

HARIJAN

Editor: PYARELAL

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TWO ANNAS

WEEKLY LETTER

I

I. N. A. AGAIN

"Give us a chance. What would you have us do next?" said an I. N. A. Captain who came to see Gandhiji at Panchgani last week.

"You should give proof of the same courage and bravery here that you people displayed on the battle-field," replied Gandhiji. "There was perfect unity in the ranks of the I. N. A. Hindus, Muslims, Sikhs, Parsis, all communities were like blood brothers. There was no high or low, no Untouchable. Demonstrate that unity here. But I am afraid you will not be able to do so."

"Yes, we cannot, so long as the British power rules over us," replied the I. N. A. friend.

"Well, there is a lot that can be done in spite of the British. I have voluntarily become a *bhangi*. Who can prevent me from doing so? Shah Nawaz today is an Indian first and an Indian last. Nobody can prevent him from doing so. In fact, wherever he goes, he puts up with his Hindu friends. But even so, he realizes that he cannot achieve here what he could outside India. The I. N. A. men on returning to their homes take the complexion from their environment. They shed what they had learnt outside and it is difficult to prevent them from falling into the old ruts.

"Again, if you expect India to spend lakhs on you, that is not right. You should be like Garibaldi's soldiers who were promised by their leader only 'blood, toil and tears'. They tilled the land and supported themselves when not engaged on the battle-field. No one paid them a salary. You have been trained by the Britishers who spend lavishly. If you expect medals like Victoria Crosses and such prizes as the British can give, you will be disappointed. The starving millions of India cannot afford that. You have to become one with them and serve them. Today the man in the street is terrified of the military. The military man acts like a bully and there can be no appeal against his high-handedness. You have to prove that you are friends and servants of the people, so that they will not be awed by you."

"We befriend the people here as we did outside India," put in the I. N. A. Captain.

"That is good," replied Gandhiji. "But I tell you, your leaders are finding it difficult to control the I. N. A. men in India. There are petty jealousies and rivalries. If A can get something, why not I? — that is the kind of feeling coming uppermost. It was different abroad. You had a very capable leader in Netaji. In spite of our sharp differences, I have always admired his burning patriotism, courage and resourcefulness."

"You have no idea of the deep love and admiration he had for you," interrupted the Captain. "What should

be our contribution in the next struggle for Independence?" he asked next.

"The struggle for Independence is going on today. It has never stopped," replied Gandhiji. "But, if my will prevails, it will be a non-violent struggle. The lesson of the last 25 years of training in non-violence, has gone home to the masses. They have realized that in non-violence they have a weapon which enables a child, a woman or even a decrepit old man to resist the mightiest government successfully. If your spirit is strong, mere lack of physical strength ceases to be a handicap. *Per contra* I have seen the Zulus in South Africa with Herculean bodies tremble before a White child. White soldiers could go into the Zulu kraals and shoot men, women and children sleeping in their beds. There was no resistance in the Zulu and the physical strength could not make up for it."

A DEDICATION

On the 21st of July, Gandhiji had the satisfaction of witnessing the realization of one of his pet projects when Sheth Shantilal of Ahmedabad formally dedicated 'Satish Kunj' property for the use of the poor. Prime Minister Shri Balasaheb Kher and Ministers Shri Patil and Shri Tapase had specially come from Poona for the occasion. Speaking after the evening prayer, Gandhiji said that when he came to Panchgani under medical advice in 1944, after his release from detention, he found that there was no place where the poor and the destitute could put up, in order to take advantage of the beautiful climate. And what about the Harijans? He had received a long letter from one of them describing their woes. "It is all right so long as his identity is unknown. But the moment it is discovered, that he is a Harijan, he suddenly becomes a *pariah*. He is unwelcome everywhere. All doors are shut against him. The shopkeeper receives his money but sells him the rottenest stuff and cheats him into the bargain by giving him less than the full measure. Should the poor unfortunate object, he is insulted and told to be gone. The landlord won't have him and asks him to quit. Where is the poor man to go?" It was heart-rending. He felt he could not come and stay in Panchgani, unless there was a place where the Harijans would be welcome like all others. It had therefore given him great pleasure that Panchgani was at last going to have such a place. Sheth Shantilal of Ahmedabad had purchased the 'Satish Kunj' property for Rs. 45000 and had agreed to get it reconditioned and bear the running expenses of the institution for ten years. In the *dharma-shala* which was going to be built, the poor of all communities including the Harijans, would be able to come and stay without any distinction of caste or religion. They would be provided free accommodation but would have

to make their own arrangements as regards food etc. A Trust had been formed to look after the *dharmashala*, consisting of Sheth Shantilal of Ahmedabad, Sheth Mohanlal, Shri Bachharaj, Dr. Dinshah Mehta and Gandhiji. He would have liked the *dharmashala*, said Gandhiji, to be built out of funds, provided by the inhabitants of Panchgani itself. But finance was not everything. Although they had not contributed the money, they should give their blessings and co-operation. The institution would fail unless the people took active and genuine interest in it. He suggested that sisters from well-to-do families should visit the sick or the convalescent who might come to the *dharmashala* for a change of climate, soothe them by singing beautiful hymns and render them whatever service they could or was necessary.

The sanitary conditions in Panchgani were awful. In a climate like theirs there should never be any epidemics. Yet they had the plague only the year before and had to vacate the bazar which was indescribably dirty. There was water shortage in spite of a plentiful rainfall. Why could not the rain water be captured and utilized for water supply? In South Africa, where rainfall was scarce and there was a dearth of under-ground water supply, they had a reservoir in every house for storing rain water. It was the duty of all of them, most of all the Municipality and the Public Health Department to remedy these defects. The Prime Minister Shri Balasaheb Kher was there and was prepared to render them whatever help was necessary. If he were the Health Officer or the Chairman of the Panchgani Municipality, said Gandhiji, he would make the place so clean and neat that anybody might be able to lie down and sleep on the hill side in the open without any compunction. Today that was not possible, because of the Municipal insanitation. People spat and made nuisance here, there and everywhere indiscriminately. He spoke from knowledge, he said. Before he came under the Mahatmic handicap and was free to go into *dharmashalas* and other places of public utility without attracting crowds, he had occasion to study the conditions prevailing in those places. The insanitation, the filth and the stench of the public latrines and urinals of the railway stations and in the *dharmashalas* were simply awful. They could make Panchgani into a jewel among the hill stations, if only they did their duty.

SCAVENGING AS A FINE ART

He then proceeded to make some concrete suggestions. The first and foremost of course was sanitation and night-soil disposal. Having become a *bhangi* himself, he thought of it first. He had done a *bhangi's* job right from South Africa. He knew how to do it without becoming filthy himself. The sight of a *bhangi* carrying the night-soil basket on his head made him sick. Scavenging is a fine art. Not only must the cleaning be perfect, but the manner of doing it and the instruments used, must be clean and not revolting to one's sanitary sense. "You have only to see the privy I use. It is spotlessly clean without a trace of smell. That is so because I clean it myself. The municipal *bhangi* pours out the contents of the night-soil waggons over a cliff converting a beauty spot into a plague spot. If you

become your own *bhangis*, not only will you insure perfect sanitation for yourself, but you will make your surroundings clean and relieve the *bhangis* of the weight of oppression which today crushes them. Do not imagine, that thereby you would deprive them of their living. Today we have reduced them to the level of the beast. They earn a few coppers but only at the expense of their human dignity. The same *bhangi* serves in the municipality as well as in your bungalow, with the result that he can do justice to neither. Look at him as he eats his food, cowering under the shadow of the latrine wall, surrounded by filth. It is enough to break one's heart. It should not be difficult for you to find a more decent avocation for him to follow."

HANDICAP OF FUNDS

The Nawab Saheb of Wai who had seen him earlier in the day had told him that they knew what to do, but that the municipality was too poor and the necessary finances were lacking. He had asked the Nawab Saheb, said Gandhiji, to send him a small note setting forth their handicap. He hoped to be able to show him that what they wanted to do and what needed to be done, need not be held up for lack of funds. After all, the various improvements which he has suggested would not require more than ten lakhs of rupees. He wanted to tell the rich folk who frequented Panchgani that it was up to them to provide that amount. In free and progressive countries, the gentry considered it their special privilege and duty to shoulder the burden of providing municipal amenities and improvements. It was only in India that people looked for every little thing to the Government. They must learn to shed that mendicant habit if, they aspired to become a free and self-respecting nation.

Then they should do something to improve the drainage. For that a suitable scheme would have to be prepared by an engineer. He hoped that the work would be taken up without delay.

Lastly, he hoped that something would be done immediately about the disposal of the night-soil. The present practice was a sin against man and God and its continuation even for a single day should be a matter of utter shame to them. He was sorry to tell them that Dr. Dinshah had reported that even after nearly a fortnight, things were as bad as they were on their arrival in Panchgani.

He hoped that when he came to Panchgani next year God willing, he would find things different. The gulf that separated the rich and the poor today was appalling. It had to be bridged. The rich must share all their amenities with the poor in the fullest measure. Their joining in the prayer-gathering would have gone in vain if it did not help them to realize and do their duty. Such prayer would be vain repetition which could do no good to them, to him or to anybody.

Poona, 30-7-'46

II

Gandhiji's stay at Panchgani this year did not extend to more than a fortnight. Even so, it provided welcome relief to his overworked system. The three days' stay at Poona, where he arrived on the 28th July was packed with three conferences—the Deccan Chiefs'

conference and two conferences of the Industries and Educational Ministers respectively, from the various Provinces. An account of the Educational Ministers' conference will be given in the 'Harijan'. This left Uruli only four days.

LOKAMANYA TILAK'S ANNIVERSARY

The 25th anniversary of the late Lokamanya's demise which fell on the day Gandhiji reached Uruli, evoked poignant memories. Speaking, after the evening prayer, he recalled how he had gone to attend the Lokamanya's funeral on receiving the sad news over the telephone. The mammoth funeral procession was composed of Mussalmans, and Parsis no less than Hindus. He himself had got caught in the crush and narrowly escaped injury. Those were the days when our atmosphere was not poisoned by communal bitterness. Much water has flown under the bridge since then, but the memory of Lokamanya remains enshrined in the hearts and affection of his countrymen as ever before. The lapse of time has only added to his popularity. He is still with us, though he is physically no more. He has given us the *mantra* that Swaraj is our birthright. That birthright belongs equally to all. Like the Infinite it is inexhaustible. To divide it, is not to take away.

"May be that some questionable things are today being done in the late Lokamanya's name. That is the way of the world. Even divinity is not proof against abuse. The evil, however, remains with the evil-doer. It does not detract from the lustre of divinity.

India was today on the eve of attaining her birthright, Gandhiji went on to say. In his opinion, nature cure was an essential ingredient in the building of Swaraj of his conception. The attaining of true Swaraj presupposed the triple purification of body, mind and soul.

NATURE-CURING THIEVES

He could have hardly imagined when he uttered those words, that within twentyfour hours an occasion would arise to put that precept into practice. On the very next day a villager was brought to him with injuries on his body, received at the hands of thieves who had taken away ornaments etc. from his house. There were three ways, Gandhiji told the villagers of Uruli, of dealing with the case. The first was the stereotyped orthodox way of reporting to the police. Very often it only provided the police a further opportunity for corruption and brought no relief to the victim. The second way, which was followed by the general run of the village people, was to passively acquiesce in it. This was reprehensible as it was rooted in cowardice. Crime would flourish, while cowardice remained. What was more, by such acquiescence we ourselves became party to the crime. The third way, which Gandhiji commended, was that of pure Satyagraha. It required that we should regard even thieves and criminals as our brothers and sisters, and crime as a disease of which the latter were the victims and needed to be cured. Instead of bearing ill will towards a thief or a criminal and trying to get him punished they should try to get under his skin, understand the cause that had let him into crime and try to remedy it. They should, for instance, teach him a vocation and provide him with the means to make an honest living and thereby transform his life. They should

realize that a thief or a criminal was not a different being from themselves. Indeed, if they turned the searchlight inward and closely looked into their own souls, they would find that the difference between them was only one of degree. The rich, moneyed man who made his riches by exploitation or other questionable means, was no less guilty of robbery than the thief who picked a pocket or broke into a house and committed theft. Only the former took refuge behind the facade of respectability and escaped the penalty of law. Strictly speaking, remarked Gandhiji, all amassing or hoarding of wealth, above and beyond one's legitimate requirements was theft. There would be no occasion for thefts and therefore, no thieves, if there was a wise regulation of riches and absolute social justice prevailed. In the Swaraj of his conception, there would be no thieves and no criminals, or else it would be Swaraj only in name. The criminal was only an indication of the social malady and since nature cure, as he envisaged it, included the triple cure for body, mind and soul, they must not be satisfied with merely banishing physical illness from Uruli, their work must include the healing of the mind and soul too, so that there would be perfect social peace in their midst.

THE WAY OF SATYAGRAHA

If they followed the nature cure way of dealing with the criminal, which, as he had already explained, was the way of Satyagraha, they could not sit still in the face of crime. Only a perfect being could afford to lose himself within himself and withdraw completely from the cares and responsibilities of the world. But who could claim that perfection? "On the high sea a sudden calm is always regarded by experienced pilots and mariners with concern. Absolute calm is not the law of the ocean. It is the same with the ocean of life. More often than not, it portends rough weather. A Satyagrahi would therefore neither retaliate nor would he submit to the criminal, but seek to cure him by curing himself. He will not try to ride two horses at a time, viz. to pretend to follow the law of Satyagraha, while at the same time, seeking police aid. He must forswear the latter, in order to follow the former. If the criminal himself chooses to hand himself over to the police, it would be a different matter. You cannot expect to touch his heart and win his confidence, if at the same time you are prepared to go to the police and inform against him. That would be gross betrayal of trust. A reformer cannot afford to be an informer." And by way of illustration, he mentioned several instances of how he had refused to give information to the police, about persons who had been guilty of violence and came and confessed to him. No police officer could compel a Satyagrahi to give evidence against a person who had confessed to him. A Satyagrahi would never be guilty of a betrayal of trust. He wanted the people of Uruli to adopt the method of Satyagraha, for dealing with crime and criminals. They should contact the criminals in their homes, win their confidence and trust by loving and selfless service, wean them from evil and unclean habits and help to rehabilitate them by teaching them honest ways of living.

Badlapur, 5-8-'46

PYARELAL

HARIJAN

August 11

1946

STRIKES

(By M. K. Gandhi)

The statement in the daily press that I had approved of the postal strike is not true. One day a postman asked to be allowed to just say 'Vande Mataram' to me. Kanu Gandhi brought him to me. The visitor, however, asked for my blessings for the postmen's strike which had just then commenced. I said to him that if the strike was justified and if they conducted themselves absolutely peacefully, they must succeed. This was no approval of the particular strike. Apart, however, from what I said and apart from the merits of the postmen's strike, I feel that as an expert in successful strikes of an absolutely peaceful nature, I owe it to the conductor of this strike as those of all others and the public to state the conditions of successful strikes.

Obviously there should be no strike which is not justifiable on merits. No unjust strike should succeed. All public sympathy must be withheld from such strikes.

The public has no means of judging the merits of a strike, unless it is backed by impartial persons enjoying public confidence. Interested men cannot judge the merits of their own case. Hence, there must be an arbitration accepted by the parties or a judicial adjudication. As a rule, the matter does not come before the public when there is accepted arbitration or adjudication. Cases have, however, happened when haughty employers have ignored awards or misguided employees, conscious of their power to assert themselves, have done likewise and have decided upon forcible extortion.

Strikes for economic betterment should never have a political end as an ulterior motive. Such a mixture never advances the political end and generally brings trouble upon strikers, even when they do not dislocate public life, as in the case of public utility services, such as the postal strike. The Government may suffer some inconvenience, but will not come to a standstill. Rich persons will put up expensive postal services but the vast mass of the poor people will be deprived during such a strike of a convenience of primary importance to which they have become used for generations. Such strikes can only take place when every other legitimate means has been adopted and failed.

In the present case we have National Provincial Governments. Postmen should consult these Governments before resorting to the extreme step. So far as I am aware, Shri Balasaheb Kher, Shri Mangaldas Pakwasa and Sardar Vallabhbhai Patel have intervened. If their advice has been rejected by the men, they have taken a serious and dangerous

step. If all these powerful unions disregard their own Governments and the Working Committee members, they disown the Congress. They have a right to do so, if the Congress sells their interest.

Sympathetic strikes must be taboo until it is conclusively proved that the affected men have exhausted all the legitimate means at their disposal and until the Congress has been proved to have betrayed or neglected their interest or until the Congress has called for sympathetic strikes, in order to secure justice from obdurate and unsympathetic authorities.

One hears of strikes all over the country to paralyse the Government. This paralysis is an extreme political step, open only to a body like the Congress, not even to unions, however powerful they may be. If the Congress is the people's arm *par excellence* for the purpose of winning Independence, paralysing action should be retained solely in the hands of the Congress.

At the present moment, the Congress is engaged in making a success of the proposed Constituent Assembly. There are interminable difficulties in the way. Paralysing strikes must seriously hamper Congress action.

It follows from the foregoing that political strikes must be treated on their own merits and must never be mixed with or related to economic strikes. Political strikes have a definite place in non-violent action. They are never taken up haphazard. They must be open, never led by goondaism. They are calculated never to lead to violence.

Therefore, my humble suggestion to all strikers is to make a frank declaration of submission to arbitration or adjudication, to seek the guidance of the Congress and abide by its advice and for all sympathetic strikers to stop, whilst the Congress is engaged in making the contemplated Constituent Assembly a success and while Provincial National Governments are functioning.

Uruli-Kanchan, 3-8-'46

Proverbs on the Drink Evil

The following is culled from J. Gilchrist Lawson's *The World's Best Proverbs and Maxims* (Grosset and Dunlap) :

Wine hath drowned more men than the sea—Publius Sirus.

The best cure for drunkenness is while sober to seek a drunken man (Chinese).

When wine is in, wit is out (Italian).

Bacchus kills more than Mars (German).

Drinking water neither makes a man sick nor in debt, nor his wife a widow—John Neale.

Drunkenness is an egg from which all vices are hatched.

Drunkenness is nothing but a voluntary madness—Seneca.

Drunkenness makes some men fools, some beasts and some devils.

Intemperance is the doctor's wet nurse (German).

V. G. D.

THE MEANING OF NATURE CURE

(By M. K. Gandhi)

Many persons wish to come to Uruli-Kanchan in order to learn nature cure. I prevent them. The work in this village is being done on behalf of the Trust, of which the three Trustees are Dr. Dinshah Mehta, Shri Jehangir Patel and myself. Dr. Dinshah Mehta is an experienced nature cure physician but his experience has been gained in cities. He used to take in poor people in his clinic in Poona, but he gave them just the same treatment as he gave his rich patients. The nature cure of my conception for the villagers is limited to rendering such aid as can be given to them through what can be procured in the village. For example, I would not need either electricity or ice for them.

Such work can only be for those like me who have become village-minded, whose heart even while they live in a city is in the village. Therefore, the Trustees have given over the work entirely to me. I have begun it but I have no trained personnel. It is another thing that I take help from Dr. Mehta, whenever I need it. I have found a good helper in Dr. Bhagavat whose heart is in the villages and who has adopted the simple life. Even though he is an allopath, he believes whole-heartedly in nature cure. No labour is beneath his dignity or too much for him. He never tires. The others are all new to the work but they are filled with the spirit of service. The work is new to me too. Shri Datar has generously given his house for our use, free of rent, and thus enabled the work to go on. But the house is too small to admit students. So far I myself have not been able to take up my abode permanently in Uruli-Kanchan. I hope, *D. V.* to spend six months in future in the neighbourhood of Poona and six in Sevagram. Therefore, those who are anxious to learn nature cure will understand that in the circumstances, it is quite impossible for them to come to this village.

Now to my conception of nature cure. I have from time to time written a little about it, but as the idea is developing, it will be a good thing to tell something regarding its limitations in Uruli-Kanchan. Human ailments, whether of village or town, are of three kinds, viz. bodily, mental and spiritual. And what applies to one individual applies generally to the other and also to society as a whole.

The majority of the inhabitants of Uruli-Kanchan are business folk. Mangs live on one side of the village, Mahars on another and people of the Kanchan caste on yet another. The name of the village is derived from this last group. There are some gypsies living here too, who are termed criminal tribes under the law. The Mangs earn their living by making ropes etc. They were well off during the war but have now fallen on bad days and are living from hand to mouth. The problem that faces the nature cure doctor is how to deal with the malady of the Mangs, which is by no means an ailment to be ignored. It is really the duty of the businessman in Uruli-Kanchan to stamp out this social disease. No medicines from any dispensary are going to avail in this case and yet it is no less

poisonous a disease than cholera. Some of the tenements of the Mangs are fit only for a bonfire. But burning will not provide them with new dwellings. Where would they put their belongings, where would they seek shelter from rain and cold? These are the difficulties to be overcome and the nature cure physician cannot be blind to them. What can be done for the criminal tribes? They do not deliberately commit crime for the joy of it. They are victims of an age-long tradition and therefore labelled criminals. It becomes the duty of the residents of Uruli-Kanchan to free them from the evil habit. The nature cure man may not neglect this work. Such problems will continually face him. Thus on reflection we can see that the field of work for him is very wide and that it is work for true Swaraj. It can succeed through God's grace, only if all the workers and residents of Uruli-Kanchan are true and determined to reach the goal.

Uruli-Kanchan, 3-8-'46

(From *Harijansevak*)

SOUTH AFRICA

(By M. K. Gandhi)

The following news from South Africa will be of interest to the readers.

Rev. Michael Scott who has thrown in his lot with Indians in their struggle there, has written a note under the caption "Not by Might". It is already published in the dailies. It should make a special appeal to all Europeans. He adds in a personal note:

"The spirit which enshrined you and your movement here, will not be extinguished by the powerful and cunning forces which are now arrayed against it."

An English sister writes from Durban:

"I went along to the camp almost the first day just to give the campers a word of encouragement and was quite impressed by their cheerfulness and general attitude—it was the "real thing" like some of the Indian movements I have seen. Then I went to the court one day too and it seemed as though those on trial (apparently) were really the judges and the officials and the Government were in the dock. If you have seen the statements by some of the leaders, you will see they give the same impression."

"Rev. Michael Scott is a very good man. He is only about 40 years old and wears "shirts" as do many high Anglicans and is addressed as "Father Scott". He reminds me somewhat of C. F. Andrews."

"I am glad to know that Manilal is coming back. He will be a help to the leaders here, though, as a matter of fact, the struggle on the Indian side has been on a very high level up to the present. It is that that has drawn a group of Europeans to support the struggle but the number is not very large yet."

As I have said before, the battle will certainly go to our countrymen if they remain truly non-violent. Non-violence knows no defeat.

Another friend writes:

"You have heard of Mrs. Naidoo's passing. She met with an accident about three months

before her death. During all that time the family could not get my phone number due to some error on the part of the exchange. Mrs. Naidoo wanted to see me but they could not contact me till the day after her death. I loved her. She was a sweet soul, a real friend and had a genius for home-making. There was always a beautiful atmosphere in the Naidoo home and one could drop in at any time, no matter how busy she was and always feel a welcome guest. And what a heroine she was! Think of the anxiety she must have gone through all the time the children were in India. I do hope that there will be a joint memorial to her and Thambe."

Incidentally I must mention that Mrs. Naidoo's husband was one of the first Satyagrahis during the days of our struggle there in my time.

Poona, 31-7-'46

Notes

Decentralization

Appasaheb Pant of Aundh State writes :

"The British have forged an adequate instrument in the 'Services' to help them maintain themselves in this country. To maintain a sort of peace and order, and, especially a 'peace of the grave' that instrument may be adequate.

"But one feels that our growth into a true democracy will be more hampered than helped through the use of this instrument, we shall have to discard all this old machinery and through our own experience, create a new one that will aid us in the formation of an equitable and democratic way of life.

"For this purpose, one feels that the decentralization of administrative power is the first step. Human dignity and self-reliance arise only out of responsibilities shouldered by the people themselves. The habit to look to a central authority to protect us, to give us justice, to feed us, to clothe us, has to be eradicated if true democracy has ever to emerge. Through mistakes and suffering will we learn the value of moral principles in human relationship.

"Centralization of power and authority leads to totalitarianism and human bondage. The test of the Congress in office with this centralized power in hand, lies in devising ways and means to create decentralization which will enable ordinary human beings to manage their affairs themselves and in that process become more human, creative and therefore happy."

Appasaheb writes from experience, having had much to do with the administration of Aundh.

Poona, 30-7-'46

M. K. G.

True Non-Violence

"During these last few days, in order to rest the brain, I have been reading a Scott novel, 'The Talisman'. Here is a passage from it which will strongly appeal to you :

"The scene is where Richard Coeur-de-Lion is describing to de Vaux how he had been about to put to death with his own hand Sir Kenneth of Scotland for supposed treachery :

'And yet de Vaux! it is strange to see the bearing of the man. Coward or traitor he must

be, yet he abode the threatened blow of Richard Plantagenet, as our arm had been raised to lay knighthood on his shoulder. Had he shown the slightest sign of fear—had but a joint trembled or an eyelid quivered, I had shattered his head like a crystal goblet. But I cannot strike where there is neither fear nor resistance.'

"And it should be added here that neither was there hate. Sir Kenneth was a young and noble warrior second only to King Richard in physical built and strength. He stood penitent before Coeur-de-Lion for a misdeed into which he had been duped, but which honour bound him to accept. Scott describes him waiting for the blow to fall: 'Colourless, but firm as a marble statue, the Scot stood before him (the King), with his bare head' uncovered by any protection, his eyes cast down to the earth, his lips scarcely moving, yet muttering probably in prayer.'

"The three attributes, fearlessness, non-violence and freedom from hate which can overpower the strength and fury, even of a Coeur-de-Lion.

"You have always said, it is not the weapon which is at fault but the warrior who is wanting."

(From Mirabehn's letter)

Kasturba Gandhi National Memorial Trust

[A Brief note on the working of the Trust is given below.]

The Trust has at present 26 Trustees with Gandhiji as the Chairman and Shri A. V. Thakkar as the Secretary.

The Trust has an Executive Committee consisting of 12 members.

The following are the Holding Trustees :

Sir Purshottamdas Thakurdas

Shri J. R. D. Tata

Shri G. D. Birla

Shri Ambalal Sarabhai

Shri Kasturbhai Lalbhai

and Shri Shantikumar N. Morarji.

The Organizing Secretary of the Trust is Shrimati Suchetadevi Kripalani.

The Trust has an Advisory Medical Board as also a Shiksha Samiti.

All work in provinces is carried on by provincial agents who are all women.

The total collection up till now is Rs. 1,28,17,392-10-0

Total expenditure 2,01,866-2-10

As the object of the Trust is the welfare and education of women and children in rural areas only, it has been the policy of the Trust to carry on work in provinces and field centres only through the agency of women workers, so far as possible. Realizing fully well the dearth of trained and qualified women workers who may be ready to go and settle in villages, the Trust has mainly concentrated its attention on the training of women workers on the following lines

Nayi Talim, Improvement of Health Services, Village Industries, Gramaseva etc.

To impart training in the above subjects, Grama Sevika training centres have been opened in the provinces for a period of 6 months or one year. The first all India training camp for provincial instructors was conducted

for a month from the 5th of April to 4th of May, 1945 at Borivli, a suburb of Bombay. 90 trainees from all over the country attended this camp.

Training centres have also been started in the provinces of Bihar, Karnatak-Mysore (joint), Gujarat, Maharashtra, Bengal, U. P., Assam, Punjab, Rajputana, Mahakoshal, Kerala and Tamil Nad, where 15 to 35 trainees in each, are undergoing training in subjects such as domestic science, vegetable gardening, dairying, sanitation, games, Hindustani, Vastra-vijnan (charkha science), dietetics etc.

Besides, 9 women have completed three months' training in Balwadi education (Montessori course), 38 more are receiving Basic Education Teachers' training, a course of three months, and 35 have taken up a medical training course of 15 months.

Those who have already completed their course in gram-seva are expected to open centres for village work in their own districts or talukas. Eight such rural centres have been started in Maharashtra, 8 in Karnatak-Mysore and 26 in Bihar.

In the villages of Delhi, C. P., Tamil Nad and U. P. dispensaries for women and children have been opened and in certain places even maternity homes have been started. Similarly, in the villages of Punjab, Andhra, Orissa, Tamil Nad etc. basic schools have been opened.

DOCTORS CRITICIZED

(By M. K. Gandhi)

1. Whether it is not a matter of common experience that the diagnosis by doctors is a very uncertain quantity and varies from time to time in the same case and often from doctor to doctor, and many cases remain undiagnosed, until they recover or die?

2. Assuming that the diagnosis is correct, what useful purpose does it serve, if it cannot be followed by remedial measures which lead to a cure, even on paper. Medical books do not speak with a certain voice on this point. If nature cure alone is to be followed, why is a diagnosis needed at all, considering that it recognizes the unity of disease and not hundreds of diseases which the doctors believe in?

3. Do the doctors make any use of their knowledge of the body in prescribing medical treatment as distinguished from surgical treatment? If not, why should the doctors get credit for having once upon a time, read physiology and anatomy which are soon forgotten for want of use in actual practice? Are not the *vaid*s entitled to equal credit or discredit for studying the physiology and pathology of *tridosha* and not making but a nominal use of it in actual practice?

4. Are not the defects attributed to the *vaid*s, really due to the omission of its duty by the State to provide institutions for research etc.? How can the system be blamed for the fault of the individual or the Government? Even the doctors in private practice, carry out no research and very few of them even read about researches carried on abroad.

5. Does not the constant examination of Mahatma's body by the doctors, give them an undue and undeserved prominence in the public

eye and so tend to put into the background the other systems of medicine which also have an equal, if not a greater, claim on Mahatma's attention?

These are Shri Brijlal Nehru's questions to which I reply as follows:

1. What the question implies is very true. Nevertheless doctors flourish. This phenomenon should make us all think.

2. My experience is that a correct diagnosis is followed by a remedial measure, answering the diagnosis. It will be wrong to blame medical books because they mention several alternative measures. The complicated human system does not lend itself to one certain remedy. It would be untrue to say that nature cure does not demand any diagnosis. As it believes in unity of disease and unity of care, diagnosis adopted in nature cure is much simpler. Unity of disease and unity of care is a good generalization. No nature cure man blindly applies earth poultices in all cases.

3. It is highly unfair to say that in their practice, doctors make no use of their knowledge of physiology and anatomy. No comparison can be set up between doctors and *vaid*s for they employ wholly dissimilar methods of diagnosis. I am utterly ignorant of the value of the *tridosha* theory.

4. I am unable to subscribe to the condemnation of the State, for not providing institutions for research. I have always blamed the *vaid*s' apathy in the matter of real research. The top ones are busy making money. The others are too ignorant to do so or are easily satisfied with what they find in the orthodox Ayurvedic books. I am sorry for this view. I come to it, in spite of my great regard for the Ayurvedic system and the Yunani which are suited to the soil.

5. I do not think that constant examination by medical friends of my body gives them undue or any prominence. They do not stand in need of any. They were all flourishing before I appeared on the scene. Nor does it tend to put into the background the other systems of medicine. I have friends among *vaid*s and *hakims*. But they do not need elaborate or frequent diagnosis. I submit my body to the diagnosis which is unfortunately advertised but I do not submit it to the treatment by drugs. The treatment is principally confined to the use of the five agencies of nature, diet changes and massage.

My love of nature cure and of indigenous systems does not blind me to the advance that Western medicine has made in spite of the fact that I have stigmatized it as black magic. I have used the harsh term and I do not withdraw it, because of the fact, that it has countenanced vivisection and all the awfulness it means and because it will stop at no practice, however bad it may be, if it prolongs the life of the body and because it ignores the immortal soul which resides in the body. I cling to nature cure in spite of its great limitations and in spite of the lazy pretensions of nature curists. Above all, in nature cure, everybody can be his or her own doctor, not so in the various systems of medicine.

Uruli Kanchan, 4-8-'46

LETTER TO THE GOVERNOR GENERAL OF PORTUGUESE INDIA

[The following is the text of Gandhiji's letter dated 2nd August, 1946, to H. E. Jose Bossa, Governor General of Portuguese India, in reply to his letter of the 18th July 1946, which has already appeared in the Press.]

Dear Friend,

It was kind of you to write to me in reply to what I had written in 'Harijan' about Goa affairs. I suppose you know that I have visited Mossambique, Delagoa and Inhambane. I did not notice there any Government for philanthropic purposes. Indeed, I was astonished to see the distinction that the Government made between Indians and the Portuguese and between the Africans and themselves. Nor does the history of the Portuguese Settlement in India prove the claim set forth by you. Indeed, what I see and know of the condition of things in Goa, is hardly edifying. That the Indians in Goa have been speechless is proof, not of the innocence or the philanthropic nature of the Portuguese Government but of the rule of terror. You will forgive me for not subscribing to your statement that there is full liberty in Goa and that the agitation is confined only to a few malcontents.

Every account, received by me personally and seen in the papers here in this part of India, confirms the contrary view. I suppose, the report of the sentence by your Court Martial of eight years on Dr. Braganza and his contemplated exile to a far off Portuguese Settlement, is by itself a striking corroboration of the fact, that civil liberty is a rare article in Goa. Why should a law-abiding citizen like Dr. Braganza be considered so dangerous as to be singled out for exile?

Though the politics of Dr. Lohia probably differ from mine, he has commanded my admiration for his having gone to Goa and put his finger on its black spot. Inhabitants of Goa can afford to wait for Independence, until much greater India has regained it. But no person or group can thus remain without civil liberty without losing self-respect. He has lighted a torch which the inhabitants of Goa cannot, except at their peril, allow to be extinguished. Both you and the inhabitants of Goa should feel thankful to the Doctor for lighting that torch. Therefore, your description of him as "stranger" would excite laughter, if it was not so tragic. Surely the truth is that the Portuguese coming from Portugal are strangers, whether they come as philanthropists or as Governors exploiting the so-called weaker races of the earth.

You have talked of the abolition of caste distinctions. What I see has happened is that not only no caste distinction has been abolished but at least one more caste, far more terrible than the system "caste" has been added by the Portuguese rulers.

I, therefore, hope that you will revise your views on philanthropy, civil liberty and caste distinctions, withdraw all the African police, declare yourself whole-heartedly for civil liberty and if

possible, even let the inhabitants of Goa frame their own government, and invite from Greater India more experienced Indians to assist the inhabitants and even you in framing such Government.

Yours etc.

M. K. Gandhi

[P. S. Since your letter was sent to the Press, I am publishing this in 'Harijan'. M. K. G.]

QUESTION BOX

(By M. K. Gandhi)

NATURE CURE AND MODERN TREATMENT

Q. Is there any room in your nature cure

1. for instruments such as the microscope, X-rays and others for purposes of diagnosis?

2. for the use of medicines which have been proved to be 75 per cent successful in the treatment of specific diseases as, for example, Quinine in malaria, emetin in dysentery, penicillin in pneumonia?

3. for instruction to people in the science of personal cleanliness, hygiene and sanitation, and the prevention of disease?

A. My nature cure is designed solely for villagers and villages. Therefore, there is no place in it for the microscope, X-rays and similar things. Nor is there room in nature cure for medicines, such as quinine, emetin and penicillin. Personal hygiene and healthy living are of primary importance. And these should suffice. If everyone could achieve perfection in this art, there could be no disease. And, while obeying all the laws of nature in order to cure illness, if it does come, the sovereign remedy ever lies in *Ramanama*. But this cure through *Ramanama* cannot become universal in the twinkling of an eye. To carry conviction to the patient, the physician has to be a living embodiment of the power of *Ramanama*. Meantime, all that can possibly be had from the five agencies of nature must be taken and used. They are earth, water, ether, fire and wind. This, to my mind, is the limit of nature cure. Therefore, my experiment in Uruli Kanchan consists in teaching the villagers, how to live clean and healthy lives and in trying to cure the sick through the proper use of the five agencies. If necessary, curative herbs that grow locally, may be used. Wholesome and balanced diet is, of course, an indispensable part of nature cure.

Uruli Kanchan, 2-8-'46

(From *Harijanbandhu*)

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