The issue of "Nava Jivan" published in Ahmedabad last Sunday consists of fullscape pages of solid reading matter. It includes contributions from four well known library men in Gujarat, Messrs. Narasinharao Bhola Nath, Anand Sankar Bapubhai Dhrava, Nanalal Dāpatram Kālyā and V. Hamial K. Trivedi and the principal topics discussed are the Punjab enquiry, Additional Police in Nadia and Bavajadī, Fia Indentunes Turkey and South Africa Indians. Mrs. Jaiji petit who was requested by Mr. Gandhi to contribute some thing has true to her innate modesty, vested contain with sending translations of thoughts from her note book; which is indeed are gems and rightly adorn the front page. One of these may be noted "Wherein consists the glory of life ? In giving love, not taking it, in rendering service, not in taking it ; in extending a helping hand towards one in the hour of distress and darkness in holding the imp of courage to one in his movements of weakness."

Mr. Narasinharao Bholanath relates a touching incident from Marie Covelle Ardath, Prof. Anandashankar Dhruba in his inimitable language tells a story from Shata Patha Brahman to explain the meaning of the Undying Fine of Truth and Service. Mr. Nanalal, the poet, suggests an important issue in his article's the body-politic wearing away or it is growing and blossoming into new life ? to be considered by our political and social reformers.
In a leading article Mr. Gandhi, give the reason detre of 'Nava Jivan'. We give a substance of Principal Part of it. Though his sense of his own limitation is overwhelming Mr. Gandhi thinks that "he was some thing to give to India which others donot possess in an equal degree. With very great effort I have framed certain principles of life and have practised them and the pleasure and happiness, I have derived therefrom has not seemed to me to be the privilege of others to enjoy. Many of my friends have borne testimony to this. I propose to lay my principles at the feet of India and to let her share my job and happiness one of the media of doing this is a newspaper.

'Satyagraha', to me is not a mere ship boleth. It is the rule of life. Every thing appears to me to be lifeless without truth. I am convicted that untruth will never benefit the country and even if untruth seems to bring immediate benefit, I firmly believe that truth ought never be abandoned. I have grasped this truth ever since I learnt to think for myself, and I have not been uniformly successful in preserving unity in tought, Wordha deed. But what matters it ? Ideals seems to recede from us as we approach them. Manliness lies in accelerating out motion towards them all the more. We fall to rise, are baffled to gight better. It will suffice simply if we never turn our back.
"I have become across many gems in my search for the life-truth, and I think of placing them before the public by means of "Nava Jivan". I have found that it is our first duty to render voluntary obedience to law, but while doing that duty I have also seen that when law fosters untruth it becomes a duty to disobey. How this be done we can do so by never swerving from truth and suffering the consequences of our disobedience. That is Civil Disobedience. No rules can tell us how this disobedience may be done and by whom, when and where, nor can they tell us which laws faster on truth. It is only experience that can guide us, and it requires time and knowledge of fact. "Nava Jivan" will address itself to supplying this last thing.

"Nava Jivan" will try to demonstrate how though we may be fighting with the authorities in matters where we differ from them, we may still co-operate with the matter where we do not differ.

That the relation between the rules and the rules do not excuse the application of Satyagraha. Social and Religious reform Hindu-Muslim Unity and many other all questions can be solved this sovereign remedy. All such questions will therefore, be discussed in "Nava Jivan".
The agitation against the Rowlat Legislation is an object lesson in Satyagraha. "Nava Jivan" will keep the agitation alive before the people. I have no doubt that the Act will be repealed before its time, because, I am confident of the power of truth and the capacity of Satyagraha.

"I firmly believe that India's economic salvation lies in Swadeshi. Swadeshi is firm founded on religion has arison "Nava Jivan" will therefore, carry on a vigorous Swadeshi Propaganda.

"I am by birth and action a Gujarati and lieve that unless I become one with the people in Gujarat through their, i.e. my mothertongue, I can not truly serve my country. Gujarat should be my principal and first field of activities and it through Gujarat and Gujarati that I can serve India. To how many case I reach my message through the medium of English ? and the enthusiasm and energetic effort for English is after all misdirected. "Nava Jivan" will demonstrate that also.

"India lives in the cottage of her peasants. The art of weaving reminds us of the ancient stories of our land. It is hence that I take price in calling myself farmer and weaver. I want to send "Nava Jivan" to the Cottage of our farmers and weavers and I must approach them in
their languages "Nava Jivan" will deal with the stories of their seal and woe in their own tongue. In a fearstricken, indeed and diseased peasantry I see the ruin of India.

"It is my earnest desire that women in every home should read "Nava Jivan" who else but women will protect our religion? If they remain ignorant and stupid, if they know nothing about the condition of their country, what would be in store for the future generation? "Nava Jivan" will therefore, try to keep women alive to their duties and well informed and it will also keep men awake to their duties towards women.

"This is a most acritical programme but no steady effort in the directions outlined can go in vain. In the present stage of the press law, how can messages be effectively given to illiterate India, some one will ask. That is, therefore, however, the question of the pessimist who does not know the great moral that love can break the chains of ignorance? And med. love and truth fear the Press Act? "Nava Jivan" will speak out what it must, without the fear of the Press Act. The manager and the editing staff of the "Nava Jivan" have pledged themselves to do so".

In the article "the Punjab Enquiry" Mr. Gandhi
has admirably expressed in his article on the Viceroy's speech today. The article on the additional Police in Barejadi and Nadia is a closely reasoned analysis of the Governmental frame of mind and appeals to the people of both places to memorialise the Government for leading them from the unwarranted import. A long article on public life in Dahod was summarised in the last issue. The article on Turkey explains the situation and appeals to the Hindus to extend their support to the just and reasonable demands of the Mahomedans. The article on South Africa is a vemme of Mr. Gandhi's article in our issue before last.

In a special appeal to the renders the editor asks every one of them to voice his feelings as regards genuine grievances provided he does so with absolute truth and restraint, assuring him also that he would not mind, detects of expressions and that he would confess them as far as possible.

Young India, Wednesday, September 17, 1919.

"NAVA JIVAN"

THE VICEROY'S SPEECH

Such of the view of Mr. Gandhi, on the Viceroy's speech given to his Gujarati readers, in the "Nava Jivan"
for the 14th of September, 1919 as have not been already given in his signed article in "Young India" of the 10th instant, or are striking for the different medium of expression or are amplifications of the earlier views are given below:

The Turkish question

That the British statement have advocated the Turkish claim does not mean much. Do they feel in the matter as the Muhammadans feel? And if they do, the question is what stand they are going to take before the peace countervence. To give a hungry man mere can opportunity for the fullest expression, of his pangs of hunger is like branding a burn. The Mussalmans are not in want of Vakils to give expression to their feelings. As to whether the British Statement are prepared to provide the blam to sofle their burning feelings, whether the Mussalmans are going to get it the Viceroy had said nothing. It is the duty of the people, and of the leaders as also of the Maharajah of Bikaner to have this matter cleared up.