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VOL. IX. No. 1. November 1972

Editorial on Election

Resting Place of Zarathushtra

Mr. S. P. Kotwal (our Ombudsman)

Panchayat's Book that never came out yet paid for

Voting Campaign by P. B. WARDEN

"AKHAND PARSA"

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EDITORIAL.

For Decline and Fall of the Holy Roman Empire Gibbon wrote that the Holy Roman Empire was neither Holy, nor Roman nor an Empire. It was just history of the rise and fall of a nation. We may now say similar thing about Parsi Panchayat Trust. We may trace its rise and fall, rise from nothing to a lofty status reached and retained in a dignified manner by the stalwarts of the preceding generations and the fall that is imminent by the corrupt concept of Trust, conceived and concretised by a set of Trustees who have belied trustworthiness To be able to discern that what is true is true and that what is false is false and act on it is the mark and character of trustworthiness. Mere smoke of respectability puffed around Parsi Panchayat Trust is clearing up. It is neither Pro-Parsi, nor a Panchayat as a conglomeration of clean minds for a clean purposes, nor a Trust so above board, as to create total confidence in all Trustees. Caesar is dead but all men and women in Trusteeship in any Trust should be like Caesar's wife above suspicion of foul play or unfair intentions. The community is caught stiff in a seven pronged vice—Three of them crushing, three of them pressing and one a loose screw that snaps. This is Parsi Panchayat that claims to be the voice and the self stated mouth-piece of the Parsi Community though a non-representative body. It is a clumsy committee authotitative, totalitarian and unproductive. It is outliving its period of clean life, declining in dignity, limping and lingering for a fall. The stink from the inner Cabala is now so offensive that most good men do not wish to enter it to serve the community because they feel they cannot perform

their duty under a strangle-hold. Several of the members are choked to suffocation or suppressed to nonentity. Our fomer Trustee, Mr. Homi Banaji, an eminent lawyer and a man of broad culture cast his note of despondency at colleagues for "the furniture of their mind and one has to become just like these people having it" and said "there is no room in the Panchayat for gentlemen".

Before I succeeded in persuading Mr. Ratan S. Pochkhanawala of the Central Bank of India I had failed to persuaded another equally good and equally competment educated person to become a Trustee for the then vacancy. It was in the Anjuman Atash Behram on Khordad-Saal Day the gentleman told me -- I am in contact with the Panchayat for the last several years. I am shown all the bills but I am not shown a single receipt for them upto now, despite demanding them. The entire affair is rotten to the core. Doctor! It is an Aegean Stable how are you going to clean it all up? Excuse me, I would rather be out than in.

"This is the feeling and the general opinion of several of our excellent persons who should be in to do good and not kept out to groam and grumble."

We have missed men like Late Mr. Adi Shroff, a financier of high calibre. We have missed Mr. Homi Seervai, a man of unimpeachable character. We have missed Mr. Ratan Pochkhanawala less known more worthy. What greater insult and indignity can be loaded on the Parsi Community than that a Parsi man like Boman-Behram and a Parsi woman like Nelly Noble can jointly present an ignoble assertion to any candidate, not of their

choice, that they have 200 votes in their pocket and no Parsi however good and deserving dare temper with election. unless he curried their favour. Will the community ever be freed from the curse of the "F" register consisting persons who have done nothing, who are better off and have no problems, that group of a handful of less than 200 living in comfort, playing in the hand of and caught in the grip of beggar men with no sense of sancitity of votes and no sensibility for the problems of the needy. They are the people determining the destiny of a 97% literate race. Major Adarbad Irani, a man of 100% integrity and cent per cent self respect acted discreetly. Caesar came, saw and retreated. His high moral sense revolted. There is no valour more intrepid and dignified than the courage to be true to situation and honest to one's ownself. " Aderbad dhaniyavad". Our Trustees have reduced Election to mockery. In all only 335 persons vote for 75,000 Parsis of Bombay, represented by only 165 voters on "E" Register and 170 voters on "F" Register. Strangely the community has accepted this ridiculousness lying down uptil now. But things have begun to move and hearts are crying for fair-play from 90% of our cent per cent literate race.

Few years back a feeble effort was made in the Court of Law - but it fizzled out; the Trustees getting away with a dog's morsel to be thrown to the Parsi public. The reason for failure was that ground work was never prepared and people read only Court proceeding casually.

Now the dissuaded and psychologically depressed race acutely feels its non-representation, as an assualt on their personality

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SOME LEGENDS ABOUT PROPHET ZARATHUSHTRA IN MODERN IRAN.

PLANTING OF A PINE TREE BY ZARATHOSHTRA AND THE RESTING PLACE OF THE GREAT PROPHET

BY AHMAD REZA DARYAI.

An ancient glory is being revived from the barren land of Khorasan. The edge of the smouldering heat of a vast land is scintillating. This land at one time was the seat of the culture of ancient Iran, and the cradle for rearing a great civilization. Daqiqi and Firdousi composed and sang hymns about it, and it has been centuries since the body of Asho Zarathosht, the Prophet of ancient Iran rested in that holy land.

THE RESTING PLACE OF ZARTHOSHT.

42 kilometers west of the village Kashmar (Kashmar is the village and is pronounced as Kaashmar. Keshmar is the monument and structure described herein and is pronounced as Kayshmar) is the legendary Resting Place of the Great Prophet Asho Zartosht. Keshmar is situated 5 kilometers away from the main road and for this reason, it is safe from the crowd. Few kilometers from Keshmar its minaret can be seen. The people of Keshmar and surrounding village call it the grave of Zartosht and they believe it because what they know has been heard from their ancestors from chest and memorised. The minaret is dome-like made of two ceilings (floors) one upon the other. The upper floor half of which is in ruins is 25 meters high. The people of Keshmar say that there had been a basement (under ground)

where the coffin of Zartosht had been placed with gold cups or flower pots around. Around the coffin there had been several candles constantly burning which never extinguished. On portico of the minaret, there had been golden inscription which had been removed by foreigners but the outline can be seen. The underground is made in Salgoug style and is built with pieces of stones and a kind of mixed material which has made it strong. Plinth is made of bricks and mosaic and it shows that the Resting Place has been re-built long after the death of the Prophet.

THE HOLY PINE OF ZARTOSHT.

One of the miracles of Zartosht is planting of Holy Pine. In religious books it is in Kashmar Firdousi has thus described it in Shahnameh: "Zartosht planted a Pine at the gate of city of Kashmar, it grew so high and thick that no lasso could measure it. A message passed throughout the country, where else can you find a pine like Pine of Kashmar?" "It is sent from heaven and God has told me to come to heaven."

With this poem of Firdousi the glory and greatness of Holy Pine cannot end but with this there must be a trace of Holy Pine nearby the resting place of Zartosht. History states that the holy pine planted by Zartosht was cut down by the order of Motavakkel Abbasi and the pieces of tree were transported to Baghdad for construction of a palace.

At the place where this pine is planted there are two canals where people at the time of digging and cleaning of the canals

have come face to face with thick and old roots of the Holy Tree. Climate of Kashmar is most suitable for Pine Trees. Recent photographs show them as beautiful and gigantic. The Pine of Zarathushtra is reported to be 27 meters in circumference and so tall that it cast its shadow for over a mile in length.

The reason for cutting the Zarathosht pine is better known to Motavakkel Abbasi who himself ordered its cutting. Although in some books the cause of cutting is given as its use for construction of a palace. They have also hinted that he wanted to see that pine in his own metropolis but this does not seem to be true because he must have known well that it had been impossible in those days to transport such hugh thing with no means of transport. It had to be cut into pieces. Also it cannot be believed that by loading those leafless and branchless pieces of wood Mutavakkel could enjoy its scenery. It would not be worthwile suffering high expences and labour costs for its transportation to Baghdad. What seems to the writer and specially people of Khorasan is, fundamentally during the war as shown in the history of the world the conquerors army whose standard of culture is lower than that of the defeated one, try to break, ruin and plunder the monuments of the vanquished. Then it had religious bias for its existence and may became the cause of uprising against the conqueror. Therefore they used to destroyed such works at any cost.

When the envoys of Motavakkel wanted to execute the order people of those days particularly Zaroastrians of Khorasan and

even Zaroastrian of Afghanistan who were friendly with those of Khorasan, whether by way of fear or bride collected a huge amount of money and jewellery to be sent to Khalif to prevent him from cutting the tree, but Motavakkel did not agree. In ancient times Afghanistan was called Aryana. (Afghanistan was then a part of Khorassan.) and Zorastrian influence is there in its ancient History. As no Irani was ready to cut the tree, after some long time one carpenter from Naishapur by name Kassein and know as Hallaj who was not Irani was persuaded to make a special saw and cut the tree. When tree fell on the ground as if an earthquake took place, wells and surrounding canals were ruined. Birds of all species that were living on the tree when it fell they flew away with mourning and their number was so great that like cloud the earth was darkned; and chicken being killed blood ran on the ground. The Khalif had the tree cut into pieces and great expense took it. When it reached the vicinity of Baghdad news came that Motavakkel had been assasinated by his own slave.

Following the news of discovery of resting place of Zarthosh the correspondent of a newspaper conducted Mr. Marzaban Khushravarian to the resting place. I asked him his view in the matter. Mr. Khusravarian answered I had three journeys to Kashmar and I have seen everything from nearby. Khushravarian has spent two years in search, and research in the area.

On my first journey to Keshmar I saw the minaret under which the resting place of Zarthosht is situated. I asked from a farmer shepherd who was grazing his flock of sheep in the

vicinity of Keshmar, what is this minaret? The said shepherd answered with his particular local accent, THE GRAVE OF ZARTHOSHT. I asked him who are you? He answered I am Zorastrian. Of course this shepherd and other persons whom I met afterwards, they knew some of the Zorastrian customs but they knew hardly anything about Zorastrian. The high faith of people of Kashmar and the existence of monuments and works that people attributed to Zarthosht made me more interested in research for finding out truth about the monuments and historical works of Kashmar. In fact in my view whatever exists in Keshmar is the real resting place of Zarthosht on which more research must take place.

THE VIEW OF DR. FARAVASHI.

The correspondent of this paper thereafter contacted Dr. Faravashi (Professor of University and leading researcher). I asked him his view in this matter. Dr. Faravashi said I have heard many things from persons who have seen the above mentioned work and I have seen photos. By historical facts and considering the photos that I have seen, the cave of Keshmar cannot be the resting place of Zarthosht and there is no truth in it. Keshmar is an entirely Islamic construction. But we can agree that the underground cave is probably one of the pre-Islamic holy places. The cave in Saljugian style has been re-built long afterwards.

Kashmar had been neither the birth place of Zarthosht not death place and not even residental place. In Zorastrian religion

the transport of dead body from one place to another place is not allowed, so there is no reason to agree that the body of Zarthosht had been transported to this place.

The news correspondent asked Dr. Faravashi, is it not possible that for preserving and safety of the body from enemy it might have been transferred to this place? Dr. Faravashi answered just as Zarthosht had influential enemies he had also strong help like Goshtasp the Kayani King. Besides with the marriage connection that he had with royal family of Goshtasp he is considered one of the member of royal family. To keep the body of such an influential person in such remote place, incognito, is not likely. It is possible some people in view of auspicious and famous person they named their children Zarthosht. This historical place of Keshmar may be connected with one such Irani Zarthosht and not Zarthosht the ancient Prophet of Iran.

Dr. Faravashi said about the holy pine. Keshmar is the centre of growth of pine tree. The people have come across old roots of a pine but in fact we cannot say these roots are the same as of the holy tree.

Coming to the original subject-- As is shown in the history Asho Zarthosht at the time of war against Turbaratur was killed at Balkh. How was the body taken to Keshmar? It is said Balkh or Bakhdar had contained Khorasan also and most probably the fighting took place in Khorasan and his resting place has been made near the pine which may be done according to Prophet's will.

In conclusion I am happy to meet the Governor of Keshmar in my last journey who had written an article about the place of Zarthosht and his pine at Keshmar and the said resting place. He was of the opinion that it is the duty of Zorastrians in particular to built the few kilometers of road which stretches from the main road to the resting place, and yearly the attention of thousands of tourist may be attracted towards this place.

(Continued from page 3.)

and deprivation of human dignity about which the present day man is wide awake- Samyukta Parsi Praja Mandal is coming up for its campaign of " AKHAND PARSA " (solid Parsi Body) of voters.

Astronomers from time to time discover new stars. We have spotted a new star Shri P. P. Khambatta. Stars are reputed to determine the future of persons and races. Which constellation in the Galaxy of Trustees will P. P. K. join or whether he runs his own course will determine the fate of the dissuaded dumb Parsis. May we say tomorrow--This was our Lucky Star; as conjuctions and oppositions of astrologer's could not divert him from his path as he came to know more and more of the malady that is Parsi Panchayat.

Path of righteousness is the only path. All other paths are no paths.

ONE MORE INSTANCE OF MISMANAGEMENT
BY
THE BOMBAY PARSI PANCHAYAT
BY SUFFRA

Before the deplorable episode of the Godrej Printing Press run by the Trustees of the Bombay Parsi Panchayat is finally closed, there comes to light another glaring instance of mismanagement by them.

As the majority of the Parsis are not fully aware of their history, of their once great Empire in Iran before they came over to India, and of their survival and progress in this country for more than 1,300 years, the Parsi Panchayat of Bombay undertook a scheme in about 1963 to bring out a short history of the Parsis, in English, and a substantial amount was set aside by the Trustees for this task. Dr. Jal F. Bulsara, one of their former Secretaries, with no conception of history, was appointed the Editor of the book on a salary of Rs. 500/- a month and each contributor was to be paid Rs. 10/- per page submitted by him, plus his typing expenses, and Mr. Shapur F. Desai, one of their then Secretaries, was to look after the implementation of the scheme. When the contributiors were approached by the Editor to write different chapters of the book, the fact of sanctioned payment to them, as mentioned above, was not disclosed by him to them, and some of them got the payments after much reluctance and difficulty, while he himself got his salary month after month. This state of affairs gave

rise to protests from the contributors and the Editor's monthly salary was ultimately stopped after some time. The book is not complete and out as yet even after some ten long years, and had there been no protests from the contributors, one wonders how long the Editor's salary would have been continued by the Trustees and with what benefit to the community.

P A R S I A N A is sorry to note that many of the institutions and trusts founded by stalwarts in the past for the good of the community did yeoman service to its members till recently on account of the selfless and devoted services of their workers and trustees. But today they are mostly run for no purpose and miserable fail in their duty to the institution or trust they manage.

Repeated demands have been made in the press and otherwise to let the community know of the exact situation upto date in this matter, but the Trustees are, as is the case with them, quite silent about the whole affair and do not want to take the community into their confidence. As beneficiaries, Parsis are entitled to demand from the Trustees full explanation about the whole project, the latest position in the matter and an account as to how the moneys set aside for the scheme have been utilised and with what benefit to the community, and P A R S I A N A requests the Trustees to answer these questions without delay.

OUR FIRST OMBUDSMAN.

Mr. Justice Sorab P. Kotwal, retired Chief Justice of Bombay High Court, because of his high talent implicit faith in proper judiciary system and eagerness for clean administration, and because of his lofty character now becomes the first Lokayukta (Ombudsman) of Maharashtra. He will look into case of character deterioration in Government at all levels save the Chief Minister. Who will be outside his jurisdiction as the sole exception. Nepotism, corruption, departmental indiscipline at higher level have implanted a Tree of Evil, spreading out with its many branches and leaves, perverting minds and shackling conscience of men in high positions. By virtue of his new office he will be empowered to call upon any minister or highly placed person in Government to explain his action, plan or choice to clarify his position in the interest of clean Government and to satisfaction of re-establish confidence. A call from him will have the effect of summons binding on any person to attend before him as a suspect or as a witness. All such cases will be referred to him and he will submit his report to the Chief Minister for action. Such an office was long over-due in view of the deteriorating administration in Government and public affairs.

Mr. Kotwal took his early education in Panchgani and Nagpur and started practice in Nagpur Court. From there he was appointed one of the Judges of the High Court of Madhya Pradesh in 1955. With reorganisation of States he was appointed one of the judges of Bombay High Court in November 1956 and from August 1966 he became the Chief Justice of Bombay High Court and ex-officio head

of the judicial department of entire Maharashtra State. He fulfilled his high office with admirable integrity and facility because of his sould grasp of law and procedures which enabled him to dispose of intricate cases with quick and reliable decisions. Mr. Vivian Bose, Ex-Chief Justice of the Supreme Court described Mr. Kotwal as an ideal judge who co-operated with all in the Court and whose whole devotion was for setting up a system of law that would be just to the rich and the poor and to the public and to the Government. In Mr. Kotwal's opinion justice delayed was justice denied. Laws were enacted by legislators who were not lawyers and implemented by men in legal departments who were half baked lawyers or laymen applying law as a mechanical instrument of justice. That prolonged litigation and delayed justice. He therefore recently set up a machinery for training of all juniors connected with Court work so that efficient helpers could facilitate work of the judiciary for quicker discharge of justice, for which people came expectantly to Courts. Justice is the right of the public and public servants must develop that point of view. He deplored corruption and bribery within the sphere of the law and appealed to the BAR Association to take active steps to eradicate this evil and lift up the honour and dignity of the judiciary of the bench and the bar. Mr. Kotwal pointedly stated that he received several letters direct from the public for cases of bribery. But in absence of evidence he had to allow them to lapse; regretting further than when time came for presenting evidence the people backed out.

Nagpur and Bombay which were principal place of his life activities gave him hearty send off after expressing their fine sentements for his valuable guidance and services.

In Buldana Mr. Kotwal opened the new building of District Court. There he stated that very rapid changes have come in during last 25 years in all sections of law affecting daily problems of the public and the Courts must get ready to dispose of confusions arising there from by a comprehensive but compact system of judicious understanding.

Office of an Ombudsman as an authorised person to investigate cases of corruption was first established in Holland. Mr. Kotwal is holding the indentical office for the first time in Maharashtra as Lokayukt and he is also the first Lokayukt in India. The field of his work is varied and wide. The complaint may be about corruption, misconduct or even grievance which does not amount to misconduct and may have been caused by-maladministration or just negligence in any department of the Government.

All lawyers who rise to the status of judges are eminant jurists. They determine the future trend of human society. It is in the interest of society that their eminence should be preserved and utilised as long as possible. Hon. Mr. Justice Sikri, Chief justice of Supreme Court, has rightly said that their services should be made use of for clearing the load of old cases which are mounting up day after day. They are the right people to perserve balance of society, assure stability to individuals and create faith in human values. To enable them to continue their lofty work Mr. Sikri recommended that their pension should be nearly the same as their pay and their duties should be the extension of their usual work so that they may dispose of cases

which are needlessly blocking court work because of the immaturi-tly in lower Courts. He remarked there is something wrong somewhere. Where is it? Mr. Justice Andley, Chief Justice of Delhi High Court, has made a confession. He has never been able to understand Sales Tax Act; ezch sub-section contravening the preceding ones. There is an old pro erb "Who shall decide where Doctors disagree"? Mutatis mutaudis who shall pass judgment when judges are amazed? Standard of high Courts may not have gone down but the labyrinth of law may be unravelable and the Supreme Court must bear the load because Supreme Court Judges though right or wrong they write the law. Why not write the law right, right from the begining? Whatever be the set of laws it is the integrity and the authority of the Judges which shall safeguard democracy.

Mr. Soli Sorabji of Bombay High Court had moved the issue of unfair treatment of Judges in the matter of their remuneration. Looking to their superb Calibre they deserve much more than the archaic scale. There may be a reason behind it. Mr. Justice Sikri said "It is said that it is the deliberate policy of the Government not to me raise the pensions and not to improve the conditions of service so that the judiciary may gradually lose its place of respect and importance. Even if it is not the Government policy it is having that effect."

If Mr. Justice Kotwal is an eminant personality in his own field Mrs. Kotwal is no less prominant in social, educational and welfare activities. She is an M. A.; an educationist and top-grade social worker connected with several institutions. She is the chairman of the Maharashtra State Child Welfare Society and is ever helpful wherever invited by any organisation promoting welfare. The lady is a first class go-getter for any good cause. It was due to her that the Institution for Deaf and Dumb children collected a handsome sum for the persormance of the play Cyrus the Great. We wish Mr. & Mrs. Kotwal all the best.

Parsi Panchayat Election System.

A Sublimation of the Ridiculous.

Right and interest in election for 75,000 Parsis of Bombay to be limited to "F" Register consisting 170 voters and "E" Register consisting 165 voters totalling 335 of these elite is a perfect and unique hoax on a cent per cent literate race. The community is tolerating it not because it possesses some sense of humour but because of a feeling of helplessness which has overwhelmed the community through the constricting rigidity of its archaic Constitution, which has remained unchallenged because of our complacency. The community is now shaken up rudely by the crude and the rude detachment of Trustees towards their wards. Each Trustee has arrogated to himself or herself some sort of vanity to look down upon members of the Community. "Election " has degenerated into "Selection" by a handful. The struggle is to push in someone who would tow the line of one's group. This has become necessary for sitting Trustees, who make their personal embarrassment the pivotal issue in election, to the exclusion of the large and impersonal cause or causes for which elections are intended. The day of "nomination" is termed the day of reckoning.

"E" Register members retire after 7 years. During their tenure they get a couple of chances to deposit their stage play tickets into ballot box and feel themselves inflated for their streamlined voting exertion.

"F" Register voters have life long right to vote on payment of Rs. 5,000. This is the true distorted voting system. The sooner the "F" Register ceases to be a handicap to spontaneous development of Parsi mind and the sooner the "E" Register

expands to its full stature to elbow out "F" the better for the good of the community. Till then this pantomime of election will exhilarate 335 and depress the rest of Parsis of Bombay. We are suffering because we have no idea of our strength and no ideal to adhere to since this studied fraud played on us has split our mind between loud reverence and silent disparagement of Trustees. We cannot reconcile ourselves to this contrast. This leaves a void in our hearts and our minds and we slowly, certainly and imperceptably go downon scale of life. Unless we shake off the shackles of this denervating election scheme we have no chance to rise in this land of freedom. This restricted electorate is the constricting and circumscribing agency that makes clannish party cohesion a successful technique in the inner working of the Trusteeship as gang formation instead of innocent party idealism in action. Let us all unite and throw off this Numbo-Jumbo.

"F" Register voters taken by and large have not experienced monetary want, are or may be easy going having no serious problems of their own to tackle in society. It is this very class susceptible to influence and carried away by personal touch that by weight of its life long voting right determines the future of all those who have problems and are crushed under burden of life. This is unjust and unfair to the community by their becoming a barrier to sportaneous election and blockade against deserving candidates for Trusteeship. By now all have seen this through and 90% of our intelligentsia demand that their voice be heard.

Number of voters being very very small several unworthy and undesirable factors have entered our election. Persons of character, integrity and zeal for service are keeping themselves

aloof from such elections as they have self-respect and dignity which they will not throw away to the mercy of 335. Amongst Trustees there is no division of labour but only partition of groupism almost amounting to gang sine physical violence but certainly not excluding moral violence which they as and when necessary for themselves direct on to their wards, whom they are duby bound to protect. The community has no voice. Nobody can ask them any question and there is nothing binding on them to reply. Hence from that convenient distance between themselves and the public they are in a position to hurl insults, indignities and lawless restraints. With impunity they do just exactly what public do not want-favours and waste over unworthy employees They know that short of Court proceedings community members are helpless and Court proceedings mean "justice delayed is justice denied", though elderly ones may get brilliant posthumous award. This question cropped up in the office of the Hon. Charity commissioner when we enlightened the office of this anomaly and were told that several Panchayats have arrangements for public meetings where Trustees have to appear for answering. Mr. Nusservanji Vakil (former Judge of Ahmedabad), Mr. Savak Vakil (election candidate), Mr. Jimi Shroff (Religion and rituals personified), Late Mr. Maneck Mistry (over whom some Bombay Trustees showered lip sympathies in public meeting and chairman of Surat Panchayat, Mr. Gheyara expressed sincere empathy) have advised our community members to desist from rushing to courts, where law may be brilliantly discussed and justice may be shelved, despite all the sympathies of the Presiding Judge.

We have to free ourselves from the shackles of 335. We must organise a strong body of intellegent and earnest men and woman, boys and girls and form Samyukta Parsi Mandal for AKHAND PARSA (Solid Body of Voters) for expanded franchise, which we claim as our Birth right and shall have it.

Programme of Akhand Parsa.

(1.) Total or expanded franchise. (2.) Trusteeship period to be shortened to five years, when all must resign and seek election all together with other candidates who may seek election. (3.) Persons seeking election may be proposed and seconded by anybody. At present 335 not only vote in the Trustee but also can vote out anybody if they choose to, community cannot be left to the mercy of 335. (4.) Trustees should be made answerable to the Parsi public in general meetings to be convened by the public for the purpose. (5.) there should be nothing so rigid that other Trustees cannot look into the working or management of Trustee in charge of any department other than his own. No Trustee can exercise total monopoly over any department so that individual or joint responsibility issue can be determined and responsible Trustee can be brought to book and reproached in general meeting. (6.) Assets and finances of the Trust could be reorganised within the freedom permitted under law or by special appeal to the Hon. Charity commissioner for his sanction. (7.) To improve financial condition of our younger generation Industrial Estates should be built or taken on rent and young people with know-how should be encouraged to go into small scale industries (8.) A number of cottage industries could make many families self-supporting. May be that demand for (7.) and (8.) may increase as self-supporting younger people can pay current rent in the city and suburbs and lesson pressure on demand for housing. (9.) Our Housing Problem is acute and the Trustees have done nothing worthwile. Constructions by three societies have only helped the upper middle class who could but flats out right. Those who could pay Rs. 750/- rent in posh localities

have occupied these buildings where rent and other expenses would work out at Rs. 400 p.m. Panchayat has thus helped the risher section and ignored the poor and those down and out. Akhand Parsa proposes that the Panchayat or other independent bodies should form Housing Societies on lines of Catholic Housing Societies which build for Catholics and recover cost at low rate of interest included in monthly rent for 15 or 20 years of capital recoverable in payments of 15 or 10 per cent by instalments for several years as could be possible by joint earnings of couples. (10.) That way marriages will be encouraged. (11.) As both will be working Baby Care Centres would be absolutely necessary to avoid mothers being stranded and distressed without extra income contributed by them to the family.

The phrase "Akhand Parsa" has been coined after "Baaghe Parsa", a book written by Sorabji, the son of first Sir Jamshedji Jeejeebhoy Bart. In this the word Parsa has no connection with Pars or Fars, the province in Iran from which we Parsis take our name. Parsa means persons with Humata or good mind and fine sentiments. Parsiana has coined this expression as it appropriately conveys the sense and sentiments of modern Parsis, who clamour for their birth-right to vote.

We have discovered P. P. K. and are happy. We shall be equally happy with Sir Jamshedji or Mr. Vakil, I name the former Pure Product and the latter Intelligence Index. Both elements are equally necessary. My decision was to vote for both but I am warned against such recklessness-- so I shall have to compromise my conscience. We shall welcome whosoever comes but we pray that if the old stock is fossilised the fresh ones will be refreshing the dulled souls and activate the minds which have become apathetic to all that happens in the Panchayat, which

studiously ignores and calculatingly refuses to take the members of the community in their confidence.

Parsi Panchayat is a hard nut to crack. The master key to win our way up is the WILL to WIN. To sustain the will to win we need resources to hold on indefinitely that the process of attrition which they will work on us from their position of vantage shall not tire us out.

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IX I