIONS AND CHANGED MEANINGS OF MANY CURRENT WORDS AND PHRASES

"**ALL** news, by'r lady," said Shakespeare's citizen in "Richard III," on hearing of the death of King Edward IV. In the troubled time of the Wars of Roses, the old oath, "By Our Lady," had been shortened to this form. That citizen's descendant to-day has slurred his speech still further, and the epithet "bloody," which we hear used to add force to description, is nothing more or less than the mangled form of "By Our Lady." I wonder how many of our modern offenders realise that they are swearing by the Virgin Mary?

This corruption of words through the years is a fascinating study. I should imagine that one's thoughts of Mary Magdalene, the repentant sinner at the Cross of Christ are invariably sympathetic. And yet the "Magdalene" has led to our word "maudlin," whose meaning is, of course, "fuddled" or "sickly sentimental."

Origin Of Bedlam

"Bethlehem" has suffered a similar fate. We find it in one of its forms as "bedlam," which means "a place of uproar." The corruption is due to the Hospital of St. Mary of Bethlehem, in London, where the mentally afflicted were housed.

Strange, is it not, how these honoured words have given rise to such doubtful offspring. The process does not stop at Biblical terms. Let us take a few examples. We do not take kindly to being called a "villain" at the present day. The "villanus" of ancient Rome, however, found no dishonour in his title. It represented the nature of his calling, that of farm servant.

"A silly person" many centuries ago was one deemed worthy of praise. It meant that the person was "blessed." Not so in our time.

The adjective "crafty" to-day we associate with one who would not cavil at a piece of sharp practice. There is an insinuation of reproach in the word. Yet originally it was synonymous with the "clever" of present times.

If someone calls me a "boor" to-day I take affront. The suggestion is that I am uncouth and illiterate. But the "boor" of the past was a small farmer, purely and simply. Our Afrikaans word "boer" derives from the same source, but has kept its traditional meaning.

The Anglo-Saxon "knave" was a boy or servant. We, however, would be wary of having such a servant in our employ!

We do not, in polite society, talk of a "stink." Yet in former days, violets, scent, delicious food, all things pleasant and unpleasant had their characteristic "stink" or "smell" as the meaning was.

By

D. C. R. CLEAR, M.A.

Marshall—A Groom

Of course, there is an obverse side to this case. To become a "marshall" to-day needs considerable ability and military training. It is not everyone who can rise to such a position. Even some centuries ago the "marshal" who was in charge of tournaments or assemblies was an official of considerable distinction. Yet the original forerunner of these distinguished persons needed no such qualifications to pursue his calling as "groom." There is exaltation of a word for you!

The "fond" of Middle English times was a fool. Accordingly, one who was fond was foolish or simple. But, although our "fondness" for certain indulgences may be foolish in the extreme, that is not the commonly accepted meaning of the word in our times.

That much-abused word of ours, "nice" in its original Latin form meant "ignorant." Its most correct usage to-day appears in an expression such as "a nice point" where it means "tricky" or "difficult."

So words fall and rise. The hacking about of their form is something which cannot be treated here without running on to considerable length. But here is a specimen I cannot resist. *Mea domina* (my lady) is dignified Latin. "Madame," "madam" we may still pass, but the shortening process is becoming ominous, and the culmination of the effort is "ma'am" and "m," as in "yes'm" and "no'm," the less said about which, perhaps, the better.

Words have also narrowed in their meanings. "Sweetmeat" has nothing to do with "sweet meat" so far as we can see. We apply the term to fruit which we have preserved with sugar. But the logical derivation of the word is correct, for "meat" originally applied to the food.

When Chaucer, in the fourteenth century, said that "small foules maken melodye" (small fowls sing), his "fowl" applied to birds in general. We have a similar example in the expression "fowls of the air." The present-day meaning of the word is much more restricted.

Any speech was once a "sermon," but we confine our interpretation of the word to speeches of a religious nature.

If I were to speak of going on a "voyage" by cart, or on horseback, you would laugh uproariously at me. And yet, a "voyage" originally meant a "journey," however taken.

"Il Duce"

Mussolini in Italy is "Il Duce" (the leader). That "Duce" springs from the same origin as our "duke," and unlike the English form has not narrowed its meaning, for our "duke" to-day is simply a member of the nobility and need not necessarily possess the qualities of leadership.

In its Anglo-Saxon form "starve" meant "to die" in any way whatsoever (compare Afrikaans "sterf"). We have whittled the meaning considerably to death from hunger.

"Time and tide wait for no man." The Anglo-Saxon would have said to me, "Why repeat yourself?" "Time" and "tide," both then meant the same thing. Our "tide" is a very much restricted form of time, though the original meaning survives in forms such as "Easter-tide."

We have, however, in certain instances become more liberal towards words. "Miscreant" was "one who did not believe," "an infidel." Our modern meaning implies a "rogue" generally. We are prepared to call most tubular instruments "pipes." Originally "pipe" applied purely to a tubular musical instrument. A "post" was simply "a fixed position." This word's meaning has extended with the years.

Hus-band And Wife

We have both narrowed and widened the Anglo-Saxon "wife," which meant a "woman of lowly position" (such as we have in "fishwife"). We have narrowed the "woman" to "married woman," but have widened the word in the sense that we no longer confine our social class to that of the lower orders.

The "hus-band" on the other hand, was one who dwelt in the house ("hus"). Here is an interesting example of a narrowing in meaning.

One could ramble on indefinitely on this topic of the promotion and demotion, narrowing and widening of words through the centuries. Try to work out a few examples for yourself. I can assure you that, the further you delve into the study, the more fascinating you will find it.—*Sunday Times*.

WANTED

A Tamil Priest to take charge of the Stree Vaithianatha Easparar Temple, Uingeni Road, Durban. Also an assistant Priest to work under and help the Priest-in-charge. Both must be strict vegetarians and well versed in Veda Mantras. State particulars of previous services and salary required for each post to:—

Hon. Secretary,

Stree Vaithianatha Easparar Temple,
171, Uingeni Road, Durban.

NATAL QUAKERS RE-AFFIRM THEIR OPPOSITION TO WAR

THE Natal branch of the Society of Friends (Quakers) issued the following Press statement:—

In 1660 the members of the Society of Friends (Quakers) addressed a statement to Charles II of England declaring their attitude towards war:

"We utterly deny all outward wars and strife and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it: and we certainly know and testify to the world, that the Spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the Kingdoms of of this world."

From time to time since then; during the war of the Austrian Succession in 1744, during the Napoleonic Wars in 1805, during Crimean War, the Society has re-affirmed this fundamental faith.

We feel that at this time, when there is war in many parts of the world, and our thoughts are turned to war, we should state publicly that this attitude is unchanged for the "Spirit of Christ by which we are guided is unchangeable."

We feel that there is a great need for us to keep our thoughts and words free from hatred and fear, and to preserve inviolate our faith in that Spirit of God which works in man and in which we trust; that Spirit of which one of the early members of our Society said: "There is a spirit that delights to do no evil, nor to revenge any wrong—its crown is meekness, its life is everlasting love unfeigned, it takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind."

We believe that the all embracing love of God reaches out to all his children of whatever nation or race, and that it is our task to bring our thoughts and lives into harmony with this boundless love. By our thoughts, our words and our lives we would be testimonies to God's peace.

At all times of so-called crisis, we are reminded that we have not been as faithful as we should in living always in the light of God's love for mankind as it was interpreted for us by Jesus. We are renewed in our belief that it is by participating in those activities that have for their aim the removal of misunderstanding and ill-will between race and race, nation and nation, class and class, that we can best help to remove the causes of war.

We are deeply conscious of injustices and inequalities and the many wrongs of the world. Our minds reach out in understanding and love to all those who are oppressed, who are denied freedom and opportunity. We appreciate fully the action of those who, believing that wrong can be righted by warfare, give up their lives in this belief. We feel, however, that we must reaffirm our conviction that wrong cannot be righted by war, which is itself wrong.

Our pacifism does not mean indifference. Though denying to ourselves any participation in war and material conflict, we are able to take up those tasks of healing that the world needs. Thus at this time the Friends are feeding orphaned children of both combatant parties in Spain, are endeavouring to help distressed Jews in Vienna and to render assistance to those in need in China.

While refusing to take any part in "outward wars and strife," we would ask to share the burden of the world's suffering and would strive always to be the instruments of God's love and peace.

Signed for and on behalf of
the Natal Society of Friends,
—GILBERT REYNOLDS, Clerk,
26/9/38

"Our Motherland"

Awake! Awake! dear Motherland,
Awake! see the morn of the
rising sun.

That millions scatter on the
sunny land,

Will say, not by sword alone
a battle shall be won.

Victory! O Victory! ye martyrs
of soul-force;

A glorious victory,—

Would India refrain?

If to-day she rise, will the
morrow bring the loss,

Nay, listen that still voice,

"Non-violence" shall reign.

Patience, dear children,

let hopes not depress,

That million oppressed
seek comfort and peace.

Your Motherland awaits Hindu
and Moslem embrace,

Our enemies shall vanish,

pride, vanity shall cease.

Ye sons and daughters rise

in your majestic grandeur,

And uphold your honour of
self-sacrifice and love.

Voice the poor, and make their
hearts grow fonder,

For it is your solemn promise

we bow and make vow.

Statesmen and Princes,

you'll no longer be bound,

Our liberty at stake,—

Would Britain frustrate?

Still that calm voice is heard
all India around,

Home Rule near future

for people and State.

Hail! Prince of resister, Hail;

Might is thy power,

Your soft wearied heart,
courageous and dear.

Faithful and loyal you have
struggled for the poor,

And for Motherland dear

to die without fear.

God bless dear Motherland,

and children abroad,

Rulers and leaders,
remember the goal

Civil disobedience is your weapon;
—Be proud;

India shall rule, and succeed
over all.

SOL. D. ROYEPPEL.

(A passive resister who served under
Mahatma Gandhi and underwent a
term of imprisonment during the
1913 struggle.

THE STORY OF ABU BAKER SHIBLI

SPIRITUAL realization is very difficult of attainment inasmuch as it requires a harmonious and perfect development of all the parts of one's own being. It is not enough if one gets the power in the heart, or the vision in the mind or is able to awaken some spiritual force in one's vital being, for if the organs are not perfected, spiritualized, and transformed for the revelation of the spirit, it very often creates confusion in the complex texture of the life of an individual. At any rate truth is likely to be coloured by the limitations of the instrument, and the manifestation of the spirit may also remain distorted and imperfect. This has unfortunately been the case with many over-enthusiastic devotees in India as well as in other countries. A short sketch of the life of one such spiritual figure—a Sufi sage, named Abu Baker Shibli, who was greatly revered in his time for his spiritual attainments is given here.

Abu Baker Shibli was born in Bagdad. He was a fighter throughout his life and was never disheartened by failures or opposition. He used to utter the words of Mansur, Anal Haq—"I am God." He lived up to the age of seventy-seven and died in Hijra 334. He was greatly troubled by the ignorant masses and attempts were made to assassinate him for his blasphemy.

The incident of his turning to spiritual life is interesting. He had a large estate and rich lands in the district of Wehawand and he was the governor of the place under the Khalif of Baghdad. He went to the court of the Khalif on being asked to present himself before him. For some reason the Khalif became angry and confiscated his property and he was sent back to his native place in disgrace. But after a time the Khalif restored his property and presented him with rich robes of honour. Shibli took the costly robes and cleaned his nose with them. When the Khalif came to know of this, he again confiscated his property. Shibli thought, "When we misuse the clothes given by man, he revenges himself in this way. What then would be the punishment for misusing the gifts given by the Divine?" He returned to the Khalif after resolving upon the future course of his life and said, "O King, when you cannot brook the misuse of the things given by you, and take it as an insult, how can I insult God by being ungrateful to Him by accepting your service? I will not serve you any more but devote my life to the service of God." Saying this he left the court and became the disciple of Khairar Nouwas, who was a relative of Junnaid, a great Sufi sage. He directed Shibli to go to Junnaid. On approaching the latter, Shibli said, "You have got the real Divine love which I compare to a pre-

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 By  
 AGA SAYED IBRAHIM (DARA)  
 In "Prabuddha Bharata"  
 ~~~~~

ious pearl. Kindly give the pearl to me. If you cannot give it as a free gift, give it to me by taking its price." Junnaid replied, "I think it beyond your power to buy the pearl. If I give it to you as a gift I fear you will lose it and may not be able to preserve it safely. Only one way is open for you by which you will get the pearl: if you have the strength and courage to plunge into the ocean of life and strive constantly with patience and faith you may attain it."

Shibli said, "Very well, tell me what I have to do and I won't be found lacking." Junnaid said, "Go and sell sulphur in the streets for one year." At the end of the year he came and asked, "What am I to do next?" Junnaid said, "Do not do any work for one year but ask for alms from house to house." He began to ask for alms but could not get anything. He returned to his master and informed him of what had happened. Junnaid said, "Now, do your own worth? The people do not care for you in the least, and hence you should not care for them and stop all your concern for them." Then he asked him to return to his native place Nahaund, and to ask pardon of the people who had suffered for his injustice and tyranny during his regime as a governor. He went away and acted as he was told. But he could not find out one man whom he remembered to have wronged; so he gave one lac of copper coins in alms to atone for that sin. He took four years in this work and then returned to Junnaid, who replied, "Still the ego has not left you. Therefore spend one year in begging alms." Shibli says that he spent one year in begging from door to door and whatever he got he gave to his master, who distributed all to the poor and did not give him anything to eat at night. After the lapse of one year the master said, "Now, for one year render service unto sages." At the end of the period Junnaid asked Abu Baker Shibli, "Now, what value do you attach to yourself?" Shibli replied, "I consider myself as the lowest of all creatures and sincerely believe it to be so." Junnaid said, "Now, you are free. You have got the real knowledge."

In order to attract people towards God, Shibli used to say, "If anybody utters the name of Allah, I will fill his mouth with sugar." He used to give sugar to children and asked them to utter the name of Allah. After some time he again declared, "Whoever will speak 'Allah'

in my presence, I will fill his mouth with gold and silver." So grown-up people began to come to him and repeat the name of Allah. After a time he found out that people took the name of Allah in disrespect. He could not bear this and kept a naked sword in his hand and threatened that if anyone spoke the name of Allah in his presence, he would cut off his head. Thereafter if anybody uttered the name of God in his presence he used to bow down.

Once he heard a voice, "Shibli, how long will you love the name only? Why not seek God Himself?" On hearing this his heart was filled with intense emotion and love of God, and overpowered by ecstasy he threw himself into the river. He was not drowned and the waves cast him on the shore. He, however, could not bear the separation and in another impulse threw himself into fire out of which also he was saved by a miracle. His intensity increased still more after this incident and he put himself to more dangerous tests and was saved each time. At last he exclaimed, "What should I do now? Even water, fire, the ferocious beasts of prey and the mountains do not end my life!" In answer he heard the voice, "The man who kills himself with the love of God cannot be killed by anything else." He became almost mad with the love of God, and also acted like a mad man. He was put under hand-cuffs and chains. Yet his passion remained uncontrolled and he was sent to the lunatic asylum, where he was detained for a long time.

People used to say to him, "Shibli, you have gone mad." He used to reply, "Yes, I am gone mad in your eyes, but to me you are all mad. I wish God might increase this my madness a hundred-fold." Once some people came to him and, on being inquired by Shibli, they said that they were his relatives. Thereupon Shibli abused them and threw stones at them. They began to flee for safety. At this he said, "You are all liars; you pretend to be my relatives and do not even put up with this much excess from me!"

On another occasion he took fire in his hand and said, "I will go to Mecca and burn the temple of Kaba. This alone will make them real lovers of God by diverting their attention from the temple to the God who resides in the temple." One day he took a piece of wood burning at both the ends and said, "See, both the heaven and the earth are consigned to fire so that people may now resort to God without any attachment to heaven, or fear of hell."

On the occasion of the Id festival he used to put on a black dress of mourning. People asked him the reason of this and he explained, "All these people are away from God. They take pleasure in worldly

things and forget God. I therefore put on this dress as a mourning for their misdeed."

Once a bird was uttering the sound, 'coo', 'coo', incessantly. In reply he, on climbing the tree, uttered repeatedly the words 'Here it is, here it is.' On being asked what this meant he said, "The bird inquires 'Where is it? Where

is it?' and I too have to reply. She does not stop; so I cannot also stop replying." In Persian 'coo' means 'where,' and hence this was interpreted by him as meaning the question, 'Where is it?'

He used to put salt in his eyes to keep awake. At this Junaid asked, "Why do you do this?" He said, "The Truth has come and I have no power to bear it and

hence in confusion I resort to such methods in the hope of keeping myself under control for a longer time."

Such were the efforts of the sages of the past who helped the growth of spiritual consciousness and light in this world. Let us hope humanity will be more ready and better equipped to receive a greater light and a richer civilization.

Fountain Of Wisdom

WE shall have lived in vain . . . unless we have done something by our lives to leave the community in which we live richer or wiser or better for our living.—L. ABBOTT.

What part soever you have taken upon you, play that as well as you can, and make the best of it.—THOMAS MORE.

Many times swift-formed opinion leaneth the wrong way, and then conceit bindeth the intellect.—DANTE.

No man ruleth safely but he that is willingly ruled.—THOS. A. KEMPIS.

Oh, to fulfil,
God's laws, and have no thought
beyond His will,
Is man's best treasure.
—EURIPIDES.

The golden age only comes to men when they have, if only for a moment, forgotten gold.—G. K. CHESTERTON.

Good manners are the reflection of the soul—they are the soul's self-expression; the window to a man's inner nature. He who lacks them, lacks depth, humanity and finer feeling.—PATRICK BALFOUR.

Men tend always to believe, not what they are justified in believing.—G. LOWES DICKINSON.

Reputation is an idle and most false imposition. Oft got, without merit and lost without deserving.—SHAKESPEARE.

Troubles are caused by workers who do not think and thinkers who do not work.—GUFFY.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains.—O. W. HOLMES.

God will put up with a great many things in the human heart, but there is one thing He will not—the second place.—JOHN RUSKIN.

Law and equity are two things which God has joined, but which man hath put asunder.—C. C. COLTON.

Without the experience of suffering, a man's nature remains shallow. Pain that has been lived through gives to character a depth that seldom comes from the experience of happiness.—THE ABBE HUVELIN.

We should aim "not only to say the right thing in the right place, but, far more difficult still, to leave unsaid the wrong thing at the tempting moment."—SALA.

It is not the fact that man has riches which keeps him from the Kingdom of Heaven, but the fact that riches have him.—DR. CAIRD.

The aim of life is appreciation; there is no sense in not appreciating things; and there is no sense in having more of them if you have less appreciation of them.—G. K. CHESTERTON.

The greatest things and the most praiseworthy that can be done for the public good are not what require great parts but great honesty.—POPE.

To be able greatly to benefit our fellow creatures is the happiness of a few, but not to hurt them is in the power of all.—ANON.

Character is a nobler prize than wealth; fidelity to duty stands higher than ambition.—ANON.

Might that is void of right falls by its own strength.—HORACE.

What do we live for if it is not to make life less difficult to each other.—GEORGE ELIOT.

The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity.—PROVERBS.

Kindly words, sympathising attentions . . . cost very little, but they are priceless in their value.—F. W. ROBERTSON.

Let all bitterness, and wrath, and anger and clamour, and railing, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.—ST. PAUL.

O Master Poet, I have sat down at thy feet. Only let me make my life simple and straight, like a flute of reed for Thee to fill with music.—TAGORE.

Work is the inevitable condition of human life, the true source of human welfare.—TOLSTOV.

To live a life whose influence shall whiten the souls of all mankind, this should be the aim of every one of us.—IDA SCOTT TAYLOR.

A smile and a stick will carry you through many difficulties but nine times out of ten it is the smile that does the trick.—LORD BADEN-POWELL.

On land and sea let barbarous discord cease,
And hush the listening world in universal peace.
—LUCRETIVS.

Be independent and moderate, and regard not the opinion or censure of others; but keep a watch upon yourself as your most dangerous enemy.—EPICTETUS.

A friend is he who sets his heart upon us, is happy on us, and delights in us, does for us what we want, is willing and fully engaged to do all he can for us, on whom we can rely in all cases.—WILLIAM ELLERY CHANNING.

If you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing.—FRANKLIN.

Those who deny freedom to others deserve it not themselves; and, under the rule of a just God, cannot long retain it.—LINCOLN.

WANTED

Teacher in Urdu for Jamestown Islamic School at Athlone, Capetown. Applications with testimonials and particulars of salary required to be submitted to the Secretary, V. G. Dillie, 23, Blesbotten Road, Athlone, Cape.



Sjt. SUBASH CHANDRA BOSE
President of the Indian National Congress,
રાષ્ટ્રપતિ શ્રી. સુભાષચંદ્ર બોસ.

PANDIT JAWAHARLAL NEHRU VISITS CZECHO-SLOVAKIA.
ઝેકોસ્લાવેકીયાની મુલાકાતે પંડિત જવાહરલાલ નેહરૂ.



Pandit Jawaharlal Nehru and his daughter were given a reception on their arrival at Prague
પ્રેગ ખાતેની મુલાકાત વખતે પંડિત જવાહરલાલ અને તેમના પુત્રીનો પ્રેગની પ્રજાએ સત્કાર કર્યો હતો.



Pt. Jawaharlal Nehru and his daughter, Miss. Indira, with Prof. Lesney, the Indologist, with members of the Czech Labour Party in Czechoslovakia.

પંડિત જવાહરલાલ નેહરૂ અને તેમના પુત્રી કુમારી ઈન્દીરા ઝેકોસ્લાવેકીયામાં ઝેક લેબર પાર્ટીના કેટલાક નેતાઓ સાથે.

Tit Bits Of Wit And Humour

Shirkers

If you're content to watch the clock and slide off the tick, you musn't be surprised to find that you are not so slick at moving up the ladder as your colleagues who don't shirk those little efforts that go with a job of work. Just cultivate the notion that it pays to give your best and when promotions booming you will stand the acid test.

Rome—Berlin Axis

Two country men were having a chat in the bar parlour of a village public house.

"You know something about foreign affairs, Bill," said one of the men, "so perhaps you can tell me what is the meaning of the Rome-Berlin axis."

"Well, it's like this," replied Bill. "The Rome-Berlin axis means that if England sent a Note to Mussolini about foreign affairs, Mussolini axis Hitler about it; and if we sent a Note to Hitler, Hitler axis Mussolini about it, before coming to a final decision. Sort of vicey vercey, as you might say."

The wife arrived breathlessly after a day's shopping. "Look, darling," she said to her husband happily, "I've got one of those new hats without a crown, and dress without a back, and shoes without toecaps." "Well, what about it?" grunted her husband. "Look at this new suit of mine; it has pockets without money!"

Burglar: "Have you paid your dog licence?"

Brown: "I haven't a dog"

Burglar: "Have you paid your tele- phones?"

Brown: "I am not on the telephone."

Burglar: "Good, I'm safe! Now open that safe for me."

Press agent: "Say, there's a bunch of people outside waiting to see you. Among them is a bishop who says he married you some time ago." Film star: "Gee! I'm practically certain I never married a bishop."

Gladys: My father made his fortune when he was a young man. Would you like to know how he did it?" George: "Not particularly. But I should like to know if he still has it."

Several times in life the average man faces the difficult problem of trying to decide which will cost less—to tell the truth or hire a lawyer.

"Well, now, what time do I have to get to work mornings?" asked the new hired man.

"Any time you like," responded Farmer Fumblegate. "So's it ain't later than half-past four."

Little Tommy looked up from the paper he had been reading.

"I say, dad" he said, "what's a retaining fee?"

"A retaining fee, my boy," he said, "is a sum of money paid to a lawyer before he will undertake to do any work for his client."

The boy nodded understandingly.

"I get you, dad," he replied. "Like putting a shilling in the meter before you get any gas."

Auntie: "When I was a child, I was told that if I made ugly faces I would stay like it." Little Pamela: "Well, you can't say you weren't warned, auntie."

"I sent my little boy for two pounds of strawberries, and I received only a pound and-a-half?" "My scales are quite correct, madam. Have you weighed your little boy?"

"Who was that little girl I saw you with, Tommy?"

"I dunno, Daddy. I just pulled a packet of toffee out of my pocket, an' there she was."

A teacher asked her class to state the difference between the words, "result" and "consequence."

A bright girl replied: "Results are what you expect, and consequences are what you get."

WHY WORRY?

If you are busy, there is nothing to worry about. If you are idle, there are two things to worry about. Either you are well or you are ill. If you are well there is nothing to worry about, but if you are ill, there are two things to worry about: You are either going to live or die. If you are going to live there is nothing to worry about, but if you are going to die there are two things to worry about. You are either going to Heaven or you are going to the other place. If you are going to Heaven, surely there is nothing to worry about but if you are going to the other place you will be so busy shaking hands with all your friends that there will be no time to worry about. So, why worry!

GOVIND B. PATEL,

The Carlisle Magazine.

Why is not every one who tells a lie struck dead? Because there wouldn't be any one left.

What trade is it whose best works are trampled?—Shoemaker.

Of what trade is the Prime Minister?—Cabinet-maker.

Useful Hints

FOR your broken china and glass, also metal work, here is a splendid cement that sets quickly and will bear hot water. Take one ounce of each of plaster of paris and gum arabic and mix together with a thin bladed knife. Every time it is required work it into a thin paste and apply to edge; It is best only to make sufficient for immediate use.

To make a simple tool rack you first get a piece of wood 2 or 3 feet in length an 5 ins. wide. Then get a strip of rubber out of a bicycle tyre as long as the board and tack it on the board at intervals of about 2 ins. or 3 ins. This forms loops in which your tools can be hung.

For a handy brush rack one needs a piece of corrugated cardboard about 12 ins. by 6 ins. and a piece of plywood the same size. The cardboard is then fixed and the rack is ready.

Coughs, colds, catarrh and bronchial troubles yield quickly to a particularly effective cough mixture that can be prepared at home by dissolving half a pound of sugar in half pint of hot water and then adding 2ozs. of 'Bitrate' of tar, which you can obtain from any chemist. Stir thoroughly, and pour into a pint bottle when cool. This fine cough mixture never fails to give relief quickly, it stops tickling coughs, and being pleasant to taste it is ideal for children.

A small bottle of turpentine should be in every housewife's cupboard.

For floors there is nothing finer than beeswax with turps melted into it, while for furniture polish nothing can be better than two parts of sweet oil and one part of turpentine wells shaken together.

If you scald your hand and have no tania acid handy, turpentine will soothe and take the pain away.

Turpentine will take inkstains out of muslin when used in conjunction with soap, and will help to whiten clothes if added to them when boiling.

There is no better way of keeping moths out of stored clothes than by sprinkling them with turps.

To clean a tiled hearth, use turpentine rubbed on with a flannel. This will remove all stains and bring the tiles up like new.

Rusty steel should first be rubbed with a cut onion, then cleaned in the ordinary way.

Is your umbrella shabby? It will look fresher after a hard brushing with a brush dipped in ammonia and water.

MT. EDGECOMBE SHRI EMPERUMAL HINDU TEMPLE

THE original Temple was erected 48 years ago in a small way. Great improvements have been made ever since. About 15 years ago, the Temple was demolished and a new erection in concrete was made by an expert Indian, who also finished the fancy work on the Temple. On the completion of the new Temple, a golden Kalasam, which increased the beauty of the expert's work, was placed on the crown of the dome. The members of the Natal Estates Indian community contributed largely to the erection of the new Temple, which cost approximately £2,000. The Company, through the Managing Director, Mr. W. A. Campbell, also assisted very generously.

As the Temple is still being improved yearly, last year a beautiful arch and gate were built at the entrance. A copper flag-post was also placed in the place of the

old wooden one, and these intensify the beauty of the new Temple.

Yearly a festival, the expenses of which were contributed by the people, was celebrated. Since 1929, the festival is run entirely by the Temple funds which are collected from stalls and from willing contributors.

This festival is well known throughout South Africa as a 10 days' affair. The employees of the Natal Estates, Mount Edgcombe, are given leave for two days to celebrate this religious festival. On the 9th day a well decorated chariot, followed by a huge procession, is drawn round the barracks by the people. About 30,000 people from all over South Africa attend the festival. The majority come by cars, and trains which are specially arranged for the days. During the evening of the ninth day, Mr. W. A. Camp-

bell, with some of his friends, comes and visits the various shows and stalls. Attractions such as Punch and Judy, Merry-Go-Round and Dramas—Hindi, Tamil and Telugu, are arranged for the benefit of the general public. The Temple, on these days, being decorated with coloured lights and surrounded by hundreds of young and old worshippers with their adornments, is a wonderful sight. Visitors are given meals, which are supplied by the Company and the Temple fund, and also accommodation is provided for rest during the night in the hall near the Temple. The visitors are looked after by the Temple committee. The community are very grateful to the Natal Estates and to the management for their kind assistance given to them. The Temple committee are also proud of their president, Mr. L. J. Case, for his fine supervision.

HOW TO USE THE GITA

THE Gita is a Yoga Sastra and as such it is of more importance to us in our daily lives than any other of our holy scriptures, in fact it would not be far from truth to say that it is "The Book" to guide us in our every-day life. Below we propose to mention a few points in which this book may be used:—

1. When you become hopeless and feel yourself downcast read 2; 3.
2. When you are wanting in energy and your mind is unwilling to work at the death of your nearest and dearest ones read 2; 27-28.
3. When you are determined to do a certain thing read 2; 37-38; 3; 30.
4. When you want to keep yourself away from doing a certain thing for not being able to enjoy the fruit thereof read 2; 47.
5. When you want to know the cause of your destruction read 2; 62-63.
6. When you are at a loss as to what to do and what not to do read 3; 21.
7. When you are looking for peace read 4; 39.
8. When you want to know what will become of this earth in the long run read 9; 9.
9. When you are in doubts about your own religion read 3; 35.

By
D. BHATTACHARYYA, B.A.

10. When you want to know the slightest difference between God and man read 4; 5.
11. When you want to know how God exhibits his power read 4; 7-8.
12. When you are in doubt as to whether or not God will listen to your prayers or when you are at a loss as to how to worship Him read 4; 11; 6; 30.
13. When you have doubts about the existence of God read 7; 7-12; 9; 16-19; 24; 10; 2; 20-29.
14. When you have doubts as to whether or not God will accept your offering read 9; 26.
15. When you want to know what God asks of you read 9; 27; 34; 18; 65-66;
16. When you want to know the message of God to the creatures below on earth read 9; 29-33.
17. When you want to know who is dearer to God read 12; 14-20.
18. When you want to know the relation between you and God read 14; 4; 18; 69.

19. When you want to know the utility of studying the Gita read 18; 78.

20. When you want to pray to God read 11; 18; 38-40; 43-44.

—Indian Review.

The Wanderer

(After a Swedish Poem by Erik Axel
Karlfeldt).

BY PROF. E. E. SPEIGHT

Who are you, and where
do you come from, friend?
I cannot tell you; I am no man's
son;
No home is mine, nor will be
to the end.
I am a stranger till my days outrun.
What is the faith you hold,
your trust in whom?
All that I know is that
I have not known
As others say they know. It is
my doom
To seek the Unsearchable,
lost and alone.
How have you lived?
What happiness was yours?
Through bitter need, and
thunderous ocean-drive.
I fought my way. Through sorrow
that endures
I have so loved what it is
to be alive.

—Prabudha Bharata.

MAN CONQUERS THE SKIES AT LAST

A FAMOUS PAINTER TRIED TO FLY HUNDRED YEARS AGO

IN London at the moment, in close secrecy, a new type of aeroplane is being built which should capture all speed records for Great Britain. According to experts it may equal the tremendous speed that sound travels through air. They think it will reach 500 miles an hour, a speed which scientists consider to be the limit, because of the risks of aeroplanes falling to pieces in the air.

When one reads of this latest success in aeroplane invention, it is interesting to compare it with the earliest stages. Ever since the beginning men have wanted to fly; they watched the birds, and thought how easy it should be to imitate their flights. Several attempts were made to fly by means of a pair of wings attached to the inventors' arms, but they were all a failure.

World's First Flyer

In the fifteenth century, however, Leonardo di Vinci, architect, engineer, artist and scientist, found that if a man were to fly he must have a pair of wings which, by a variety of movements, would keep on a steady keel. He imagined that a man could make enough power by his muscles to work the wings. Although there is no record of this inventor actually flying, his writings and models, especially of the parachute and helicopter helped other men to invent the flying machine.

Three hundred years later two french brothers named Montgolfier, experimenting with hot air, which always rises, attached a sheep, a cock and a duck below a balloon, which rose into the air.

Encouraged by the success of this trial, Pilatre de Rozier made an ascent in a balloon, thus becoming the first flyer in the world, if we except the legendary Icarus.

Balloons To Airships

After this, balloon flights were made in various parts of the world for many years. The French Government helped to forward these experiments, and at last coal gas was used to inflate a balloon. The idea of making a heavier-than-air machine which would fly was not altogether dismissed, however.

In 1894 Sir Hiram Maxim made a big steam driven air machine in England, which, although it was not a great success, actually rose into the air. Five years later balloons had developed into airships, which were balloons driven by revolving air screws, and the first of the famous rigid Zeppelin airships was under construction in Germany.

In another part of Germany, Otto Lilienthal experimented with different

kind of gliders, and successfully proved that a man could be supported in the air without the help of light gases. Unfortunately he was killed when his glider crashed, and it was left to two Americans, Orville and Wilbur Wright, to follow up his idea of rising above the earth in a glider.

First Successful Aeroplane

After experimenting with model aeroplanes, the brothers at length came to a conclusion that wing surfaces would support not only a man in the air, but a motor as well. The main problem, they thought, was to balance a winged machine when it was flying through the air, and to combine the best kind of wing surfaces with the motor and the air-screws which airships used.

After several experimental flights with dummy figures, Orville Wright in 1903 went up himself in a motor-driven machine, and made a flight which lasted only 12 seconds. This was the first time in the history of the world that a machine carrying a man had raised itself into the air by its power, had sailed forward upon a level course, and had finally landed without being wrecked.

Great secrecy was observed about the trials, but when the facts became known many people would not believe them. Next year, however, a passenger was carried, and flights were made by the Wright brothers covering 76 miles.

Channel And Atlantic Flown

Stimulated by their success, other experimenters tested out machines of different designs. A prize was offered to the first aviator who could fly across the English Channel, and in 1909 a Frenchman named Bleriot made the crossing in thirty-seven minutes.

After that, inventions followed each other rapidly, and many different types of machines were perfected. The ability to fly gripped the imagination of numbers of people, and it is not surprising that notable records were achieved.

After the English Channel had been flown, the wild wastes of the Atlantic Ocean appealed to many flyers. In 1919 two British airmen, Alcock and Brown, set out from Newfoundland to fly across the Atlantic. After a wonderful non-stop flight, these daring pioneers landed safely in Ireland, 16 hours and 12 minutes after leaving Newfoundland.

Colonel Lindbergh

This remarkable flight was for many years a record, but in 1927 a lone American airman, Charles A. Lindbergh, set off from New York to fly to Paris.

When he succeeded in covering 3,639 miles without a stop in record time, the whole world acclaimed him the hero of an epic flight.

Since then Colonel Lindbergh has made other important contributions to aviation, including a flight round the world, in which he was accompanied by his wife.

Other historic feats were made by two women; Amelia Earhart Putnam, the American flyer, was the first woman to fly across the Atlantic; and in 1935 she flew alone from Honolulu to California. In 1930 Amy Johnson Mollison flew alone from London to Australia, and two years later she broke the record of the fastest time from England to South Africa.

New Inventions

Her former husband, J. A. Mollison, in 1932 made the first solo east-to-west flight across the North Atlantic in a light machine.

Since then other records have been attempted and broken. Now aeroplanes and seaplanes are used by businessmen and tourists as a matter of course. All the time inventors are at work finding out new facts about the air and its conquest.

The "helicopter," for instance, has been invented. This is a machine which will rise and descend vertically with the help of swinging wings, and which will remain motionless in mid-air and descend upon a precise spot.

Another type of machine depends upon the discharge of gas to propel it forward, and yet another type is pushed through the air by propellers set behind instead of being drawn forward by propellers in front.—*The Rhodesia Herald*.

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OUTSTANDING EVENTS OF THE YEAR

- 1937 Oct 28 Mahatma Gandhi interviews the Bengal Ministers on the question of detenus.
- Oct 29 Mr. G. P. Nair, who started on a flight across the Atlantic, crashes in France.
- Nov. 1 Sir Thomas Stewart inaugurates the Bombay Kathiawar air service.
- Nov. 2 Sir Geoffrey Corbett is dead.
- Nov. 3 The Far Eastern Conference meets at Brussels.
- Nov. 9 Mr. Ramsay MacDonald is dead.
- Nov. 22 Sir J. C. Bose is dead.
- Dec. 4 Sir Abdul Qaiyum of N.W.F.P. is dead.
- Dec. 5 Bengal Government releases all women detenus unconditionally.
- Dec. 6 The Federal Court is inaugurated at New Delhi.
- Dec. 12 Italy resigns from the League.
- Dec. 13 The Japanese occupy Nanking.
- Dec. 20 Major-General Ludendorf of Germany is dead.
- Dec. 23 Mr. Frank Kellogg, author of the famous Peace Pact is dead.
- 1938 Jan. 9 Mrs. Motilal Nehru is dead.
- Jan. 17 Mr. S. C. Bose is elected President of the Indian National Congress.
- Jan. 18 Lord Lothian meets Mahatma Gandhi at Segaon.
- Jan. 21 Sitla Mandir, the premier temple in the Punjab, is thrown open to Harijans.
- Jan. 26 Independence Day is observed all over India.
- Feb. 1 The announcement of the appointment of the Transvaal Asiatic Land Laws Commission under the chairmanship of Mr. Justice J. M. Murray.
- Feb. 11 Union Parliament opens.
- Feb. 13 Sir Syed Raza Ali, Agent-General for India, sails for India his term having expired.
- Feb. 17 Sir Prabbashanker Pattani is dead.
- Feb. 17 Question of Union National Anthem causes great stir in Union Parliament. In reply to a question the Prime Minister states that although Dutch speaking people have respect for "God Save The King" they have always denied that it was their National Anthem.
- Feb. 19 The 51st Session of the Indian National Congress meets at Haripura, under the presidency of Mr. C. S. Bose.
- Feb. 21 Indian National Congress concludes.
- March 2 Maharaja of Indore allows temple entry to Harijans in his State.
- March 4 Sir Harcourt Butler is dead.
- March 4 The personnel of the Mixed Marriages Commission under the chairmanship of Mr. Charles William de Villiers, K.C. is announced.
- March 9 Dr. Schuschnigg the Austrian Chancellor, announces a plebiscite to be held on Sunday the 13th on the question of union with Germany or independence.
- March 11 Germany annexes Austria.
- March 16 Death of Mr. V. S. Pillay, President, Pretoria Tamil League, and one of Mahatma Gandhi's lieutenants during the great Passive Resistance Struggle.
- March 22 Mahatma Gandhi interviews Lord Barbourne re the release of the remaining political prisoners in Bengal.
- March 23 H. H. the Maharaja of Patiala is dead.
- April 1 Radio Telephone connection established between Kenya and South Africa.
- Natal Indian Teachers' Society presents a memorandum to the Administrator of Natal, on the report of the Education Commission of 1937, pointing out that 19,000 Indian children are growing in illiteracy.
- April 15 Italy and England sign a treaty of friendship.
- April 19 A conference of coloured people meets in Capetown and urges a united front against colour bar.
- May 6 Mr. Pirow, present Minister of Defence speaking at the National Club, Pretoria, advocates the protection of the White population by the prohibition of the influx of Asiatics and by the policy of segregation.
- May 6 General Smuts Deputy Prime Minister speaking at Graduation ceremony at the South African Native College, says: "You have every reason to be proud of what you have achieved A great future lies before If salvation is ever to come to the Native people in Africa it will finally have to come from the Natives themselves." He advised them "to stick very closely to the things they learned from their mothers—lessons of humanity, fair-play, sympathy, and kindness which were better than all the most brilliant discoveries of science."
- May 18 General Election of Union Parliament takes place.
- The Fifth Agent-General for India Mr. B. Rama Rau lands in Durban.
- Mahatma Gandhi makes a very important statement on the communal question. He says communal unity is dear to him as life itself. He further says: "My Hinduism is not sectarian. It includes all that I know to be best in Islam, Christianity, Judaism and Zoroastrianism. I approach politics, as every thing else in a religious spirit. Truth is my religion and Ahimsa is the only way of its realisation."
- June 3 The new Cabinet of the eighth Union Parliament resulting in the success of United Nationalist Party is formed.
- June 19 Bombay Government introduces prohibition in Ahmedabad.
- June 30 The Tillman Expedition abandons the attempt to reach Mount Everest.
- July 16 New York gives rousing reception to Airman Hughes who toured round the world in 3 days.
- July 17 Airmen Knockinsky and Briandensky are awarded the title of Hero of Soviet Union and 25,000 roubles each.
- July 22 Ahmedabad goes dry.
- Union Parliament opens.
- July 23 Sir Nowroji Saklatwala is dead.
- Aug. 3 The Bombay Government passes orders lifting the ban on 227 Associations, which had been previously declared unlawful.
- Aug. 4 H. E. the Viceroy meets Mahatma Gandhi at New Delhi.
- Aug. 8 Fifty thousand workers in Cownpore Mills strike work.
- Aug. 9 Three thousand Japanese troops enter Peiping in North China.

- Aug. 11 The Cownpore strike ends, all the strikers return to work.
- Aug. 22 Central Legislative Assembly meets in India.
- Aug. 25 Debate in Union Parliament on the National Anthem question ends after an all night sitting at 6 25 a.m. with the adoption of Prime Minister's amendment by 71 votes to 32. Accordingly there is no official National Anthem of the Union now and at all official functions 'God Save the King' will be played as a prayer while 'Die Stem' will be played as the National Anthem of the Afrikaans speaking section.
- Aug. 28 Death of Mrs. V. R. R. Moodley, an ardent social welfare worker.
- Sept. 8 Mr. J. H. Hofmeyr resigns from Union Cabinet on a matter of principle owing to Prime Minister's step in getting Mr. Fourie in against the will of the people by back door thus ignoring the rights and interests of the non-European races.
- Sept. 15 Herr Hitler's threat causes grave situation in Czecho-Slovakia and the whole of Europe. Mr. Chamberlain, British Premier, flies to Germany to interview Herr Hitler.
- Sept. 16 Mr. Chamberlain and the French Premier submit certain proposals for the acceptance for Czecho-Slovakia which are not accepted by the latter.
- Sept. 16 Death of Hon. Sir Phirose Sethna in Bombay.
- Sept. 21 Czecho-Slovakia reluctantly accepts Britain's proposals.
- Sept. 22 Mr. Chamberlain goes to interview Herr Hitler for the second time.
- Sept. 24 Mr. Chamberlain returns to England disappointed and submits Herr Hitler's demands before Czecho-Slovakia stating that neither Britain nor France could advice acceptance of those by Czecho-Slovakia. War clouds threaten. Great preparations by all powers concerned for the coming calamity.
- Sept. 28 British Parliament urgently meets. Mr. Chamberlain explains the whole situation.
- Sept. 29 Sudden change takes place. A conference between Britain, France, Germany and Italy takes place at Munich to see if peace cannot be preserved.

- Sept. 29 The conference results in the acceptance of all Herr Hitler's original demands with only one concession that ten days' time is given to Czechs to evacuate the territories demanded by Herr Hitler. Britain and France tells Czechs that if they did not accept these demands they would not help them if any calamity befalls them. Czechs are therefore compelled to submit to the will of Herr Hitler and war is thus averted
- Oct. 1 Germany begins occupying Sudetan territories in Czecho-Slovakia.
- Oct. 10 A precedent is set at the Pan-Islamic Conference by attendance of women at an international meeting the first time in the history of Egypt.
- Five thousand people celebrate Paul Kruger's birthday anniversary at Pretoria.
- Oct. 11 Twenty people are killed when a Belgian air liner crashes at Soest, in Westphalia, Germany. Lord Mayor of London and British Officials who were proceeding to Czecho-Slovakia, travel from Croydon in the machine, but change another plane at Brussels.
- Oct. 15 One of Germany's spokesmen replies to the recent threat of Mr. Pirow, Minister of Defence, that South Africa would resist by force of arms any return of South West Africa to Germany, stating that, "we have heard in the past and not long ago from Prague so much about defence by force of arms that we do not take such speeches very tragically.
- Oct. 16 Death of Lord Stanley, secretary of State for the Dominions, in London.
- Mr. Rama Rau, Agent-General for India presides at the 33rd anniversary celebration of the Hindu Young Mens' Association at Maritzburg.
- Oct. 19 Centenary celebrations week of the Maritzburg begins. Non-Europeans, in which are included Indians, during these celebrations are treated like Harijans. Entertainments for them are arranged separately by the various non-European organisations assisted by Council grants.
- [Indian leaders would not have sinned if they had politely refused with thanks the offer of crumbs.—Ed.]

SOME MESSAGES]

feeling toward the white man reacted upon the coloured man and made him narrow and bitter."

Page 16

"It is the smaller, the petty things in life that divide people. It is the great tasks that bring men together. Any man who will take up his life in a broad spirit, not of class, nor sect, nor locality, but in the freer spirit which seeks to perform a work simply because it is good, that man can bare the support and the friendship of the best and highest people in the world."

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"We needed a policy not of destruction but of construction.....not of hostility or surrender but of

friendship and advance. I stated as vigorously as I was able, that usefulness in the community where we resided was our surest and most potent protection.....The Negro should seek constantly in every manly straightforward manner to make friends of the white man by whose side he lived, rather than to content himself with seeking the goodwill of some men 1000 miles away."

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'પ્રસ્થાન'ના ગ્રાહકોને ખાસ લાભ જે ગ્રાહકનું સં. ૧૯૯૪ના કારતકથી આસો સુધીનું લવાજમ રૂ. ૫, બર્ષ, પરદેશ માટે રૂ. ૭૦ મળી ગયું હશે, તેમને પ્રસ્થાન કાર્યાલય તરફથી બહાર પડેલાં પુસ્તકો ઉપર રૂપ ટકા કમીશન કાપી આપવામાં આવશે. [અપવાદ: શ્રી. દિશીરલાલ મચરવાળા તથા શ્રી. રામનારાયણ પાઠકનાં પુસ્તકો ઉપર રૂપ ટકા]

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દસ-આર રૂપિયાનાં ખરીદશે તેમને અર્ધાં લવાજમમાં પડી રહેશે. થોડાં ય લાભ તો મળશેજ.

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	રૂપિયા.
લગ્નપ્રત્ય	૩૦
જૂખમરાનો ઉપાય	૨
રશિયાનું વડતર	૨
સાબરમતી	૧૧
ધરગથ્યુ વૈદક	૨
દિનચર્ચા	૧૧
ધરેબાહિરે	૨
ચતુરંગ	૧૦
પ્રેમનો ફળ	૧૧
ઓ-પુરુષ	૧
નવો આવતાર	
(ત્રણ ભાગ)	૫૦
કથાવલી	૨૦
લક્ષ્મણ	૧૧
ગાતા આસોપાલવ	૧૦
સરસ્વતીમાળા	
વર્ષ ૧ થી ૬	૧૩૧
આપું સુચીપત્ર મંગાવો.	

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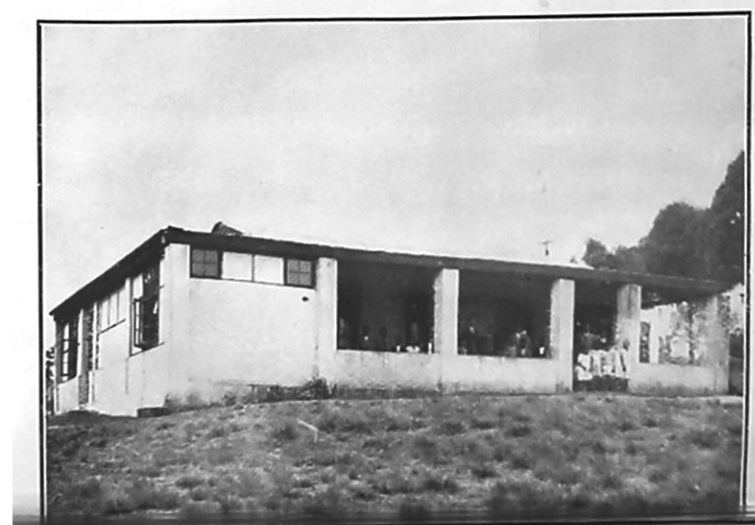
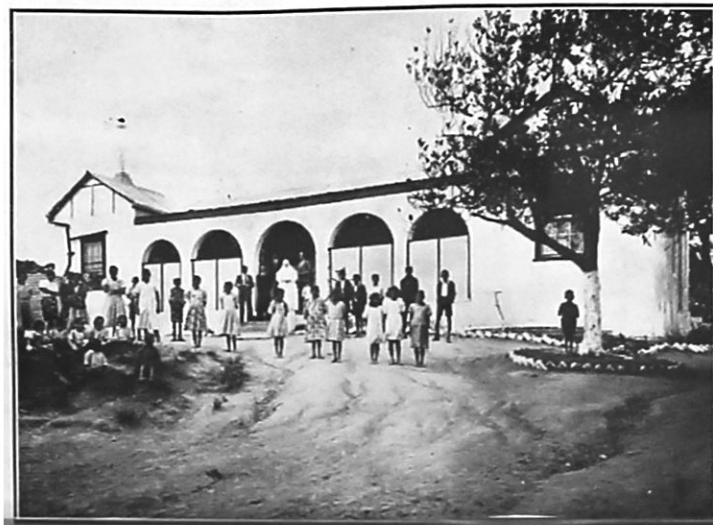
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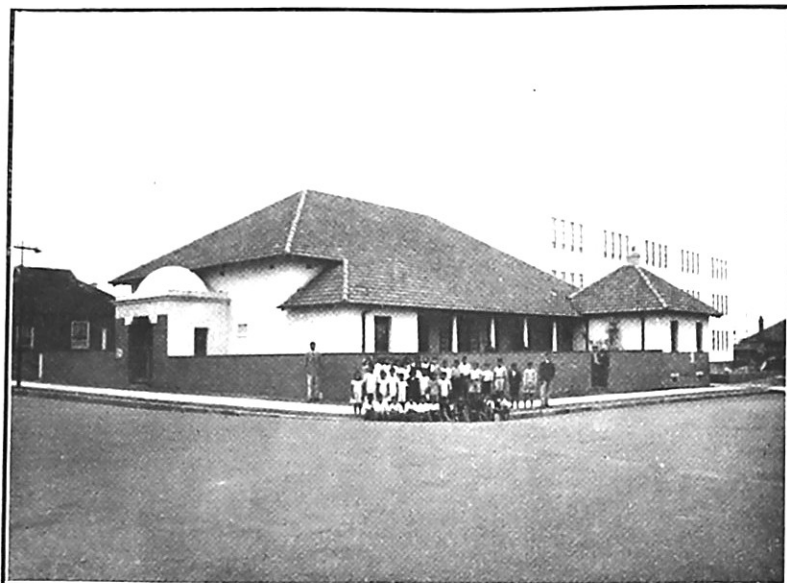
2. THE BAI JERBAI RUSTOMJEE TRUST BUILDINGS, INCLUDING THE M. K. GANDHI LIBRARY AND THE PARSEE RUSTOMJEE HALL.



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7. M. K. GANDHI SENTHAMIL GOVERNMENT-AIDED INDIAN SCHOOL, MAY STREET, DURBAN.

1. The late Mr. Parsee Rustomjee.
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3. The St. Theresa's Government-Aided Indian School, Mayville, Durban. The School has a roll of 256 children.
4. The Tanjore Government-Aided Indian School, Umgeni, Durban. 143 children attend this School.
5. The Habibia School and Orphanage, Umgeni, Durban, conducted by the Sufi Saheb for the benefit of Muslim children.
6. The Sir Kurma Reddi Government-Aided Indian School, Durban North. 208 children are on the roll.
7. The M. K. Gandhi Senthamil Government-Aided Indian School, corner of Osborne and May Streets, Durban. 415 children attend this School.
8. The Alencon Government-Aided Indian School at Malvern, Natal, has a roll of 156 children.

THE RUSTOMJEE JEEWANJEE GORCOODOO TRUST, with a fund of £25,000, was created by the late Mr. Rustomjee during his lifetime. The income from this Trust is devoted towards the erection of Schools and to donations to educational institutions irrespective of any religious distinctions.



6. SIR KURMA V. REDDI GOVERNMENT-AIDED INDIAN SCHOOL, DURBAN NORTH.



8. ALENCON GOVERNMENT-AIDED INDIAN SCHOOL, MALVERN, NATAL.

GANDHI SEVA SANGH CONFERENCE

SOME INTERESTING SCENES

गांधी सेवा संधुं संभेलन

केरलांक आकर्षक दश्ये

October 21st, 1938

INDIAN OPINION



The Gandhi Seva Sangh is a body composed of members who are ardent believers in Mahatma Gandhi's principles and ideals and have vowed to follow them to the best of their ability. A conference of the Gandhi Seva Sangh was held at Delang, a small village in Orissa in last March. Quite in contrast with the pomp of the Congress at Haripura there was ideal simplicity here and a sort of a spiritual atmosphere prevailed throughout the proceedings. While Mahatma Gandhi observed complete silence at the Congress he poured out his heart here in delivering his message of non-violence in attaining India's political goal as well as communal unity.



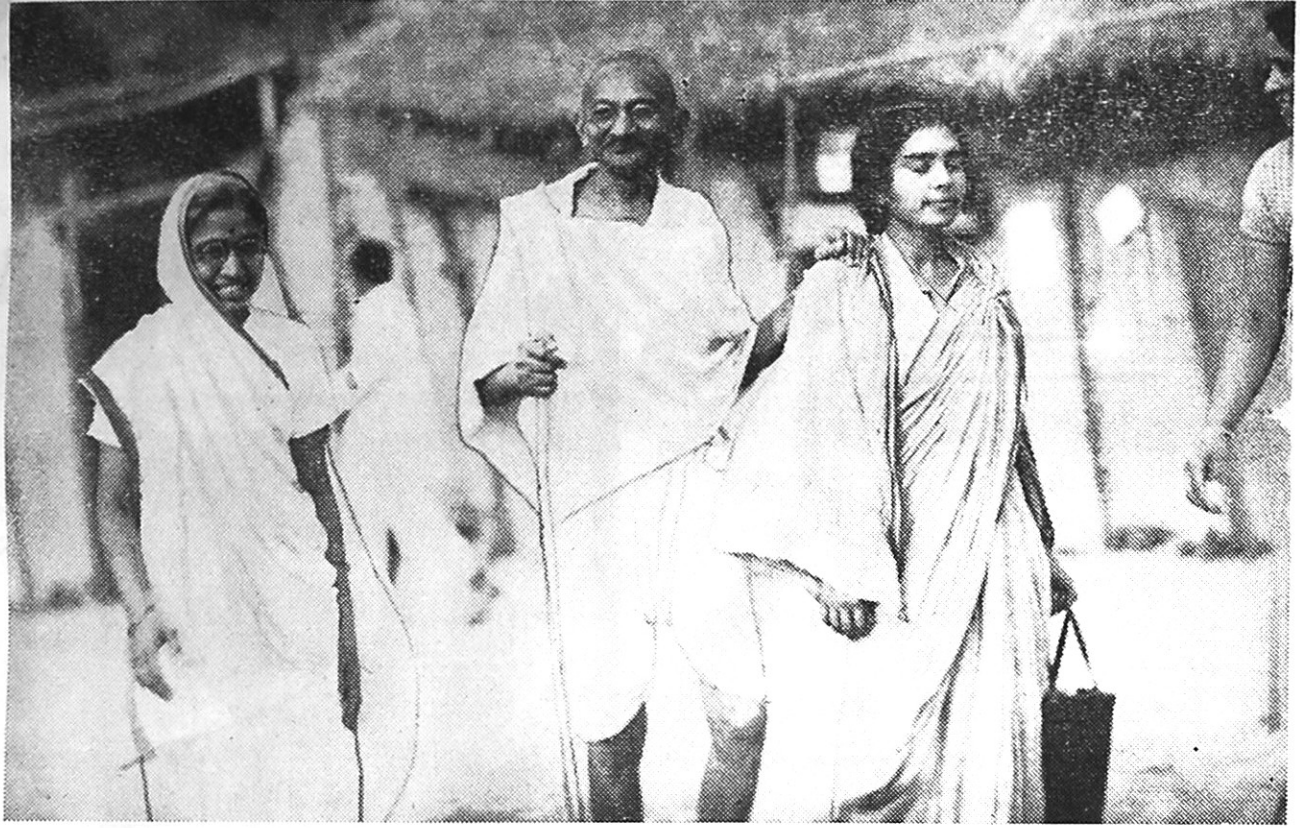
गांधी सेवा संधुं संभेलन ओरीसाभां नगन नाथपुरीनी ननदीकभां आवेलां डेलांग गामडामां गया मार्चभां मण्डु' हतुं. हरिपुरा कोंग्रेसभां नेदले हमास अने ललके हतो तेदलीन आ संभेदनभां सादाध अने आत्म नीरीक्षण हतां. कोंग्रेसभां महात्मा गांधीज्ये ओक शब्द पणु नहोतो उत्र्यार्यो क्यारि अडि तेमले लहेर कार्यकर्ताओने स्वरान्यनी लडतभां तेमज कोभी ओक्यभां अडिसा केम लणवी शक्य जे मंत्र पढोआखाने चोतानो आओ आत्मा रेडी दीधो हतो.



Scene at the Village Industries Exhibition at the Gandhi Seva Sangh Conference at Delang (Orissa).

डेलांगभां मण्डेलां गांधी सेवा संधुना संभेदन वખते पुरेलां मुकाजेलां आभ्य उद्योग प्रदर्शनतुं दश्ये.

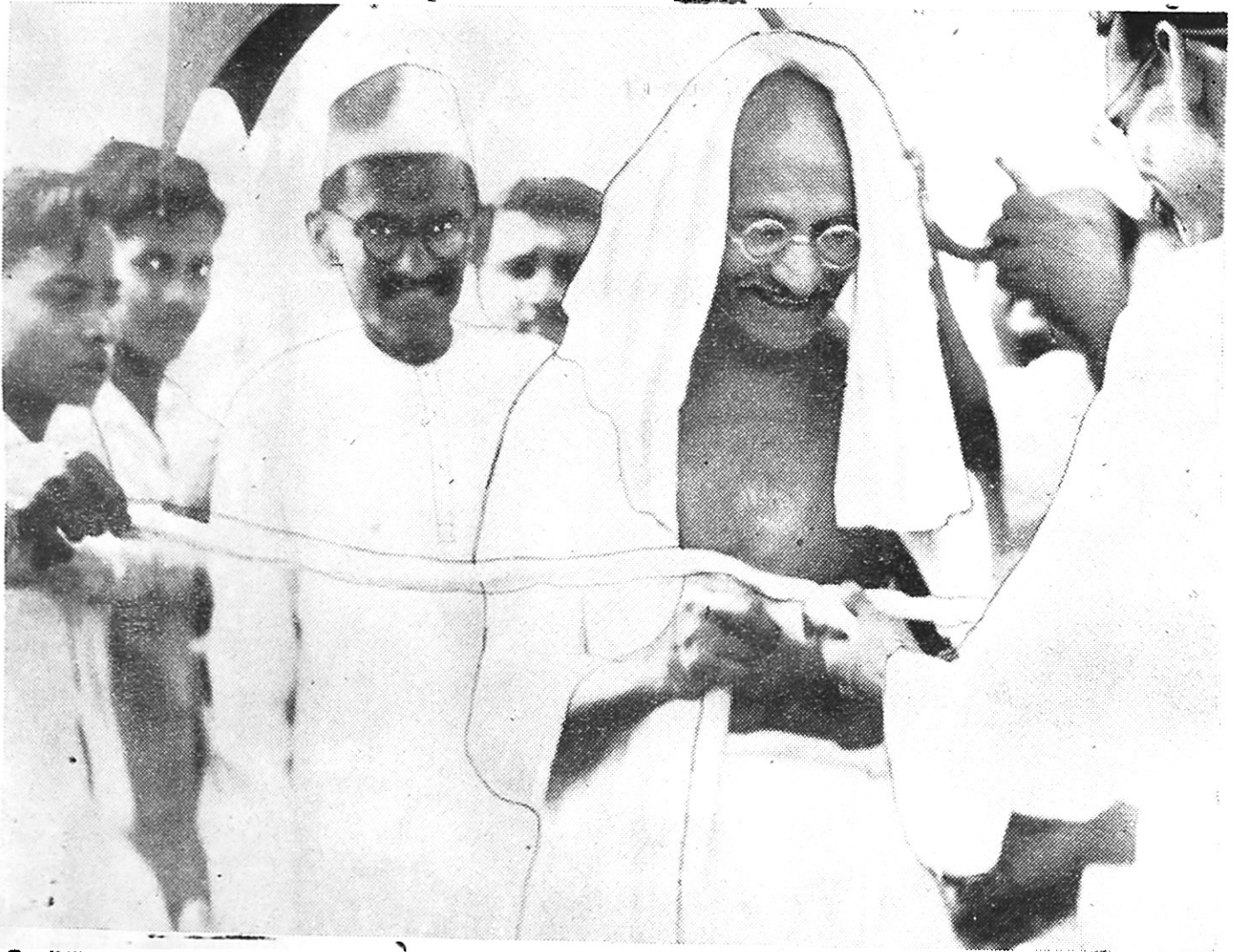
Courtesy, Hindustan Standard, Calcutta.



Gandhiji proceeding from his hut at Delang to the spot where thousands of people had gathered to get a glimpse of him. On his right is Mrs. G. Mashruwala wife of Mr. Kishorlal Mashruwala, the president of the Gandhi Seva Sangh and on the left is Dr. Sushila Nair who is with Mahatma Gandhi ever since he had his first severe attack of blood pressure.

ડેલાંગમાં ગાંધીજીના દર્શનને માટે આગુરતાથી એકત્ર થએલી હજારોની મેદની સમક્ષ પોતાની જુ'પડીમાંથી ગાંધીજી બંધ રહ્યા છે. તેમની જમણી બાજુએ શ્રી. સી. ગોમતીબેન મશરૂવાળા, ગાંધી સેવા સંઘના પ્રમુખ શ્રી. કીશોરલાલ મશરૂવાળાના ધર્મપત્નિ છે અને ડાબી બાજુએ ઠાકતર સુશીલા નાયર છે કે જેઓ ગાંધીજી પર લોહીના દબાણનો પ્રથમ સખ્ત હુમલો થયો ત્યારથી તેમની સારવારમાં રહ્યાં છે.

Courtesy, Hindustan Standard, Calcutta.



Gandhiji is seen roped off from the vast concourse of people gathered to have his darshan. On his right is Mr. Kishorlal Mashruwala, President of the Gandhi Seva Sangh.

ગાંધીજીના દર્શન માટે એકત્ર થએલી માનવમેદનીથી દોરડાથી ગાંધીજીને છુટા રાખવામાં આવ્યા છે. તેમની જમણી બાજુએ ગાંધી સેવા સંઘના પ્રમુખ શ્રી. કીશોરલાલ મશરૂવાળા છે.

Courtesy, Hindustan Standard, Calcutta.



SHRI EMPERUMAL TEMPLE
MOUNT EDGECOMBE.

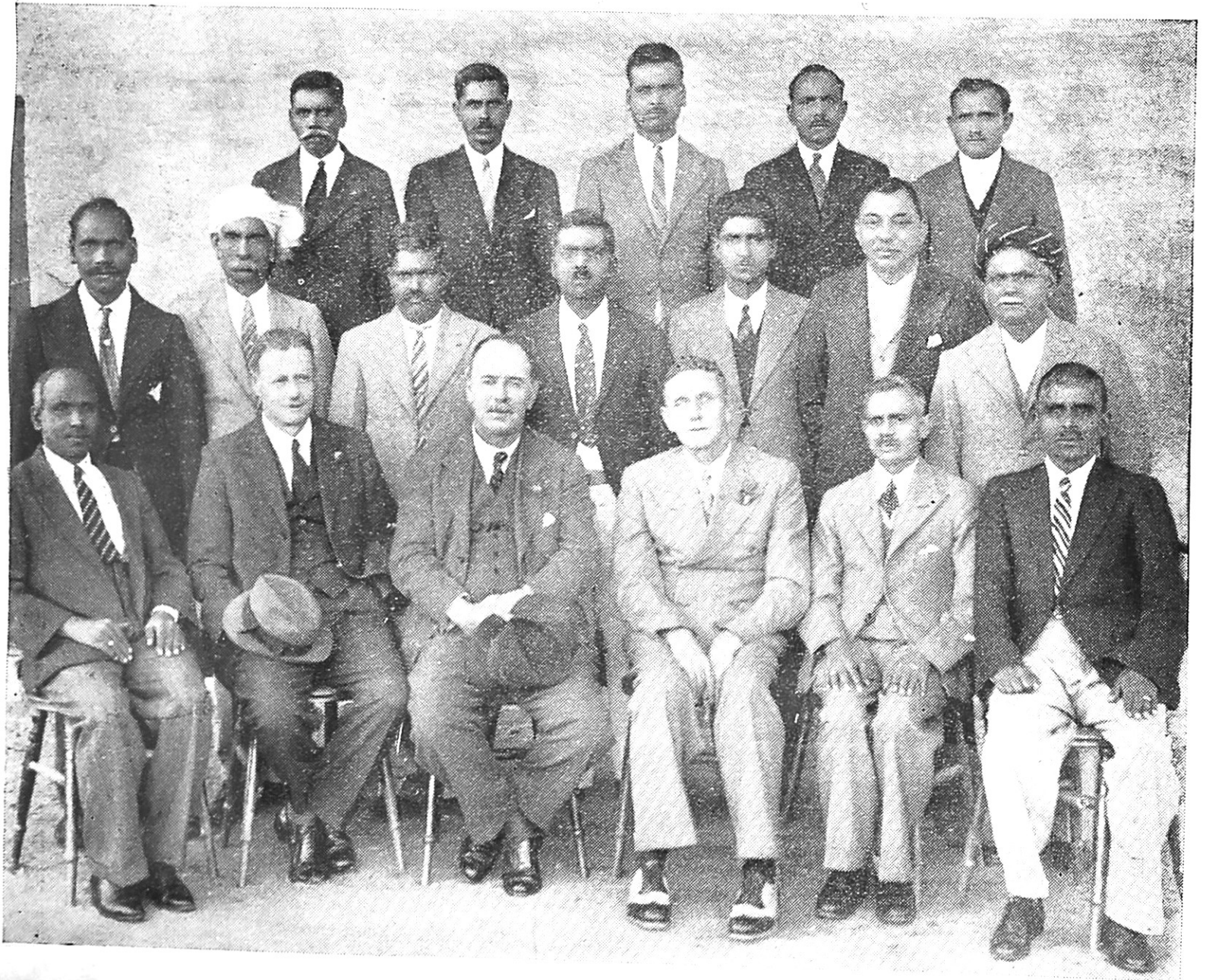
માહિંટ ઁજકોમ્બનું ઁમપેરુમલનું મંદિર.

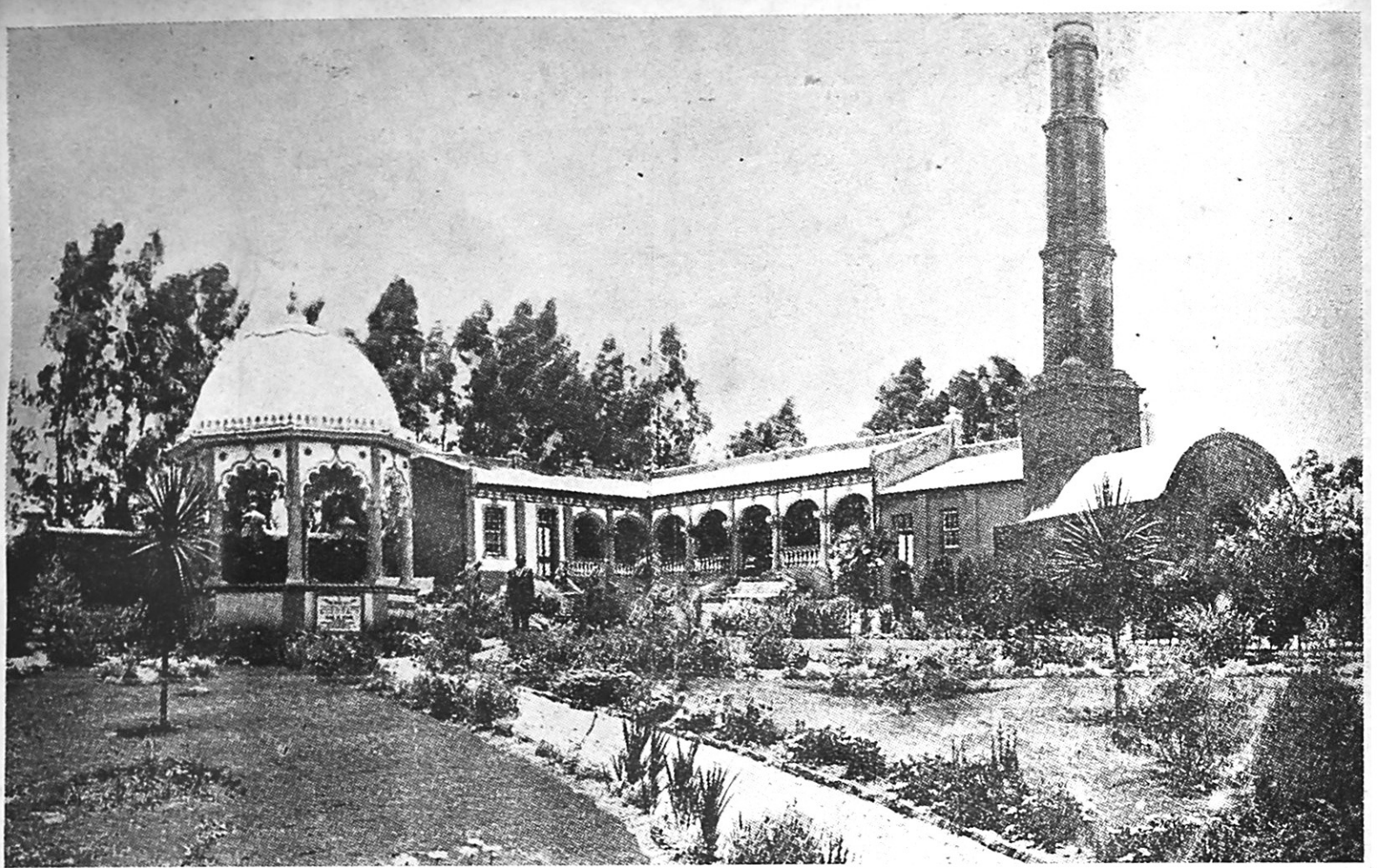


NATAL ESTATES HINDU TEMPLE
COMMITTEE

નાટાલ ઁસ્ટેટસના હિંદુ મંદીરની કમીટી.

Left to right: Back row: Messrs A. N. Meodliar, N. R. Reddiar, M. Nair,
A. P. Moodliar, G. B. Naidoo,
2nd row: Messrs R. T. Govender, B. R. Maharaj, R. N. Naidoo,
M. P. Govender, K. C. Moodliar, P. Singh, C. M.
Sadoorayer.
Sitting: Messrs M. V. Sadoorayer; Secretary, J. W. Bower,
President, W. A. Campbell, (Managing Director of
Natal Estates) Patron, L. J. Case, Vice-President,
Pandit Dwarika Maharaj, Chairman, R. C. Naidoo,
Secretary.





THE HINDU CREMATORIUM, JOHANNESBURG.

This is the first Crematorium the Hindu community has in South Africa. Durban Hindus have a substantial fund and they would be wise in emulating the example of their friends in the Transvaal.

જોહાનીસબર્ગમાં હિંદુ સ્મશાન

આખા દક્ષિણ આફ્રિકામાં હિંદુ કોમનિટી આ સૌથી સારામાં સારું સ્મશાન છે. ડરબનમાં હિંદુઓ પાસે તેને માટે ફંડ તો ખોટું પડેલું છે. ટ્રાંસવાલના પોતાના ભાઈઓનો ધરો લઈ તેનો સહુપયોગ કરે તો કંઈ ખોટું નહિ.

SHRI GOPALDAL HINDU TEMPLE



This Temple was opened by Mahatma Gandhi in 1913. It was first founded in 1896 by Pandit Gopi Maharaj and Babu Talwantsingh. It used to be a small wood and iron structure. Babu Talwantsingh, Mr. Raghavjee Rughnath and others took a keen interest and collected a sum of £1500 and this Temple was built on land donated by Babu Talwantsingh. The Temple Committee is now conducting a Hindi Vernacular School and has purchased eight acres of land near the Temple for a burial and cremation ground which is free to all Hindus. The Committee has purchased a property in Verulam Township and all the expenses of the Temple are met from the income thereof.

શ્રી. ગોપાલલાલ હિંદુ મંદિર

આ મંદિર મહાત્મા ગાંધીજીના હસ્તે ૧૯૧૩ માં સુલુ સુકાયું હતું. તેની મુળ સ્થાપના ૧૮૯૬ માં પંડિત ગોપી મહારાજ અને બાબુ તાલિવંતસિંહે એક ટીન લોકડાના ઝુંપડામાં કરી હતી. ત્યાર બાદ બાબુ તાલિવંતસિંહ, શ્રી. રાઘવજી રઘુનાથ વિગેરે હિંદુ આગેવાનોએ આમળ પડતો ભાગ લઈ પા. ૧૫૦૦ ની રકમ ઉપરાંત આ મંદિર બંધાયું. જમીન બાબુ તાલિવંતસિંહે દાન દીધેલી છે. મંદિર કમીટી તેમાં આજે હિંદી પાઠશાળા ચલાવે છે અને આડ એક જમીન દફન અને દહન કિયા માટે ખરીદી છે જે સવળા હિંદુઓ માટે મફત છે. કમીટીએ વડલમ ગામમાં એક પ્રોપર્ટી પણ ખરીદી છે જેના આવક માંથી મંદિરનો સવળો ખર્ચ પૂરો પાડવામાં આવે છે.



LORD SHRI KRISHNA with his flute.
સુલોચર શ્રી કૃષ્ણ