

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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TWO ANNAS

RABINDRANATH TAGORE

On the 6th May, '51, falls the ninetyeth birthday anniversary of our National Poet-philosopher. Let us recall at least a few writings of this master mind. They will bring some hope, refreshing faith and sweetness to the present-day disappointed, distressed world. He recognized no barriers among the different sections of humanity and he pleaded with the great prophets for finding and pursuing unity in diversity, concord in discord and harmony in this superficial and transient disharmony. He did not put forward in his writings any mystic school of thought but took the everyday common happenings of ordinary people for his themes. He did not support complete renunciation or retirement from society but asked us to accept life as it comes and mould or cultivate it to tread on the only true path of Love.

Political leaders of powerful countries are following the beaten path of diplomatically talking "Peace", while preparing all the time for brutal wars and forging abominable weapons of destruction. Thus the faith of humanity in Truth and its ultimate success — *Satyameva Jayate* — is shaken to a great extent, and even thinking people, in spite of all the philosophies, seem nervously to ask: "Is life worthwhile?" Definitely, something is wrong with the present order and the greatest tragedy of the recent times is not the economic breakdown alone but the greater and more appalling moral breakdown of the world. No doubt, evil will persist as long as life lasts but what is very distressing is that evil forces seem to triumph over the life-sustaining good forces. Here Tagore points out to the despairing soul that it is in this superficial defeat that the seeds for the glorious victory of good forces are really sown. He says:

"Life's tragedies occur, not to demonstrate their own reality but to reveal that eternal principle of Joy in life, to which they gave a rude shaking. It is the object of this oneness in us to realize its infinity by perfect union of Love with others. All obstacles to this union create misery, giving rise to the baser passions that are expressions of finitude, of that separateness which is negative and therefore *maya*." (*Creative Unity*).

Apart from the diverse political trends of Socialism, Communism, Capitalism, Communal-

ism and other hundred 'isms', there is the greatest need in this world today of positive dynamic Humanism or Love. It is this fundamental aspect of life that Tagore stressed most and he appealed to humanity not to lose faith and leave the path of goodness at any cost. Drops can make an ocean and if pennies are taken proper care of, pounds will take care of themselves. If individuals in their personal lives get rid of distinctions of caste, provincialisms, racial differences etc. and tread the righteous path, it is bound to improve the standard of the society at large. Leaving the economic aspect at the moment, this is the kernel, as I understand, of the *Sarvodaya* message as well. Let me quote Gurudev at length, for no greater tribute can be paid to him than to understand him aright and follow him to the best of our capacities. Stressing the need for nations to recognize and accept the lead of great men of faith Tagore points out:

"Men of great faith have always called us to wake up to great expectations, and the prudent have always laughed at them and said that these did not belong to reality. But the poet in man knows that reality is a creation, and human reality has to be called forth from its obscure depth by man's faith which is creative. There was a day when the human reality was the brutal reality. That was the only capital we had with which to begin our career. But age after age there has come to us the call of faith, which said against all the evidence of fact: 'You are more than you appear to be, more than your circumstances seem to warrant. You are to attain the impossible, you are immortal.' The unbelievers had laughed and tried to kill the faith. But faith grew stronger with the strength of martyrdom and at her bidding higher realities have been created over the strata of the lower. Has not a new age come today, borne by thunderclouds, ushered in by a universal agony of suffering? Are we not waiting today for a great call of faith, which will say to us: 'Come out of your present limitations. You are to attain the impossible, you are immortal'? The nations who are not prepared to accept it, who have all their trust in their present machines of system, and have no thought or space to spare to welcome the sudden guest who comes as the messenger of emancipation, are bound to court defeat whatever may be their present wealth and power." (*Creative Unity*).

This indeed is a great heartening message to humanity which is threatened again by another war and complete destruction of all human values.

R. CHIDAMBARESH

ON WAY TO SHIVARAMPALLI (A DIARY OF VINOBA'S ITINERARY)

VI

March 19, Ichhora (Twelfth Halt, 8 miles)

The party had to walk only eight miles to arrive at the halting place of the day. People from the surrounding villages had begun to crowd since the morning and had filled every corner of the premises and the large compound of the Dak Bungalow in which we were lodged. They were eager to see and hear Vinoba and were full of affectionate regard for him. Evidently, they looked worried and wanted to be consoled. They came and sat near him and listened to his recitation of the Telugu *Gita*. (Vinoba has the habit of reading or reciting his studies aloud).

Vinoba looked around him after finishing his recitation and saw that hundreds were eagerly looking at him. He put them a few questions. The few small sentences in Telugu touched the hearts of the villagers. There were a few Marathi-knowing people also. Vinoba enquired if all of them understood Marathi. They said that there were some who spoke Marathi, but most of them could not speak or follow it, while the Marathi people could understand both the languages. He was, therefore, requested to speak in Telugu. Even the Marathi-speaking villagers supported the demand. This was different from what I had seen in cities like Nagpur, Wardha and the like where people usually insist on either Marathi or Hindi.

An incident in the market was related to Vinoba. A book, costing only three annas, was sold for six annas in one shop, and fourteen annas in another. The purchaser quarrelled with the shop-keeper when they realized that they had been deceived. Vinoba made the incident the subject of his speech for educating the gathering. He said that the traders—the *Vaishyas* should fulfill their duties honestly. The *kisan* was a master, the trader a servant. A servant was not expected to be richer than his master. But it was just the opposite in India. The master had been rendered poor and the servant had grown rich. How had he become so? By exploiting the master. And he was in no mood to understand his duty. The master must, therefore, awake. Awakening meant abandoning the very use of the markets. He could do so by producing his own food, vegetables and cloth. If they did not produce their cloth in their own homes, they might run hereafter to the markets even for their bread. None could save them from being exploited, if they did not themselves get rid of their dependence.

Vinoba also exhorted the people not to look to the Government for doing everything for them. The Government could do nothing to help them if they did not help themselves. Even God helped only those who helped themselves. If the Government attempted to bring food, cloth etc. ready-made for them, they could only

do so at a heavy cost. That would mean heavier and heavier taxes and depletion of all national wealth. Government could run for the happiness of the people, only if they worked hard and produced their own necessities and established Swaraj in their own villages.

March 20, Niradgondi (Thirteenth Halt, 11 miles).

We left Ichhora, early in the morning, guided by a lantern held by one of us to show the way. Vinobaji is a fast walker. A serpent passed swiftly from the right to the left, naturally itself afraid of getting crushed. Vinobaji's foot might have just fallen upon it. But he went ahead and it was my turn. I passed the creature and it was the turn of the bullocks that followed us with the cart. But nobody was hurt, and nobody hurt the serpent.

The village was a very small one — 500 souls only. And so, in the afternoon, Vinoba could visit almost every house in the village. Immediately on entry, a *ghani* was seen to the right, under the shade of a roof. Vinobaji inspected it. Then he met the carpenter, the shoemaker, and the blacksmith also. He was invited to a house. The housewife gave the customary welcome with *kumkum*, flowers etc. She wore mill-cloth. "I have visited your house," said Vinoba. "The mill-cloth must go now!" The husband was already a *khadi*-wearer. The lady also took the *khadi*-pledge.

At 4 p.m., as Vinobaji was dictating letters, we heard the music of a procession. Twenty-five women, accompanied by the village folk and with the village music in front, were seen marching towards Vinobaji's residence, with *charkhas* on their heads. Vinobaji joined them in spinning. This was the first demonstration of its kind in the whole of the tour. Every one felt happy. Vinobaji expressed his joy, and also expressed his fears. "The sight has given me immense satisfaction. But I want to warn you. Traders have not yet attacked this place. But this is only a temporary phase. Merchants from other places will soon throng to this village and you will begin to purchase their wares." He was most afraid, he said, of merchants of the present age. Really speaking merchants should be servants of the village. But they had given up all their honesty. Wherever they went, they looked only to their own interests.

Vinobaji had been told that on the completion of the Painganga bridge, that part of the country, which was so backward, would begin to flourish. Vinobaji referred to this and asked what exactly they meant by "flourishing". Did it mean that the traders from outside would bring several new samples of mill-cloth, and the people attracted by the varieties would begin to purchase them? Also, that there would be a brisk trade of other outside merchandise and the *khadi* which was worn by them at present would all disappear and that they would not witness the plying of *charkhas* thereafter? Vinobaji warned them that unless they pledged them-

selves not to use outside cloth, their village would become poor in no time.

Vinobaji advised the people that one of them should undertake to carry on the work of social service in the village. "A village like this has much attraction for a man like me. If I stay here, my first duty would be to train the spinners to prepare their own slivers. At present, you are using slivers prepared by others. Why should you not make them yourselves when you grow your own cotton?" Vinobaji referred to the experiment at Delhi and narrated how the refugee women had improved the quality of their yarn after they had begun to use their own slivers. He pointed to one of the ladies of our party who was then preparing her slivers before them and said even children of five or six could do that.

Then referring to the mountains that surrounded the village, Vinobaji said that the next thing he would do would be to fetch the stones from the neighbouring hills, and there-with build *pacca* houses. He would then take to sanitation of the village to prevent illness. The night-soil, which was wasted at present, would be properly utilized. Their village of 500 people should give manure worth rupees two thousand at least.

People asked for a worker of the type suggested by Vinobaji. He said that they should not expect a worker from outside. Local men should come forward.

People suggested Rajeshwar Reddi's name. It was his house that Vinobaji had visited in the afternoon. Rajeshwar Reddi promised that although he could not himself look after the village work, he would arrange for a worker. This satisfied the people.

I have narrated this at length to show how Vinobaji tries to fix up some workers in every village so that some work should be going on even after he had left the place.

(Abridged)

D. M.

A CAMP FOR ASHRAM-LIFE

Several friends, particularly students, have desired time and again to stay for some time during the summer vacation in one or another of the Wardha institutions, in order to get some experience of Ashram-life, acquaintance with the various constructive bodies and the benefit of talks with persons like Shri Vinoba, Kishorlal Mashruwala and others.

Most of the institutions suspend their main activities during summer. In this summer, Shri Vinobaji is on tour through the Hyderabad State and is not expected to return before the middle of June, and Shri Mashruwala is not very much available for various reasons.

Nevertheless, it has been decided to make some arrangement for persons desirous of having an experience of Ashram-life. They can stay in the Sevagram Ashram for a month or less from 15th May onwards at their own expense.

During their stay, each one will have to devote two and a half to three hours to working in

the field; two to three hours to spinning and weaving; and about two hours to miscellaneous occupations like cooking, grinding, washing, and cleaning latrines, urinals, grounds etc. The temperature in May rises to 110° to 115° F., along with occasional hot winds. Only those who can sustain such hard labour and heat might think of coming.

With body-labour as the main activity of the Ashram-life, attempts will be made to arrange discourses with Shri Kakasaheb Kalelkar, Shri Kishorlal Mashruwala, Shri Jajuji and such others as might be available. Also arrangements will be made to acquaint them with the activities of the various constructive institutions.

The boarding and other expenses will come to Rs 25 per month.

No spices will be used in the food.

Smoking, *pan*-chewing and tea-drinking will be strictly prohibited.

The wearing apparel must all be of pure *khadi*.

Everybody must bring with him his bedding, *thali*, *lota*, spoon etc. Persons knowing spinning should bring their tools of spinning and *tunai* also. Others will have to purchase them here.

Those anxious to come should please communicate with the undersigned immediately, and should not come without written permission.

24-4-'51

VALLABH SWAMI,

Joint Secretary, Sarva Seva Sangh
Sevagram (Wardha)

Anandibai Karve

The friends and admirers of the late Shrimati Anandibai Karve, wife of Dr D. K. Karve, the well-known founder of the Indian Women's University, Poona, have issued an appeal for funds in her memory. The name of Shri Anandibai Karve is associated with the Primary School at Hingne (Poona), in which was merged a primary school originally founded by Anandibai herself for the education of village children who, at that time, could not get admission to the regular Hingne school. She desired to see this school provided with a suitable building, and had donated in 1944, Rs 13,600 out of her personal savings for the purpose. The cost was, however, estimated at Rs 60,000 and, hence, the construction has not been yet taken into hand. The present appeal is made for this purpose over the signatures of, Shrimati Lakshmibai Nimbalkar (President), Dr R. P. Paranjpe (one of the Vice-Presidents) and more than 20 other friends. Remittances should be made to Shrimati Sharadabai Sathye, Secretary, Anandibai Karve Memorial Committee, Hingne Budruk, Poona 4. Readers may be reminded that Dr D. K. Karve completed 93 years just last week. Shri Anandibai Karve, a child widow before her marriage with Dr Karve, was herself a tireless worker in the cause of widows and orphans. She at times literally took the beggar's bowl to obtain help for the orphans under her care. Her life story may be read in her autobiography in Marathi — *Maze Puran*.

Wardha, 24-4-'51

K. G. M.

HARIJAN

May 5

1951

FOOD CONTROLS RECONSIDERED

Discussions on the problems of food control and rationing at the recent Sarvodaya Samaj Conference proved to be quite helpful. Shri R. K. Patil, member of the Planning Commission, explained at length the Government point of view. India, he observed, had been importing about 1.3 million tons of foodgrains even before the second World War, and the situation had been aggravated by the partition of the country as well as the continuous increase in population at the rate of about 4 million per year. The consequent annual deficit of foodgrains of the order of 6.3 million tons necessitates imports and continuance of food controls to avoid steep rise in prices.

While a minimum quantum of food controls was necessary under the existing circumstances, it was pointed out by Acharya Vinoba and several other speakers at the Conference that the nature and machinery of controls needed radical changes. It will be useful to summarize the suggestions for the careful consideration of the Government and the Planning Commission :

1. In the urban areas, the Government should arrange for the supply of foodgrains at controlled rates only to the poor and the middle-class sections of the population. The rest of the community should be free to make purchases in the 'open' market. Even for the open market, the Government might fix a 'justiciable' price from time to time. If any citizen is willing to pay a higher rate than the 'justiciable' price, no stigma of black-marketing need be attached to such a transaction. But if anybody feels that the price demanded by a dealer is unfair and above the 'justiciable' price, he should be free to go to a law court. Cheap and speedy justice should be ensured to such citizens. The 'open' market system will not only liquidate the black market but will also bring additional revenue to the coffers of the State through income- and sales-taxes on 'white' rather than 'black' transactions.

2. Distribution of food-grains should be arranged, as far as possible, through Consumers' Co-operatives. This will considerably reduce the existing Government expenditure on Food administration and also eliminate endless scandals regarding nepotism and favouritism in the grant of permits. The Government should make an early announcement that if a group of consumers numbering, say, a hundred families in any city or *mohalla*, applies to the Food Officer for distribution of controlled foodgrains through a Consumers' Co-operative, the application would be readily sanctioned after proper scrutiny of the

bonafides of the applicants. The existing Governmental machinery of distribution has failed to inspire confidence in the public ; it is openly charged with inefficiency and corruption. By shifting the responsibility for distribution to the consumers themselves, the Government would not only be able to shield itself against volleys of public criticism but also provide constructive work to Congressmen and national workers. The tragedy of the present situation is that while Congressmen in office and civil servants burden themselves with numerous responsibilities, the host of workers who valiantly fought for freedom have no programme of action before them. They, therefore, sit idle and indulge in bitter criticism of the Government.

3. In the rural areas, the Government should make it incumbent on the employers of landless labour to pay wages partly in foodgrains. This will enable the agricultural wage-earners to secure their minimum food requirements. The quantity of foodgrains given as part of wages should be fixed, while the cash counterpart may slightly vary at different times of the year. Acharya Vinoba has been advocating this arrangement during his walking tour with very good practical results.

4. Acharya Vinoba has also been laying stress on the proposal that procurement of foodgrains should soon be replaced by the realization of land revenue in kind. This would enable the Government to secure considerable quantity of food-grains for distribution at controlled rates. The present level of land revenue was fixed about two decades ago and needs revision. State Governments seem reluctant to revise the land revenue before the general elections. But the right thing ought to be done without delay.

5. The Government should assign top priority to the production of food-grains. Attempts to earn dollar exchange for importing food by producing more jute in the country is a short-sighted policy. In case of war the Indian people will, surely, not be able to consume jute in place of rice and wheat. Government policy regarding food self-sufficiency should, therefore, be definite and unambiguous.

6. Campaign for "Grow More Food" should be placed on a war-footing. The Government Agricultural Departments should be more active and practical in discharging their duties. Latest reports indicate that production of food in Britain is now 40 per cent higher than it was before the War. Why can India not achieve the same results? According to the Report of the Reserve Bank of India, the Grow More Food Campaign has been an ignominious failure. The Ministry of Agriculture should take a very serious view of this report and completely overhaul its schemes. Public co-operation can be forthcoming only if the people are convinced of the soundness and sincerity of Government schemes.

Wardha, 20-4-'51

S. N. AGARWAL

KASTURBA AND MAHATMA GANDHI TRUSTS

[The *Vigil* of New Delhi criticized the managements of these Funds in an article published on 10th March, 1951. The criticism was endorsed in a subsequent issue of the same paper by a letter from Shri J. C. Kumarappa. Shri G. V. Mavalankar, now Chairman of both the Trusts, has circularized a copy of his replies to the two critics. It is a lengthy document and since it is not proposed to publish the original criticism, it is unnecessary to publish the reply *in extenso*. But incidentally the reply gives considerable information about the affairs of the two Trusts, which the public will be interested to know. The following gives it in condensed form, deprived of expressions evoked by hostile criticisms. As far as possible the language of the original is preserved, but I apologize to Shri G. V. Mavalankar for condensation and consequential alterations in the language. — K. G. M.]

The Kasturba Trust

1. Trustees

The prominent charge seems to be that the Kasturba Fund is deposited in banks and its Trustees are "stingy old trustees, who have little conception of the requirements of constructive work". Some of them are undoubtedly old in age. The Trustees include Shriyuts Devadas Gandhi, Ashadevi Aryanayakam, Jajuji, Lakshminarain and Sushila Pai as members on the Executive Committee of twelve. Can it be said of these that they have little conception of the requirements of constructive work?

Such of the businessmen who are Trustees in the Kasturba Fund were invited by Gandhiji himself; and conscious of their limitations in the field of constructive work, they have never dabbled in the actual work of the Trust. Their function has been to act as Holding Trustees, and as such they advise and act for proper accounts and investments (temporary or long term) of the available surplus of funds. The same is the case with the Gandhi Smarak Nidhi also.

2. Expenditure

The second charge is that the Kasturba Trust "scarcely spends the interest on capital annually received". Here are a few facts in respect of the year ending 31st December, 1949, the report for 1950 being not yet ready. The amount of interest received during the year came to Rs 3,75,306-13-3, while the recurring expenditure during the year came to Rs 6,92,684-6-8 and Rs 2,95,360-11-8 was the non-recurring i.e. capital expenditure on lands, buildings, deadstock, etc., upto the end of 1949. Surely it could not be alleged, in the face of this, that the interest on capital is 'scarcely' spent.

3. Centres of Work

As regards the actual work, the Trust publishes an annual report which is available to any one who wishes to have it. Here is a short summary statement of work:

	1946	1947	1948	1949
Centres of Gram Seva				
Basic and pre-basic education ..	52	140	170	207
Maternity and Health Centres ..	10	18	32	47
Total ..	62	158	202	254

These centres are spread over the whole of India in different parts and the total number of village *sevikas* working in centres is 384, in addition to the *sevikas* in the training and other centres.

The Trust may pride itself on being privileged to carry on work in widespread rural areas in the country. It is true that the number of centres is very small as compared with the requirements of the country, but obviously it is impossible for the Trust to meet the total requirements of the country. All it can do is to train workers and set up model centres. It will be for the general public and the State Governments to take up the work. It is complained that work is not done for a long time but it is not a question of doing mere routine but doing work on the lines of Bapu, which means the first task is one of training the necessary personnel with the Gandhian outlook and this naturally takes some time.

Mahatma Gandhi Trust

1. Preparatory Work

This work is still new and requires creation of the necessary agency to put it through. The collection, its accounting, the selection of the advisory committees and the provincial *sanchalaks* took a pretty long time. What can the Trustees do if those who were initially nominated as collecting agencies would not promptly reply or render accounts? A lot of time was taken by all those who worked in the initial stages to make recommendations about the personnel of the advisory committees!

However, by now 20 Provincial Advisory Committees have been formed out of a total of 24 (25?) units and the remaining four (five?) are yet in the process of being formed. The formation is not also by the arbitrary will of the Trustees but from among the names suggested by the collectors and constructive workers.

The general scheme of the formation of an Advisory Committee is that a committee ordinarily consists of 12 members, out of whom 5 are representatives of the collecting agencies. Six are representatives of bodies, whether of an all-India character or a provincial character, carrying on constructive activities in the province and the industrialists through whom a contribution of nearly 45 per cent of the funds came are given a representation of only one.

2. Grants

The article alleges that the constructive workers have to struggle with dwindling funds and growing handicaps and difficulties, and that the A.I.S.A., the A.I. Village Industries

Association, the Hindustani Talimi Sangh and other associations created by Gandhiji are all suffering for want of funds because no help is being given from the Trust Fund. I give below the amounts paid till the end of 1950 to some of the important institutions working in the constructive field and for allied causes :

1. Hindustani Talimi Sangh	Rs 1,60,000
2. All-India Village Industries Association, Wardha	" 70,000
3. Harijan Sevak Sangh, Delhi	" 1,06,169
4. Bharatiya Adimjati Sevak Sangh, Delhi	" 56,250
5. The World Peace Conference	" 1,50,000
6. Miscellaneous help	" 89,040
Total	Rs 6,31,459

The above are exclusive of the following grants :

- (i) Gujarat Vidyapith, Ahmedabad. Rs 1,35,000
 - (ii) Nature Cure Institute, Uruli Kanchan (District Poona). Rs 38,346
- and some other minor donations.

All the above making a total of Rs 8,04,805 were paid from the Central quota of the Funds.

3. Helps

The allotment from the provincial quota of the funds, on the recommendation of the Provincial Advisory Committees, or otherwise, comes to Rs 6,02,631-9-9 upto the end of 1950. The activities covered through the various institutions can be generally classed as work among aboriginal and tribal areas, basic education, medical relief, maternity homes, village industries, *goseva*, work among women and Harijans, etc.

I believe, the above should be enough as an earnest of the *Smarak Nidhi* in the matter of constructive work.

4. Schemes

The Trustees have also on hand other schemes which are at present not come to working in full swing, as many details are to be supplemented and some plans to be finalized. Prominent among these are :

(i) Museums, consisting of collections of Gandhiji's writings, etc. at Delhi, Sevagram, Ahmedabad and one more place ;

(ii) The work of micro-filming and photostating the voluminous record has already been taken in hand and is progressing ;

(iii) Some memorial at each place, made important by the visit of Gandhiji and some historical event having taken place as a result of his visit. This is a work of an all-India nature and the matter is well under progress ;

(iv) Documentary films of Gandhiji's life ;

(v) The scheme of *Gandhi-ghars*, by which is meant the establishment of centres in villages for the *gram-sevaks* to stay and carry on as many constructive activities as possible, bearing in mind the *Sarvodaya* principles. This involves the question of training the personnel, and that matter is also on hand.

(vi) Leprosy Work. The Trust has decided to make this a main plank of the memorial and preliminary work has been started by the Leprosy Medical Board.

General Difficulties

The public should appreciate that our chief problem is to get proper and sufficient personnel to carry on the constructive work on lines visualized by Gandhiji. An All-India work of this nature requires preliminary investigations and planning, unless funds are to be wasted, or spent in mere routine work. The *Smarak Nidhi* should be expected to work in the spirit of and with a vision (so far as possible, for the Trustees, with their limitations), given by Gandhiji. Even in the case of the Kasturba Fund, charges were made in the presence of Gandhiji that he was sitting tight on the fund and doing nothing ; and the fact that the Trust was preparing the ground under Gandhiji's own direction and inspiration was sadly ignored by the critics. When such charges used to be made, Gandhiji used to smile and say : "I know best whether I am sitting tight. I propose to apply the funds to the best use possible, and not waste them away." We may not say the same with the authority of Gandhiji, but we may be permitted to claim in our own humble way that we are trying to follow, as best as possibly we can, the lines laid down by Gandhiji ; and this ought to explain to every bona fide enquirer, the reasons of the delay. We may not succeed, but we are at present making our best effort to see that, whatever we construct is done on the solid foundation of the Gandhian ideology and spirit.

Publicity

The work being of a constructive character and mostly in the rural areas, does not attract publicity in the Press, which is mostly urban. Again, there is not that glamour in the work, which politics has, and that is also one of the reasons why the Press generally does not feel interested in giving publicity to the work under both the Trusts. I may also admit that we have not yet specially solicited any publicity in the hope that in the long run, the work itself will tell and I am glad to note that the Kasturba work is now being appreciated by those who have cared to see it.

The Trusts will always be glad to give any information to an inquirer and be grateful for any suggestions that he may have to make.

G. V. MAVALANKAR

ALL INDIA VILLAGE INDUSTRIES ASSOCIATION

Training Courses in Maganvadi

The Grama Sevak Vidyalaya in Maganvadi will reopen on the 1st July, 1951 and will offer the following courses of training :

1. A Two-year Course in Gram Udyog Nai Talim :

This course will combine practical training in village industries with training in rural adult education through village industries. Candidates will get training in one of the two major industries in Maganvadi, i.e., *ghani* or paper and in all other industries available, i.e., agriculture, bee-keeping, palm *gur*, *chakki*, soap-making, *Magan chula*, *Magan deep*, bakery and toy-making. A knowledge of the various subjects, without which active and good citizenship in a free country will be impossible, will be given correlated to the various processes in the village industries taught. The idea is that those trained will be able to organize rural adult-education centres through productive work in village industries.

2. A One-year, i.e., the Vinit Course in Village Industries :

This is a one-year practical course in village industries with some theory teaching in regard to the same. Every candidate will get training in *ghani* or paper and in all the other industries mentioned in the previous paragraph.

3. Shorter Courses in One or the Other of the above Village Industries :

Some scholarships are available for the two years' course in *Gram Udyog Nai Talim* only. Those who have had some experience already in constructive work will be preferred. The age-limit will be roughly between 20 and 35. Minimum qualification is matriculation or its equivalent in general knowledge. Hindi and English being the medium of instruction, a good working knowledge in one or the other is required. But a good knowledge of Hindi will be considered additional qualification. Since there will be a minimum of 4 hours of production work daily, candidates should be capable of hard physical work. Scholarships will be given only to those who produce the guarantee that after training some institution, organization or persons will see to it that they will be put to the work for which they are trained.

For the Vinit course minimum qualifications are a good working knowledge of Hindi or English and general knowledge equal to Elementary School Leaving Certificate. Also capacity to do hard work.

Further detailed information is available in our printed prospectus and syllabus, copies of which can be had on application with ½-anna stamp for postage. All applications should reach us by the 10th of June, 1951 at the latest and all

communications should be addressed to the Secretary, A. I. V. I. A., Maganvadi, Wardha (M. P.).

Maganwadi, Wardha,
27-4-'51

G. RAMACHANDRAN
Secretary

SOMNATH TEMPLE

[I have received the following from Shri K. M. Munshi in answer to a letter sent by me. The clarity of the answer makes the publication of my letter or any comment upon the reply unnecessary. — K. G. M.]

1, Queen Victoria Road,
New Delhi, April 26, 1951

My dear Kishorlal,

Many thanks for your letter of the 23rd. We have decided in the clearest terms that Harijans would be entitled to worship in the Somnath Temple exactly in the same way as others. Because certain sections of Brahmins were against this principle, we invited Tarkatirtha Laxman Shastri of Wai and others to perform the ceremony. You perhaps know that following the tradition of this temple in mediaeval times, the Trust Deed clearly lays down that the temple should be open to non-Hindus as well. Not only that, but in view of the present condition, even at the cost of offending the orthodox section, we are insisting on giving non-rationed food to visitors and eschewing all sacrificial oblation of food-grains.

2. It is absolutely untrue that the Saurashtra Government is spending any money for the religious ceremony. It is incurring some expenses for repairing roads and lighting them and making water arrangements and providing other amenities for pilgrims as is done by all governments when religious fairs are held within their jurisdiction. I also know that Sardar under Bapu's advice gave up the intention of reconstructing the Temple at the cost of Government. The expenses of constructing the Temple and installing Somnath are going to be defrayed from the Trust funds and public subscriptions.

3. A secular State is not a Godless or anti-religious State. It only means that believers in every religion will be free to follow their own religious pursuits, undisturbed. The secularity of a State does not prevent it from repairing or building shrines; in fact, the Government of India has repaired many Muslim shrines and mosques. Nor does it prevent the Government from giving help to religious shrines. Most of our Governments have been giving grants to religious institutions, and where a shrine conducts useful activities connected with education or economic social uplift, in my opinion, it would be the duty of any State, not pledged to the destruction of all religion, to support them.

4. I have already given an interview to the Press on these lines, but you may, if you like, release this letter to the Press.

With kind regards,

Yours sincerely,
K. M. MUNSHI

GANDHI SMARAK NIDHI (REPORT OF ANNUAL MEETING)

The Annual Meeting of the Board of Trustees of the Gandhi Smarak Nidhi (Gandhi National Memorial Fund) which was held at New Delhi, on Saturday, the 31st March 1951, reviewed the work of collection and disbursement of the Fund and laid down broad lines of the future work of the Fund. The Chairman, Shri G. V. Mavalankar, being unavoidably absent, the Vice-Chairman Shri Devadas Gandhi, presided. The following Trustees were present: Shri Jawaharlal Nehru, Shri Rajagopalachari, Maulana Abul Kalam Azad, Dr Pattabhi Sitaramayya, Rajkumari Amrit Kaur, Shri Jagjivan Ram, Shri G. D. Birla, Shri Shriram, Shri Ashadevi Aryanayakam, Shri Yashodhara Dasappa, Shri A. P. Benthall, Shri Shankarrao Dev and Shri Shrikishnadas Jaju.

Before the commencement of the proceedings the members stood in silence for one minute as a mark of respect to the memory of the late Shri Thakkar Bapa, a leading member of the Executive Committee of the Trust.

The main features of the Annual Report adopted by the meeting for the period ended 31-12-1950 are as follows:

The total amount of the Fund is Rs 11,34,68,567-14-9. Disbursements from the Nidhi aggregate Rs 47,83,391-9-3. This includes grants from the Central Fund amounting to Rs 6,31,459 and from Provincial quotas amounting to Rs 6,02,631 and payments of earmarked donations amounting to Rs 26,14,404. The grants from the Central Fund include the following:

Hindustani Talimi Sangh, Wardha ..	Rs 1,60,000
All-India Village Industries Association, Wardha ..	70,000
Harijan Sevak Sangh, Delhi ..	1,06,169
Bharatiya Adimjati Sevak Sangh, Delhi ..	56,250
World Pacifists Conference at Shantiniketan and Wardha ..	1,50,000

Aids from Provincial quotas include grants to various Provincial constructive institutions covering activities among Aboriginal and Tribal areas, Basic Education, Naturopathy, Village Industries, Goseva, Work among Harijans and Women and other village uplift work.

Payments from the earmarked donations have brought into being a Preservation Trust of Gandhi's Ashram at Sabarmati and also include a payment of Rs 38,249 to Urulikanchan Nature Cure Centre near Poona, established by Gandhi.

For the future work of the Nidhi, India is divided into 25 Provincial Units. *Sanchalaks* (Agents) and Local Advisory Boards have begun to function in nearly 20 of these Units.

The activities of the Nidhi naturally comprise, *inter alia*, the activities of the above-named constructive institutions founded by Gandhi. Other activities undertaken by the Nidhi at present are as follows:

Gandhi's correspondence is being microfilmed for permanent preservation. Four Memorial Museums are contemplated one each at Delhi, Wardha, Sabarmati and at a suitable place in South India. Plans for the Delhi Museum near the Rajghat *Samadhi*, are being drawn up. The Government have promised a suitable piece of land in the area for the purpose.

A survey has been made of important places in India with which Gandhi was intimately associated, and it is proposed to make all necessary arrangements for the proper protection and preservation of such places and mark some of them with memorial columns or tablets. The Sevagram Ashram and particularly the hut in which Gandhi stayed and the dwellings of Shri Kasturba and Mahadev Desai are being cared for and maintained in original condition by the members of the Ashram now living there, and are daily visited by streams of visitors. In other places in the country wherever buildings with close asso-

ciations of Gandhi are available for preservation by the Nidhi, it is proposed to put them to appropriate use rather than to leave them empty.

The work of preparing films suitable for exhibition in India and abroad of Gandhi's life, with the help of the available documentary films, is in the hands of a competent committee appointed by the late Sardar Vallabhbhai Patel in his capacity as Vice-Chairman of the Nidhi.

Chief among the constructive activities proposed to be taken up are *Gandhigars*, i.e. Village Centres of Constructive Activity, and Leprosy Relief. The scheme for *Gandhigars* was originally suggested by Shri Jawaharlal Nehru, and is actively engaging the attention of the Provincial Committees and many of them have chalked out and some have already undertaken schemes of training workers for such village centres.

The Nidhi regards leprosy work as a specially fitting memorial to Gandhi who had devoted considerable time and attention to leprosy work and had personally nursed leprosy patients during the last few years of his life. A Committee of fifteen experts is already functioning to give concrete effect to the idea by co-ordinating the work now being carried on by various agencies and formulating plans for the further extension of leprosy work in the country along scientific lines.

The Trustees endorsed the proposal of the Executive Committee to fix a period of ten years over which the expenditure of the Nidhi should be spread. They also endorsed detailed proposals of dividing, in equitable proportions, the available quotas in the Provinces over the various activities with which the Nidhi is concerned. Both the proposals had been unanimously recommended by the Budget Committee which was attended by persons closely connected with the day-to-day activities of Gandhi's constructive programme.

Other points of general policy regarding the disbursement of provincial quotas are as follows:

85 per cent of the funds are to be spent in rural areas. The Provinces are expected to allocate approximately 25 per cent of the Fund for the training and maintenance of workers for carrying on constructive activities in villages in pursuance of the *Gandhigars* scheme.

The Executive Committee which met on Saturday and Sunday decided to give Rs 37½ lakhs to the Indian Jute Mills Association, Calcutta, being 75 per cent of the donations received through the Association and earmarked for the purpose of constructing a hospital for the benefit of jute labour in Calcutta.

The Committee passed Provincial budgets for 1951 totalling about Rs 15 lakhs and budgets from the Centre amounting to about Rs 6 lakhs.

6 Mansingh Road, LAKSHMIDAS PURUSHOTTAM,
New Delhi 2 Secretary,
Gandhi Smarak Nidhi

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