

# HARIJAN

Editor : K. G. MASHRUWALA

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TWO ANNAS

## ETIQUETTE IN ADVERTISEMENT

Acharya J. B. Kripalani, Secretary, Gandhi National Memorial Fund, in a statement, which he issued to the Press some days ago, said:

"I have been pained to read in the papers advertisements inserted by private firms invoking the name of Gandhiji, ostensibly to pay homage to his memory but really to help in the advertisement of their particular wares. Often the wares advertised are such as Gandhiji would have considered harmful and unpatriotic to use. But even when the wares are socially useful it is wrong to associate Gandhiji's name with them, which is for private profit. Gandhiji, as is well-known, was against advertisements in general and never accepted any for the journals with which he was connected. It is, therefore, paying scant homage to his memory to exploit his name for ends which he disapproved. The best homage to Gandhiji is to respect the ideals for which he lived and to work towards their realization. I hope the business community will respond to my appeal and will refrain from the use of Mahatma Gandhi's name in their advertisements.

"The desire of the business community, as of all other sections of the public, to associate themselves with homage to Gandhiji's memory is natural and worthy. But there are other and more desirable means of doing so than through advertisements. One such means is to contribute liberally to the Gandhi National Memorial Fund, which I have no doubt they are doing and will do. It will also help to lighten the task of the Memorial Fund Committee if business firms undertake to collect donations from their own employees on behalf of the Committee.

"I would also deprecate cinema shows or race or other performances, amateurish or professional, being organized on behalf of or in aid of the Gandhi National Memorial Fund. All those activities may be undertaken by the organizers on their own responsibility and the public may patronize them for their merit, if any. The name of Gandhiji should not be associated with activities to which he was either indifferent or opposed during his lifetime.

"I hope newspapers will continue to give their very valuable co-operation to the Memorial Committee by giving publicity to the objects of the Fund and by reminding the public of their duty to contribute to it. I would suggest that each newspaper and journal should regularly devote space in its columns for this purpose."

The above statement did not come too early. The protest had become due shortly after August 15th, when every business house began to advertise itself with a picture of the National Flag. We, in India and particularly Hindus, are considerably

thoughtless about the way in which we take liberties with those whom we adore most. The pictures of Hindu gods and *avatars* are printed with impunity on match-boxes, cigarette-cartons, wine-bottles, sign-boards of shops and what not. On the one hand we worship them as divine beings, and on the other display them on the stage and the screen and name our business concerns after them.

You will not see Jesus or Mohammad represented on the stage or displayed on advertisements and signboards or a business-house, such as Jesus Christ Mills or Rasul Mohammad Pharmacy. Christian or Muslim public opinion would not tolerate it. When you attach a kind of divinity to a person, it should be considered bad manners — if not blasphemy — to reproduce his image or presume to play his part or name your concern after him in a light manner.

Wardha, 4-4-'48

K. G. MASHRUWALA

## GANDHI MEMORIAL FUND RECEIPTS

A complaint has been made, I think quite properly, that these receipts have been printed in English. Village workers and donors would not be able to understand these. Gandhiji wrote as follows from New Delhi on 11-9-'47, that is within a month after the attainment of Dominion Status:

"Unless the Governments and their Secretariats take care, the English language is likely to usurp the place of Hindustani. This must do infinite harm to the millions of India who would never be able to understand English. Surely, it must be quite easy for the provincial governments to have a staff which would carry on all transactions in the provincial languages and the inter-provincial language which, in my opinion, can only be Hindustani written in the *Nagari* or *Urdu* script.

"Every day lost in making this necessary change is so much cultural loss to the nation." (*Harijan*, dated 21st September, 1947).

If the Secretariat of the Gandhi Memorial Fund would not do this in spite of the fact that its provincial workers would find it more difficult to deal through English than through Indian languages, the Governments and the present secretariats could be well excused for being unprogressive and looking to their own convenience rather than the convenience of the people. The Fund Secretariat has consciously or unconsciously committed the same fault which Acharya Kripalani lays against business houses, namely of using a medium, which Gandhiji in this context "would have considered harmful and unpatriotic to use." I hope the office will soon take steps to correct the fault.

Wardha, 4-4-'48

K. G. MASHRUWALA



## HINDUSTANI—A CLARIFICATION

It has become necessary to clarify the definition of and policy towards Hindustani—the State language of India. I suggest the following:

Hindustani has been defined as “the common language of the people of towns and villages of the North which the Hindus and Mussalmans there use in their mutual intercourse and which is written in either the *Nagari* or the *Urdu* (Persian) script. In literature this Hindustani takes the form of Hindi with the *Nagari* script and Urdu with the Persian script. Hindustani, therefore, in its literary form would be a happy blend of simple Hindi and simple Urdu.”

It must be made clear that this blend of Hindi and Urdu to be national, must be easy to understand for people of East, South and West—whose mother-tongue is neither Hindi nor Urdu nor any dialect of these two.

It is evident, therefore, that Hindi and Urdu words which are common to most of the various provincial languages will have greater claim to be included in the standard vocabulary of Hindustani. It has been found that Sanskrit words, in their popular *prakrit* forms, form the bulk of the vocabulary of all the Indian languages and as such they will take their natural place in Hindustani. It is generally not recognized that the number of Arabic and Persian words that have gained currency in most of the provincial languages of India is by no means insignificant. These words also will take their natural place in Hindustani by right of naturalization. Words of utmost frequency both in Hindi and Urdu will of course be the main part of the vocabulary of Hindustani.

As regards the scripts of Hindustani, it must be recognized that the *Nagari* will be the major script. All records and accounts of the Central Government should generally be kept in the *Nagari* script. The *Urdu* script being the minor script will come a close second. All notices and proclamations and statements for the general public should be issued in Hindustani—in both the *Nagari* and the *Urdu* scripts. Citizens will have the right to address the Central Government in either of the two scripts and may well expect to receive replies in the script with which they are familiar.

Government servants and teachers will be required to be proficient in Hindustani in both the scripts, senior and elderly officers being given the assistance of clerks knowing Hindustani with both its scripts.

Hindustani should be a compulsory subject in all schools, above the four primary classes. Special encouragement should be given to those who learn both the scripts either simultaneously or one after the other. It must be the policy of the Government to make every effort, short of compulsion, to popularize the study of both the scripts.

Wardha, 10-4-48

KAKA KALELKAR

## NEITHER ANGER NOR ATTACHMENT

(By M. K. Gandhi)

A friend writes:

“I have read your article about the *Urdu* edition of the *Harijan*. If it had not borne your name, I would have thought that it was written by some one else in anger. Shri Jivanji Desai's letter simply proves that there is no demand for the *Harijan* in the *Urdu* script. Now could that be the reason for giving up the publication of the *Nagari* edition? Do you think that you were on the wrong way when, several years ago, you started publication of the *Navajivan* in the *Nagari* script only? The *Harijansevak* also for several years had been published in the *Nagari* script only.

“I could have understood your step if the *Nagari* and the *Urdu* editions had been started for the sole purpose of propagating Hindustani. But the *Nagari* edition was being published from the commencement, (with a different end). If it was not self-supporting, you would be justified in stopping it. But I see an element of coercion in its threatened closure. Is the *Nagari Harijansevak* a greater evil than even the English *Harijan*? The right course would be to stop the publication of the English edition first, and not that the English edition should get—as it does at present, greater importance than the Indian languages editions. How painful it is that though your post-prayer speeches are given in Hindustani, your office summarizes them in English and translations of the English summaries are published in the Indian languages editions. It appears that this practice has been put an end to recently. Some years ago you had declared that as far as possible you would write your original articles in Gujarati or Hindustani and the English edition would give only translations. This was done for some time but the old habit seems to have re-asserted itself.

“I again request you to stop the English edition and publish the Indian languages editions only.”

If one says what is just the truth, it is a wrong use of the word ‘anger’ to say that it is done in anger. Anger is followed by unbalanced action. If the *Urdu* edition has to be stopped, the stopping of the *Nagari* edition becomes inevitable. There can be no anger in doing a thing which is inevitable. Of course, I cannot help, if others, like the correspondent, do not agree with me, that it is compulsory for me to stop the *Nagari* edition if I can't publish the *Urdu* one. There are always two sides to every question, and much though one might wish, it is not possible to have unanimity of opinion in this world.

Let me explain why I should stop both the editions and not only one. It is true that when the *Nagari Navajivan* and the *Nagari Harijansevak* began their publications, there was no dispute about the two scripts. If there was, I at least don't know it.



In the meantime, the Hindustani Prachar Sabha was founded at the suggestion of the late Shri Jamnalal Bajaj. This rendered the issue of the *Urdu* edition absolutely necessary. Now, if I were to stop the *Urdu* and continue the *Nagari* only, it would be in my own eyes a highly improper act. For, according to the Hindustani Prachar Sabha, Hindustani means a language which may be written in both the scripts equally.

Consequently, a paper published in both the scripts should continue in both. This becomes all the more necessary, when people clamour on all sides that the National Language of India should be Hindi and that it should be written in the *Nagari* script only. It is my duty to show that this claim or demand is not right. If my reasoning is correct, a further duty devolves on me that I should either publish the *Harijansevak* in both the scripts, or stop both the editions.

I accept that among all the scripts, the *Nagari* stands first in merit. I do not give out anything new in this. I had come to this opinion even when I was in South Africa where I had actually begun to write Gujarati letters in the *Nagari* script. For want of time, I could not pursue this subject to the end. No doubt, there is room for reform in the *Nagari* script even as there is in other scripts. But this is altogether a different matter. I refer to this merely to show that there is not the least disaffection towards *Nagari* in my mind. But when the lovers of *Nagari* oppose the *Urdu* script, I scent in it hatred and intolerance. The opponents have not even the confidence that since *Nagari* is more perfect than the other scripts, it must ultimately prevail. If they looked at it from this point of view, they would regard my decision to be correct and also inevitable.

I am undoubtedly an advocate of Hindustani. I believe that between the *Nagari* and *Urdu* scripts *Nagari* will prevail ultimately. But if we leave aside the script and consider only the language, then I say that Hindustani will win in the end, as sanskritized Hindi is entirely artificial while Hindustani is quite natural. In the same way persianized Urdu is artificial and unnatural. There are not many Persian words in my Hindustani, but my Muslim friends and Hindus of the Punjab and North India assure me that they don't find it difficult to understand my Hindustani. I find very little argument in favour of Hindi. It is significant that when I gave my first definition of Hindi in the Hindi Sahitya Sammelan there was very little opposition to it. I would not like to remember, far less relate, the sorrowful history of how that opposition began. I had gone to the length of saying that the name Hindi Sahitya Sammelan was not proper for propagating the National Language. I adhere to the opinion then expressed.

But I had not accepted the presidentship of the Sammelan as a Hindi man of letters. Shri Jamnalalji and other friends represented to me that whatever be the name, they did not take interest in the Sammelan as literary men, but as promoters of

the National Language. It was this which made me work energetically for the propagation of the National Language in South India.

I am dictating this from my bed early in the morning on the 6th day of my fast. Many painful memories rush to my mind, but I do not wish to dwell upon them.

I am not interested in the controversy about the name. The name may be any, provided what we do is for the good of the country and the nation. There should be no opposition to any name as such.

Which Indian heart will not throb on hearing Iqbal's song: *Sare jahanse achchha Hindostan hamara*? If there is one, I should consider it to be a misfortune. Is the language of this song of Iqbal Hindi, Hindustani or Urdu? Who will say that this is not the National Language of India, that the language is not sweet or that it does not express highest thought? To conclude, even if I were alone to say so, I am quite clear that ultimately neither sanskritized Hindi nor persianized Urdu will win the race; Hindustani alone can do so. Only when we have given up our internal quarrels, shall we forget these artificial controversies and feel ashamed of having created them.

And now about the English *Harijan*. I consider it to be comparatively a minor point. I cannot stop the English edition for the reason that Englishmen as well as Indian scholars of the English language consider me to be a good writer in the language. My relations with the West are also increasing every day. I never hated before and do not hate today Englishmen or other Westerners. I wish them good as much as I wish good to my countrymen. So I cannot cast out the English language from my small store of knowledge. I do not wish to forget that language, nor do I wish all Indians to give up or forget it. What I have always insisted upon is that it should not go out of its proper place. It can never become the National Language of India or a medium of Indian education. By doing this we have impoverished our own languages and put a great strain upon our students. So far as I know this tragedy has taken place in India only. Our slavery to this language has kept millions of our people deprived of useful knowledge for years. My regret is that we do not understand this, are not ashamed of it and do not repent it. It is a tragedy. But with all this clear to me, I cannot boycott the English language. Even as Tamil etc. are the languages of different provinces, and Hindustani is the National Language of the country, so is English, the language of the world. Its international position cannot be disputed. Imperialist rule of the Englishman will go, because it was and is an evil. But the superior role of the English language cannot go.

I believe that the English *Harijan* and the Gujarati *Harijanbandhu* will stand on their own legs for whatever I may publish in those languages. New Delhi, 18-1-'48, 5-45 a. m.

(Translated from the original in the *Harijansevak*, dated 25-1-'48)



# HARIJAN

April 18

1948

## INSISTENCE ON RIGHT MEANS

At the Sevagram Conference, Shri Vinoba Bhave made several thought-provoking speeches. I hope to summarize them in a future issue of the *Harijan*. In this article I shall confine myself only to one subject to which he had turned more than once. He asked the members whether in spite of differences of ideologies, castes etc., it would not be possible for everybody to agree at least on one point, namely that the means employed to secure an end should also be pure; and more so if the protagonist believed that his end was a lofty and noble one? He was confident, Shri Vinoba said, that the use of violence to achieve any object, however lofty, was bound to lead the people to disaster. He felt that at least those who felt a sort of common meeting ground through Gandhiji should in the conduct of their particular organizations insist on using right means.

As he said, goodness or evil were not the monopoly of any organization. People professing every ideology had goodness and evil in them and they were all alike in this one respect. What was necessary and profitable for the world was to take good from every one of them and discard the evil. But it would be possible for the people to do this only if every organization insisted on abjuring untruth and violence for achieving their objects. In the past, people might have taken up arms out of genuinely merciful considerations, but now we saw the futility of taking up arms for any cause however lofty. Science had rendered impossible the placing of any limit on the type of armaments. It was, therefore, imperative to renounce violence altogether and accept only non-violent methods. He did not consider that it was imperative to accept violence as a necessary evil for any organization whatever. On the contrary, if sensible people came together, the necessity for violence should diminish rather than increase. But violence came in the wake of power which always sought to impose compliance from without to maintain itself.

At a later stage Shri Vinoba referred to the R. S. S. and the mischief created by it. This movement which had originated in Maharashtra had now taken the form of a philosophy. It was almost inevitable that there would be different philosophies in different groups of thinkers. But if they could all insist on not deviating from the path of right means, a sort of moral front would be established which will have a salutary effect on others. One who pledged himself to truth and non-violence would be a source of strength to a

country in whatever sphere he worked. Gandhiji had always urged upon us to keep the means pure but we did not harken to his voice. It was a principle in wall-construction, explained Shri Vinoba, that a wall must be at right angles to the ground. No builder would say that an inclination by a few degrees was immaterial, though we knew that, in spite of precautions, in actual construction there was often a slight deviation. So also nobody could say that whittling down of truth and non-violence to suit exigencies was not of great consequence. The insistence should be on truth and non-violence under all circumstances.

At one stage Shri Jaiprakash Narayan, who had also addressed the meeting, declared that whatever opinion he might have held in the past about the relation between ends and means he had since become more than ever convinced about the necessity of right means. He is reported to have repeated the same opinion at the Socialists' Conference held at Nasik shortly after the Sevagram Conference. Pandit Jawaharlal Nehru's address to the Sevagram Conference was on the same lines. His broadcast speech to America for the Chicago University Round Table programme gives expression to the same ideas in another form, and deserves to be read *in extenso*. His speech is reproduced in another part of this issue. It is a happy and hopeful sign that Pandit Jawaharlal, Shri Jaiprakash Narayan and Shri Vinoba, leaders of three independent institutions with different, though allied ideologies, should be in agreement on this most important practical issue. The happiness of the people depends so much upon the adherence to this principle.

"Science of war leads one to dictatorship pure and simple. Science of non-violence alone can lead one to pure democracy," wrote Gandhiji in the *Harijan* of 15-10-'38. And again on the memorable 8th of August, 1942, he had said to the members of the A. I. C. C., "I believe that true democracy can only be an outcome of non-violence. The structure of a world federation can be raised only on a foundation of non-violence, and violence will have to be totally given up in world affairs."

Wardha, 7-4-'48

K. G. MASHRUWALA

## NOTICE

Residents of Delhi will please note that the office of our Delhi branch has been shifted to New Delhi. All the *Harijan* weeklies: the *Harijan* (English), the *Harijansevak* (Hindustani in both the scripts), and the *Harijanbandhu* (Gujarati) are available at the office at

Navajivan Karyalaya (Branch),  
U. S. Communication Theatre Building,  
Room No. 26, 27, 27A,  
Opposite Air India, Connaught Place,  
New Delhi



## MAHATMA GANDHI RELICS PRESERVATION COMMITTEE

### I

Some of the workers who had assembled in connection with the Constructive Workers' Conference at Sevagram met together under the Presidentship of Dr. Rajendraprasad on Tuesday, the 16th instant. It was decided that a small committee to be known as Mahatma Gandhi Relics Preservation Committee should be formed for the purpose of collecting information about places, institutions and articles associated with Mahatma Gandhi and also for gathering together all such moveables of special interest as may be available. The idea is to preserve and to make provisional arrangements to protect all such objects which are calculated to be of historical importance. When the Gandhi National Memorial Committee is in a position to appoint trustees and to undertake the task of preservation, it would take over the work of the Committee. In the meantime there is a risk of some of these things being lost or damaged and immediate steps are therefore necessary to prevent their loss or deterioration. A committee has accordingly been formed consisting of Babu Rajendraprasad as Chairman, Shri Kakasaheb Kalelkar as Secretary and Shri Devdas Gandhi, Shri Pyarelal and Shri Kamalnayan Bajaj as members with powers to co-opt.

The Committee desires to appeal to all those individuals, institutions and organizations who may have information about such places or articles or who may be in possession of them to give information to the Secretary or to any of the members of the Committee so that the Committee may take such steps as may be necessary for the purpose of securing, preserving and protecting them. It is hoped that the Press will help the Committee and all individuals and organizations will respond to this appeal.

There is no suggestion that persons possessing mementoes should necessarily or in all cases be asked to part with them. But there may be certain articles bearing important historical association which it would be proper to place in charge of an organization. Persons possessing such articles would no doubt gladly co-operate in the Committee's task. For the present, therefore, the Committee appeals to all persons possessing articles of special significance to write to the Secretary and furnish full information for the purpose of record and the Committee's consideration as to their future preservation.

Among the places and things about which the Committee desires information or which it desires to acquire are: (1) all places of interest associated with important events and landmarks in Gandhiji's life; (2) articles of personal use which may have been in service of Gandhiji at any time; (3) all articles which may serve as mementoes. For example, many things were presented to Gandhiji which he did not retain but sold to the public and utilized the proceeds in aid of the various public and constructive activities with which he was associated. Many persons may have preserved such articles.

It is also intended, as part of the projected National Memorial to make adequate arrangements

for the collection, preservation, editing and in suitable cases of publication of his manuscripts, articles, private correspondence and published and unpublished writings; some of them are widely dispersed and a call will be made for their collection in due course. In the meantime there is danger of valuable material getting deteriorated or lost. The Committee therefore appeals to all those who may have such material or information regarding the same in their possession, to communicate with the Secretary of the Committee.

The Committee has undertaken to get photographs, blue-prints and models made by experts, of the various structures in Wardha, Sevagram and Sabarmati associated with Gandhiji, with a view to their future preservation in their natural state.

All correspondence should be addressed to the Secretary, Kakasaheb Kalelkar, Kakawadi, Wardha. Bajajwadi, Wardha, 17-3-'48 KAKA KALELKAR

### II

Shri Kakasaheb Kalelkar has issued a further statement on the same subject as follows:

Immediately after the Conference at Sevagram an appeal was issued to the effect that necessary information may be supplied to the undersigned, regarding places, institutions and articles (mementoes), connected with the life and activities of Mahatma Gandhi, with a view to their preservation.

As some people have sent us newspaper articles, essays, poems etc. about Gandhiji, we hasten to make it clear that our Committee does not intend to collect such material.

Important mementoes, if offered, will ultimately be preserved in a National Gandhi Museum.

Letters written by Gandhiji to correspondents all over the world have also to be preserved. The collecting, preserving, editing and publishing of Gandhiji's letters is a stupendous task and it will be the Navajivan Trust which will have to shoulder that responsibility.

The main purpose of the present Committee is to collect all information regarding the whereabouts etc. of mementoes and letters. It is prepared also to collect and preserve these things to save them from neglect, damage and deterioration. For the present it is desirable that persons possessing letters written by Gandhiji should first send us copies of the letters together with necessary details such as the name of the person to whom the letter is addressed, the context in which it was written .....etc. They may also, in their copy, mark off any portion of the letter which they would like deleted in case the letters are selected for publication. The originals will be asked for in due course, as no copy can be passed as authentic until it has been carefully compared with the original. It is advisable that the owners of letters etc. should not forward the originals to us until called for, unless they are unable to preserve them safely. Information about all such letters, mementoes, institutions and places should be as succinct and accurate as possible.

Correspondents should kindly give their names and addresses in full to Kakasaheb Kalelkar, Kakawadi, Wardha.

10-4-'48



## VINOBA AT RAJGHAT — II

Addressing the prayer meeting at Rajghat on Friday the 2nd of April, Shri Vinoba said that he was glad that the people of Delhi had kept Friday as a day of congregational prayer. Prayer was a great force. Its power was immeasurable and did not require anything to be added to it in order to become more effective. Still by associating it with the memory of Gandhiji, the worshippers could feel its power more intensively. As he was speaking the last *shloka* of the *Bhagavadgita* came to his mind. It was to the effect that where there are God and his servant there is everything. Theoretically everything is where God is. But people could not see God. They could see only the servant. And so the servant was nearer and more important to the people than God Himself. This was like the relationship between the sea and the clouds. Scientists would say that clouds were formed by the evaporation of sea-water. But to the people of Delhi, for instance, the sea was an unknown distant truth. They knew and felt grateful towards only the clouds which brought the needed rain to them. That was also why Tulsidasji had said that the servant of Rama was greater or more important than Rama. In fine, for people, the power of the prayer and that of its association with Gandhiji's memory got united in that day's prayer and so if people, leaving aside all their other occupations, unfailingly met together with devotion to pray on every Friday evening, they would see a great change in their lives.

The *Quran* related a beautiful anecdote about this. The Prophet was talking to some merchants. He told them that they were engrossed in their daily occupations, but if they would leave those occupations for at least a day in a week and with devotion prayed to God, even their trade would be better.

People needed food every day to maintain their physical strength. To maintain the strength of the soul it was necessary to pray for all the twenty-four hours. Those whose life was but a continuous prayer were great souls. Even if they could not reach that height, they should meet together at least once in a week for common prayer. When they prayed, they practised the art of forgetting all distinctions and disputes. It was unfortunate that even prayer to God was made an excuse for creating disputes between sects. When ego entered an act, even good things became unclean. When people stand before God, they should forget all distinctions and become all equals, nay, become as if they were nothing—zeroes. Before God the literate and the illiterate, the rich and the poor, the high and the low were on the same level. The moon and the stars with their different intensities of light were distinct only at night. When the sun appeared on the horizon, all distinctions disappeared.

It was advisable, therefore, for them to arrange their time-tables so that they could attend the prayer at the appointed time. If they were careful, it would not generally be necessary for them to

deviate from the rule. But if it did, they should mentally join the prayer that day from the place where they actually were.

## VINOBA IN EAST PUNJAB

[Shri Vinoba paid a visit to a village in the Gurgaon District, East Punjab, on the 6th April, where he addressed a small meeting attended by about 200 Meos. The following is a summary of his speech. —ED.]

He was aware, Shri Vinoba said, of the great hardships which the Meos had undergone. It would appear as if immediately after getting independence the country wanted an object-lesson of the conditions on the fulfilment of which alone independence could be a source of happiness. The hearers had tasted fully the consequences of evil doings. He reminded them that ours was a great country inhabited by different communities. If all these communities lived together with love and goodwill, the country would advance in strength, prestige and happiness; otherwise, its very greatness would be the cause of her destruction.

He hoped that the people must have realized by now that they had sufficiently quarrelled amongst themselves. He did not wish to lay any particular blame on them. An evil wave had passed over the country and it had enveloped them and lakhs of others. Even the good people had been affected by it. By the grace of God that wave had now passed and good weather had set in. He hoped that it would have a salutary effect even on those who had gone mad a long way under the evil influence.

God had given man two great capacities: one, of remembrance, and the other of forgetfulness. We must discriminate between what deserved to be remembered and what deserved to be forgotten. It was not too late even then to make that discrimination. Right discrimination consisted in forgetting the evil and remembering the good done by others. With trust in God, we must live together courageously and lovingly. God knew what was good for us. He was our advocate. He would plead for us and guard our interests. This faith should be our strength and courage. We should also remember that all men were God's children, and so we must love all and regard all as brothers. Courage and love were the true attributes of a servant of God.

The function of religion was to unite the hearts. But today religion had become a disruptive force. The result was that every religion was being discredited. Even several good people felt that it would be better to give up all these religions. Shri Vinoba hoped we would not allow matters to come to that pass.

He told them that this country was theirs and they belonged to it. They must forget the past and re-commence their lives anew. If they acted so, a day would come when the memory of what had taken place recently would make them wonder that they could have been so low as that some day.

He had gone to them, he said, to give them courage. They should not be despondent. A believer in God never gave up hope.



## NOTES

**Long Live Dr. Karve**

One of the items of the Constructive Programme which is specifically mentioned in the resolution about the Sarvodaya Samaj, is establishing "equality of rights and status for both men and women".

Who can forget in the cause of this item the lifelong services of Dr. D. K. Karve, who completes his 90 years on the 18th April, 1948? The jubilees, on the completion of his 60th, 70th and 80th years were celebrated on a big scale at the Hingne and I understand, every year a small birthday function has been held at the Institution for the last 30 years. But it has been decided by the Board of life-workers of the Hingne Stree-Shikshan Samstha that there should be no formal public function organized by the Institution till Dr. Karve completes his 100 years.

I do hope that this future function will come off amidst rejoicings at its proper time. Meanwhile, however, I understand that a Central Celebration Committee has been formed at Bombay to celebrate his 91st birthday and to present him with a purse on that occasion. His Hingne Institute is understood to require Rs. 24,000 to meet its past and present deficits and a donation for a new building. I hope his numerous admirers and past students will do their duty by it.

Wardha, 6-4-'48

**Mahilashram, Wardha**

The Committee of the Mahilashram, Wardha, have decided to suspend from the commencement of the next session (i. e. June, 1948) all its activities, except one, namely the Vinaya Mandir (Girls' School). This is a five years' course, open for girls who have read upto the fourth class in their own language, and who are between 11 to 15 years of age at the time of admission. The curriculum will be recast on the lines of the *Nai Talim* under Shri Vinobaji's guidance. Further particulars may be had from the Acharya, Mahilashram, Wardha.

Wardha, 8-4-'48

**Rural Workers' Training Class**

The Principal, Rural Workers' Training Institute, Pohri, Gwalior, announces that the Institute's new class will begin on 1st May, 1948. The period of study will be one year. Candidates are expected to have reached the standard of education and ability of a university graduate. Further information may be had on applying to the Principal.

Wardha, 6-4-'48

**A Temple Opened for Harijans**

Pandit Narsinghdas informs that he has opened his temple at village Basdera, Tehsil Una (Hoshiarpur) to the Harijans. from the 25th February, 1948 and also started a girls' school at the same place.

Wardha, 6-4-'48

K. G. M.

**Hindi and Marathi shorthand classes**

Shorthand classes in Hindi and Marathi will be conducted under the auspices of the G. S. College of Commerce, Wardha from 12th July, 1948. Correspondence Course will be finished within 6 months and Reporting Course within 10 months. Besides, students will be trained in *Nagari* Typewriting.

Students completing their courses will be examined and Diplomas will be awarded to the successful candidates. All those who are interested in the courses should apply on prescribed forms to the Principal stating their age and qualifications before 31st May, 1948.

The tuition fee for Correspondence Course will be Rs. 60 and for Reporting Rs. 100.

Accommodation for a few students is available in the College hostel. Seats will have to be reserved by paying Rs. 25 in advance.

As the Government offices, private institutions and newspapers are in need of Hindi-Marathi stenotypists, it is hoped that students will take advantage of the classes in large numbers. Printed application forms could be had from the Principal, Commerce College, Wardha.

S. N. AGARWAL

**HINDUSTANI PRACHAR SABHA  
RESOLUTIONS**

At a meeting of the Sabha held at Wardha on 12th March 1948, the Sabha passed three resolutions to the following effect:

- (1) The first resolution referred to Gandhiji's death.
- (2) This resolution took note that the draft new constitution of the Indian National Congress omitted the Sabha's name in the list of Constructive Associations to be affiliated by it. The resolution reminded the Congress that the propagation of the Hindustani language was one of the constructive activities and this Sabha was formed for the purpose by Gandhiji and other leaders in May, 1942. The resolution requested the Congress to put the Sabha in the list of its affiliated institutions.

- (3) The third resolution runs as follows:

A letter should be addressed to the President of the Indian Constituent Assembly to the following effect:

"The Sabha is surprised that in the draft constitution for India prepared by the Ambedkar Committee, Hindi and English have been mentioned as State languages. From 1925 onwards, the policy of the Congress was to displace English by Hindustani as the national and State language of India. The Sabha is of opinion that the Constituent Assembly should accept as the State language of India Hindustani which is the language spoken, understood and made daily use of in all transactions by Hindus, Muslims and other citizens living in the towns and villages of North India and which is written in both the *nagari* and *urdu* scripts."

The Secretary of the Sabha further notifies that the first, second and third Hindustani *Likhawat* Examinations will be held on 6th June, 1948. Candidates should send in their applications by the 30th April, 1948 at the Sabha's Office, Wardha.

Also, the *Kabil* Examination will be held on the 3rd and 4th July, 1948. Candidates should apply before the 31st of May. Candidates from Gujarat shall apply through the Secretary, Hindustani Prachar Samiti, Gujarat Vidyapith, Ahmedabad 6; from Bombay, through the Secretary, Hindustani Prachar Sabha, Adenwala Mansion, Sea Face, Bombay 7; and from other provinces, directly to the Secretary, Wardha.

(Abridged from the original in Hindustani)



## THE WAY TO PEACE AND A FREE WORLD ORDER \*

We live in an age of crises. One crisis follows another, and even when there is some kind of peace, it is a troubled peace with fear of war and preparation for war. Tortured humanity hungers for real peace, but some evil fate pursues it and pushes it further and further away from what it desires most. Almost it seems that some terrible destiny drives humanity to ever-recurring disaster. We are all entangled in the mesh of past history and cannot escape the consequences of past evil.

In the multitude of crises, political and economic, that face us, perhaps the greatest crisis of all is that of the human spirit. Till this crisis of the spirit is resolved it will be difficult to find a solution for the other crisis that afflicts us.

We talk of world government and one world and millions yearn for this. Earnest efforts continue to be made to realize this ideal of the human race, which has become so imperative today. And yet those efforts have thus far proved ineffective, even though it becomes ever clearer that if there is going to be no world order, then there might be no order at all left in the world. Wars are fought and won or lost, and the victors suffer almost as much as the vanquished. Surely, there must be something wrong about our approach to this vital problem of the age, something essentially lacking.

### GANDHIJI'S CONTRIBUTION

In India during the last quarter of a century and more, Mahatma Gandhi made an outstanding contribution not only to the freedom of India but to that of world peace. He taught us the doctrine of non-violence, not as a passive submission to evil, but as an active and positive instrument for the peaceful solution of international differences. He showed us that the human spirit is more powerful than the mightiest of armaments.

He applied moral values to political action and pointed out that ends and means can never be separated for the means ultimately govern the end. If the means are evil, then the end itself becomes distorted and at least partially evil. Any society based on injustice must necessarily have the seeds of conflict and decay within it so long as it does not get rid of that evil.

All this may seem fantastic and impractical in the modern world, used as it is to thinking in set grooves. And yet we have seen repeatedly the failure of other methods and nothing can be less practical than to pursue a method that has failed again and again.

We may not perhaps ignore the present limitations of human nature or the immediate perils which face the statesmen. We may not, in the world as it is constituted today, even rule out war absolutely. But I have become more and more convinced that so long as we do not recognize the supremacy of the moral law in our national and international relations, we shall have no enduring peace.

So long as we do not adhere to right means, the end will not be right and fresh evil will flow from it. That was the essence of Gandhiji's message and mankind will have to appreciate it in order to see and act clearly. When eyes are bloodshot, vision is limited.

\* Pandit Jawaharlal Nehru's broadcast on Sunday (4th April, 1948) night to America linking up with the Chicago University Round Table Radio programme.

## WORLD GOVERNMENT

I have no doubt in my mind that world government must and will come for there is no other remedy for the world's sickness. The machinery for it is not difficult to devise. It can be an extension of the federal principle, a growth of the idea underlying the United Nations, giving each national unit freedom to fashion its destiny according to its genius, but subject always to the basic covenant of the world government.

We talk of rights of individuals and nations, but it must be remembered that every right carries an obligation with it. There has been far too much emphasis on rights and far too little on obligations. If obligations were undertaken, rights would naturally flow from them. This means an approach to life different from the competitive and acquisitive approach of today.

Today fear consumes us all, fear of the future, fear of war, fear of the people or nation whom we dislike and who dislikes us. That fear may be justified to some extent. But fear is an ignoble emotion and leads to blind strife.

Let us try to get rid of this fear and base our thoughts and actions on what is essentially right and moral, and then gradually the crisis of the spirit will be resolved, the dark clouds that surround us may lift and the way to the evolution of world order based on freedom will be clear.

## DELHI DIARY

[ Prayer Speeches from 10-9-'47 to 30-1-'48 ]

As the explanation of the title indicates in this Diary are collected the prayer speeches delivered by Gandhiji to his prayer audiences during his last stay in Delhi.

Gandhiji himself has said in one of these prayer speeches that "*they were to be regarded and listened to as an integral part of the prayer.*" These speeches reveal the travail the Father of the Nation went through when the new State was born.

With a foreword by Babu Rajendraprasad

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