

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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TWO ANNAS

SHRI VINOBA'S LALITPUR SPEECH

Vinoba's speech at Lalitpur was full of emotion. At one stage his eyes were filled with tears as he spoke. He said: "With folded hands I entreat you to fulfil my mission. I do not ask land for myself. Those on whose behalf I come to demand are mute and cannot express their minds. I wish my words to touch your hearts straight as the *Ramaban* (the arrow of Rama)." Vinobaji said that he expected U. P. to give one crore acres of land as their quota out of the five crore acres which he had fixed as his target for all India.

"My object cannot be achieved," Vinoba observed, "by obtaining a little *bhodon* here and a little there. My object is to transform the whole society." Referring to the methods of revolution adopted by Russia and other countries Vinobaji in unambiguous terms expressed his disagreement with them. Their methods were uncivilized and unworthy of man.

These methods would not eliminate or diminish the sorrows of Harijans, rather, they would increase them. Vinobaji explained at length how violence, while it appeared as a remedy for a disease gave birth to ten new disorders. If violence was to combine with science the result of their union would cause destruction of the whole world. It was therefore essential that science should be united with non-violence alone. That would bring on earth the kingdom of God. This might be a dream but if there was the will, even dreams could be realized.

Referring to the method of legislative action, Vinobaji said that legislation would be justified and prove healthy only when *jan*, *sajjan*, and *mahajan* that is, the masses, the virtuous and the elders of the society fully upheld it. Legislation presupposes all round general awakening, education and support to the cause, legislated upon. Legislation, therefore, should be the registration of the people's mind. Otherwise people would not sit idle but find out loopholes in law in order to frustrate it. Legislation was but the fruit of people's labour.

No fruit could be expected without sowing and tending later on. To seek legislation before working for it among the people indicated mental lassitude, want of courage, misinterpretation of truth and an attempt to achieve immediately what should be realized in the end. Vinobaji had therefore adopted the path of persuasion, education and penetration into the heart of the people in whose goodwill he had full faith. He asked those who doubted the success of his mission to wait and see. They assumed too much knowledge, in predicting a failure. There was no reason why the people would not respond if they were convinced. They must patiently convert the thoughts of the people. Some people asked him whether a similar thing had ever happened anywhere else. Vinobaji's reply to them was that it was given unto us to achieve what had not been achieved by others. Referring to the achievements of others, Vinobaji said, the world had already seen two great wars and a third was in the making and India did not want to follow the world but wanted to show the path courageously. "Let us therefore with heart within and God overhead fulfil our mission."

"From whom should the world expect this, if not from the people of this land?" Vinoba asked. He traced the growth of non-violence in India. He gave several

illustrations of Indian life which were significant of non-violent revolution in Indian society. Crores were pledged to vegetarianism as a principle. Warfare was restricted to Kshatriyas; *gram-panchayats* and a social structure based on occupational duties, that is *varna vyavastha*, had been established; the cow had obtained a place of honour in the family. All these were significant of the growth of non-violence. But they need not go so far into the past. Had it happened anywhere in the history of any country that its leader led his people in a non-violent struggle and that the people gave him unflinching loyalty? This was going to remain as the brightest page in human history. Giving a further illustration he reminded how the peace-loving people of the world assembled at Shantiniketan and Sevagram and how they carried a ray of hope to the world from here. Concluding Vinobaji remarked that it was wrong to surrender to pessimism. We could achieve what we wanted to. It was different if we did not want to achieve anything at all. He did not want to make them weak of mind, as it would be against the traditions of India which had produced saints and great men without break. We should therefore obtain strength from these spiritual elders and move ahead to achieve our goal.

Vinobaji pointed out that there were two main problems in India which, if solved in the proper way, would make the whole world to look to India for guidance. These two problems were, he explained, to properly integrate the various castes and communities of India towards building a healthy commune, and to realize the non-aggressive nature of India. Explaining the latter, he pointed out how India had never invaded any country even when it was militarily very strong. It had laid down its limitations of life. It was due to this sense of responsibility towards humanity that a few followers of Buddha could spread Buddhism in various parts of the world. Christianity came to India with the backing of commerce and arms and wherever the missionaries went they told the people about the kingdom of God, but ended in establishing the kingdom of their respective nationals.

Vinobaji referred next to the most important problem of the starving millions of India. It was the problem of humanity uprooted which had its origin in the complete destruction of village economy based on cottage industries and self-sufficiency.

The growing poverty of the villages was a cause of great anxiety, and four years of Swarajya had failed to bring any change for the better. He did not want to blame anyone for that. Those who were in office were their own men. He hoped however that those who were responsible for moulding the national economy would insist on reviving village industries.

Referring to the land problem he did not wish to suggest that all the land in the possession of the present land-holders was acquired by means other than fair. Whatever that might be, it was the demand of the times that land-holders should realize the right of the landless, and accept their legitimate claim and come forward to restore to the landless their rightful portion. He wanted them to do this as a father would with his sons. He wanted the land-holders to take lesson from Nature which behaved in accordance with God's plan. Did not the river quench the thirst of the tiger as well as of the cow? Did not the

Sun visit the abode of the scavenger as well as of the monarch? How could therefore God like to differentiate between man and man? So far as land was concerned it belonged to all, and Vinobaji wanted land-holders to realize that they were but trustees. Otherwise they would be betraying ignorance of spiritual knowledge, because they must realize that while the land remained where it was, they had to bid goodbye to Mother Earth. He therefore exhorted the people to contribute their quota in a befitting manner.

D. M.

LABOUR'S SANCTION FOR PEACE

The organizers of the INTUC did well in selecting Ahmedabad as the venue of its fourth session which met early last week. Because this was the place where Gandhiji inaugurated more than thirty years ago, a 'laboratory of the new trade union movement suited to the conditions in the East,' and the researches made therein have been made the basis of the countrywide organization of Labour by the INTUC. During that short and righteous struggle Gandhiji had observed with his rare insight that "the relations between servant and master should be based not on the selfish interest of either, but on the welfare of both, not in a spirit of this much work for this much pay, but on mutual goodwill." This mutual goodwill or peace in all its ramifications was the main theme of the beautiful address of Shrimati Anasuyabehn, who was the Chairman of the Reception Committee. "Truth and non-violence," she declared, "are the basic principles of the labour movement, and are the sustaining principles of a healthy civic life which supply the necessary impetus for a fight against injustice. ... A trade union worker has to follow this dynamic principle of Sarvodaya."

The President of the session Shri Khandubhai Desai amplified the same theme in the context of the world situation. If the workers are to be peaceful, they must be at peace among themselves to begin with. They would be able to be so only when the labour organizations, as the President has rightly urged, 'concentrate their energies and resources on bringing about social, intellectual and moral uplift of the workers through steady constructive social work on a comprehensive scale.' We wish the INTUC would better have passed a detailed, independent resolution on the constructive work in the labour population and have appointed committees for its systematic execution. This would have been the most scientific way of organizing labour for peace. Has not Gandhiji said, "The constructive programme is the truthful and non-violent way of winning Poorna Swaraj?"

The second front on which the working men need be peaceful is in their relationship with their employers. The legal process of seeking justice through Labour Courts and Appellate Tribunal, though partially helpful in settling many important issues, is highly expensive, dilatory and therefore disappointing. The industrialists, on the other hand, are successful with the help of an army of legal advisers in circumventing and cheating good labour of its dues. Besides, this legal method engenders bitterness

and creates estrangement between the two parties. The INTUC's resolution, therefore, on the 'reorientation of the national policy in regard to the industrial relations' is certainly opportune and therefore, welcome. The reorientation consists in 'allowing increasingly greater scope for voluntary agreements, in preference to constant recourse to Tribunals' or compulsory arbitration. The resolution well finishes off with an assertion that 'the indigenous method evolved by Mahatma Gandhi of negotiations and voluntary arbitration creates goodwill and a spirit of accommodation in both the parties and therefore it is preferable.'

Shri Khandubhai's strong plea for the recognition of Labour's proper status in the productive process of the country would be endorsed by all save those inured to capitalistic thinking. He is right when he asserts that 'the community as a whole is the real owner of the industry and the erstwhile employer and the worker are merely the servants of the community and that they should play in the industrial production the disciplined co-workers' part without in any way arrogating to themselves a role superior to each other.'

This is indeed a courageous solution of the modern industrial malaise. But it may pertinently be asked whether the equality of Labour with the industrialists would so easily be recognized by the latter without any sanction on the part of the former. It is true that if the Government issue directives, as they should, 'in consonance with these objectives as a part of national policy for Labour, it would induce the employers and workers to discuss matters mutually and come to terms rather than go to Tribunals for getting awards.' But there is no help better than self-help. If recourse to law courts is intended to be lessened, the only sanction left with Labour is a non-violent strike. A successful strike is an impossibility without an organized strength of Labour and an organized strength is impossible except through a methodical prosecution of the constructive programme. The constructive work alone is capable to bring about both the internal reform and collective assertion of Labour. 'The eighteenfold constructive programme,' Gandhiji declares in the *Harijan* (21-4-1946) 'with the spinning wheel as its centre is the concrete expression of that spirit (of non-violence or Satyagraha) in organized society.' But the Labour must take to that programme intelligently and zealously. 'The labourers do not know their own strength,' he deplores in the *Harijan* (25-2-1938), 'otherwise what is there to prevent them from pooling their own sources and dictate terms as the employers do now? That realization can come only through acceptance of non-violence.' The Labour has done well to prefer collective agreement to compulsory arbitration. We have no doubt that it would work out also its necessary counterpart and sanction which is the constructive programme.

1-11-'51

R. J. SOMAN

SHRI VINOBA'S TELANGANA TOUR

VII

April 19, Tangadpalli, (Fifth halt, 10 miles).

Restoration of Family Peace

Four of the trustees and a few Harijans were present at the time of our departure from Pochampalli. Vinobaji explained to them the responsibilities of co-operative farming before leaving for Tangadpalli, the next halt. Several persons followed us singing *bhajans* and *Ramadhuns* for a mile. At last Vinobaji stopped them, saying with folded hands, "*andriki namaskaram*" i.e. *namaskar* to all. The people in return bowed down with devotion and returned. We reached Tangadpalli at 8 a.m. passing by three villages on the way. The news of *bhoodan* had spread all over. People, therefore, came in small and large groups all along the way with a black *kambal* (woolen blanket) on the shoulder and a stick in the hand of each to greet and have a hearty *darshan* of Vinoba. They had already heard of Vinoba's visit to the distressed, but the latest form of the legend was that, a devotee of God, a son of Gandhi, had come to distribute lands to the poor.

There was a big forest of palms on the way. We were told that prior to police action the forest was so thick that one could hardly find one's way out of it. It was not half so thick now. The reason they gave was that during the no-rule period, after the police action, people felled the trees as they willed for building their houses, and even making a trade.

On arriving at Tangadpalli, we learnt that there were two parties in the village. There was an old quarrel between two blood brothers. They had spent a good deal in litigation etc. and the village was divided into two factions on account of these two men. Shri Vyankata Reddi, one of the two was our host. The other was Narsinha Reddi. Vyankata Reddi generally lived at Hyderabad due to the fear of the Communists, and had arrived here especially on account of our visit. The other brother lived in the neighbouring house. The quarrel was personal, but even so while one of the brothers was supposed to be a sympathizer of the Communists the other was regarded a Congress-Government man. The villagers told Vinobaji very plainly that the quarrel of these two brothers was ruining the whole village. Vinoba talked to both of them in his own way, in the presence of all.

"How long are you going to live?" he asked.

"Our one leg is in the grave and the other in the house," replied one of them. The other concurred.

"What for is this discord and waste then?" asked Vinobaji.

"We shall act up to your orders."

"Will you respect the decision of an arbitrator?"

"We will."

A great burden was removed from the minds of the people. But Vinoba's work did not end with this. In the evening during his post-prayer speech he seated both of them on the dais, and told the people how the two brothers had quarrelled till then like Bhima and Jarasandha, and how their dispute was finally settled that day. Both offered their *pranams* to Vinobaji. They embraced each other on the dais, declared a donation of 90 acres for the landless and promised to serve the village in the future. To the one, who had left the village for Hyderabad, Vinobaji said that it was no more necessary for him to do so. He also told the villagers that it should be unbearable for them that somebody should leave their village through fear. They must determine to live and die together. He asked them to be fearless and to be free from the drink evil. In his speech he impressed on the minds of the audience how, so far as India was concerned, non-violence was the only way. (A fuller report of his speech may be read in the *Hindi Sarvodaya* of June 1951).

On their way back to their homes, people talked among themselves how ninety acres of land meant a permanent source of livelihood for 90 people in the village.

It became the sole topic of their talks. Yesterday Vinobaji had received one hundred acres, today he received ninety. The Communists had given only promises which had proved empty. Vinobaji made land actually available to them. *Bhoodan* had begun to work.

In the evening, the good-will and the healthy effort of the whole day reached a climax. The two brothers and their cousins who had not dined together for at least 25 years, sat together in a dinner. The elder brother's wife served them herself. Narsinha Reddi was so much moved that he desired to accompany Vinobaji in his tour for a few days. Vinobaji gladly gave his consent. He also purchased all the Sarvodaya literature available.

Thus one more aspect of the Telangana problem in the form of family and other internal disputes was revealed. The doctor had diagnosed the disease accurately and suggested the prescription suited to each case. In place of fear and bitterness, seeds of fraternity and mutual love were sown. The atmosphere of the village was changed.

(Translated from Hindi)

D. M.

APPEAL TO THE PEOPLE, GOVERNMENT OFFICERS AND WORKERS OF GUJARAT

Migration of Cattle from Bhal to Satpuda Range

Organized migration of cattle of famine-stricken area of Bhal has begun. About 2,000 cattle with their owners have already left their homes and are searching for shelter where our sacred mother cow can be saved. 4,000 more cattle are ready to move as soon as they get some facility elsewhere. Today in this desert-like and famine-stricken area of Bhal, there is neither grass nor water for the maintenance of cattle; however, for the present, Government has given some facility in the mountain area of Satpuda and Songadh-Vyara. Words cannot describe the sufferings of these people in leaving their hearths at such a critical time; only those who experience it can know it. Government, no doubt, is there to help them in its own way, but people also can share in the sufferings of these cattle-breeders, by showing their heart-felt sympathy towards them. Life of cattle has become an impossibility in this area. Bhal Nalkantha Gopalak Union makes all possible efforts for the migration of each and every cattle-breeder of this area. To reach their destination, these people shall have to pass through Cambay, Dhuvavan, Kaveli, Jambusar, Broach, Ankleshwar, Surat etc. It is our earnest desire that these people can move smoothly and peacefully. Government, will, of course, help them in all possible manner to make their movement as smooth as possible, but people in respective areas are also hereby requested to help these unfortunate migrators in their own ways, within the limits of law. We know that these areas are also suffering from the same difficulties; yet we hope that workers, youths and student unions of those areas will take up this work and share in their sufferings. Effect of famine is everywhere, but that effect has made these people most miserable. Our sense of duty and the little help we can render to them in their sufferings will be a great BOON for them.

24-10-'51

SANTBAL

HARIJAN

Nov. 17

1951

LAND AND POPULATION

The organization of agriculture is one of our toughest problems. The Planning Commission has devoted considerable space to its discussion and arrived at certain conclusions. Whether one agrees with its conclusions or not, I believe every one will agree that the Commission has tried to approach the problem in an impartial and objective manner. Having regard to the utmost importance of agriculture to our country the Commission has tried to get to a system or combination of systems, which will be conducive to the production of the largest yield from the land. It has no prepossession for or prejudice against any particular system or theory as such. But the Commission has to make its way through a complicated situation created by past history, and the correct assessment of the importance of each factor is by no means easy. Hence, it is not to be wondered at if each body of students of the problem honestly came to different conclusions on the subject. This is all the more inevitable, because even on the purely scientific aspect of the right method of cultivation agricultural scientists hold radically divergent views, and some lay economists are influenced by one set of scientists, and some by others, according to their necessarily limited studies and still more limited experience.

The subject is capable of being divided into several heads, each of which may be discussed at great length. I cannot lay claim to have made a deep study of any. My criticism of the subject, therefore, must be taken as that of an open-minded enquirer, and not of a hardened theorist of an opposite school. If I am unwilling to take for granted several things usually regarded as generally accepted, it is with an open mind and for the purpose of calling attention to the insufficiency of evidence for the justification of the usual assumptions.

In the present article, I propose to take up two of such assumptions together, namely, that there is not sufficient cultivable land in India for distribution to every person, and, secondly, that unless the size of the cultivating unit is substantially increased, not much can be done for growing sufficient food to feed the people.

Mathematicians tell us that the fraction $\frac{\text{total cultivable land}}{\text{population}}$ is only a fraction of an

acre. As this will not give him sufficient scope for improving agricultural technique, it is no use giving land to every one desiring it. Secondly, in course of time these miniature holdings will be further divided among heirs, so that in course of time an individual may not get sufficient land

even for his own burial. Thus the principle of small holdings is neither workable nor economic.

Not that there is no force in these theories. But it is submitted that their value is somewhat exaggerated. The fraction $\frac{\text{area}}{\text{population}}$ does not become as small in actual application as its theoretical mathematical value. It is really families and not individuals that seek land, and there are always some families who do not seek to be cultivators, and who would prefer to take to other professions if available.

Secondly, the cause of pressure on land is not merely increased population. Perhaps it should be the last factor to be mentioned. The graver factors are: (1) villages have been systematically ruined by killing their industries without providing any alternative employment, thus compelling them to take to agricultural labour as the only means of survival; (2) the cultivators have been systematically made increasingly resourceless by ruinous systems of land revenue and transfer. The collection of revenue in cash as in the British system, or in the form of a share of produce which would necessarily vary every year, are both detrimental to the interest of the cultivator. They have made the cultivator perpetually indebted and incapable of improving or taking full advantage of his land and have made it easy for non-cultivators to become owners of land; (3) intensive cultivation has been very much neglected, the cultivators having no sufficient means for doing so, and the Governments having taken no pains in the past to provide them with such means. The result is that we have at present no means of knowing the productive capacity of India's lands. The conclusion that unless we manage to bring about large-scale cultivation in some way, not much can be done to increase agricultural produce, seems unwarranted; (4) villagers have been systematically exploited by a flow of foreign goods, articles of unnecessary luxury, inculcation of expensive fashions, depraved tastes and vicious habits, through hotels, bars, show-houses etc., and (5) enforced idleness.

All these have combined, among other things, to give unusual impetus to the procreative instinct in them. It is probable that it is nature's reaction for the perpetuation of the race, which would otherwise become quickly extinct under the causes mentioned above. The pressure of population may not be a myth, but it is not and should not be regarded or put forth as a terrifying factor. While we do need to spread out in other parts of the world, yet with the creation of right conditions, we can and ought to produce enough to maintain ourselves in a decent manner by a fairer distribution of land and greater attention to methods of intensive cultivation.

When a landless labourer is made to feel that he has proprietary interest in the land on which he works it will give him an incentive and a joy to put in his heart and soul into the work. The realization that it is too small a piece for

separate cultivation will induce him to seek coalition with his neighbours. It is a general experience that village panchayats, and co-operative societies have not been developing as best as they ought to, because the bulk of the population has neither land, nor craft, nor permanent employment, and so very little to make them interested in such institutions. The few that have land have too unequal holdings, so that the so-called co-operative societies have become miniature limited companies in operation. With the fair and wider distribution of land, the institutions will become movements full of life and vigour. Fragmentation of proprietary interest is not the same as fragmentation of land, and the former can be achieved without actually dividing land into small pieces. Even a whole village might, if necessary, become a single field, owned by five hundred peasants.

The law of inheritance to land may be suitably modified to prevent actual partitions. Suitable restrictions on the right of transfer of land may and should be placed to prevent absentee landlordism. Similarly, there might and should be an obligation on the holder to transfer his land to an actual cultivator when he ceases to be a personal cultivator.

The necessity for the reduction of the birth-rate is not denied. But this is on moral and material considerations, other than the fear of the insufficiency of land to produce food. Too many children, with short spacings between them, are detrimental to the health, and freedom of the mother. The orderly upbringing of the children, their training, individual care etc. become very difficult, almost impossible. Illness and disease cannot be prevented. The result is that child mortality is regarded, particularly among the poor, as a necessary incident of life. Hence rapid births are never desirable, even if one wanted one's country to grow in population.

But the means employed to restrict the growth is also an important matter. The rule of purity of means applies to this end also, as to any other human end. It should be applied in this sphere with even greater circumspection, because the act of procreation is primarily a moral and spiritual one, and only secondarily a physical one. Nature will not fail to avenge the growth or control of population brought about by methods other than those morally proper. In spite of every advance in science, the results of improper methods will be new forms of diseases, mental derangements, immoral traffic, war and perpetual disharmony.

Wardha, 6-11-'51

K. G. MASHRUWALA

Chief Justice Kania

The passing away of Shri Harilal J. Kania, Chief Justice of the Supreme Court of India, removes one of the brilliant jurists of our country. But for Swaraj, it is doubtful whether he would have risen to this high post. India never ceased to produce men of talents, but for want of Independence she could not make the fullest use of her own children. I offer my heartfelt condolences to Shrimati Kania and family.

Wardha, 7-11-'51

K. G. M.

PROHIBITION IN ORISSA

The Orissa Government started Prohibition by accepting a resolution passed by the Orissa Legislative Assembly. Shri Hare Krushna Mahatab, the then Chief Minister of Orissa, appointed a Prohibition Committee to find out ways and means to achieve Prohibition. The Committee made proposals in the form of a memorandum. But the Orissa Government has been playing with them. The whole fear is that there will be a loss of revenue. Also, the policy of the Government has internally changed since Shri Jawaharlal and the Government of India hinted that the States should go slow with the policy of Prohibition. As a result of this the Government of Orissa has become lukewarm. To add to this, the Central Government is bound to take 15 per cent of luxury goods along with heavy machinery that they will indent. As a result of it, newer and newer kinds of wines have come into this country and drinking has increased and not decreased. If even responsible men say, "It does not matter if a man sips a little here and sips a little there", how can Prohibition succeed? Under our very eyes, many of the bigs of the Orissa Government are drinking in the Cuttack Club as many other elites do. It has become fashionable to drink and the moral shame or stigma or fear has decreased. The Orissa Government by its haphazard scheme of Prohibition will give rise to many loopholes for smuggling. With quick industrialization, the standard of morality is also decreasing. The Cuttack Hotel where there was provision of liquor, but by the criticism of some of the members of the Orissa Legislative Assembly it was stopped, is now clamouring for getting the licence for liquor. They argue that if Cuttack Emporium and Bilimoria get the licence, why not they? There has been Prohibition on the Railways and yet the towns of Cuttack, Sambalpur etc. flow with liquor. The Cuttack town alone consumes excise articles to the tune of twelve lakhs of rupees per year. How can Prohibition be effected in such circumstances? There are a few who talk of their civil liberties being curtailed if there was Prohibition. Some will find an excuse for drinking as some find for debauching. These plead for prostitution in towns and cities as a safety valve for safeguarding sacred home life. What an argument!

Means to Achieve Prohibition

First, all towns must go dry. It may be that there will be some who will smuggle liquor. But that does not matter so much as the open sale now. Next, there should be education for the citizens that alcohol is poison. Textbooks should be written, propaganda should be made through magic lantern slides, cinemas, and lectures. Distilleries must be closed. The existing distilleries may be asked to produce methylated spirits and absolute alcohol for commercial and scientific purposes. Public conscience must be roused against drink. There is no sense in saying, "I

can take a drink and drive just as well as without." Nobody can do that. Drinking excites and debauchery begins. Total abstinence for the individual and Prohibition for the nation — that should be the ideal set before us. Ministers ought to take note of it. It is a pity that the people of Orissa State are spending about two crores of rupees on Excise, and the Government is taking advantage of the people's weakness in the matter. Government is throwing temptation in their way. This is really unman-like.

Liquor an Election Issue

Let this liquor traffic be an election issue.

Let us see who preach for drink and get votes. No drunkard will be thus elected. Let us always find out who are drunkards, who drink, who indulge in drink, who boast of it. Let them come to the cross-roads and preach it. Let us see who have that courage. The alcohol is a national problem. "The Bottle casts its sombre shadow over cottage and mansion. It clothes beauty with shame, clouds out manhood's true glory and chases laughter from the face of a child. It aids and abets every other evil, and in overcoming the power of Drink, mankind will be free and better able to deal with other ills." (Arthur Lockwood). The roots of our trouble are laid in drink. Industrialization increases, men get more money, they drink and debauch. The man sinks and the devil rises in him. Free all industrial areas of drink. Drinking is a handmaiden of corrupt political practice. Where is the control of liquor consumption? In the name of control, Government has been realizing more and more revenue and doing nothing to decrease the consumption of liquor. The Government is not only apathetic but positively sympathetic towards liquor consumption. In the name of stopping out-still system they are having more distilleries. The Government is becoming a *sundhi* (liquor dealer), and a stronger and stouter *sundhi*, a more and more prosperous *sundhi* day by day.

The Constitution of India directs that the State shall endeavour to bring about "Prohibition of the consumption, except for medicinal purposes, of intoxicating drinks and of drugs which are injurious to health." Alcoholism is a national disease.

By selling liquor "the State facilitates what may be called the wasteful expenditure of the rupee by the poor." C. Rajagopalachari has said, "No catastrophe will ever happen to this country on account of Prohibition."

Mahatma Gandhi said in *Young India* (Feb. 23, 1922)

"You will not be deceived by the specious arguments that India must not be made sober by compulsion, and that those who wish to drink must have facilities provided for them. The State does not cater for the

vices of its people. We do not regulate and license houses of ill fame. We do not provide facilities for thieves, to indulge in their propensity for thieving. I hold drink to be more damnable than thieving and perhaps even prostitution. Is it not often the parent of both?"

Let us be Prohibition missionaries, active teetotallers.

In the matter of Prohibition, legislation must precede education or at least legislation has to go hand in hand with the educative propaganda, if not to precede it.

From the bottle to the brothel — that is the transition.

In France thirty four per cent of the cases of lunatics among males were due to intemperance. Six out of every ten lunatics in the asylums of Great Britain were made such by alcohol.

It is a pity that the murderer is sentenced but alcohol goes free.

In chapter 15 of the *Anushasana Parva* of the Mahabharat, Bhishma has advised Yudhishthira to remain aloof from *surapan* (drink) and said that abstention from it was as good as performing *Ashvamedha* every month. In the tenth chapter of the *Chhandogya Upanishad*, *surapan* is looked down upon as the fifth great sin — as bad as committing adultery by a pupil with the wife of his *guru*.

Let there be no drink during election propaganda, or else there will be head-breaking. Elections will not be also fair. In the past, votes have been secured by giving drinks to Harijans and others. This time let no such trick be played for securing votes from Adivasis, Harijans and drunkards.

Prohibition is a positive programme and not merely a negative policy of reform. It is constructive, something creative. It aids production of food.

(Abridged)

LAKSHMINARAYAN SAHU,
Member, Servants of India Society

Hindi Doosari Examination

Taking into consideration the election dates in Bombay State it has been considered advisable to hold the Hindi *Doosari* (second) Examination on January 13, 1952 instead of January 6, as previously announced. The application forms should reach the office by December 3, 1951.

For the convenience of Bombay City examinees it is decided to hold the examination in Bombay. They may send their application forms along with the examination fee without being signed by Kendra-Vyavasthapak and Pracharak.

The application form and the *Bodhpatra* can be had from the undersigned on sending annas two and annas three in postage stamps respectively. The place where the examination will be held will be announced in due course.

Gujarat Vidyapith,
Ahmedabad-9
12-11-51

GIRIRAJKISHORE,
Parikshamantri,
Hindi Examinations

PROGRESS OF THE LAND-GIFTS-MISSION IN TELANGANA

It is gratifying to see that the land-gifts-mission initiated by Vinobaji for providing land to the landless is receiving support from every quarter. The Hyderabad Government have also passed the necessary legislation for facilitating the work of the mission and they deserve our grateful thanks on that account.

The work of distributing the lands received began in the last week of August and continued for twelve days. During this period, 525 acres of land, including 26 acres of wet land, were distributed to more than 100 families. Even this short experience has made it plain that the work of distribution is not an easy one, because the number of the needy is far greater than the land at our disposal.

We have therefore evolved the following procedure for our guidance in the distribution of land. We prepare a list of the eligible needy after due inquiry. Next, we find out if they have enough farm-animals and men to provide the agricultural labour. Land is distributed proportionately to the number of members in a family. A family gets either an acre of wet land or for every member of a family one acre of dry land. If an approved donee is already tilling a particular piece of land, he is allotted that very piece.

The importance of the work is becoming clear gradually and people are awakening to the truth that land is a noble gift of nature and all should have free access to this great bounty to fulfil their requirements. The mission affords the opportunity for the practical implementation of this truth, and does away with the fear of class animosities which have plagued this part of the country. Apprehension had been expressed in some quarters that the gifted land would be either useless or form part of disputed property. So far, I have received only two complaints of this type. In the first a donor had donated the land without consulting his brother; in the other the land received appeared to be useless. However when the fact was pointed out to the donor, he agreed to give another piece of land.

It is evident that there could be no better solution of the problem of landless cultivators. The Communists have carried on their destructive activities now for quite a long time, but without any constructive outcome. It is now five years since they launched their campaign of loot and murder in Nalgonda and Warangal but the entire movement has borne no other fruit except terror and timidity.

The only other solution could be appropriate legislation by the Government to dispossess the rich of their extra land and distribute it to the landless. But that would take time. In the meanwhile only gifts of land could bring them immediate succour and relief. It is quite encouraging to find that we have been able to secure 2,000 acres more of land, after Vinoba's departure.

However few the beneficiaries, the fact remains that they get land without application, litigation or agitation. Really the work is edifying in that both the donor and the recipient feel blessed.

I request everyone, whatever his political views, to come forward and help in this noble undertaking.

KESHAV RAO,

(One of the members of the
Land-Gifts-Mission Committee, Hyderabad)

(Translated from Hindi)

A NEW STEP IN ANTI-LEPROSY SERVICE

The first training class of lay persons for leprosy work, of which announcement was made in the Press a few weeks ago by the Maharogi Seva Mandal, Dattapur, Wardha, was declared open on 2nd October 1951, by Shri Kishorlal Mashruwala, at a meeting held on the premises of the Kushtha Dham (Leprosy—Patients' Home), Dattapur.

The function was preceded by a half-hour congregational spinning. The period was about to run out, when it began to rain. It soon developed into a heavy downpour lasting for more than an hour. Hence the venue of the meeting was hurriedly changed from the shed of bamboo-mats to a recently built ward.

The meeting began with the hymn *Nirbal ke bal Ram* (God is the strength of the helpless) followed by the reading of the messages. Thereafter Shri Manohar Diwan, Secretary of the Mandal traced the history of this activity and the development of the institution during more than fifteen years last. It may be remembered that Shri Diwan is the life and soul of this work and institution. He had commenced the work single-handed, with no capital in the shape of technical knowledge or material resources. He was equipped with a heart devoted to the cause of leprosy-sufferers, and the blessings and moral support of Gandhiji, Vinoba and other friends. But his devotion served him like a single piece of currency note of a very heavy amount which could be converted into small money. It enabled him to get every other form of capital, such as acquisition of necessary technical training, and by and by of medical men and other co-workers and monetary resources. The M. P. Government took sympathetic interest in the work and gave it what support it could. The Gandhi Smarak Nidhi has decided to look upon this item of the constructive programme with special interest, and much credit must go to that Trust for the new schemes now undertaken by the Mandal.

The first scheme is the one which was inaugurated that day: namely, training of lay persons for leprosy work. Shri Manohar Diwan explained why it was necessary to recruit lay persons for this kind of work. Although the treatment of leprosy was a work of technical nature requiring the recruitment of medical practitioners, these were not available in sufficient numbers. Again mere medical knowledge did not suffice for this type of work. It required the qualities of intense compassion for the sufferers and freedom from abhorrence for handling and dealing with people, whose physical condition was often very repellent, and whose mental and moral qualities, too, were often unusual. These qualifications are not a necessary equipment of the medical training. Also, since normally most of the young men and women who take to medical studies do so for the sake of monetary emoluments the profession is expected to give; they are not attracted to this type of medical service, unless some extra pecuniary compensation is provided. All these circumstances necessitate the services of persons, who have the other qualifications and want only some technical training. It is not too difficult to acquire that training at least to the extent needed for a majority of the cases. The aid of medical experts would, of course, be needed to supplement their efforts.

Eleven trainees had been admitted under the scheme. Of these four had been able to join that day. Some of the

trainees were men who had already put in several years of social service, and were deputed by their institutions. Most of the candidates were graduates or undergraduates of science and it was not very difficult for them to take technical training.

The other scheme was divided into two parts: the first part consisted of conducting intense research experiments in five select villages of the Wardha taluka in a manner peculiar to each.

The purpose of the intensive scheme is to find out the evolution of the disease and the method of effective control and eradication, with a view to obtain definite answers to the following questions:

1. Whether neural cases, which do not show the presence of bacilli in the skin smears by the standard methods, are infectious?
2. Whether segregation of such cases is essential?
3. Which cases should be segregated, the method of segregation and its utility in control and eradication of the disease?
4. The effect of treatment on the infectiousness of the cases.
5. The study of the contacts with a view to find out how disease starts.

Necessarily the experiments will have to be carried on for a number of years before definite conclusions are reached. Dr. Wardekar M.D., will head this department. It is proposed to conduct the experiments in five villages, each experiment being managed differently in respect of isolation.

The second part of the pilot scheme consists of a plan for the control of leprosy in the entire Taluka by opening clinical centres in the midst of a group of villages. It should be remembered that Wardha is a highly endemic area. The main objective in extensive pilot scheme would be to undertake every possible activity in the area with a view to control and ultimately to eradicate the disease and evolve a practical pattern or method to rid the area of leprosy and solve problems created by it as early and with as minimum expenditure and personnel as may be possible. The pattern should be capable of being introduced in other endemic tahsils afterwards with suitable local modifications.

After the speech of Shri Manohar Diwan, Dr. Sharma gave a brief report of the Dattapur Ashram. There were 153 inmates, 96 men and 57 women. The Ashram also arranged for the treatment of outdoor patients, the number on record during the last year being 937, the weekly average attendance being 302. Dr. Sharma also read the list of donors. The present annual expenditure was Rs. 33,000. The demand for the work was very great, but the institution would develop only to the extent of its funds. Every plea was welcome.

Shri Mashruwala, in his inaugurating speech, thanked Providence that the occasion was graced by the successful termination of the spinning programme so dear to Gandhiji, followed immediately by the heavy downpour of rain, which people so eagerly awaited. Though it had disturbed the meeting arrangements and drenched several visitors completely, it had brought joy to the hearts of so many cultivators, labourers and animals, thirsting for rain and apprehensive of famine.

He referred gratefully to the service which Christian missionaries had rendered to India and various parts of the world in the cause of leprosy. Students of literature had said that leprosy was referred to even in the Vedas. No doubt individual cases of loving and devoted mothers, wives, sons, daughters, and other relations must have always existed who served their infected relatives in an exemplary manner and at considerable risk to themselves. But it was given to Jesus to found a *Bhaktimarga*, (a system of devotion to God), in which service of living creatures, particularly suffering from disease, ignorance,

poverty, etc. became a part of the *sadhana* (discipline) for salvation. India was not wanting in various systems of *Bhaktimarga* in which devotees engaged themselves for all the waking hours of their day in carrying out a devotional programme. But the programme was generally developed around an image installed in the home or a temple. The service of living beings—human or animal—as a means of attaining salvation was not emphasized as such. The credit of doing this went to Jesus.

Shri Mashruwala desired the workers to learn from the missionaries one more important lesson. Though in the present age most of the missionaries were well trained in the technique of the branch of service selected by them,—be it, leprosy, tuberculosis, surgery, education or any other—and did not neglect up-to-date means in their work, a devout missionary did not put all his faith in the efficacy of these means only. He asked the help of God at every step. He asked the patient also to pray to God that the means might work. This faith was not less needed, indeed it was the more essential factor in the treatment, than the mere application of science. Shri Mashruwala reminded the audience that Gandhiji towards the close of his life had boiled down his nature-cure treatment to *Ramanama*. Even the mud, the water and other 'elements' became secondary to *Ramanama*.

Shri Mashruwala did not reject the use of drugs as being non-divine or unusable by a devotee of God. The drugs, too,—that is to say the peculiar curative qualities in them—were put in there by God. Man had simply discovered them either by accident or by diligent and intelligent investigation. Man had not put in the particular efficacious qualities of the *choulmogra*, the Sulphone and other drugs into them. They were the work of God; man had simply discovered them and drawn them out in various forms. So, to the extent his means and knowledge permitted, he might use them and even exercise his intelligence to discover new ones. But he should remember that he could not draw out from a drug a quality which God had not put into it, and that a drug would be more efficacious if both the doctor and the patient sought God's blessings while using it. Indeed, the efficacy of faith was greater than that of the drugs, for by faith it was possible to put efficacy even into a thing not known to possess it. This was a part of the missionary's service which should be well understood, even though it is generally associated with a proselytizing zeal.

Gandhiji had brought this part of the teaching of Christ to India and it was his unique contribution to the Hindu *Bhaktimarga*, without the missionary's campaign of proselytization. But the service was to be rendered, Shri Mashruwala said, as a form of *bhakti* (means of reaching God), and not as a mere act of generous impulses or technical knowledge.

The meeting closed with a vote of thanks.

J.	
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