

HARIJAN

16 Pages

Editor: PYARELAL

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TWO ANNAS

WEEKLY LETTER

TESTING TIME

A friend, who has just returned from England after several months' stay there, was describing to Gandhiji the other day the splendid spirit which the British people are showing in tiding over the food crisis. Everybody is tightening his belt, no one complains. The rich are proud to share equally with the poor the hardships which are the price of victory. It is a testing time for all and everybody is trying to rise equal to the occasion.

It is no less a testing time for us, Gandhiji has been reminding his prayer gatherings during the week. After half a century of ceaseless struggle we seem to be at the threshold of the Promised Land. The excitement of struggle keeps one going while it is on. But the real test comes when the din and dust of battle have subsided and we are brought face to face with the great tasks that lie ahead. What is the equipment that we shall need to realize the contents of Swaraj for which we have striven so arduously and long? Uttermost humility and shedding of self is what we require at this juncture, says Gandhiji.

THE SPINNING WHEEL

"In the song that has just been sung," he remarked, "the poet says that he who loses 'self' finds God." If we understand its significance, we really do not need anything more. This is what the spinning wheel teaches us. You might ask how it is possible to find God through the spinning wheel. As I have told you before, the spinning wheel enables us to identify ourselves with the crores. The millionaires imagine that money can bring them anything in the world. But it is not so. At any moment death might come and snuff them out. Some are being stabbed daily but losing one's life that way is not the same thing as shedding 'self'. One has to learn to efface self or the ego voluntarily and as a sacrifice in order to find God. The spinning wheel rules out exclusiveness. It stands for all, including the poorest. It, therefore, requires us to be humble and to cast away pride completely.

It holds the key to Swaraj. But can one spin for Swaraj and yet not be filled with subtle pride? If pride is there, spinning won't bring one the Swaraj of the spirit or the realization of God.

"When self is shed the change will be reflected in our outward behaviour. It will show in the littlest of our little acts. The whole outlook on

life will be changed. Everything we do will be undertaken not for little self but for all."

"The hymn goes on to say," concluded Gandhiji, "that to find God one need not go out anywhere. He resides in our hearts. But if we instal self or ego there we dethrone 'poor' God. I have here used the epithet 'poor' advisedly. For, although He is the King of Kings, Most High, Almighty, yet He is at the beck and call of anyone who has reduced himself to zero and turns to Him in uttermost humility of spirit. Let us then become poor in spirit and find Him within ourselves."

"COME THOU IN A SHOWER OF MERCY"

When will this orgy of madness end? Killings in Calcutta, stabbings in Dacca, Agra, Ahmedabad and Bombay. To it must now be added the technique of poisoning. Must India go in for this crowning infamy? Or, is India's destiny to illustrate to the world the truth of the old Indian saying that greatest corruption leads to greatest pessimism and crime? Gandhiji poured out his soul's anguish over these dark happenings in the course of his address at the evening prayer gathering on the 2nd October, his birthday according to the English Calendar. Mrs. Nandita Kripalani, the grand-niece of the Poet, had just sung in her melodious voice the Poet's song:

When the heart is hard and parched up, come upon me with a shower of mercy.

When grace is lost from life, come with a burst of song.

When tumultuous work raises its din on all sides shutting me out, come to me, my lord of silence with thy peace and rest.

When my beggarly heart sits crouched, shut up in a corner, break open the door, my king and come with thy regalities.

When desire blinds the mind with delusion and dust, O thou holy one, thou wakeful, come with thy light and thy thunder.

"It is almost as if God has sent a special message to me and to us in this hymn today," he commented. "The springs of life in India appear to be dry today. We would be foolish to imagine that all is well because we have a Congress ministry at the Centre." It was, he proceeded, as if God has come to us with His awful light and His thunder to awaken us at a time when our minds are blinded with delusion and dust.

GOA

He, however, did not wish to harp on the mutual stabbings, bad as they were. To illustrate how dry the fountain of life had gone, he took the audience's mind to the little island of Goa, which was part and parcel of India. News had come that Dr. Ram Manohar Lohia had been arrested on arrival there and put in solitary confinement. Shri Kakodkar had a little while ago been tried for pleading for civil liberty and sentenced to 9 years' imprisonment with the prospect of being sent across the seas. Dr. Lohia was a scholar and while he might not be of the same way of thinking as Gandhiji, that did not mean that he, the speaker, had nothing to do with his case. His arrest and the happenings in Goa must affect his hearers as they did him. He had had some correspondence with authority but to no avail. Their Chief Minister, Pandit Jawaharlalji, was trying in his own way. It was humiliating for any Indian to be told he could not go to Goa as he was a foreigner. Goa was just as much a part of India as Kashmir or any other State and it was intolerable that a man like Dr. Ram Manohar Lohia should be treated as a foreigner having no right to enter Goa or any other part of India not directly under British rule.

INNER MEANING OF DUSSEHRA

In the face of such indignities and with the spiritual bankruptcy staring them in the face, what right had they to celebrate Dussehra with feasting and processions and other marks of jubilation, he asked his audience the next day. Could there be rejoicing in a country where daily stabbings were taking place and brother hated brother? Dussehra was the celebration of Rama's victory over Ravana but his victory was not achieved by violence. When Vibhishana asked Shri Ramachandra how unarmed, unshod, without any armour, he was going to defeat the heavily armed and mighty Ravana with his chariots, Rama's reply was that it was faith and purity that were going to win the battle. His bow was his self-control. His victory was the victory of good over evil. Gandhiji advised them to spend Dussehra quietly at home in prayer if they had understood the real meaning of religion and Dussehra.

He was receiving, Gandhiji went on to say, letters of abuse saying that his doctrine of non-violence was emasculating the Hindus, that he was no Mahatma, that he was injuring them and leading them astray. The speaker said, he never laid claim to being a Mahatma. He was an ordinary mortal as any one of them. He hoped he had never injured anyone. What he told them he told them for their own and the universal good. He had said that if they could not act non-violently they should defend themselves violently rather than be cowards. But the ability to die smiling at the hands of a brother without retaliation, physical or mental, was the highest bravery. In no case was it right to spoil for a fight. That was no self-defence. It was bad for them, bad for the country and utter disloyalty

to their leaders. It was hindering them in their march towards Swaraj. Gandhiji reiterated that today no one had a right to feast and eat one morsel more than necessary. If they behaved in a disciplined manner India would live. If they did not, then India would die and they would be unable to hold their heads high.

OUR NEIGHBOURS THE AFGHANS

It was a seer who in an inspired moment envisaged the sending out of armies not of occupation but of non-violence for service to other countries, to take to them the fruits of culture and the arts of peace. Like many other countries Afghanistan is in the grip of economic shortages, particularly of cloth. An S.O.S. was received the other day through the Afghan Agent-General by Pandit Jawaharlal Nehru enquiring whether India could not do a friendly turn to Afghanistan by providing them with cloth. Jawaharlalji referred the Afghan request to Gandhiji. Luckily Gandhiji had received an intimation only a few days ago from the Punjab that they had for disposal a stock of Rs. 2½ lakhs worth of Khadi. Gandhiji mentioned the fact to the Afghan Consul who saw him on Sunday the 6th of October. Later the Afghan friends examined some samples of printed and dyed Khadi and said they would be immensely pleased to have what could be spared. They also enthusiastically welcomed Pandit Jawaharlalji's suggestion that India might send a batch of organizers and technical experts to teach them to organize hand-spinning and the manufacture of Khadi in Afghanistan itself. They visited Kanu Gandhi's spinning class and were agreeably surprised to learn that little boys and girls could pick up the art within a week's time. Afghanistan had two cotton mills with an output of nearly 6 million yards. A sort of Khadi was produced there but it was very coarse. Weaving was still a live art but cotton spinning has fallen into desuetude. American long staple cotton was grown in Afghanistan in quantities above and beyond their present-day textile requirements and part of it was exported to India. Wool spinning was fairly universal. And in the long winter months everybody had enough enforced leisure which, if properly utilized, could enable Afghanistan to become self-sufficient in the matter of clothing.

Panditji is the first Minister in the land, remarked Gandhiji in his prayer address. He cannot turn a deaf ear to anyone's need. Today they had to confess with shame that they had gone mad and were fighting with each other. People from all over the world were wiring to congratulate India on having come thus far towards independence through non-violence. How then could they be enemies of anyone? Their Badshah Khan was a Pathan. His brother Pathans across the border had come to ask for cloth. It was India's duty to help them. This river of love could and should flow from India. Time was when India not only clothed herself but her muslins were famed throughout the world for their exquisite texture. Today they were naked in their own country and all through their own laziness. Money

could buy neither grain nor cloth in a country which should feed and clothe herself with ease. Gandhiji claimed that if they put their shoulders to the task and took to spinning they could fulfil not only their own but the needs of the world in the matter of cloth.

BIRTHDAY GREETINGS

Birthday greetings have a significance all their own, not for what they say about the persons concerned but the comment they provide on the ideals, hopes and aspirations of the time one is living in. Is not an age known by the way in which it honours its heroes? The following excerpts from some of the birthday greetings received by Gandhiji will serve as an index of what the world of today is aching for:

"You have dedicated so many years to the cause of Indian freedom that I hope you may live long (to 125 at least) to see the results of your labours come to a full fruition of happiness for your people.

"These are difficult days but nevertheless we are progressing in the right direction.

"A few short steps and the final act will have been completed and then we can all rejoice together in the accomplishment of Indian freedom."

Here is another:

"Gandhiji! The month of October brings the anniversary of your birth into this world of conflict—conflict between the powers of good and evil. I send you my salutations and my heartfelt good wishes. May you see during the coming year, still further fulfilment of your prophetic vision. May it bring a further advance of Freedom and of Peace to your beloved country. Our inspired poet, William Blake wrote:

"I give you the end of a golden string
Only wind it into a ball
It will lead you in at Heaven's Gate
Built in Jerusalem's wall.

"Jerusalem was the symbol used by Blake of his vision of the Kingdom of Heaven which he believed would be finally established on earth. And his golden thread was the practice of forgiveness.

"In this faith you and the poet Blake are kindred souls, and you also have put this thread into our hands, which is for each of us to unwind in our day-to-day practice—the thread which will bring us safely through the intricate maze of circumstance, and release us into the 'Kingdom of Heaven'.

"Your life and being have enriched the human race and will always remain as part of the Light which shines in the darkness. May all faith and joy be yours at this time of the celebration of your Birthday."

But one of the most touching is from distant America:

"Today at lunch I got the urge to write and tell you that small towns, like Forty Fort where I

live, all over the world have been made better because of your life.

"Perhaps it is not so strange after all that you, Hindu leader, should remind the world and Palestine to adopt the methods of Jesus, our Christ. Jesus lives today and perhaps he speaks through you.

"To me it is one of my great blessings that I have lived in the same generation with you.

"You feel and know, I am sure, that the world is getting better and, that we are drawing closer to the people of India and China."

AT LAST?

It is darkest before dawn. Things have a knack of growing worse before they become better. It would almost seem as if in answer to the prayers and good wishes of an aching world, dark clouds that have so long darkened the Indian sky are going to lift after all. As this is being written there are indications that the last gap in the National Interim Government is going to be filled up by the Muslim League coming into the Cabinet. Conversations were going on, remarked Gandhiji at today's evening prayer in his written Monday message in Hindustani, which led one to hope that the Muslim League would join the Cabinet. He wanted all to pray that this time the union between the Congress and the Muslim League would be even deeper and more lasting than in 1916 and during the Khilafat movement and brother would no longer abuse or kill brother and all would live at peace.

New Delhi, 7-10-'46

PYARELAL

ROWDYISM RUN RIOT

(By M. K. Gandhi)

A correspondent from Jubbulpore describes the rowdyism exhibited by a section of the Hindus at a benefit performance in aid of the local convent school for girls. A Hindu friend actually organized the show. The actors in the little drama were all girls from the convent. Towards the end there was a scene in which an orphaned girl, tired of the world, was praying to God. Angels appeared and advised her to have faith in her Christ and the play ended with a hymn in praise of Jesus. This was the signal for pandemonium. The Hindus who created the disturbance raised a hue and cry against Christianity, the organizer who tried to speak was unable to make himself heard and money for the tickets was demanded back. The writer asks whether this scene could have taken place if the hymn sung had been in praise of Shri Krishna instead of Jesus.

If what the correspondent says is true, the behaviour described was wholly unworthy. It betrayed extreme intolerance. Those who do not like things that do not coincide with their notions need not patronize them but it is ungentlemanly to behave like less than men when things are not to their taste.

New Delhi, 5-10-'46

HARIJAN

October 13

1946

THE DANGER OF 'VANASPATI'

(By M. K. Gandhi)

"In *Harijan* of 14.4.46 you supported Sardar Datar Singh's plea regarding a ban on 'Vanaspati'. There were several suggestions in that article which, had they been acted upon, would have checked the evil. But unfortunately no action has been taken. In the Punjab, in Akola, Shegaon and Kurnool, permission has actually been given for starting new factories. At any rate, this should be stopped. In the Punjab the Government has not even ordered the colouring of 'Vanaspati'."

The above is the substance of a letter to me. I have advisedly put 'Vanaspati' in inverted commas. It ought really to be Vanaspati Ghee. No one can have any quarrel with Vanaspati which means the leaves of flowers, fruits and vegetables. But when it presumes to pass as something else, it becomes a poison. Vanaspati is not and can never be ghee. If ever it were to become ghee, I would be the first loudly to proclaim that there is no further need for real ghee. Ghee or butter are the fat contents of milk drawn from an animal. To sell vegetable oil or butter in the form and name of ghee is to deceive the Indian public. It is thoroughly dishonest. It is the clear duty of tradesmen not to sell any product of this nature in the guise of ghee and no government should countenance such sale. The crores of India today get neither milk nor ghee nor butter, nor even buttermilk. No wonder that mortality figures are on the increase and there is lack of energy in the people. It would appear as if man is really unable to sustain life without either meat or milk and milk products. Anyone who deceives people in this regard or countenances the fraud is an enemy of India.

New Delhi, 6-10-46

(From the original in *Hindustani*)

Dolapalki (Bridal Conveyance)

The Hindus of Garhwal District are so ignorant that they do not allow Harijan bridegrooms to ride or sit in any conveyance and pass in front of temples, public squares or the residential quarters of high caste Hindus. An evil custom like this should not really be tolerated today. One friend suggests that perhaps the best way to dispel ignorance would be to have a law enacted. This should be done. And, in any case, whenever a Harijan bridal procession is taken out, these unfortunate people should be afforded police protection. The district authorities should issue notices that no interference with the same shall be permitted. Anyone who tries to stop or causes to have stopped any such procession will be liable to punishment.

New Delhi, 6-10-46

M. K. G.

(From the original in *Hindustani*)

A WORD TO PUNJAB

A knowledgeable person from the Punjab writes that the control on export of cattle from that province which had been imposed in 1944 expires on the 30th September and Government has no intention of reimposing it. Pure milk, butter, ghee, etc. are difficult to procure in the market, the quantity and quality of the cattle wealth of the province is rapidly deteriorating. While in 1940 the proportion of cattle stock to that of the population was 55 per hundred, it had reduced in 1945 to 51 per hundred. The matter of export is, therefore, of vital concern.

Export generally takes place to the larger cities like Calcutta and Bombay. Traders sell cattle to milkmen at enormous profits. The latter, as soon as the cows are dry, pass them on to the butcher's knife. Drs. Smith and Wright, both experts, have expressed themselves against export in the clearest terms. Dr. Pepperall who came to advise the Government of India on the question of milk wrote as follows:

"It would be far better for the Punjab to retain its cattle and arrange instead to send evaporated milk in time to Bombay or Calcutta rather than export cattle that are usually slaughtered within a few months and replaced at great cost. The economic advantage to the country would be great. Animals could be retained in surroundings where they would be well fed and cared for and their milk when delivered in time ought to be much cheaper than locally produced milk apart from being quite safe from a health point of view. It is recommended that this development be pursued with the utmost energy as it is considered to be the most practicable method of supplementing city supplies, saving valuable cattle from premature slaughter, reducing the price of milk, preventing adulteration and bringing to an end the maintenance of cattle in city stables."

The correspondent hopes that the Provincial Government, the members of the Assembly and the general public will take up this matter which is of common interest. Not only should the export be restricted but full advantage should be taken of the facilities which the Railway Board, according to the correspondent, are willing to offer in the matter of bringing back dry cattle to the Punjab. The eastern districts of the Province have, perhaps, the best stock in the whole of India, but unless a sensible policy is adopted the province stands in danger of losing its cattle wealth. The disastrous effect of this on both health and agriculture needs no comment.

New Delhi, 30-9-46

A. K.

Wells Thrown Open

Gandhiji refers in *Harijanbandhu* to a letter from Shri Kalyanji Mehta saying that many wells were thrown open to Harijans in the Surat District. He remarks that while this news is good so far as it goes, it is also an exhibition of our shame that so many thousands still remain to be thrown open. It has delighted him to have the news that prohibition and other constructive work has been started in the provinces.

New Delhi, 8-10-46

S. N.

DECIMALIZATION OF WEIGHTS AND MEASURES

My opinion on this subject is as follows :

1. I entirely agree that there should be a uniform standard of measurements of various types throughout the country. The chaos complained of in the letter of the Government of India is indefensible.

2. At the same time it is also necessary that two standards of measurements should not be allowed to prevail side by side, as it does at present in respect of the pound and the *seer*. This is even more confusing and provides better opportunity for sharp practice than the prevalence of a different local scale.

3. It is true that the decimal system has some advantages in large-scale calculations, and allows mechanical reckoners to be used. It is used for all types of calculations in the domain of science, except those relating to measurement of time and angles. The metric system has been adopted internationally and is also widely used in ordinary affairs in several parts of Europe. If decimalization is to be uniformly resorted to in India, I think we should adopt the metric system totally. I do not consider it desirable to have decimalization of an independent Indian style.

4. But I definitely hold that the use of decimals presupposes wide literacy and the use of paper and pen. To the illiterate, the *chauthai* (quarternal) system is much simpler and has several advantages over the decimal one. I am of opinion that all subdivisions of an upper unit should be made on the quarternal system for our country. As $\frac{1}{2}$, $\frac{1}{4}$ and $\frac{1}{8}$ are perfect decimals, it does not clash with the decimal system. May be, after a decade or two, it may be possible to make a change over to the decimal system completely.

5. But, at present, there does not exist any regularized application even of the *chauthai* system in the several standards of measures. Thus the rupee is sub-divided into 64 parts (not to mention the pie), the *seer* into 80, the *tola* into 32 or 96 in different patterns, and so on. The Indian system of lineal measurements has been completely supplanted by the British system of a thoroughly irregular pattern. As its square and cubical measurements have also an importance on the system of weights, its irregularity is a very great handicap. It is, therefore, necessary that the *chauthai* system should be applied in a regular manner in standardizing various tables.

6. Accordingly, my suggestions are :

(i) Indian tables should be re-arranged on the *chauthai* system in a uniform and regular manner for all tables of measurements, its scope being limited to the sub-divisions of its standard unit;

(ii) The standard unit of every measurement should be linked to the International Metric system, instead of the British system.

It is possible to achieve this in more ways than one. One important point requiring to be settled

in this connection is whether the new standards might be allowed to depart considerably from the prevailing ones; for instance, whether we might fix upon a *seer* of say 800 or 960 or even 312 grams, in place of the present one, which is approximately 933 grams. So also in respect of the *gaj*. The importance of the C. G. S. lies in the fact that the gram is linked with volume (being the weight of 1 cc. of water). If this is to be achieved in the Indian system also (which is quite possible), some measurements would have to be radically altered. The question is, how far is the Government prepared to favour radical alterations? If the policy is to depart as little as possible in respect of important current units, the basis of equalizing Indian measures to the metric system will be of one type. It might involve the reckoning of more decimal places than what might be regarded comfortable. If a radical departure is made the basis might be simpler. After working at it in a number of ways, I find that it would be worthwhile pursuing this work only if the Government is agreed on the two principles mentioned above and indicates in a general manner its policy on the question set forth in this paragraph. Sevagram, 22-9-'46 K. G. MASHRUWALA

GROW MORE PALMS

Fifteen years ago, the prohibition campaign sponsored by the Indian National Congress included destruction of palm trees utilized for drawing intoxicant toddy. It was not then realized that the fault was not of the palms which really yield a sweet, non-intoxicant, healthy beverage called *nira*. The fault was of the owner who converted it into intoxicating toddy. Therefore, the rational remedy will be to reform the owner rather than kill the palms. The palm trees play a double function. Besides the benefit they give as trees, they give also *gur* and sugar from palms. Good many articles of everyday use like baskets, brooms, brushes, fans, caneware, etc. are made from the different parts of the palm tree. Edible fruit is yielded by the date and palmyra palm. Annually one maund of *gur* is yielded by a palmyra tree and $\frac{1}{5}$ maund by a date palm in alternate years. The trees unlike sugarcane need no irrigation, manuring or protection from wild animals. When once planted the palms live for more than fifty years and continue yielding *gur*. The palms can be raised on non-agricultural waste land and need no fertile fields like sugar-cane. When newly planted, it takes nearly 10 years for a date and 15 years for a palmyra palm to begin yielding *nira* — sweet sap.

All possible effort must be made to grow more and more palm trees to produce enough palm *gur*. The planting must be done systematically. Ten feet distance ought to be left between every two trees. If the palms are grown like a jungle, the yield of *nira* will be adversely affected. The intervening space may be used for growing cereals without harm to either the trees or the crops.

Maganwadi, Wardha

GAJANAN NAIK

NEW EDUCATION IN ENGLAND

I have been turning over the pages of a recently published volume on education in England from the pen of Mr. M. L. Jacks, Director of the Department of Education at Oxford University (*Total Education*, Kegan Paul), and find that the educationists in England are faced with problems similar to ours, and that the solutions they propose are not without interest for us in India.

It is a common complaint in India that our education is purely intellectual, and neglects body as well as character-building. Similarly Mr. Jacks says, 'On the one side is the mind, a proper subject of education. On the other side is the body, and we have not thought it proper to educate that.' But it should be our object in the school to 'synthesize all a child's capacities, physical, moral, intellectual and spiritual.' As Mr. F. C. Happold observes in *Citizens in the Making* (Christophers), 'the discovery that both children and adults can best be trained by being taught to think with their whole bodies and not with their brains, is one of the educational discoveries of our age.' But this discovery has been made by only a few, namely 'the teachers who have paid attention to Physical Education (of which Physical Training is only a part).' They have discovered that 'in the young an increase in physical alertness is always accompanied by an increase in mental alertness; that the control of the body, which is learnt from an intelligent course in Physical Education, broadens out into a control of the passions and impulses, and of the mind and the knowledge which it gains; that problems of discipline become notably fewer and tend to solve themselves; that old intellectual interests are enlarged and take on a new vividness, and that new interests are created; that an awareness of self as an undivided whole is engendered, and that with this awareness there goes a new self-respect.' This is the experience not only in England but in other countries as well, as for instance in Czechoslovakia, where 'the Sokols, using gymnastics and callisthenics as instruments of physical, moral and intellectual regeneration, developed . . . into a movement for the renewal of a whole people and became the centre and crystallization of national sentiment. All these are instances of the co-education of mind, body and spirit, and of the whole human being in action; he becomes a controlled being, with his knowledge and skill, no less than his health and strength, controlled in the interests of his whole self.' As a striking picture of the education of the whole child, Mr. Jacks cites the case of a boy intent upon a piece of carpentry: in the visualization and appreciation of an end which is both useful and beautiful, in the thinking out of the proper means for its accomplishment, in the accuracy of measurement, the manual skill, and the manipulation of a tool which are required, in the demands upon the senses of sight and of touch, in the economical and

controlled use of physical strength, and in the obvious determination of the will to exclude all distractions and concentrate the whole self upon the job—in all this, intellectual, moral and physical powers are brought into play and operate as one, and the finished article is the self-suppressive and creative act of the whole boy.'

It will not do to neglect the physique of our children. As Mr. Jacks forcibly puts it, a school should be first and foremost a health centre, where the indivisible health of body, mind and spirit may be fostered as one operation. 'Indifferently played games can never meet the necessities of the case. Every school should have a department of Physical Education, and we should in time be able to devise for the age of sixteen a physical test to correspond to the intellectual test represented by the School Certificate examination, and by dovetailing the one into the other to produce something which will approximate more closely to a test of the whole child.'

'Physical illiteracy' which afflicts most of our students will be a thing of the past when schools attend to the bodies of our children as well as to their minds.

Along with language and other subjects of the school curriculum Mr. Jacks deals with arts and suggests that the study of dress, embroidery, colour-printing, decoration, architecture and costume would be suitable for girls, and the practice of book-crafts, lino-cuts, wood-work, metal work, modelling, constructional and free drawing for boys. This may be all right in England, but in India as our ideal is the revival of the old self-sufficient, self-reliant and independent village republic, we must concentrate on food and clothes which constitute the basic necessities of man all the world over. Every child at school should be placed in charge of a small piece of ground where he or she can grow flowers, vegetables and the like. But this would not be possible in every place; in quite a number of places the ground required for the purpose may not be available. Spinning however does not present any such difficulty and should therefore be practised in every school along with or without gardening.

Schoolmasters no less than schoolboys should receive training in handicraft as well as physical training. Dealing with conditions in England, Mr. Jacks says, 'Man is a "skill-hungry animal", and yet this hunger is rarely satisfied: the starvation is due to the fact that a training in manual or bodily skills has been widely neglected in schools and these skills have been regarded as the Cinderellas of the curriculum. They can only be rescued from this status, if we so train our teachers that they will be competent both to practise and to foster them: and this competence is likely. . . . to be an increasingly important part of every teacher's equipment.' This competence may be important in England, but it is essential in India.

V. G. D.

WHAT CAN POOR NATIONS DO?

I

With increasing mechanization, an English writer wrote in 1940, the existence of the small State, and one may add the poor State too, became precarious.

"The small State might survive as an interesting relic, like the blacksmiths' shops, then disappearing slowly from our villages. The future lay with the large Powers. They could afford to have a Krupps or a Creuzot to supply their armies, to have fleets which would protect their nationals abroad . . . The smaller countries might maintain certain standards, as did the older craftsmen, but they were the earthenware pots floating in the stream as the iron pots. In times of stress they would hope to survive under the protection of the Great Powers."¹ . . . "Unfortunately the development of scientific armaments has increased the relative weakness of the small, and especially of the non-industrial, countries."²

"The degree of military power," said Oswald Spengler, "is dependent on the intensity of industry. Countries industrially poor are poor all round; they, therefore, cannot support an army or wage a war; therefore, they are politically impotent; and, therefore, the workers in them, leaders and led alike, are pawns in the economic policy of their opponents."³ Some people even before the outbreak of the war had begun to think in terms of a partition of the world into a few large blocks of political and economic hegemony.⁴ Under this dispensation, can the smaller and poorer nations exist except as bond-slaves? That is what has happened to the vanquished and also the smaller nations of Central Europe. Gandhiji foresaw this when he said in 1938: "It does appear to me that small nationalities cannot exist in Europe with their heads erect. They must be absorbed by their larger neighbours. They must become vassals."⁵

II

What chances have these smaller and poorer nations in violent warfare? In the first place, as Gunther has said, "only highly industrialized countries can profitably manufacture appreciable quantities of arms. These countries sell to those less industrialized. Ninetyeight per cent of the total arms

exports to the world comes from ten countries." Even England and Russia could not have carried on the war without a constant supply of arms from America. These have to be paid for; even Allies do not give them free. "He did not suggest on behalf of India", said the former head of the Indian Purchasing Mission in America on his return to India in 1942, "that these supplies be made as a gift; no country to his knowledge was receiving such material as a gift." And arms have to be purchased in a ceaseless flow, and have to be continually replaced by newer designs if they have to be effective. Arms which were new yesterday are obsolete and out of date today. For example, the rifle with which soldiers of many poorer nations are armed at present, is today no better than the *lathi* or the bow and arrow before the ultra-modern weapons, and is fast being relegated to the limbo. As Calvin Goddard says.

"Another definite trend was toward an increased allotment of heavy weapons (machine guns, anti-tank guns and light mortars) to both infantry and cavalry organizations. One result, rather startling in its implications, was that the infantryman who, ever since the supersession in centuries past of the pike by the firearm, had been first musketeer and later rifleman, relinquished probably for all time his traditional weapon. For, by the end of 1940 two-thirds (during the world war, only one-fourth) of the enlisted personnel of a United States army infantry organization had been deprived of their rifles and assigned to the service of the newer agents of mass destruction. Not only was the old order changing; it was all but unrecognizable in the new."⁶

An idea of how huge the cost of constant replacement of arms would be can be gained from just one instance of what the United States did during the war to meet air-bombing on battleships. "The U. S. Navy, taking stock of happenings overseas, came to the conclusion that its fleet was decidedly lacking in anti-aircrafts arms and armour, and requested a special appropriation of \$300,000,000 to remedy deficiencies."⁷ What small or poor country could ever think, or possessed the means, of undertaking such expenses before which even big, militarized nations like England and France quailed?

III

And the skill to use these arms? It is not acquired in a day. To quote but one instance of the results of unskilled and clumsy handling of modern weapons:

"Compared to the loss of 700 Japanese planes, the Chinese have sacrificed 1,160 bombers and pursuit ships according to American airplane salesmen.

6. Encyclopaedia Britannica Book of the year 1941.

7. "Where only a few years back two and three machine guns per aeroplane were considered ample, six, eight and twelve guns, at least half of them 50-calibre supplemented by at least one automatic quick-firing cannon, were considered indispensable." — C. Paul Johnstone. Ibid.

1. G. T. Garratt: *Europe's Dance of Death* (1940), p. 44.

2. Ibid, p. 321.

3. *Man and Technics* (1932), p. 92.

4. "The drift of events will be in the direction of a partition of the world among a small number of gigantic imperialist States or empires, which will show much trade between their various constituent countries, but will be intense rivals of each other, both politically and economically." — P. H. Asher: *National Self-sufficiency* (1939), p. 57.

"In the modern world weak States may be a menace . . . Nations and peoples possessing laws and territories have duties and responsibilities to others as well as rights from others. In the future, any nation that becomes a menace to another through failure to protect its boundaries, will be occupied by other defenders or even lose its sovereignty." — J. O. Downer in *Current History* for July, 1942.

5. *Harijan*, Oct. 8, 1938

At least 40 per cent of the losses were due to crack-ups by incompetent pilots. One batch of eighteen American bombers assembled by Curtis-Wright mechanics in Hankow was safely flown by Chinese pilots to Chengtu, but the pilots forgot to lower their retractable landing gear. Every plane had its belly bashed in."⁸

IV

Nor must we forget that weaker nations cannot always get arms even on payment of money. Abyssinia could not import them during the Italian invasion. Republican Spain could not purchase them from England and France, while her opponents got them from Germany and Italy. China could not, for three years before America's entry into the war, get them from Britain and the U. S. A., while to quote an American journal, "the U. S. A. furnished 56.8 per cent (in value) of all war goods shipped to Japan; and the British Empire chipped in with 22.1 per cent."⁹ These Powers would not offend the stronger among the combatants; their so-called neutrality worked to the detriment of the weaker party. As a result, Abyssinia and Republican Spain went under; and Madame Chiang Kai-shek wrote in an agony of disappointment and despair:

"If unhappily for the democracies as well as for China, we were defeated in the end, at least the world ought to know that we were beaten not because of lack of courage—either moral or physical courage—but because, by the concerted action of the democracies, China was strangled to death by an economic noose fashioned by Japan out of British appeasement, American profiteering and French fear."¹⁰

V

Again, there is a greater price than money to be paid for the purchase of armaments and armed assistance. The case of the Balkans before the war is an apt illustration of it. The tale may be briefly told. After the world depression, British and American credits and markets that were available to the Balkan countries contracted, and the latter had to sell their food grains to Germany, who paid them a part of the money in cash and kept the balance in credit. Later on, arms were offered for sale to the creditors at much cheaper rates than other goods, and the latter could not resist the temptation, also fearing the loss of the German market if they did not take the armaments. "The Nazis calculate," said an English writer, "that

Dr. Schacht's technique of forced sale of arms to the small countries of South East Europe will have important political and military results." "(These countries) armed by Germany will be dependent on further supplies of arms from there in the event of war. Having bought Nazi cannon, they will be dependent on Nazi goodwill for spare parts from Germany, and the four submarines and destroyers which Greece is contemplating buying from Germany will depend on Nazi training to man them," and thus "political dependence will follow inevitably." "In fact these countries had been virtually reduced to the position of Germany's vassals before they succumbed to her superior prowess. Here is a lesson which no nation lacking arms can overlook except at its own peril."

VI

Look from any angle as we may, it is obvious that in violent warfare, the smaller and physically weaker nations have no chance to survive except as vassals, or on the sufferance, of Powers which are larger and more skilled in scientific destruction. All honour to the heroic peoples who, counting no cost too great for the preservation of their freedom, challenged the might of the aggressors in an armed combat, and fell fighting against overwhelming odds. But their bravery and valour did not avail them. Smaller and weaker nations may retain their freedom on account of fortuitous circumstances—their peculiar geographical situation, the mutual jealousies of bigger Powers or their inability to gulp down large chunks of territory at a time, etc.—but least of all on the strength of the meagre arms that they may possess. For in an armed conflict, it is Might that will triumph and not Right.¹²

Baroda, 14-6-'46

C. S.

12. "As a tribunal for ascertaining the rights and wrongs of a dispute, war is crude, uncertain and costly. It is true that the world war ended, as I still believe, in a victory for Right. But it was won not on the merits of the case, but on a balance of resources and of blunders . . . chance is the supreme judge in war and not Right. There are other judges on the bench, but Chance presides. . . . But let all who trust justice to the arbitrament of war bear in mind that the issue may depend less on the righteousness of the cause than on the cunning and craft of the contestants. It is the teaching of history, and this war enforces the lesson. And the cost is prohibitive. It cripples all the litigants."—David Lloyd George: *War Memoirs Vol. VI* (1936), pp. xiii—xv.

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8. Haldore Hanson: *Humane Endeavour* (1939), p. 156.

9. *Fortune* (New York) for February 1942. cf.: "The Japanese airplanes that did the killing were manufactured in the United States." — Edgar Mowrer, *Mowrer in China* (1938), p. 94. "It was indeed sad for an American to realize that this daily slaughter of innocent non-combatants with the single purpose of terrorism was largely being accomplished with materials furnished by American companies for a price." — *Ibid.* p. 44. "Anyone with a flair for statistics can compute how many dollars of profit the U. S. received for the death of each Chinese." — Haldore Hanson: *Op. cit.*, p. 369. See also Edgar Snow: *Scorched Earth* (1941), p. 43.

10. *China Shall Rise Again* (1940), p. 335-6.

QUESTION BOX

(By M. K. Gandhi)

IS NOT SERVICE WORSHIP?

Q. Would it not be better for a man to give the time he spends on the worship of God to the service of the poor? And should not true service make devotional worship unnecessary for such a man?

A. I sense mental laziness as also agnosticism in this question. The biggest of Karmayogis never give up devotional song or worship. Idealistically it may be said that true service of others is itself worship and that such devotees do not need to spend any time in songs etc. As a matter of fact, *bhajans* etc. are a help to true service and keep the remembrance of God fresh in the heart of the devotee.

HOW TO REMOVE UNTOUCHABILITY?

Q. A Madras Harijan writes that while removing the ban on temple entry and on use of public wells, giving scholarships for education etc. are all good in their own way, the real way to remove all traces of the curse of untouchability is to abolish *cheris* and separate living quarters for Harijans.

A. It sounds well to say that untouchability will go by the board if Harijans are allowed to live wherever they choose. So far as I am aware there is no general law in existence which relegates Harijans to living in special quarters. It is an evil custom that forces them to do so. The custom is breaking down but very very slowly. Meantime it is the duty of everyone to get rid of it. It is a question of moving the hearts of people. Supreme sacrifice, can achieve the desired result. Has not Tulsidas said:

"Through sacrifice Brahma created the world,

"Through sacrifice Vishnu protects,

"Through sacrifice the whole of creation is sustained,

"Therefore, Bhavani, go and perform sacrifice."

When one with that supreme gift is forthcoming, the taint will disappear and religion will be purified and saved.

IS RAMANAMA ANOTHER NAME FOR CHARMS?

Q. My nephew was ill. His relations did not resort to medicines but to spells and charms for his cure. It cannot be said that these did any good. Your mother too must have indulged in these things. Now you talk of *Ramanama*. Is it not the same as spells and charms?

A. I have, in one form or another, answered this question before now. But it is as well to do so again. My mother gave me medicines so far as I remember. But she did believe in spells and charms. Learned friends have faith in them. I have not. And because I have no belief in such things, I can say fearlessly that there is no connection between *Ramanama* of my conception and *jantar mantar*. I have said that to take *Ramanama* from the heart means deriving help from an incomparable power. The atom bomb is as nothing compared with it. This power is capable of removing all pain. It must, however, be admitted that it is

easy to say that *Ramanama* must come from the heart, but to attain the reality is very difficult. Nevertheless, it is the biggest thing man can possess.

New Delhi, 5-10-'46

(From the original in *Hindustani*)

RURALIZING UNIVERSITY
EDUCATION

We often regret that educated people are loath to remain in villages and that rural folk, once they get any education, hanker after urban life. This hankering after town life is there, mainly because the present education, imparted especially in the Universities, leads to urban vocation, trades and industries and has little relation to rural occupations. When graduates set the fashion of migrating from the villages to the towns, other lesser educated persons follow their example, and would rather starve in the towns than live happily in the villages. *If the leading educated people, the graduates, should be enabled to look to decent living in rural parts, the whole system of University education should be ruralized.* Of course, it will be almost an impossible task to ruralize our present Universities because of their too well-established traditions and vested interests. But it should not be difficult for the State as well as private benefactors, to establish new universities in the villages with the avowed object of enabling intelligent village young men and women to pursue higher studies in subjects, which are intimately connected with their immediate living and to conduct research in these subjects, so as to enhance their knowledge of rural occupations and increase their efficiency in carrying them on.

Till recently, we were importing mainly manufactured articles from foreign countries. In recent years we have been importing even the barest necessities of subsistence, namely, rice, wheat and various other grains from abroad. We are depending upon America for dried potatoes too. In a country which produced the celestial cow, we are short of milk and have to depend upon foreign people, to export to our country powdered milk. Is it really impossible for us to grow even enough food in our country with which we can subsist? If we change our institutions of higher learning, so as to subserve rural interests, or rather, start and maintain such institutions in villages, for studying and investigating village occupations and industries and for enabling the graduates produced, to follow these rural occupations and industries throughout their life and thus be leaders of thought and action in villages, a great revolution in our methods of life and work, can be produced in less than a decade. The State should hereafter spend large sums of money towards these ends. Our philanthropists and temples and *maths* should devote their munificence and surplus funds for the same objective. If the temples will not voluntarily part with their surpluses for such humanitarian purposes, legislation should be resorted to compel them to do so. While culture should not be sacri-

ficed, rural colleges and universities should embark upon a rich programme of education in rural vocations.

After the High School (which also should be ruralized), the rural pupils should be given opportunities of studying in rural junior colleges of two years' duration, at the end of which successful students should be granted a degree which may be called the 'Associate in Science' or 'Associate in Arts' (A. Sc. or A. A.), depending upon the optional subjects they study. The medium of instruction should be the chief regional language. Compulsory subjects will be the chief regional language and one foreign language (modern prose only) which, in our present circumstances, will be English. Optional subjects could be any three from either Group A (for A. Sc.) or Group B (for A. A.). Two-thirds of the time should be devoted to the study of the optional group.

GROUP A—SUBJECTS FOR A. SC.

1. Agriculture.
2. Horticulture.
3. Sericulture.
4. Dairy Farming.
5. Poultry Farming.
6. Sheep-breeding.
7. Bee-keeping.
8. Fisheries.
9. Rural Textiles.
10. Rural Sanitation and Hygiene.
11. Rural Home Economics including Nursing.
12. Rural Electrical Engineering.
13. Rural Communications including Civil and Mechanical Engineering.
14. Rural Building Trade and Architecture.
15. Rural Manufactures like Pottery, Utensils, Paper, etc.

GROUP B—SUBJECTS FOR A. A.

1. Rural Sociology.
2. Rural Economics.
3. Rural Reconstruction.
4. Rural Education.
5. Statistics with reference to rural subjects.
6. Retail Selling and Distribution.
7. Rural Banking and Co-operation.

Wherever possible and necessary, instruction in the designing and construction of the machinery needed for the particular occupations or trades should be arranged for. As far as possible, the machinery needed should be produced in the region itself. In the India of the future, there will be need for a 'lingua franca'. Hindustani should be expected to be this language, which should, therefore, be taught compulsorily, though it may not be an examination subject.

After the two-year junior college course, a two-year senior college course should be set up, the successful completion of which should be marked by the award of the B. Sc. or B. A. degree. Studies on a higher level than for the A. Sc. or A. A. will be pursued here in the very

subjects or in allied subjects of direct utility to the village folk.

Research degrees, M. Sc. and Ph. D., should also be instituted. Particular topics of importance to rural betterment should be taken up for investigation by the graduates, and the results should be published in the form of theses written in the regional language for the immediate benefit of the people engaged in the respective pursuits. Then only will university work be purposive; and *no education is worth much if it is not meaningful and useful to the nation at large.*

The main object of the preparation of the Associates and Graduates in these rural universities should be to enable them to follow the occupations or trades to eke out a livelihood. If, however, services of experts are required by the State, for promoting nation-building activities, the alumni of the rural universities should be preferred, because they, having been bred up and educated in rural areas, will be better fitted for the service of the ninety per cent of the population of the country, who reside in villages.

It is estimated that, out of a million people, about 23,000 are of very superior intelligence, who will profit by university education. Assuming that another 27,000 people out of a million could be expected to profit by the higher studies, 50,000 persons can be reckoned to be for higher intellectual work. A tenth of this number, namely, 5,000 may be expected to be in the university classes. A rural university, therefore, for a million population, should not be regarded as extravagant. There are countries like Canada and U. S. A., where there is a university for a much smaller number of people. That is one of the reasons, why people of those countries are economically more advanced than we are.

These rural universities should be open to adults of all ages. Passing by individual subjects, as and when the students desire, should be encouraged. Special classes to suit the time of the village folk before or after their daily work should be organized. No fees should be charged in the rural universities, and the cost incurred should be defrayed from State funds and private benefactions. The expenditure should be regarded as an insurance against famine, pestilence and disease. These colleges and universities should be real community centres. Then and only then, will our rural life be culturally rich and economically efficient.

K. N. KINI

M. A., Ph. D. (Columbia), Bangalore

[There is much truth in what Dr. Kini says. He should put himself in touch with Dr. Zakir Hussain and the Aryanayakams and devote his energies to evolving a workable scheme. I see no difficulty in existing universities conforming to the requirements of the villagers, who are India, instead of turning out indifferent imitators of the West.

— M. K. G.]

MUD HUTS

India lives behind mud walls and earth is by far the most common structural material in this country. It is bound to remain so for at least several generations, if not for ever. The problems of food and clothing are being tackled strenuously while the problem of housing is left in abeyance, because it seems to be less urgent. It is much more baffling too.

Yet the health of the people requires a radical solution of the housing problem and the stupendous task of rebuilding the seven lakhs of Indian villages has to be undertaken. The country is not rich enough to think in terms of brick and stone, cement and plywood, asbestos and metal. Commonsense points to earth as the universal building material. But the existing mud houses are not what we would like India to live in. Houses are required to be tall and spacious, bright, harmonious and salubrious. Can such houses be built out of mud?

Fortunately the reply is in the affirmative. Improved methods of mud house construction exist. There is a very ancient way of building mud walls known all over the world. By this method the Spanish peasants were building their villages at the time of Hannibal and the Colorado settlers are building their houses even now. France has many such houses, built centuries ago and still going strong and so has China and even in India the ancient kings built fortresses on the same principle, although by a different method.

To understand well the advantages of the method described, let us first examine the ordinary method of mud wall construction.

Mud is dug up and after breaking the clods is properly wetted with water and sometimes straw is added. The mixture of mud and water is usually allowed to rest overnight and the walls are erected by adding wet mud layer after layer. The walls are usually made thinner at the top. The quantity of water being very considerable, the water, as it dries, causes innumerable small cracks to appear throughout the thickness of the wall, which reduces very considerably the strength of the wall and facilitates insect penetration.

A slightly improved way of building mud walls is to prepare sun-baked bricks before and build the walls out of such bricks.

In both cases the wall is weak and porous. It is usually left as it is or just plastered with cowdung or whitewashed.

The method suggested radically differs from the usual in the quantity of water added. Only so much water is added as is required to make the earth stick together when a handful is pressed very hard by hand. Here the minimum is the optimum, all excess of water must be avoided.

The earth is clay sand and gravel. The ordinary red loam is quite good, sandy soil can be improved by adding clay and clay requires an addition of sand and gravel. Usually the best earth is found at the foot of the hill—a mixture of silt, sand and sharp gravel. But the method is applicable to a very wide variety of soils. Organic matter in soil

should be avoided as far as possible and all pieces of roots, straw etc. removed carefully.

The principle consists in compressing the earth very hard by repeated ramming with special tools between parallel planks. The water acts only as a lubricant, and the repeated hammering with a V edged rammer results in converting the mass of earth into a kind of conglomerate similar in consistency to something between laterite and soft limestone. The conglomerate hardens with time and will last for centuries, if protected against direct impact of heavy rain and running water.

The tools are few and simple and can readily be made by the village craftsmen. They consist of a square, a plumb-rule, a set of rammers of various shapes and of a set of wall and corner forms made out of planks and held together by strips of wood or iron.

On a foundation of stone or brick (to protect the bottom of the wall against running water) the planks (10 feet long and 3 feet broad usually) are fitted up and spaced to the thickness of the wall. Softened and slightly moistened earth is thrown between the planks in layers of about 2" thick and rammed very hard till the thickness of the layer is reduced to about half. Then fresh layers are added and a portion of the wall is thus built up. When the space between the planks is filled up, they are shifted and another portion of the wall is built in the same way. Corners and partitions are built by fitting up the mould with special corner pieces.

A mixture of slaked lime with sand thrown on the wall has proved to be a good protection against rain. When the monsoon is very heavy, the walls can be waterproofed from outside with hot tar or asphalt, over which a lime finish can be applied.

The tools and moulds can build many houses. They can be owned by the village *Panchayat* and lent to the villagers who want to rebuild their houses. The work can be done entirely with one's family labour or with the help of the neighbours on the basis of mutuality. The structure is cheap, strong, lasting and can be built high, straight and square, so that after finishing with lime and sand wash it is impossible to make out that the wall is made of mud only.

The walls can take any kind of roof, including the heavy mud roof, which is an interesting subject by itself.

The conglomerate method has a drawback, which in India is a blessing in disguise; it consumes labour only. There is nothing to buy in it, as far as walls go.

Assuming the village *Panchayat* is in possession of a set of moulds and ramming tools, which are lent to the house-holders in rotation, the entire village can be rebuilt in the course of time with the least amount of cost and trouble. The various Provincial Governments may sanction to supply the villages with the necessary equipment at a quite moderate cost of about Rs. 300 per village subject to adherence to a master plan for the village in accordance with its social, economic and sanitary needs.

The conglomerate method of construction lends itself to a vast variety of designs as the same set of moulds and tools can build a house of any shape and size.

The very substantial results obtained with the conglomerate method can be further improved by adding certain substances to the water used for wetting the earth. Also the tools and the construction of moulds can be further improved. Experiments are being carried on and the results will be made known in due course.

MAURICE FRYDMAN

CATTLE IMPROVEMENT

The following is the gist of a long article by Sardar Datar Singh. He says that inasmuch as India is primarily an agricultural country the improvement of cattle means nothing more nor less than the development of agriculture. India possesses over 29% of the world's cattle population and yet the production of milk per capita is very low. It works out at 7 ounces per head per day here as against 56 and 45 respectively in New Zealand and Australia. 20 to 30 ounces per day is the minimum required according to dietary standards so that our output would have to be more than trebled. The average quantity of milk yield per cow per year is only 750 lbs. which too is sadly below standard. The root cause of this low yield is malnutrition. Against the total estimated annual requirements of 270 million tons roughage and 50 million tons of concentrates only 175 and 3.75 million tons are available respectively. In addition there is wastage in storing, drying, harvesting and preparation of food and fodder.

I. The Sardar makes the following suggestions in regard to proper feeding :

(a) The cultivation of fodder crops must be increased by encouraging cultivators to put more acreage aside for this purpose. The most nutritious and high yielding fodders should be cultivated and in addition a number of perennial grasses can be introduced, such as Elephant, Guinea, Rhodes as also leguminous crops, e. g. Berseem and various types of beans which make good mixtures with non-leguminous crops.

(b) The conservation of fodder crops and elimination of waste through silage, also improved methods of drying fodder.

(c) The provision of good and ample grazing areas. Grazing lands having diminished greatly in area, it is imperative to adopt some system of controlled grazing on existing lands. Pastures available on canal banks can also be utilized with advantage.

In this connection the Sardar emphasizes the importance of utilization of land under forests. It has been estimated that 107 million acres of land is under forests in India as compared to 362 millions of cultivated land. Very little use has been made of this vast forest wealth. For example, out of about 33 million head of cattle in the U. P., only about one million make any use of these grazing areas. The number of cattle in the whole of India is 97 million out of which 8½ million only may be said to be using forest pasture lands. Plans

are afoot which visualize doubling of the present forest area in terms of square miles of forest in British India. The theory that opening of forest areas will have a destructive effect on plantation is quite incorrect. Experiments have shown that grazing in itself when properly regulated is not only not an evil but will even "allow the vegetation to follow out its natural progress towards an ecologically higher type of plant community." The systematic planning of forest lands for grazing on economic and scientific lines is, therefore, a vital necessity.

II. The question of judicious breeding is of very great importance. For this the Sardar suggests :

(a) The supply to each area of a requisite number of bulls of a breed suited to the locality concerned. Caretakers should be appointed to put these animals in an enclosure in the evenings and the villages concerned should be responsible for their feeding. The caretakers should preferably be trained stockmen who can render first aid to the bulls as well as assist in case of cattle epidemics.

(b) The castration of undesirable bulls.

(c) An increase in the number of stud bulls which is ridiculously below India's requirements.

The need is at least one million and if these have to be replaced every four years, as they should be, it means that a quarter of a million bulls have to be supplied every year. This would necessitate the maintenance on special breeding farms of no less than 600,000 cows and 10,000 bulls but as this is neither feasible nor economically sound the Sardar suggests making full use of the existing organizations and institutions such as *goshalas* and *pinjrapoles*. If properly reorganized this could, at a very conservative estimate, provide 25,000 stud bulls annually as well as the same number of bullocks and 50,000 improved female calves every year.

III. The control of contagious diseases is of great import. Over 30 million cattle die annually from rinder pest, haemorrhagic, septicaemia, black quarter and anthrax. Strict attention should be paid to both preventive and curative measures. The average villager should not only be educated in the care of cattle but proper medical aid should also be made available to him.

New Delhi, 27-9-'46

A. K.

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