

HARIJAN

Editor: PYARELAL

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[TWO ANNAS

TO AGENTS

There is naturally an ever-increasing demand for copies of 'Harijan'. It is impossible to cope with it so long as the quota of paper sanctioned for it remains as at present. We are trying to get more paper and would in the meanwhile request subscribers and especially agents to be patient. Agents will readily realize that their demands can be attended to, only after the permanent subscribers have been provided for, and will, we hope, co-operate with us by setting a limit to their demands for the present. Fresh agents will kindly help by not applying at all for the present.

6-3-'46

J. DESAI

Notes

A Useful Pamphlet

A friend sends me a copy of a leaflet published by the Department of Agriculture, Bombay Province. It contains hints on small scale vegetable cultivation in compounds of bungalows etc. This was published in 1942 during war time in pursuance of a campaign for growing more food. What was then necessary is much more so now in view of the increasing shortage of food. It is a pity that the leaflet is printed in English. It may be, however, that only the English pamphlet has been sent to me and that it has been translated into the provincial languages. Be that as it may, the leaflet is certainly instructive and useful and I would suggest to the readers who are interested, as they should be, in the matter that they send for and study it with a view to making use of the suggestions, if they have a plot of land available for the purpose. Among the hints contained are the following chosen by me at random:

(a) Plots selected should be well-drained and not overshadowed by trees or buildings.

(b) Beds in which flowers have been successfully grown are usually suitable but portions of lawns may also be dug up and used for vegetable gardening.

(c) Waste water from bath-rooms or kitchen can be utilized for the purpose.

(d) It stresses the necessity of using organic manure such as cowdung and tells the reader what vegetables can be easily grown.

(e) A table is given at the end showing the quantity of particular seeds required, the depth at which they should be sown, the size of the beds and the distance between the rows of plants.

Poona, 1-3-'46

M. K. G.

Helpful Suggestions

A correspondent writes:

"You are at present in Poona. I understand from the papers that H. H. the Aga Khan is your friend. He has plenty of land and water supply at his disposal in his palace in Poona. The same applies to the spacious grounds of Government House at Ganeshkhind. Could not both these places be utilized for growing food? Could you suggest it to him?

"You believe in fasts. You have said that fasts are not merely for attaining religious merit but are also beneficial for health. Cannot you then recommend to the well-fed abstention from food either one day or for even one meal or more during the week? A great deal of foodstuffs could thus be made available to the poor.

"They say that even a small quantity of sprouted grain, if eaten raw, provides the requisite nourishment. Is this so?"

The above is condensed from a letter. All the three suggestions are sound and could easily be put into practice. The first is obviously for those who possess both land and water; the second for the well-to-do; the third applies to all. In essence it means that whatever can be eaten raw should be so eaten. By intelligently following this rule one can make a small quantity go a long way. I have little doubt that if people understood the laws of dietetics and acted accordingly, a tremendous economy in food could be effected.

Poona, 1-3-'46

(From *Harijansevak*)

Utilization of Available Power

Q. Flour grinding machines are turned by engines in thousands of villages in Gujarat. By removing them to the source these engines could easily be used for drawing water from rivers, tanks and wells for purposes of irrigation. Could not the Government be induced or the owners be persuaded

to divert the engines for this useful work in addition to working the grinders?

A. I regard the existence of power wheels for the grinding of corn in thousands of villages as the limit of our helplessness. I suppose India does not produce all the engines or grinding machines. I fondly hope that the correspondent is incorrect and that the number of wheels and engines does not run into thousands even for the whole of India. But if true, it is indicative of the utter laziness into which our people have fallen. The planting of such machinery and engines on a large scale in villages is also a sign of greed. Is it proper to fill one's pockets in this manner at the expense of the poor? Every such machinery puts thousands of hand *chakkis* out of work and takes away employment from thousands of housewives and artisans who make these *chakkis*. Moreover, the process is infective and will spread to every village industry. The decay of the latter spells too the decay of art. If it meant replacement of old crafts by new ones, one might not have much to say against it. But this is not what is happening. In the thousands of villages where power machinery exists, one misses the sweet music in the early morning of the grinders at work.

But to come to the main point. Whilst I hold that these power engines are at present being put to wrong use, it would be some compensation if the engines, in addition to their present use, were also used to pump water out of rivers, tanks and wells for irrigation. My correspondent suggests Government aid for this. Must this be necessary? Will not the owners of their own free will turn their engines towards this useful and necessary work? Or have we been reduced to such a paralytic state that without Government compulsion we are unprepared to do anything? Be that as it may, it is my firm opinion that all necessary measures should be taken at once to utilize existing power in order to save the people from the terrible fate confronting them.

Poona, 1-3-'46

(From *Harijanbandhu*)

M. K. G.

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NON-VIOLENT INDIA AS WORLD POWER

We can obtain control over others by generating two kinds of forces—constructive or destructive. Love and service characterize the former, while hatred and fear distinguish the latter.

Today the world is under the power of fear and hatred. This is the result of our socio-economic order which is necessarily based on our possessing a control over our neighbour. Centralized industries which have their machinery and plants located at one place have to obtain their raw materials from distant places. They also have to find their markets and control them in their favour, may be at the other end of the world. Textile mills may be located at Manchester where no cotton grows. The needed cotton has to be grown in India—6000 miles away. After it is spun and woven into cloth it has to be sent back to India to be sold—another journey of 6000 miles. This makes it imperative for the lives of the cotton growers in India to be planned by the millowners of Manchester who will also want to control the Government of India so as to obtain favourable customs and excise duties so that their cloth may be sold. This is done by resorting to channelling science to produce atom bombs and teaching children to sing songs of hatred against the Japanese or the Germans, the successful competitors in the markets. The result is the slavery of India as a bye-product.

To achieve all this, violence has to be glorified and given a high status in society. Admirals and Generals have memorials erected to them in St. Paul's Cathedral and Westminster Abbey. They are placed in juxtaposition to the Deity. Only then will people flock into the army, navy and the air force. This is a degradation of civilization into barbarism. The world is groaning under this system today. The Great Powers hold their sway by virtue of the atom bomb. The rest of the world is cowed down by fear of destruction. The world may have been gained but the soul has been destroyed.

What is the alternative? We have to raise different standards of value. The welfare of mills and machinery should make room for the interests of the people. Our lives should not be ordered by the needs of the material world. We need not artificially increase our wants and then strive to satisfy them. We have to set first things first. True life does not consist in the abundance of things we possess.

India has put forward a solution. Her own standard of values is signified by the status in society given to the various classes of people. The lowest are the parasites whose existence depends on the destruction of others. Economic Imperialism is of this order. Then come the predatory creatures who consume without production. To be "drunk like a lord" cannot be an ideal with us. The aristocrats belong to this group. The next in order is the economic group—the *Vaishyas*. But money does not occupy the pivotal place. The upper two groups

are public servants, the *Kshatriyas* to look after the people's needs and the *Brahmins* to be the custodians of culture. With this standard of values India reached out to the remotest parts of the world carrying light and learning. This was a cultural penetration which led to peace and harmony amongst nations.

Under this scheme of things, self-indulgence was not the goal of life. When we emphasize indulgences the order is based on pleasures and rights. This ultimately leads to conflict and violence. If, on the other hand, we emphasize duties, life comes under the control of self-discipline and our wants are restricted. This is the basis of civilization. We have to give the highest place in society to the service of the needy. By so doing we eschew violence and our influence over others is based, not on fear, but on the appreciation of our service. This is the power India had once and can have even today. It is one of mutual regard and respect and will lead to the fusion of cultures and world peace.

J. C. KUMARAPPA

FROM RUBBISH TO GOLD

Having settled down to a *kisan's* life for the purpose of understanding the problems of the villager, I have come to one definite conclusion, and that is that manure-making is one of the most important things we have got to tackle. The ordinary peasant makes no effort to prepare manure. Cow-dung and small amount of rubbish are just thrown in a heap without any attempt to mix them together. The heap may be in a pit or on the level ground. During the monsoon it is left exposed to the rain and rots to some extent, after which it is scattered (and that unevenly) on the fields. In this way the minimum results are obtained from the material at hand.

The absence of manure in Indian villages is always ascribed to the fact that the major portion of the cow-dung is used for fuel. But even without drawing on the fuel supply, double the cow-dung could be collected to what is at present gathered up for manure. Much of it gets trampled into the ground under the feet of the tethered cattle, and still more is left about on the grazing grounds. If all this were saved, and the rubbish which eternally lies about in the farm-yards and village lanes were regularly gathered up and the two mixed properly together, more than double the present quantity of manure would be produced, and its quality would be far superior.

To tackle the production of this farm-yard manure is a more urgent job than the setting up of big factories for manufacturing artificial fertilizers. Artificial manure needs big outlay in capital, machinery and experts, and for a long time it will reach only a very limited number of our seven lakhs of villages. It also requires careful application, whereas the farm-yard manure needs no outlay of any kind. The materials are lying there waiting to be gathered up, the peasant with his ordinary tools can do all the work and throughout the world farm-yard manure is acknowledged as the all round best and safest.

In Kisan Ashram I have started experiments in the simplest possible methods of manure making.

I am not yet able to give exact figures and timings as the work is in its initial stages, but the procedure I am at present trying out is on the following lines: A shallow pit is dug 2 ft. deep, 22 ft. long, and 10 ft. broad, (the length and breadth can be varied according to the daily amount of stuff to be handled). Each day grass, leaves and other light rubbish is collected and heaped near the edge of the pit; cow-dung and horse droppings are collected and heaped separately next to the rubbish. At the end of the day rubbish is spread in a thin layer over a little less than half the bottom of the pit, and on top of that a thin layer of dung, broken up and sprinkled by hand. Thus one layer on top of another is spread according to the amount of material collected during the day. The last layer is always rubbish so as to protect the dung from sun and wind. Every third day water is poured on the layers sufficient to saturate them. When the half pit is full, the manure is covered with a thin layer of earth and left for six to eight weeks, after which it is drawn to the other half of the pit. Care is taken to cut away the layers in thin vertical slices. When the manure is laid out thus in the other half of the pit, it is again saturated with water and covered with earth. After another six to eight weeks the manure is examined, and, if it is sufficiently disintegrated, it is removed from the pit, piled on the ground and covered over with earth, ready for use when needed, otherwise it is drawn once more across the pit as described above. During the rains a roof should be put over the pit.

It will be difficult enough to induce the peasant to do even this much in his present untrained mental state. Anything more complicated would probably fail. But this method gives promise of being quite efficacious.

For obtaining full statistics in this kind of work variations in the method of production should be tried out, and two or three years of crop results should be studied. But I have put the matter forward without waiting to show these statistics, because all those of us who are interested in such work should be co-operating in our efforts and sharing our ideas and reports of results. As soon as the new Provincial Governments begin to function, this is a matter which their Agricultural Departments should take up without delay, and it is for us to be ready to come to their assistance with these simple, practical methods.

One reads of simple indigenous methods of manure-making in China where, from time immemorial they seem to have practised the art. And one hears also that the Chinese peasant gets four times the yield from his soil to what the Indian peasant does. At the same time the villages in China are swept clean, because everything in the way of rubbish is put into the manure pit. Here in India our villages are littered with debris from one year's end to another. All this rubbish can be turned into gold if we will but use it in the right way.

Kisan Ashram, Bahadrapad,

14-2-'46

MIRABEHN

HARIJAN

March 10

1946

CONFLICT OF IDEAS

(By M. K. Gandhi)

"She was unable to understand Gandhiji calling upon R. I. N. ratings to resign if their condition was humiliating. If they did that they would have to give up their only means of livelihood. Moreover, they were fighting for principles. If they resigned now there would be hundreds in these days of unemployment to take their places who would be subject to the same discrimination and treatment and the R. I. N. ratings would not have achieved anything. It simply does not lie in the mouth of Congressmen who were themselves going to the legislatures to ask the ratings to give up their jobs. It does not help the cause of the country at all."

Every one of the statements quoted above from Arunabehn's press interview is contrary to the views generally held by or attributed to Congressmen. Whether she really holds or does not hold the views put into her mouth is irrelevant here. For the moment it is enough to examine them on their merits and to show that they are wholly inconsistent with Congress resolutions.

The first principle of non-violent action as propounded in the Congress resolution of 1920 at its special session in Calcutta under the late Lala Lajpatrai is that of non-cooperation with everything humiliating. It must be remembered that the R. I. N. was founded not for the benefit of the ruled. The men went with their eyes open. Discrimination stares one in the face. It cannot be avoided if one enters the service which is frankly organized to keep India under subjection. One may, one ought to, try to mend the conditions. That is possible only up to a point. That cannot be achieved through mutiny. Mutiny may conceivably succeed but the success can only avail the mutineers and their kin, not the whole of India. And the lesson would be a bad inheritance. Discipline will be at least as necessary under Swaraj as it is now. India under successful mutineers would be cut up into warring factions exhausted by internecine strife.

India of the Congress has made little headway in the appreciation of the fight for Swaraj, if it is true that hundreds would take their places if the present ratings resigned in pursuance of their campaign against humiliation. Can we have Swaraj for the masses if we are so degraded that hundreds of us are ready to swallow humiliation even to the extent of taking the places of humiliated fellow-men? The very thought is unworthy of Congressmen and that too at the moment when Swaraj is believed to be within sight.

Those who hold that enlistment in the R. I. N. is their only means of livelihood must have a very poor opinion of them. A soldier's is a hard life. He is disciplined to work in co-operation and

trained to work with the pickaxe and the spade. Such a one will disdain to think that apart from soldiering he has no means of livelihood. We have a poor opinion of soldiers, if we think that they cannot earn their bread by the sweat of the brow. A labourer is any day worthy of his hire. What is, however, true is that a soldier out of his calling will lack the glamour and the amenities provided for him. We have wasted precious twentyfive years if we have not yet stripped the profession of killing and destroying of the thick coat of varnish that has covered it for so long.

Aruna Asaf Ali has been reported to have said that the ratings would have gained nothing by resigning. Well, they would have gained honour and dignity if they had manfully given up their job and taught the citizens of Bombay the way to save honour and dignity, and they would have spared Bombay the senseless destruction of life, property and very precious foodstuffs. Surely this would have been an achievement not quite beneath notice.

The last statement in the reported interview is surely a confusion of thought. Congressmen going to the legislatures for conserving the honour and liberty of the country is not the same as ratings serving for their livelihood with the possibility of being used against their own countrymen and their liberty. Congressmen who go to the legislatures are representatives elected by their voters and they go even if it is only to prevent those from going who will misrepresent the voters. Going to the legislatures may be altogether bad, but there can be no such comparison as has been just adverted to.

Poona, 3-3-'46

WEEKLY LETTER

FRUITS OF VIOLENCE

"Look at Italy," said Gandhiji the other day to a friend who would have independence at all costs. "Garibaldi was a great man. He brought deliverance to Italy. And Mussolini did make her look great. But where is she today? Look at Japan, look at Germany. The very violence which brought them to the pinnacle of power has razed them to the ground. And has not the atom bomb proved the futility of all violence? And yet we are crazy enough to think that we can win Swaraj by breaking a few skulls and destroying property which, after all is said and done, is our own." Needless to say that all these happenings have filled him with unspeakable anguish. But he is an irrepressible optimist. "I am sure, out of this orgy of violence the people will learn the lesson of non-violence," he remarked. The sense of oppression and misery that he feels at what is happening is so great that only his unquenchable faith in the God of Truth and Non-violence could sustain him.

THE STARK REALITY

Drums and music and the display of banners serve in the army to camouflage the horror and bestiality of war. Let not patriotic sentiment blind us to the stark realities of the Bombay happenings. Here is an eye witness' account of what took place in one part of Bombay on the 22nd February;

"Bombay is the scene of a death dance today. I have just returned from our hospital. Never have I seen such carnage and bloodshed. One used to read in books about 'rivers of blood'. Well, I have seen that sight with my own eyes this time. Bodies of the dead and wounded, Hindus and Muslims, ranging from old men and women to two-year old infants are lying pell-mell in our casualty office. Every student in our hostel and the entire nursing staff had their hands more than full. Could not something be done to stop this senseless orgy involving the murder of so many innocents? The bowels of some have gushed out. Others have received bullet wounds in the chest. Amputation of hands and feet had to be done in the case of still others. The sight of it makes one shudder. It is now nearly 9 p. m.. Things have quietened down somewhat. There was firing in the street before our college at about six in the evening. A male nurse who worked in our hospital has been wounded. British soldiers go on firing indiscriminately from moving lorries.

"I was assisting in the operation theatre. The combined odour of blood and dead bodies nearly made me feel giddy. One hears tales of popular rowdyism too. The actual rowdies however seem to escape scot-free. . . .

"I have once again been to our hospital from where I have just returned. The number of the dead has mounted to 56. The condition of many more is serious."

THE BETTER WAY

Several army men have been to Gandhiji's camp during the week to seek advice. One of them saw Gandhiji. He was deeply agitated. The men were getting desperate, he said. Would Gandhiji ask them to lie low and swallow all the humiliations and injustice?

"No," replied Gandhiji. "But, as you know, I stand for unadulterated non-violent action and open means. I abhor secrecy."

The visitor felt puzzled. What place could non-violence have in the fighting ranks as a means of redress, he wondered.

"I laid down a programme of non-violent action in my 7th of August '42 speech in the A. I. C. C. for looking and organizing the highest non-violence and self-sacrifice that the country was capable of," remarked Gandhiji. "I told in that speech what the press should do, what the students should do, what the princes should do, what the Government servants should do, and lastly what the Indian soldiers should do. If all of them had done their part as suggested by me, it would have had a staggering effect. That programme can still be acted upon. The soldiers should declare that they will do soldiering not for their bellies but to make India free and to keep her free. I do not want them to be disloyal to the Government in whose pay they are, for, if they are disloyal to the present Government today, by the same token they may be disloyal to the national government tomorrow. But it is no disloyalty for a soldier to go and tell his superiors that he will be their man only so long as they stand for his country's freedom and that he would never bear arms to

crush the liberty of his own people. If as a result of their declaration they were disbanded, cashiered or even court-martialled, they should not mind. Thereby they would light a spark which not all the armaments at the disposal of any power would be able to put out and before long the entire Indian Army would be filled with the spirit of patriotism without having to shed blood. If, on the contrary, they resorted to indiscipline and violence or rowdyism they would alienate all sympathy and provide the authorities an excuse to teach them a lesson."

"My brain was muddled, when I came here," replied the visitor. "I now see things more clearly. You have saved us from a big mistake. We shall take no precipitate or thoughtless step."

STRAWS IN THE WIND

Typical of the deep heart-searching that is going on in the mind of many a Britisher at present is the following from the letter of an army man to Gandhiji:

"Many of us, conscripted soldiers, have the welfare of your country at heart. So much so, that we have taken the only opportunity we have, to show practically, our feelings. This has been in the form of letters to our members of Parliament in which we have stressed the urgency for an immediate all out action towards the solution of the problem that is with us today. So far as we are able to make recommendations we have said that the only solution is immediate handing over of your country to you, its people, and a request that you be asked to use every available means to implement the very right 'Quit India' proposal.

"Another point I raised with my M. P. was this. What is my position as a soldier of H. M. Forces, if I am called upon to take up arms against people I love? I intimated that I should refuse to do so, as I shall if ever anyone is so misguided as to issue an order to that effect. I also asked that suitable steps should be taken to see that our position was clarified. We did not come into this army to fight an imperialist war, and I for one won't.

"There is impatience—and rightly so—and the outbreaks of rioting are signs of it. Such outbreaks I feel sure are ill advised and will do nothing but alienate sympathy from the rightness of the cause. I sincerely hope that reason and forbearance will be brought to bear on those responsible so that no general precipitation of mob rule will ensue.

. . . "I may have exceeded any rights I have in writing as I have done, but if there is attendant risk, I am quite prepared for it. I do, at least, feel I have expressed honestly what I feel as a man with some humanity in my heart. Also, it may help you to know that you have many of us, here, and in England, wishing you god-speed. . . . There seems so very little one can do alone in a practical way to help, but wherever this is possible, I should be only too pleased to identify myself with anybody militating towards a speedy and peaceful end to problems, which though not of my making, are here I feel, because of us, and so in some measure I admit responsibility for them."

Poona, 3-3-'46

PYARELAL

WHAT, AFTER FINISHING STUDIES?

(By M. K. Gandhi)

Q. A student has seriously posed this question: "What am I to do after finishing my studies?"

A. We are today a subject race and our educational system has been devised to serve the interests of our rulers. But even as the most selfish person is obliged to hold out some lure to those whom he is out to exploit, so a number of temptations for studying in their institutions have been brought into being by the rulers. Moreover, all members of Government are not alike. There are some liberal minded among them who will consider the problem of education on merits. Therefore, there is no doubt some good even in the present system. But the prevailing education is willy-nilly put to wrong use, i. e., it is looked upon as a means of earning money and position.

The ancient aphorism, 'Education is that which liberates', is as true today as it was before. Education here does not mean mere spiritual knowledge nor does liberation signify only spiritual liberation after death. Knowledge includes all training that is useful for the service of mankind and liberation means freedom from all manner of servitude even in the present life. Servitude is of two kinds: slavery to domination from outside and to one's own artificial needs. The knowledge acquired in the pursuit of this ideal alone constitutes true study.

Realizing that a form of education devised by foreign rulers could only be calculated to subserve their interests, the Congress accepted in 1920, among other things, the principle of the boycott of all Governmental educational institutions. But that era seems to be over. The demand for entrance to Government institutions and those imparting education on similar lines is increasing faster than the number of such schools and colleges. The ranks of examinees are ever swelling. In spite of this hypnotic spell, however, I hold that true education is what I have defined.

A student who is superficially attracted by the educational ideal set forth by me and leaves his studies is liable to repent of his action later. I have, therefore, suggested a safer course. While continuing his studies in the institution which he has joined he should ever keep before him the ideal of service set forth by me and use his studies with a view to serve that ideal, never for making money. Moreover, he should try to make up the lack in the present education by application of his leisure hours to the ideal. He will, therefore, avail himself to the utmost of whatever opportunity offers for taking part in the constructive programme.

Poona, 1-3-'46

(From *Harijanbandhu*)

NOTICE

Agents will please note that it is not open to them to charge more than the published price for copies of *Harijan*, and a breach of the rule will lead to the cancellation of their agency. Purchasers are requested to co-operate by refusing to pay more than the published price, and to report to us if extra price is asked for.

A specimen copy will be supplied on receipt of postal stamps worth three annas.

MANAGER

WAYS AND MEANS

Ever since Gandhiji has turned his own and public attention to finding out ways and means of averting the food crisis which faces the country, suggestions have been pouring in on him. Many of these he has already embodied in his statements to the press and articles in 'Harijan'. Here are some more that merit the attention of the authorities where the remedy lies in their hands and of the general public so far as practical co-operation on their part is concerned.

1. Lakhs of acres of fertile black cotton soil — 4 lakhs in Guntur, 6 lakhs in Krishna and Godavari districts, 10 lakhs in the Circars, 20 lakhs in other parts — are being used for the growing of Virginia tobacco. Inasmuch as tobacco and its use is to be condemned as harmful for man, it is a golden opportunity for the owners of these lands to give up its cultivation or restrict it and devote these fertile areas to growing food and fodder crops.

2. The shelled and dried cocoanut, commonly known as *copra* is extensively used for commercial purposes for manufacturing toilet articles such as cocoanut and other scented oils, soaps etc.. *Copra* may be preserved for a long time without any difficulty and may be used as a supplementary nutritive diet. It contains a high percentage of good quality vegetable fat as well as minerals and vitamins. The main producing areas are Cochin and Travancore and there are, of course, big interests behind the cocoanut oil industry.

3. A Poona friend sends two samples of *jowar*. 'A' is which the villagers harvested in their fields last season and which was taken away from them under the compulsory levy scheme by Government officials, the producer being paid at the rate of Rs. 6/- per Bengal maund of 40 seers. 'B' is of what these same villagers who were compulsorily dispossessed of their produce of 'A' a few months before are now compelled, in order to avoid starvation, to take at Rs. 10/- per maund! This, if true, is a glaring example of the inefficiency, shortsightedness and utter indifference of the official world to the needs and welfare of the poor. Surely local needs should be assessed accurately before exporting a single grain of foodstuffs from any area.

4. From Bihar a friend draws Gandhiji's attention to *mahura* which is an edible commodity but which is also largely used for the manufacture of country liquor. If this latter use were to be drastically cut down, *mahura* could not only supplement the food ration of the villager but would also "cause compulsory saving by labour (in most cases amounting to 25% of their total earnings) and thereby enable them to purchase more milk, vegetables, eggs, etc.". *Mahura* can also be utilized for replacing a good portion of the grain consumed by cattle.

5. The manufacture of alcoholic drinks prepared from grains should be stopped immediately.

6. The supply of rice and maize to starch factories should be stopped or curtailed for the time being.

7. A Punjab friend opines that in wheat-growing districts several hundred maunds of unripe wheat crop is daily being consumed by cattle in the shape of green fodder. 200-300 maunds of this unripe wheat would amount to 5000-7500 maunds of grain if allowed to ripen. The friend suggests a scale of rationing of grains for cattle as for men and substitution for cattle of more green fodder in the shape of *shattala*, *sarson*, green vegetables and grass.

8. The manufacture of cakes, biscuits, pastries, fancy breads, sweetmeats, etc. in hotels and restaurants is a matter that needs investigation and curtailment.

9. Ceremonial feasts and parties must be stopped.

10. The question of rice has already been touched on by Shri Pyarelal but bears repetition. A correspondent from Dinajpur writes that 30,000 maunds of broken rice are lying and being wasted in the mills there. It may not be sold in the market, whereas, if released, it could feed thousands of hungry mouths. The writer suggests that an inquiry should be held to reveal how much rice Bengal produces, how much is purchased by Government from the mills and what use is made of it, how much broken rice is lying all over the province and whether Government will allow this to be handed over to a food distribution committee specially appointed for the purpose.

11. Professor Ranga fears that while every effort has been made to assure rations of food to the urban people, very little, if any, thought has been given to assure similar rations for the rural areas. He suggests:

(a) Sufficient remuneration to the peasant for food crops so as to wean him from cultivating commercial crops. The peasant is being starved of clothing, kerosene oil, fuel and other oils. Remunerative prices for foodgrains without the mediation of middlemen would alleviate his distress. Consumers' goods should be made available to him on a system of rationing and a systematic and equitable exchange of agricultural produce for these should be worked out and enforced.

(b) Adequate supply to him at reasonable rates of agricultural implements.

(c) Healthy competition between householders, kisans and villages as to the maximum per capita production and minimum per capita consumption. Those who produce more may be paid more and may have a greater supply of consumers' goods allotted to them.

(d) Every scrap of unoccupied but cultivable land may be placed at the disposal of individual landless peasants or their co-operative societies on condition that they grow only food crops.

(e) Foodgrain producers should be persuaded to keep only their annual requirements with them, the remainder to be put at the disposal of village panchayats who will see what is needed by non-foodgrain producers and landless labourers and wisely store and distribute the same.

(f) All surplus foodgrains should be at the disposal of district authorities for distribution elsewhere.

There should be a procurement, distribution and rationing authority entrusted with the important task of equitably distributing available foodstuffs.

(g) Rural folk must be persuaded to postpone marriages and other ceremonials, or, at any rate, minimize consumption and wastage of food on such occasions by celebrating them in a communal manner.

(h) Communal feeding centres for artisans and others at low prices will minimize food wastage.

(i) Grain storage may have to be built up for every fifty villages or every taluk in order to ensure timely and adequate supplies of foodgrains to any villages in that or in neighbouring areas whenever a sudden food shortage occurs.

(j) Iron must be placed at the disposal of every taluk and village panchayat and iron bands for carts must be given priority so that bullock carts may be at the disposal of the food distribution and procurement authorities for transport purposes.

(k) Military motor lorries must be requisitioned for transport whenever necessary and railway authorities must be prepared to run special trains when urgently needed to do so.

(l) Rural folk need a more liberal allowance of food than townsmen.

(m) Wastage of water must be stopped and wells sunk wherever needed. Repairs of existing tanks and wells should be the duty of Government.

(n) Forest and other green leaf manure has to be gathered, conserved and transported where required. Freight rates for such transportation should be lowered. The supply of manure to kisans is an important one and should be given to panchayats or kisan organizations for equitable distribution.

(o) Cultivation of root crops which can be raised three or four times in the year should be encouraged.

(p) Paddy must be husked by hand and thus the quantity of rice can be increased by at least 10%.

(q) If provincial and district authorities were to take up the task of allowing their grain and pulses to germinate in the scientific manner it may be possible to increase the total quantity of nourishment that can be got of foodgrains by 15 to 25%.

12. Cattle rearing must be encouraged. A friend from Guntur writes that while his is a district famous for good milch cattle such as the Ongole cow, good breeds are being exported daily for military and slaughter purposes.

13. The use of the military, in particular those who are being now demobilized, has been recommended for various types of service in the present crisis. A correspondent says that there is a wide and fertile rice growing valley running from Kalyan to Karjat. Thousands of acres of good land bordering ample water flowing into the sea lies uncultivated from November to June. The water could easily be canalized or wells dug further afield. Obviously rice growers are too poor to do this, but if crops can be grown without detriment to the paddy, why should not Government put several regiments of Indian engineers or other troops on to this task?

This is probably applicable to many other portions of this vast land.

14. Finally, there is the usual and universal complaint against hoarding and black-marketing. The best way to eliminate the black market is for the rich to abstain from going there. Will they? Violence is in the very air we breathe today. But violence does not consist only of murder, loot, arson and destruction of property. Greed, selfishness, exploitation, bribery and corruption are subtler and therefore more potent forms of violence. Mob fury abates or can be controlled by superior violence but the latter continue as a canker and eat into the very vitals of society. This can be eliminated by a vigorous public opinion and a true appraisal of moral values.

Poona, 2-3-'46

A. K.

WHOSE NEED?

(By M. K. Gandhi)

The institution of domestic servants is an old one. But the attitude of master towards servant has changed from time to time. Some regard servants as members of the family whereas others look upon them as slaves or chattels. Between these two extreme views may be summed up the attitude of society in general towards servants. Nowadays servants are in great demand everywhere. They have become conscious of their value and naturally demand their own conditions of pay and service. This would be proper if it were invariably coupled with a proper understanding and performance of their duty. In that event they would cease to be servants and would earn for themselves the status of members of the family. The belief in the efficacy of violence is, however, in the air. How then can servants properly win the status of members of their masters' families? That is a question that may well be asked.

I hold that a man who desires the co-operation of and wishes to co-operate with others should not be dependent on servants. If anyone has to have one at a time of scarcity of servants, he will have to pay what is demanded and accept all other conditions with the result that he will, instead of being master, become the servant of his employee. This is good for neither the master nor the servant. But if what an individual seeks is not slavery but the co-operation of a fellow being he will not only serve himself but also him whose co-operation he needs. Through the extension of this principle a man's family will become coterminous with the world and his attitude towards his fellow beings will also undergo a corresponding change. There is no other way of reaching the desired consummation.

He who wants to act on this principle will be content to start with small beginnings. In spite of a man's ability to command the co-operation of thousands he must have sufficient self-restraint and

self-respect in him to enable him to stand alone. Such a person will never dream of looking on any person as his menial and try to keep him under subjugation. In fact he will forget altogether that he is master of his servants and will try his best to bring them to his level. In other words he should be content to do without what others cannot have.

Poona, 1-3-'46

(From *Harijanbandhu*)

EXAMINATIONS IN HINDUSTANI

Sjt. S. N. Agarwal, Secretary, Hindustani Prachar Sabha, Wardha, has made the following announcement:

The Hindustani Prachar Sabha has decided to conduct examinations in Hindustani. The final degree examination will be held by the Central Organization at Wardha. The preliminary examinations will be conducted by the Provincial Organizations. The provinces of Gujarat and Bombay have already commenced holding these examinations. The Central Organization will also conduct examinations for the non-Hindustani speaking provinces, barring these two and the four South Indian provinces.

The date for the next examinations has been fixed for 25th September 1946. The syllabuses and the rules for these examinations can be had from the Hindustani Prachar Sabha, Wardha. Those who want centres for the Hindustani Prachar examinations to be opened at a particular place should write to the Examinations Secretary, Hindustani Prachar Sabha, Wardha and obtain from him the written forms and other information relating to the opening of such centres.

It is hoped that all lovers of *Rashtrabhasha*, men as well as women, will avail themselves in their numbers of the opportunity of taking these examinations.

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