

HARIJAN

Editor: PYARELAL

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TWO ANNAS

A SIGN OF PROGRESS

(By M. K. Gandhi)

Though I have noticed it in the Gujarati columns of the *Harijanbandhu* from a different source, at the risk of repetition in another form I must quote from a touching letter from Shri Parikshitlal Majmudar addressed to Shyamalaji, a copy of which has been sent by the latter.

"I am very glad to inform you that after all, by the grace of God, the ice is at last broken. I am writing this from Bardoli of which you have heard. I can assure you that this year during the Gandhi Jayanti week nearly 40 public wells have been freely opened for the Harijans. Mind you, no pressure has been applied. People have taken to this programme of their own will. It has not been possible for our workers to attend all the places, but local people have invited Harijans and taken them to the public wells. I am still receiving further reports. I myself have attended some functions and personally have become a witness to the marvellous change. I thank God for it. No doubt, it is Gandhiji's efforts and the recent writings that have brought this change. Young men in villages have come forward and helped, the elders have remained behind, but they have either blessed the occasion or kept mum but nobody has opposed. I may further inform you that numerous of inter-communal dinners have been held. There was one such big dinner at Nadiad, the real capital of the Kaira District. Nearly 450 people, out of whom nearly 250 were caste Hindus brought cooked food from home and sat in front of the Ramji temple which has been built for the sweepers by Thakkar Bapa in 1928. 200 sweepers also joined and there was a merry party. Rationing regulations were not broken as people brought food from home. But it was a big gathering, unknown of its kind in the Kaira District.

"One prominent well has been opened in Kadi, a citadel of orthodoxy and 150 people dined with Harijans at Padra in Baroda. There are numerous such incidents but I cannot enumerate them at present.

"I should love to write a long letter in Gujarati to Bapa in this connection but it is difficult for him to read it. Please read this to him if possible."

Of course, compared to what we want to achieve, this progress is a miserable show. But seeing that Gujarat has been so far behindhand in this matter

of removal of untouchability, the little progress of which Shri Parikshitlal takes note with pardonable satisfaction is pleasant; if it is permanent and is a precursor of better things to come. Every nail driven into the coffin of untouchability is a step in the right direction towards the purification of Hinduism.

Srirampur, 30-11-'46

QUESTION BOX

COMMUNALISM IN MODES OF ADDRESS

Q. I appreciate the efforts made by the Congress administrations to end communal cries of "Hindu water (or tea)" and "Islami water (or tea)" on railway stations. But, at the same time, does not the practice of using different modes of address for Hindus and Mussalmans, such as Shri, Shriyut or Shriman for Hindus and others, and Janab and Saheb for Mussalmans, started by Gandhiji himself and followed by Congressmen generally, indicate and encourage similar communal separatism,—even though used respectfully? It seems to me that the truth of the matter is that we, that is the members of the various communities, are unable to completely shed the communal consciousness from within us, with the result that we cannot help betraying ourselves somewhere or other in our acts. Will you please give your opinion?

A. It is a good question. Personally I am unable to reconcile myself with communal modes of address.

But having regard to the mistrust prevailing at present among the communities, there is no proper atmosphere for suggesting a change. The mere fact that the suggestion comes from a member of one community might be regarded sufficient for its rejection by another. Yet, if any reader suggests a common mode of address of Indian origin which promises to be acceptable to all, it could be considered.

Personally I would be satisfied by referring to all men as "Bhai or Bhaiji A, or Bhai A-ji, or Bhai A Saheb" and all women as "Bai or Baiji A, or Bai A-ji, or Bai A Saheb", whatever their community—Ji and Saheb being used or dropped as the writer or speaker wished. But the practice started by Gandhiji will be followed in the *Harijan* weeklies, until he directs otherwise.

Vapi, 7-12-'46

K. G. MASHRUWALA

ACHARYA KRIPALANI'S CONCLUDING ADDRESS

[In the previous number of the *Harijan* we reproduced some very pertinent extracts from Acharya Kripalani's presidential address delivered at the 54th plenary Session of the Indian National Congress held at Meerut on the 23rd November last. We reproduce below equally pertinent extracts from his concluding speech before the delegates assembled at the Session. — Ed.]

APPEAL FOR UNITY

I told you and repeat that we in India—whether we are Hindus, Mohammedans, Parsis, Christians or followers of any other faith—cannot leave this country. There is no other country that can be ours. We have to live together. Let us live in peace and brotherhood. If we do not so live, nature will make us suffer and after great sufferings we will have to reconcile ourselves to the fact that those whom God united, nobody can separate.

Any Hindu, who offends a Mussalman is doing injustice to his community and his country and any Muslim who offends a Hindu is destroying his religion and the freedom of his country.

NON-VIOLENCE THE ONLY WAY

At the end I would permit myself to address a few words to my younger friends. I have learnt non-violence from Gandhiji. I do not hesitate to tell you that I used to believe in violence and belonged to a group of revolutionaries in 1906 and 1907. Even in the days of my revolutionary life, I hope, I was a brave man and I would not have hesitated to mount the gallows, but I never felt so fearless, so bold, so strong, as when I accepted the creed of non-violence from Gandhiji.

If this country is to rise, it will rise by non-violence and by no other method. We are divided into so many groups—political, economic and religious—that if we use violence against the foreign enemy, we are sure to use that violence against each other also. They who live by the sword shall perish by the sword.

The world has introduced the atom bomb, but something worse will come, unless it takes stock of what it has been doing hitherto.

SUPERIOR METHOD

I do not condemn people because they use violence. Non-violence is a new creed, but I want to place it before you because I have tried both the methods and found that non-violence is the superior method. The light has been lighted and it will guide us whether you wish it or not. If you are going to solve your problems by untruth, by crooked diplomacy, the world's problems will not be solved. In one word the difference between Socialism and Gandhism is that Gandhiji says that the means shall be as pure as your ends are high. High aims cannot be served by crooked means.

This in a nutshell is the difference between Western Socialism and this Eastern Socialism of this old *Bania*. The world will not be safe from war or strife or bloodshed until this doctrine is accepted, whether you accept it today or tomorrow or after a century. But remember, that the century will be a troublesome century for humanity.

CONGRESS RESOLUTIONS

[Below are reproduced four of the resolutions passed by the Indian National Congress at its 54th Session held at Meerut, on the 23rd and 24th November, 1946. — Ed.]

1

RETROSPECT

This Congress, meeting after six and a half years of war and upheaval and frightfulness, pays its homage to the memory of all those who have given their lives in the cause of India's freedom and all those who have suffered in the struggle for freedom and the emancipation of India's millions.

During these years the world war raged in all its fury, and in India the armed might of an alien imperialist power tried to crush the spirit of freedom and the passionate desire of the Indian people to gain independence. The Indian people resisted this ruthless onslaught and through travail and agony demonstrated their will to freedom. The complete failure and incompetence of an out-of-date political and administrative system resulted in famine which took its toll of millions of lives.

The end of the World War has not brought peace to the world and the appearance of the atom bomb as a weapon of war, with its frightful and horrible powers of destruction, has brought to a crisis the immoral and self-destructive elements of the present day political, economic and spiritual structure of the world. Civilization is likely to destroy itself, unless it gives up its imperialist and acquisitive tendencies and bases itself on the peaceful co-operation of free nations and on the maintenance of the dignity of man.

In India, as elsewhere, the period of transition from the old world, has demonstrated its failure to the new, to which millions look with hope and for which they strive is full of peril, and reactionary forces are everywhere trying to prevent the establishment of a new order of peace and freedom. This Congress has always stood for the full co-operation of free nations and for the removal of political and economic inequality between nations and peoples. India has been and is today the crux of the problem of freedom of subject peoples. On the complete emancipation of the Indian people depends the freedom of vast numbers of others in Asia, Africa and elsewhere. World peace and progress depend upon the solution of the Indian problem. This Congress, therefore, reiterates its firm determination to continue the struggle for India's complete freedom till she becomes an independent nation cooperating with others on an equal basis for the establishment of peace, freedom and progress everywhere. India, by virtue of her past her present position and her potential power, cannot accept a secondary position in the comity of nations.

For more than sixty years the National Congress has led the people of India towards this ideal and through struggle and constructive effort it has built up the strength of the Indian people. It has based itself on high ideals and endeavoured to put before

the nation moral standards of conduct both on the individual and on the political plane because it was convinced that greatness of achievement comes to a nation only by keeping high objectives before it and by pursuing methods which are worthy of a great people. In these days of bitter and tragic internal conflict and a lowering of these ideals, this Congress reiterates its faith in the high destiny of India and the ideals which have moved the Indian people. Any weakness, complacency or straying from the straight path to freedom may well imperil the independence for which the people of India have struggled and which is now within their grasp.

The Congress, therefore, calls upon the people to put an end to internecine conflict and to face internal and external dangers as a united people in the spirit in which they have fought in the past for India's independence. That struggle has not ended and may yet require many sacrifices.

2

SOUTH AFRICA

The Congress endorses the resolution passed by the All India Congress Committee on July 6, 1946, congratulating the South African Indians on their resistance to the segregation policy of the White people of that country, and records its satisfaction at the excellent work done by the Indian Delegation to the U. N. O. General Assembly exposing the narrow racialism of the South African Government to the full glare of world opinion. This Congress emphatically refutes the suggestion of Field Marshal Smuts in this connection that the Indian people are also guilty of racialism such as is shamelessly indulged in by the South African Government. The Indian people and all their leaders are energetically engaged in working out the fullest equality to all the nationals inhabiting this large and great country in all walks of life, political, social and economic, and laws of this country discountenance any discrimination whatsoever, whereas the policy of the South African Government and the White minority of that country is flagrantly racial and discriminatory and is a menace to world-peace and civilization.

3

EAST AFRICA

The Indian National Congress endorses the resolution of the Working Committee passed on August 6, 1945, regarding the situation in East Africa. The Congress views with great concern the attempts made in that country to make permanent the restrictions of the war-time period and converting them into a permanent anti-Indian law. The recorded admissions of even the confirmed enemies of Indian progress prove that Indians were in East Africa before any European set his foot on that soil and fully support the claim of the Indians in East Africa that the laws reserving the highlands for the White people and restricting the rights of Indians are most immoral and unjustifiable.

4

COMMUNAL STRIFE

The Congress views with pain, horror and anxiety the tragedies of Calcutta, in East Bengal, in

Bihar and in some parts of the Meerut District. The acts of brutality committed on men, women and children fill every decent person with shame and humiliation. These new developments in communal strife are different from any previous disturbances and have involved murders on a mass scale as also mass conversions enforced at the point of the dagger, abduction and violation of women and forcible marriage. These crimes, apparently for political purposes, put an end to all sense of security and are ominous to the peace, tranquility and progress of India.

The responsibility for this widespread brutality must rest with the preaching of hatred and violence for political purposes and the degradation and exploitation of religion for political ends. Responsibility must also rest with those who claim to possess special responsibilities and who, in spite of warning, failed to discharge them and allowed matters to proceed to the extreme limit of endurance.

The Congress would warn the country against all propaganda of violence and hatred. It is not by these methods that the differences between the various communities in India can be settled. They can only be settled by peaceful means. The attempts of the Congress to work out a peaceful and just solution of the communal problem have been repeatedly thwarted by the Muslim League. The advocacy and use of violence will injure the interest of the country as a whole as well as sectional interests. The Congress also warns all communities against revenge and reprisals. The continuance of a vicious circle of reprisal would mean playing into the hands of the internal and external enemies of the nation.

The immediate problem is to produce a sense of security and rehabilitate homes and villages which have been broken up and destroyed. Women who have been abducted and forcibly married must be restored to their homes. Mass conversions which have taken place forcibly have no significance or validity and the people affected by them should be given every opportunity to return to their homes and to the life of their choice.

The Congress reiterates its conviction that the only solution of the communal problem is complete independence from foreign control and appeals to the people not to allow communal passion to sidetrack the national struggle at this last stage of our march to freedom.

Hindustani Prachar Examinations

Hindustani Prachar examinations held on behalf of the Hindustani Prachar Sabha, Wardha, will be held on Sunday, the 16th of February, 1947. Applications from candidates desiring to appear at these examinations should reach the Wardha office through the respective centres with the necessary fees on or before the 15th January 1947. Information about rules for opening new centres and for examinations, names of text books prescribed for the various examinations and other relevant information can be had from the Wardha office.

AMRITLAL NANAVATI
Examination Secretary,
Hindustani Prachar Sabha, Wardha

HARIJAN

December 15

1946

POWER POLITICS IN RELIGION

Whenever enthusiastic apostles of a religion have been seized by the ambition to propagate it by taking the State under their control, blood-shed and inhuman barbarities have followed. In ancient times when the king was supreme in the State, the most convenient method was to induce him to accept that faith, and then to get him to proclaim it as the faith of the realm. This was accompanied with special benefits for its acceptors and penalties for the rejectors. The degree of penalty varied from a simple extra tax to excommunication, imprisonment, mutilation of limbs, torturous death, confiscation of property, exile, forcible conversion of women and the weak, and various other forms of devilry which sadistic ingenuity could invent. It was also sought to be propagated in other countries with the help of fire and sword.

When Devadatta, one of the disciples of the Buddha became estranged from him and decided to form a rival sect, he conceived the idea of taking Ajatashatru, one of the sons of the king of Magadha, under his influence. After doing so, he instigated him to put old king into prison, and install himself on the throne. Then, with his assistance he plotted several times to kill the Buddha himself and persecute his followers.

The story of Prahlad — poetically rendered so as to appear the life-story of a single individual — is a detailed account of barbarous persecution of one religious sect by a ruler owning bigoted allegiance to another.

The history of every important religious sect all the world over relates similar stories of persecution suffered at the hands of the sect wielding political power and in turn inflicted by it upon others, when it itself (if at all) acquired similar power. Thus in India, the *Vediks*, the *Bauddhas*, the *Jains*, the *Lingayats*, the *Shaiwas*, the *Vaishnavas*, the *Sikhs*, and several of their sub-sects have each suffered persecution at the hands of the sect in power, and (if they have at all ever acquired political power) inflicted in turn similar sufferings upon the followers of rival sects. Similarly, in Europe and Western Asia, the Crusades, the *Jehads* the persecution of the Christians by the Jews and the Romans at one stage, and of the Jews by the Christians at another, the blood-curdling accounts of the persecution of sects, which dared to differ from the Church (of whatever denomination) in power from the very beginning of the Christian States to almost modern times, and the attempt to suppress Christianity itself in Bolsevic Russia are too well-known features of the history of Europe to be mentioned in detail.

China and Japan have also similar stories to relate.

It is only when the State has put itself above all religious sects and declined to take any notice of the religious faith of its subjects in its public affairs and enjoined similar impartiality upon its servants, that people have enjoyed the liberty of believing as they pleased and learnt to live peacefully with the adherents of other faiths.

After long suffering and hard experience, Indian religious sects developed, as a general habit, the virtue of religious tolerance, and if the term Hinduism has at all to be applied to such widely different systems as Shaivism, Vaishnavism, Jainism, Buddhism, monotheism, polytheism, animism and even atheism etc., perhaps their only common point is toleration towards all faiths.

This truth was first realized by India even before the birth of Christ, though it took some centuries more before it was well imbibed. Probably, by the time Islam first entered the Indian soil, it had taken a firm root. The great Emperor Ashoka, had a full realization of this. Personally he was a devout Buddhist and full of zeal to spread its message throughout the world known to him. Says Pandit Jawaharlal Nehru in his *The Discovery of India*:

"His messengers and ambassadors went to Syria, Egypt, Macedonia, Cyrene, and Epirus, conveying his greeting and Buddha's message. They went to Central Asia also and to Burma and Siam, and he sent his own son and daughter, Mahendra and Sanghamitra, to Ceylon in the South. Everywhere an appeal was made to the mind and the heart; there was no force or compulsion. Ardent Buddhist as he was, he showed respect and consideration for all other faiths. He proclaimed in an edict:

"All sects deserve reverence for one reason or another. By thus acting a man exalts his own sect and at the same time does service to the sects of other people." (P. 145)

The early Muslim invaders of India, more zealous than experienced, still generally clung to the method of propagating Islam by the power of the State. As however they began to settle down, they were gradually getting sober. But before they fully assimilated the wisdom of keeping the State and its officers above all religious sects, they lost their political power. Consequently, the ambition to enlist the power of the State to serve the cause of a religion still persists, and the idea of creating an Indian Muslim State, populated and governed by Muslims, for furthering what are regarded the special culture and interests of Islam, has taken possession of the minds of the Muslim League leaders. So also some Hindu politicians have been possessed by a similar ambition. And thus power politics has re-entered the domain of religion. In Bengal, the Muslim League has already attained some political power, and even before it has been fully consolidated and secured, we have already had the taste of the havoc which a religion-based State can make in the life of the people.

The Hindus, too, cannot take shelter under the plea that theirs was just a reaction to the evil

initiated by the other community in acting as they did in Bihar and other Provinces. They have had ample past experience to realize the evil of power politics in religion. That evil cannot be cured by seeking to create a counter-State to serve the cause of another religion. Hindustan, *akhand* or *khandit*, but meaning a State dedicated to the cause of the Hindu religion and culture is no answer to Pakistan, i. e. a State dedicated to the cause of the Muslim religion and culture. Both these, along with the Sikh, Christian, Zoroastrian and other systems, have got to find ways of coalescing mutually to raise a common national—or rather, human—culture, instead of trying to separate from or exterminate others.

Vapi, 26-11-'46

K. G. MASHRUWALA

TRIUMPH OF VALMIKI

About half a century ago Mahamahopadhyaya Harihar Shastri of Bengal published a beautiful novel named *Valmiki's Jaya*. It has been translated into Marathi, Gujarati and perhaps other Indian languages also, and can be read even now with delight. The story is based on the legend of Vasishtha and Vishvamitra, rival leaders respectively of the Brahman and the Kshatriya clans of India. It was a struggle for political and social supremacy over the part of India then inhabited by the Aryas. The land is represented in the form of *kamadhenu* or the desire-fulfilling cow. A bloody feud raged between the two for, perhaps, several generations with varying success. At first Vasishtha was routed and his hundred sons killed, and his 'cow' taken forcible possession of by Vishvamitra. But it was a short-lived victory. Vasishtha again gathered forces and so completely defeated Vishvamitra, that he was forced to retire into the Himalayas for a long number of years, — perhaps generations. Other Kshatriyas did, of course, carry on some kind of guerrilla warfare by invading isolated Brahman colonies, killing the inmates and destroying their *ashrams*. The family of the young and fiery Parashurama — literally the axe-wielding Rama was one of such sufferers. The murder of his father and brothers so enraged Parashurama that he vowed total extermination of the Kshatriyas, and made it good by inflicting, it is said, twenty-one severe defeats upon them, followed each time with indiscriminate and heartless massacre of the Kshatriyas. They were altogether humbled and it appeared as if the world would become completely emptied of them. It appears that even Vasishtha and his followers had not contemplated this result, but the situation had gone beyond their control and there appeared to be no way of checking Parashurama from his revengeful and blood-thirsty projects. It was a dark and hope-shattering situation.

But very unexpectedly, there appeared on the scene a gentle soul in the shape of Valmiki. He was, if at all, a Brahman of an humble clan, but gifted with great poetical and musical powers, and the still greater faith in his mission. He could not bear this internecine war and was determined not

to rest until peace was restored between the Brahmans and the Kshatriyas. He had no weapon but his musical instrument and no carefully worded formula except the one represented by the refrain, 'We all are one, we all are one.' With his band of singers, he visited every Brahman colony and every Kshatriya kingdom, delivering his message of peace, love and unity. His music and songs touched the hearts of his listeners, resulting in a strong movement for unity and peace. Vasishtha and Vishvamitra were reconciled and, though for a long time Parashurama was intractable, he soon discovered that the cry of 'Down with the Kshatriyas' had lost its power of appeal and that he could not get any following. He was compelled to retire before the combination of Vasishtha and Vishvamitra, both of whom supported such friendly Kshatriya houses as those of Ayodhya and Mithila. Valmiki's mission having come to a successful termination, he was requested, as the story goes, to compose the story of Ramayana, for strengthening the Brahman-Kshatriya alliance and depicting the advance which the Aryas would make as a result of such alliance.

There can be no doubt that as between the Hindus and the Mussalmans also the formula discovered by Valmiki, namely, 'We are all one, we are all one,' and the *sangathan* (organization) arising out of that formula, are the only substantial things which will ultimately triumph.

Vapi, 7-12-'46

K. G. MASHRUWALA

STORY HOUR

(Continued from p. 411)

VI

[This one is from R. C. Trevelyan's *Windfalls* (Allen and Unwin).—V. G. D.]

Once the *Bodhisattva* was born as an elephant, who, when he had grown to his full size and beauty and had long been the lord of a great herd of elephants, left his companions and wandered away to a remote forest, surrounded on all sides by a waterless desert. Here he dwelt like a hermit, delighting in the leaves and fruits of the trees, the lotus stalks and the pools of water.

Now one day as he was wandering near the border of the forest, he heard a noise as of a multitude of people moaning and lamenting; so, running swiftly towards the sounds and issuing out of the jungle, he saw at a distance several hundred men, sitting and lying on the ground, overcome by hunger, thirst and fatigue. Though terrified at the sight of so huge an elephant, they were too exhausted for flight, as the Great Being moved slowly towards them, gently waving his trunk in sign of friendliness and saying in a human voice: "Be not afraid. Who are you, sirs? And how came you into this miserable plight?"

At this, recovering confidence, the whole assembly rose and bowed to him; and one of their elders said, "A cruel blast of the king's anger blew us away into banishment in this waste region, O lord of elephants. Yet now by the auspicious sight of thee, we know that we have crossed the desert of calamity."

Then said the elephant, "How many are you, sirs?"

"We were five hundred," said the elder, "when we were driven from our homes; but many of us have perished, overcome by hunger, thirst and despair."

Then moved to compassion, the Great Being said, "Alas, alas, how blind to their own good are those poor helpless rulers! They understand not that the conflagration arising from the oppression of subjects is bound to consume them with all their wickedness and cruelty. Fie upon such ignorance!" And while he stood silent, pondering how he might offer hospitality to his guests, the men with folded hands and tearful eyes implored him to show them how to escape from that dreadful desert, or at least where to find some stream or pool of life-giving water.

Then lifting up his trunk and waving it towards the north, he said to them: "Under yonder steep mountain there is a lake of pure water where you may quench your thirst and rest for a time. Then continuing your way, not far off you will come upon the body of an elephant, who this very day has fallen down a precipice, and lies at the foot of the mountain. Take his flesh to serve you for food, make water-bags of his bowels and fill them with water from the lake. Thus provided, you will soon find your way out of this wilderness without much more hardship."

With that he left them, and hastening out of their sight climbed up the farther side of the mountain to the brink of a great precipice, and there flung his body down to death on the rocks below.

Meanwhile those men, following his directions, soon reached the lake and after drinking and resting awhile, went forward until they found the body of an elephant. Then said some of them, "How like is this elephant to our friend, that lord of elephants!" Others reflected: "This must indeed be our friend who has thrown himself down the cliff, that he might save us from our distress."

Poona, 2-12-46

URULI-KANCHAN REPORT

Dr. Bhagwat, who is in charge of the Nature Cure Centre started by Gandhiji towards the end of March last at Uruli-Kanchan, near Poona, has sent a six monthly report (April to September, '46) of the work done by him and his colleagues. The following abridgment will give the reader an idea of the activity going on there.

"The Centre was opened by Gandhiji on the 23rd March 1946. He himself could give his direct supervision for a week only. Later on this work was entrusted to me and other co-workers here. The number of patients which was daily increasing during Gandhiji's presence was much reduced after his departure. The real work of treating patients, started from the second week of April and was going on throughout May and June. The number of patients became smaller and smaller after the rainy season had started, as the villagers were busy in their fields and there was some difficulty of communication too.

"The total number of patients treated at the centre was 567. Of these 23 were treated as in-door

patients, on account of their serious condition. One delivery case of a woman was also successfully treated. Ten minor operations were performed. Other patients were treated as out-door patients by giving them enema, bath, hip-bath etc., and were asked to observe certain dietetic restrictions at home. Out of the above total number of patients about 300 might have taken full treatment till they were completely cured; others left the treatment, when they found that we gave no medicines, or put restriction on their diet.

"The treatment includes plain water enema, hip bath, simple bath, cold or warm pack, mud pack along with regulation of diet. The latter includes lemon juice, honey, oranges and other acid fruits, soaked and germinated beans and nuts, salads, sweet fruits etc. Cooked food includes *bhakari* or *chapati* and vegetables without salt, chillies and spices. *Poornanna roti* and *khichadi* are also used at times. Curds and butter milk are freely used as one time meal when necessary.

"The daily expenditure per patient on an average ranges from 8 annas minimum to 2 rupees maximum according to the circumstances and the financial condition of the patient."

Classification of the diseases treated

Disease	Number	Disease	Number
Scabies	84	Head-ache	5
Malaria—enlarged spleen	58	Asthma	5
Constipation	56	Anaemia	5
Fever (ordinary)	39	Round worms	5
Otitis Media	34	T. B. Lungs	4
Wounds	30	Acid Dyspepsia	4
Stomach-ache	24	Piles	4
Conjunctivities	19	Hemiplegia	3
Inflammation	17	Obesity	3
Tooth extraction	17	Pleurisy	2
Diarrhoea	15	Sprain	2
Flatulence	13	Hemicrania	2
Dyspepsia	13	Mumps	2
Tooth-ache	12	Callstone	1
Cough (Bronchitis)	11	Delivery	1
Uterine Discharge	10	Rheumatism	1
Ring-worm	8	Pneumonia	1
Abscess	8	Biliousness	1
Dysentery	8	Dog-bite not rabid	1
Eczema	7	Fistula in anus	1
		Miscellaneous	31

Total 567

"In our future plan of Hospital work we shall have to make some separate arrangements for a maternity home, and a small surgical theatre. Besides this, we shall also have to organize *go-seva* for supplying pure milk to the patients. For this we shall have to erect a cowshed in the near future for which we will have to undergo an expenditure of about Rs. 5,000. I hope we shall get cooperation from the right sources at the right time."

Vapi, 7-12-46

K. G. M.

Errata

In the *Harijan* of the 24th November, 1946, on p. 411, Column 2, Line 2, for 'Concluded' read 'Continued'.

A NEGRO SAGE

[The growth of Science during the past hundred years has claimed phenomenal progress in the affairs of our world but as all acknowledge today, it has proved to be a doubtful blessing. In a way it stands condemned today in as much as it has lent itself more to devising means for aggression, exploitation and destruction than for the liquidation of human misery. It has brought in its wake various forms of horizontal as well as vertical violence resulting in terrible wars under which mankind lies exhausted and prostrate today.]

Among the long galaxy of eminent scientists of the Western world a few notable exceptions stand out as beacon lights who have loved mankind and laboured all their lives for its true happiness. One such sage rose to eminence from among the humble and despised Negroes of Southern America. He laboured all his long life for improving American agriculture so as to enrich the sources of meeting the basic needs of the humblest farm labourer, in the shape of more food and comfort. The following has been taken from *The American Pictorial* (1944, special Indian Edition of *Victory Magazine*) for the benefit of our constructive workers. —S. A.]

George Washington Carver was an American, who, in a long lifetime of unselfish achievement, demonstrated, besides the creative greatness of his own mind, the surpassing quality of a man's growth in a free country. He rose from destitute beginnings to be acclaimed as one of the greatest agricultural scientists of modern times. He transformed the farm economy of half a nation, and gave to a grateful world the benefits of his hundreds of practical discoveries and accomplishments in agricultural chemistry.

Carver was born in 1864, near Diamond Grove, Missouri, in the central part of the southern United States. His parents were Negro slaves; but Carver never knew them. When the child was scarcely six months old, he and his mother (his father was already dead) were carried off by bandits. The baby was ransomed for a broken-down race horse, but his mother was never heard of again. In 1865, slavery was abolished by constitutional amendment, and a White planter, Moses Carver, took the infant into his household, gave him his name, and raised him to do domestic chores.

Hungry for education, the boy soon struck out for himself. At first he slept in barns and haylofts, seeking work from farm to farm, but was soon taken in her home by the kindly Muriah Watkins, worked for his food at whatever job she set for him and attended a rural school. He went on to high school, supporting himself mainly by taking in washing. Carver, then in his twenties, journeyed to Iowa, where he opened a small laundry to earn enough money to enter college. Menial jobs supported him through three years at Simpson College. Then Carver went on to finish four years of agricultural studies at the Iowa State College at Ames. There his distinctive knowledge of soils and plants earned him a place on the faculty.

In 1896, George Washington Carver went to Tuskegee, Alabama, to open an agricultural laboratory at the newly-founded Tuskegee Institute. The construction of this laboratory and its 16-acre

experimental farm is an everlasting tribute to Carver's resourcefulness and creative will. At Tuskegee, he was confronted with an empty building, with no funds for equipment; his experimental farm was a bare tract of sandy, impoverished soil. Carver sent his students into the swamps and woods armed with buckets and pails. Day after day they brought back muck and leaf mold to form a topsoil. Carver constructed a stove for heat, made laboratory equipment from materials on hand—kitchen cups, old bottles, inkstands, pieces of iron and wood salvaged from the rubbish heap.

Carver began his experiments with the clay-filled Alabama soil. He showed farmers how to build it up to produce more cotton per acre. On the school farm Carver harvested one of Alabama's first bale-to-the-acre cotton crops. He further contributed to the economic rehabilitation of the South by introducing new, favourable crops. He taught Southern farmers how two sweet potato crops could be harvested each year instead of one. "Everyone told me," he said in later years, "that the soil was unproductive. But it was the only soil I had. It was not unproductive. It was only unused." Today, in addition to cotton and tobacco, the sweet potato and peanut are major crops in the American South.

Carver then demonstrated that these plants had not exhausted their bounty. He took the sweet potato into his laboratory and proceeded to make from it a hundred useful products, such as starch, vinegar, glue, molasses, dyes, and fertilizers. Turning to the peanut, long called worthless, he transmuted it into more than 300 commodities, including coffee, milk, printer's ink, linoleum, flour, medicinal oil, paper and axle grease.

Working always with the natural resources around him, Carver began experimenting with slash pine—an abundant wood in the South—and turned it into paper. This achievement opened what is today a flourishing industry in a number of Southern States. To the shy, kindly, patient scientist, gifted with what his neighbors called "green fingers," there was no such thing as waste. He found a use for wood shavings—synthetic marble. Cornstalks, sawdust and cotton stalks were transformed into insulating boards and paving blocks. Turning to the flowers of the field, he made paper from the vines and stems of wistaria, sunflowers and wild hibiscus.

Carver believed that people could live all their lives on the things that grew within a hundred yards around them. To prove this thesis, he gathered local weeds, flowers, wild fruit and dooryard shrubs, and turned much of this unusual harvest into edible, nourishing dishes, including soups, cheeses, marmalades and roasts. Carver wrote his recipes into pamphlets, which were freely distributed throughout the country.

To convey his methods and accomplishments to the farmer, whom he wanted to be the free beneficiary of his labors, Carver converted a second-hand buggy into a mobile agricultural school. Loading the carriage with exhibits, he borrowed a horse and made regular tours of the Alabama

countryside, lecturing Macon County farmers in fields and barn yards, giving away free his agrarian discoveries. Carver's was the first of the "movable schools", which today, housed in motor truck and trailer and sponsored by the U. S. Department of Agriculture, cover large areas of the South.

Carver had one hobby—if indeed it was. That was art. He won some distinction as a painter of landscapes and natural subjects, and one of his finest canvases—the Yucca Plant—hangs in the Tuskegee Institute gallery. Even this aesthetic interest could not be divorced from his scientific impulse and his philosophy of use. Carver made his paints from the clays of Macon County. He showed farmers they could get good, inexpensive paint for their houses and barns from their own soil. From this Alabama clay he also made face powder, pottery and dyes. Lint scraped up in the cotton gins was shown by Carver to be highly useful; he turned it into paving blocks, cordage and rugs.

Thomas A. Edison, American inventor of the electric light and early motion picture and sound recording instruments, once offered Carver a position in his laboratory. Carver declined, for he believed his life's work to be in Alabama. He cared nothing for money. He gave his professional advice and services without thought of remuneration. His salary cheques at Tuskegee piled up for years in the treasurer's office, and he did not use them until shortly before his death.

When Carver developed a peanut oil of therapeutic value in paralysis cases, he turned it over, without patent, to the medical profession. When a group of peanut growers rewarded him for helping them eradicate a disease which had preyed on their nut trees, Carver returned the money. Once he donated his formula for making synthetic marble out of peanut hulls to a factory in the neighboring state of Mississippi. The factory had difficulty with the process and tried to persuade Carver to join the firm. When he refused, the company moved to Tuskegee, where it could have the benefit of his guidance—which he gave gratis.

In 1939, Carver was awarded the Roosevelt Medal for distinguished work in the field of science. The following year, stooped and white-haired, the reticent, benevolent seventy-six-year old scientist established the George Washington Carver Foundation, built with his life's savings, for the purpose of furthering research in agricultural chemistry. Three years later he died.

The name of George Washington Carver is symbolic of more than scientific achievement and human genius; it has a great deal of significance for those who scrutinize the meaning of freedom, for all those who yearn, for all who aspire to walk in their own ways, independently, and with dignity and glad hope. The United States had been at war a little over a year when George Washington Carver died in January 1943. Shortly afterward, a Liberty ship slid down the ways bearing Carver's name across its bows—a fitting salute to a man who gave much in return for freedom. It was not a

deliberate, premeditated exchange, for that is not the essence of freedom. Carver lived in a society which let him govern his own growth and destiny. His benefactions were this society's incidental, unsolicited reward. In July, 1943, the Congress of the United States voted funds for a monument to Carver, to be erected near Diamond Grove, Missouri, where he greeted the world as a slave.

The Official Attitude

A correspondent sends the following:

"It would be worthwhile for the Director of the influential British daily paper who saw you last week at New Delhi to peruse the following, to understand the causes of the present unending trouble.

"His Excellency the Viceroy is closely and conscientiously following the footsteps of his *guru* Allenby. I quote below for ready reference:

"If our avowed policy of training the Egyptians to govern themselves was sincere and meant anything, it was useless to interfere and take the directions into one's own hands as soon as any difficulty arose. If the Ministers and the officials were to learn to govern, if the police were to be efficient in keeping order, if the Egyptian army was to be able to support their authority at need, then, they must face to learn their difficulties and dangers by themselves and must not rely on the British when anything disconcerting or alarming took place." (From *Allenby—a study in Greatness* by Wavell, pp. 49-50.)

"We have only to read "Indians" instead of "Egyptians" and then we ought to give credit for the above policy. Yet we have seen how pitiable were the appeals made to the authorities to intervene during the last two weeks. This proves your theory; but to complete the whole picture and silence the arguments once and for all the following could be read with profit:

"In a letter to his mother on May 20th 1921, (after some disturbances had taken place) Allenby wrote:

"I bide my time as I want the Egyptians to settle their politics for themselves and don't want to interfere with my troops unless the life, limb or interests of Europeans are in danger."

"This is plain, simple and convincing reading. I hope the journalist friend could be advised to guide his kith and kin and the powers that be to leave 'India to God or anarchy' as you had once declared. That is the only one solution but unfortunately its application will always be delayed. The British Forces have not yet left Egypt."

Wardha, 5-12-'46

K. K.

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