A Message to the Middle-Class

Reg. No. B3092

HARIJAN

(FOUNDED BY MAHATMA GANDHI)
Editor: K. G. MASHRUWALA

VOL. XV. No. 42 AHMEDABAD — SATURDAY, DECEMBER 15, 1951 TWO ANNAS

THE SARDAR'S FIRST DEATH ANNIVERSARY

The day on which this issue will be published syncronizes with the first anniversary of the passing away of the Sardar. Though a full year has passed, we feel as if we bade him good-bye only yesterday. So quickly time runs! We particularly miss him very much now, during the election days, when so many political parties and 'independents' have cropped up to confound the voters. The respect and the awe which his name carried might have done much to prevent this state of things.

But the law of God is inviolable. It is into the midst of a society that a new life is born, but when it departs, it does so alone. When He sends a new life to the world, He issues a twofold message, addressed to the new born and to the world, i.e. society. To the new born His message is: "I send you into the midst of society, and you will live on others' help and support. Therefore serve the society while you live and do your best to repay its debt." To the world, i.e. society, His message is: "I send you a fresh divine spark. You must nourish it and help it manifest its potentialities and make its full and right use before it returns to Me. It is I who send it to you and withdraw it at the right time. On the good and full use which you make of it will depend My future help to you. So be vigilant and careful."

Bapu has gone. Sardar too, soon to be followed by Thakkar Bapa. Even their adversaries will admit that they spared no pains to repay their debt to society. It is also indisputable that God has been very kind to us — people of this generation — in sending quite a number of great torch-bearers. No doubt we took from them much service, and also honoured and appreciated them. But can we say that we made full and right use of them? There are two tests for this from my point of view. The line of social servants of the rank of these great souls should not break; and on their passing away the society should not feel helpless. To the extent these two tests are satisfied the society will be said to have progressed and benefited.

Wardha, 5-12-'51 K. G. MASHRUWALA

(Translated from Gujarati)

DARBAR GOPALDAS DESAI

The sudden death of Darbar Gopaldas on 5th December — again, by heart failure — removes a great and earnest patriot of Gujarat-Saurashtra. Darbar Gopaldas was, perhaps, the only member of the princely order who heard the clarion call of Gandhiji at the time of the non-co-operation movement and openly declared himself on the side of Gandhiji and the nation. The British Indian Government lost no time in, as they thought, punishing him for his 'disloyalty' to themselves. He was quickly deposed and deprived of all princely privileges, and a cousin was installed in his place. Darbar Gopaldas was fortunate in having a wife — Shrimati Bhaktiba — and sons, who were equally spirited and supported him in all his political activities thereafter. He had by no means a great principality to rule over. His rule extended over only three small towns, unconnected with one another in Kathiawad. But he was immensely popular in his small area, being a thorough democrat in his every day behaviour. He worked, sang, and danced with his peasants freely, and personally knew every one of his subjects.

His deposition brought no ebb in his spirit. Along with Bhaktiba and his non-minor sons he took part in every civil resistance movement of the Congress, and suffered long terms of imprisonment. None of them enjoyed any discriminatory treatment on account of their princely antecedents.

He had been elected Chairman of the Reception Committee of the Haripura Congress and was President of the Saurashtra Provincial Congress Committee for several years past. He took great interest also in women's education, and was actively associated with the Vithal Kanya Vidyalaya, Nadiad and the Vallabh Kanya Vidyalaya at Rajkot.

Much credit goes to Shrimati Bhaktiba, now widowed, for bringing out and developing the higher qualities of the Darbar. The British Indian Government had spared no pains in miseducating him in the same way as they did other Indian princes. Like all of them, he too was brought up for an epicurean life of drink, pleasure and weak intelligence. Shrimati Bhaktiba, brought up in a religious family of almost Quaker-like austerity, gently and lovingly made him give up one after another many of the vanities and evils of princely life. The result was that his latent

talents developed with the curtailment of every evil, and made him one of the beloved leaders of Gujarat and Saurashtra.

Darbar Gopaldas was a spinner of fine yarn. I think he rarely spun less than 40 counts, and often over 60s. I do not know to what extent he had kept up spinning during recent years.

Saurashtra has been deprived of him on the eve of the elections. It is a heavy loss to the Saurashtra Congress and Government. But every one of us must learn to do without the best of us.

Wardha, 7-12-'51 K. G. MASHRUWALA

MUSINGS IN THE MOUNTAIN

I am a sojourner on the northern hills for a few weeks. It is all quiet and peaceful outside, after the hustle and worry of the plains. There is no whirring of motor cars and no roaring of planes in the sky. The pine trees glisten in the sun and sing soothing songs to the wind, morning and evening. I have a vision of the distant snow peaks of the Great Himalayas. When the morning haze is pierced by light and the evening mists are lifted you see these snow tops five miles high — majestic, immovable, almost eternal. You have a feeling of reverence descending on you even in this irreverent age. One feels like retiring to these forests and hills like a recluse, for blood calls. But that cannot be. In the distance, at the bottom, runs a rambling and rumbling stream, that will soon join the broad Ganga in the plains. My mind cannot help rambling and rumbling down to the plains where I live. This age is for work, unending, inexorable work. My resort to the hills only helps me to ruminate the cud of my thoughts, pleasant and unpleasant.

I happen to be an old Congressman. Thirty years back when as a young man I joined the Congress, I remember to have had only three mats for the floor as furniture, one pair of thick *khadi* shirts and pyjamas, one pair of sandals and one *charkha*. I worked morning and night, in cold and rain, as one gone crazy. Today my blood seems to run more tamely. I find myself in a comfortable job, but I do not feel happy. I am not at peace with myself. I am afraid I am engrossed and made gross by comforts. In the administration I feel like a little cog in a huge lumbering machine. In fact I am more like a novel part that knows not how to fit in, than a cog. The machine is nominally Indian, in as much as it is All-Brown. But the language, the dress, the talk, the manners are All-British. The procedure of business is the same as before, only more slow, the discipline less, for there is not even fear, and honesty or the lack of it is alleged to be a British legacy. As a Congrssman I am disheartened by dissensions within and confused by the mushroom growth of parties without. There are appeals for unity and a semblance of it is maintained. But there is no unity of head and hands. There is no unity about the objectives set down by Gandhiji and still less about the means prescribed by him. Other parties have other objectives and of course other means. Most of them, if not all, are quoting Gandhiji and as election fever rises they will all indulge in orgies of swearing by him. A friend warned Voltaire that someone was his enemy. He retorted "Don't you worry. I can look after my enemies by myself. But God save me from my friends." May God save Gandhiji from so many friends! As a member of the public it is true I have got a vote and can talk free. But living is so dear and is getting dearer. Food scarcity has become chronic and the fear of famine is haunting us all. A calamity seems to be peering round the corner. Then there seems to have been a serious muddle about cloth and sugar. Some hate Pakistan, but I find myself envying it. Between the malady of scarcities and the fatness of plenty it is not difficult to choose.

It was Gandhiji's constant effort to spiritualize politics. I think among so many other achievements this was the most unique. To my knowledge it has never been attempted before. In Europe Christianity, or rather its repository the Church, made religion the hand-maiden of politics. After the army it was the second line of defence for the State. In Islam religion and politics were so profusely mixed up that the two became interchangeable. In their Golden Age politics became religion and now in this Iron Age religion has become politics. But Gandhiji never wielded actual political power. He only released moral and spiritual energies for purging politics. It was a kind of moral and spiritual re-armament. I think he was always afraid of the Congress Command enjoying political command. Today his political legates seem to be slowly separating the two. Many Congressmen in high offices have got drunk with comfort and are stung by ambition. It was a great misfortune that Gandhiji died before reorganizing the Congress that had inherited the power of the British. It was doubly unfortunate that he passed away before his social and economic philosophy was adjusted and accepted. We had always willy-nilly accepted his political leadership. And it was a resounding success bought very cheap. We had not yet accepted his leadership as an ethico-economic philosophy. The day of his demise was the day for taking up the great challenge of his philosophy. And yet most of his distinguished disciples chose to take up the responsibility of running the Indian State. There seems to be none to sit on his *gadi* in Sevagram or even occupy the Congress *gadi*. Christ and Buddha too had their great disciples who followed their masters and who were the chief means of propagating their faith and establishing their way of life. But of course in their case they did not inherit the kingdom of this earth but led poor and humble lives.

Perhaps nothing great can be achieved without a measure of austerity and much faith. Gandhiji's teachings cannot even be understood without this and more — devotion to Truth

which he called God. I have a lively apprehension that some of his distinguished disciples may "fall alseep" and not rouse themselves, surrounded as they are by comfort and armed with power. I am reminded of what another *mahapurusha* did before him. Shri Ramakrishna selected his disciples, moulded them in his way and made them *sannyasis*. Swami Vivekananda completely fulfilled his expectations and was an 'elder brother' disciple as long as he lived. The master passed away, his enthusiasm has had ebbs and flows, but the way of life is preserved. The *sannyasis* are a well-nit brotherhood living an austere life for worship and service. Gandhiji has left a large body of disciples and followers. But the body seems to be separated from the head. The Congress and his numerous Sanghs are trunks running after this head.

Many of our leading Congressmen now-a-days go to the West, both by sea and air. They are becoming too much sea and air-minded. They also return largely western-minded. It is good to have fresh breeze from all over the world and have no obsolete taboos about crossing *kala pani* and mixing with *Mlechchhas*. But let us not have too much of a good thing. It is worth while having periodical sojourns in the forests and fastnesses of the Himalayas. Its white peaks were believed to be the resorts of gods and goddesses. The Himalayas are our real spiritual home, the source of what is noblest in our culture. Our ships may cross the seas or the spaces in air, but should ever be anchored to these white peaks. But then we should seek them leaving behind musty files, chattering type-writers, ubiquitous secretaries and all the praraphernalia of office. We should approach them in an austere and, if possible, a reverent mood. "If the salt loseth its savour then...."

PILGRIM

Grow Fodder

I have received the following for publication:

> "The 3rd Quarterly General Meeting of the Indian Merchants' Chamber resolves and recommends to the Union Government, as also to the Bombay State Government early to enact legislation to obligate the tiller of the land to betake to mixed farming and grow fodder crops on a percentage portion of his farm adequately to nourish the bullock, the hardest toiler on the soil, producing more food by intensive cultivation".

Needless to say, the resolution is very appropriate. In fact, it is no longer possible to divorce agriculture from cattle-breeding, and to maintain cattle on fodder raised merely as a by-product of corn-crops.

Wardha, 30-11-'51 K. G. M.

BLEACHED FLOUR

[*By Sorabji R. Mistri*]

I invite the attention of the people of India to the following extract from a most interesting article published in the current number of London *Health Review*:

> ".....People are not aware of the many ways in which every item of daily diet — bread, eggs, milk, vegetables, butter, cheese, meat — is adulterated and poisoned. Bread is the supreme example of the population murder being committed in the cause of profits by large commercial interests. For many years the Whole Food Society (England) has been campaigning for real bread as the basis of vigorous health. Now at last the Medical Research Council has declared and the influential press has given it publicity that the bread eaten by everybody in this country may be the cause of serious disease. It was long ago proved in experiments by Dr. Sir Edward Mallanby that the poison gas (nitrogen trubloride) used to bleach ninety per cent of the flour used in this country was the cause of hysteria in dogs, that diseases of a similar serious nature were likely to result from the use of this poison (which is also used in the manufacture of deadly chlorine gas) in flour for human consumption.
>
> "Immediately this discovery was made the American Government banned the use of the deadly gas as harmful and an unnecessary adulteration of the 'staff of life' (bread). But British milling interests were too strong to allow human health to come before their profits and the people continue to be poisoned by the gas which is the cause of serious disease and death to human beings.
>
> "Vested interests are too strong. Animals condemned as suffering from tuberculosis are today used as meat for human beings. The life and health sustaining properties of our food have been destroyed by chemicals that the farmer applies to his soil and crops. The food chemists add chemical poisons that make certain the uselessness of every item of human diet before it reaches the table. One is amazed that all this food adulteration with chemical poisons is allowed by Government, considering the overwhelming evidence of its' harmfulness proved by the immense rise in stomach troubles and mysterious diseases such as cancer and infantile paralysis. Bread should be made from whole wheat grain ground without and completely free from chemical poisons....."

It is to be hoped that the food authorities of the Government of India will give their serious attention to the above matter of poisoning peoples' food for monetary profit of merchants and doctors.

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HARIJAN

Dec. 15 1951

A MESSAGE TO THE MIDDLE-CLASS

[Shri Dhirendra Mazumdar, President, All India Spinners' Association, has sent the following message to the 5th Session of the All Gujarat Students' Congress, Valod (Dt. Surat). Though addressed to the students, it applies to every person of the middle-class: —K. G. M.]

Social exploitation is the root cause of the grave discontent in the world. Its characteristic form is class-inequality. Because of the division of society into masters and labourers, the master class is ceaselessly exploiting the poor. This exploitation is not new. It is difficult to ascertain when the system of exploitation of the poor man's labour by the 'master' class came into being. But today the system has assumed such proportions that this fire of inequality threatens to reduce the whole society to ashes.

Humanity all the world over is clamouring to extricate itself from the disaster. That is why there is the demand for a classless society in every country of the world. The whole student world also believes in it. But you must also ponder over an aspect of the problem which the world, including the students, has hitherto ignored. They accept the proposition that either the rich should cease becoming a burden upon the poor or the poor should throw them off their backs. Hence they raise the slogan "Down with capitalists". But they should know the real cause of social inequality.

The method of exploitation is so planned that a very large body of toilers is exploited by a *Babu* class of petty exploiters of middle-class men in the shape of managers or administrators under various names, such as clerks, contractors brokers, agents, foremen etc. These in their turn are lorded over and exploited by a very small class of rich owners. Now, while the middle-class struggles to relieve itself of the rich man's burden, it does not wish to get itself down from the backs of the poor. But this plan will not work. There can be only one law in the world, namely either of riding over another's back or of not riding at all. There is no half-way between. If the *Babu* class desires to earn its own living by exploiting the labouring class, the rich or the capitalists in turn will exploit it. And if it wants that the rich should get down from its back, it should also cease to exploit the poor, and take to personal labour.

Most of you, students, belong to the *Babu* class. If you wish to bring about the new social order based on equality and justice you will have to change your class and become labourers yourselves.

I hope you will decide your course in the light of this truth.

DHIRENDRA MAZUMDAR

(Translated from Hindi)

SHRI VINOBA'S NORTHERN TOUR

VII

Kurrai

At Kurrai, a village 12 miles from Tikamgarh, Vinobaji was put up in a small hut specially erected for the occasion. Mithu, Ashadevi's daughter, decorated it with lotuses which Vinobaji had received on the way. *Bhajan mandalis* began to gather from the surrounding villages and Vinobaji was seen visibly moved by the deep emotion therein. One of the songs described how the devotees wanted to proceed to Mathura to see Lord Krishna. Vinoba observed, "I am also proceeding to Mathura, but my Krishna is not confined in Mathura alone. Wherever I go I see Lord Krishna incarnated everywhere. You all are my Krishna. I have come to have your *darshan*."

And then he went to take a round of the village.

And there was not a single house wherein he could stand erect.

And there was not a single house where the sun's rays could find entry.

And he saw a babe in a cradle prepared out of a basket. And he said: "Here is Lord Krishna playing in the cradle."

The atmosphere reminded us of the Telengana tour. Complaints were received. A widow who was deprived of her lands came with tears in her eyes. "A friend of my husband has forcibly taken possession of my lands and has got the same registered in his name."

And he inquired of the friend.

The friend confessed his guilt.

"Give away the lands to me in *bhoodan*," said Vinoba and the friend agreed.

Many a complaint was thus disposed of.

Prithvipur

At Prithvipur a deputation of the Adivasis waited upon him. The right of free fuel, free fish, free honey which they enjoyed in the feudal regime did no more exist. How can the Government neglect its income for long? Taxes were therefore levied. The deputationists wanted no taxes. It was brought to his notice that the taxes were really very high.

Jeora

After treading the path full of mud and grass, Vinobaji reached Jeora at about 8 a.m. He asked Shri Pathak, the ex-Education Minister who was now Vinobaji's *charge d'affaires* in Vindhya Pradesh, "How many times did you visit this place, Pathakji?" and Shri Pathak burst into tears. "I am guilty," he said. "But you have shown us the path and given us a programme which will make us move from place to place, from village to village, and I am so happy over it."

Replying to a question regarding co-operative farming, Vinobaji warned against its possible after-effects. The small fragments of poor land-holders will disappear. And big land-holders will come into existence. The poor land-holder who till yesterday used whatever little talent he possessed for the betterment of his small holdings will now be left to himself, will have no more scope for the use of his experience and imagination, and will have to work as a labourer on the field under the guidance of the big land-holder. There will then be no difference between the bullock and this landless peasant. It need hardly be repeated that Vinobaji was and is in favour of partial co-operation.

Niwadi

Niwadi was the last but one place of our halts in Vindhya, the last being Datia. In this area, the road difficulty reached its climax. There was not even a foot path. We had to walk on green grass through the fields, crossing small streams, placing every step carefully, as the area had become slippery. There were two or three occasions when Vinobaji might have met with an accident.

The population of Vindhya Pradesh is about 36 lakhs. What should be the *bhoodan* target for Vindhya? Madhya Pradesh had fixed one lakh acres, and Uttar Pradesh is

going to make one crore. But Vinobaji did not want to burden the Vindhya friends with more than their strength. Somebody suggested 25,000. Vinobaji suggested 36,000 acres. The workers accepted the figure. A three-men committee of Pandit Banarasidas Chaturvedi, Shri Lalaram Bajpai and Shri Chaturbhuj Pathak (Convener) was appointed.

In the prayer speech Vinobaji expressed his gratification that he had toured the Vindhya Pradesh, as else he would have been deprived of a great experience. He was glad that he had established contacts with some workers. That was a great gain. People calculated the success in Hyderabad from the number of acres he received. His test, on the other hand was the number of workers he found. He was glad that he could now, after the tour, count upon half a dozen workers in Hyderabad. Similarly his main gain in Vindhya was the workers he could claim.

Explaining the significance of his mission, Vinobaji said, "People want a revolutionary programme, and think that a revolution cannot be wrought without bloodshed. Let me tell you, I cannot accept their contention. Those who think that a revolution cannot be wrought without bloodshed are not revolutionists at all. They are *status-quo-ists* (*jaise-the-vadi*). The object before them is not a revolution but bringing about an exchange of places of the present unhappy and happy ones. Is that a revolution? What change has come, except that those who were happy, become unhappy, and unhappy become happy. Have they been able to eliminate misery altogether? It is for this reason that I call it *status-quo-ism*. A revolution must signify universal happiness without exception. Being a Sarvodayist, who wants to try for universal happiness and nothing less than universal happiness, I claim to be a revolutionist. Those who want to divide the society into two classes, may call themselves Communists or any other -ists; but they are all, in my humble opinion, Communalists. While the Western mind is trained to think in terms of the greatest good of the greatest number, the Indian mind, from its very childhood, is taught to think in terms of the good of all. His mind is trained to love all, though he may be able to serve, but few. There was a time when a microscopic minority enjoyed at the cost of a great majority. Today, the majority wants to be happy at the cost of the minority. But in India, quite contrary to this we are taught to do unto others as we would like to be done unto ourselves. In the language of the Gita, it is called '*Atmaupamya*'. I want to transform the whole society on this basis, and it is for these reasons that my method is a revolutionary one. Does not the bee collect honey without causing any harm to the flowers? I too want to achieve results without causing much hardship to others. This can be realized if we have faith in the principle of change of heart. I am therefore doing nothing new, but carrying out what the sages have taught us. I have not the slightest doubt that if this non-violent revolution is not achieved in India, it cannot be achieved anywhere else."

Concluding, Vinobaji said, "The success, God is blessing me with, is much more than what I really deserve. I know, its degree will progressively increase with the progress of my own *chitta-shuddhi* (purity of mind.)"

And lastly, he appealed:

"You shall not cross the boundary of this wall without contributing your quota to *bhoodan*". What was the wall made off? Was it of bricks and stones? No. It was the wall of Love that he meant.

And they yielded.

And one after another rose.

And one after another they made their pronouncements, and 75 persons donated 1250 acres, including one thousand from Raja Bahadur Singh of Katera in Jhansi District.

It was a unique scene which we cannot forget. Yes. The wall of Love could not be transgressed. It was the same tie of love, the tender thread, that Krishna tied Mira with.

Said Mira:

"The Lord has tied me with a tender thread,

The more He draws me, the more am I drawn towards Him."

The following is a list of land donations from Birdha (7-10-'51) to Niwadi (15-10-'51):

Name of the place	Land in acres
Birdha	450
Lalitpur	1,100
Khitwans	225
Mehroni	660
Tikamgarh	317.50
Kurrai	33.32
Jeora	108.06
Prithvipur	100.48
Niwadi	257.90
Total ..	3,252.26

D. M.

SHRI VINOBA'S TELANGANA TOUR

X

Post-prayer Speech at Vavilapalli, on 21-4-'51

On the previous day the police had taken under arrest four persons suspected of having helped the Communists. Vinoba referred to the incident and asked the people not to fear the police, who were there to serve them. "If the suspected persons had helped the Communists they might have done so either through fear for themselves or sympathy for the Communists. Whatever it might be, they should speak the truth. The police can do them no harm if they speak the truth.

Be Fearless

"A young man asked me today: The Communists come to us and ask for food. If we decline, they threaten us with death, and if we submit the police threaten us with punishment. We are thus harassed by the police in the day time, and at night by the Communists. What shall we do under these conditions?

"My answer was: Be fearless. If someone enters your home forcibly and asks for food, there is no duty laid on you to comply with his bidding. The young man was not however, convinced and said: True, we are not bound to give them food, but then, they will kill us. Are we to invite death? And I answered: Death is an inevitability, and if God wills it today, it cannot be postponed. But if there is no sanction from above, the Communists, whatever their number, and however deadly the weapons they wield, have no power to inflict any harm. You must, therefore, give up the fear of death. Really those who fear death have ceased to live; they are dead already. You know that one day or the other, we have to depart from here. No one has the power to refuse the call when it comes. It therefore, behoves us to dispel all fear and have the courage to bare the chest when the enemy comes to us armed with a gun. He is a brother and we may have pity on him. We should face him with complete equanimity and tell him that he can kill us and take away whatever he likes. We should have this type of fearlessness, the power to stand up against the enemy, face to face.

Know Your Strength

"Some one said today that since the rule of Kaktiyas, during the last 700 or 800 years there had arisen no brave man in Andhra. But he erred. Surely, there must have been many among the *kisans* who must have braved enormous difficulties, and fought against unsurmountable odds. Only, there was none to record their history. This need not discourage them, or you, but both

should learn to recognize and appreciate their power. You know the life of Prahlad. A mere child, he had the courage to stand up against Hiranyakashipu. The moral is that even a child can be fearless, if it has the realization that the body is only an outer garment, while it itself is the immortal spark of the light that is God. Men are wont to think that with the gun in their hands, they will have courage and fortitude. But that is an illusion.

The Communist Way

"Look at the Communists. They wanted to serve the poor. Their end was good, but the means they adopted were wholly inconsistent with the end. They have only succeeded in frightening the peasants. Gandhiji's way was different. He infused courage in the unarmed millions without recourse to guns or violence. The British had deprived us of our arms. Gandhiji said we did not need to have arms to fight injustice. And in the Satyagraha struggle we had the amazing spectacle of seeing hundreds of women, who had never left the doors of their homes, going out to take part in the national movement at the risk of their lives. The lesson is clear. The force of arms is no match to the force of *atma*, the soul. But the Communists have no faith in *atma*, they believe only in the force of arms. And I have no doubt that if they persist in this erroneous belief and the violent ways which it enjoins, they will meet their doom in Bharat, for the people will cease to have any sympathy for them. But if they give up their faith in the force of arms and take resort to soul-force, they would find even me joining hands with them. I would then declare that I too am a Communist, and you too are so, so let us Communists come together and direct all our energies to the service of the country. But their technique till now has been to create dissensions in every village, and set them fighting against each other, while mine is to unite all the people of the village and build them into an integrated community based on love.

Vinoba's Method

"Let me tell you of my experience in the last village and you will understand the way I proceed about my work. It is a small village and yet I was able to persuade a rich land-owner to part with fifty acres of his land for the poor. In the same manner, in other eight villages previous to this, I procured 75 to 100 acres from each village. Today, I am going to dispossess you too, of some of your lands. The Communists might speak slightingly of it and say: How does it help if those who have five thousand or more acres of land give away a hundred acres? But I counsel them to observe patience. True, he gives only a hundred out of a big five thousand, yet what he gives he does with love. And that is why I accept his gift. I know that the rest too shall come to me. When the giver has the realization that the poor whom he benefited with his gifts have been moved to bestow their love on him in return, he will be prompted to give even more.

"The Communists may still feel unconvinced and dub me a simpleton. But let me tell them that I know my trade. Let there be an atmosphere first, in however small a measure, the atmosphere, that this type of voluntary giving is to the good of the community, of the rich as well as the poor. Then I shall take the next step and move for necessary legislation. I am not going to wait indefinitely. But there must be, as a precedent, a change in the atmosphere and a change in the mentality of the people in favour of legislation. Then will be the time for legislation and the people will welcome it. That is how parents train their sons and daughters. They may reward the children with sweets or punish them with a slap on the face, but in each case it is an expression of love. Not so a robber. He gives neither the sweets nor the slap out of any love for the child, but for a deceitful and selfish purpose.

Gandhiji's Spirit

"I wonder why people come forward to give me land wherever I go? Undoubtedly there is Gandhiji's influence at work. People take me to be Gandhiji's man; there is a spell cast on them, and lovingly and willingly they respond to my appeal and donate what they can. But the explanation does not end there. There is the influence of Gandhiji, but there is also in it, I believe, the performance of the Lord. It is because God wills it that the people are realizing the truth that possession over so much land is after all futile. It does good to nobody.

Rebirth of Vaman

"Therefore, like Vaman Bhagwan, I say, give your land to me; even three steps will be enough. I shall be satisfied with that. For I know that not only the hundred acres that you give me are mine but also all those four thousand and more which are still nominally with you. It is like the three steps of Vaman who covered the whole universe in his strides. If you all — the Communists, the rich, the poor — understand this mission and put your faith in it and work for it, you will bring prosperity to the entire village. Let the Communists understand that I am doing just what they want. For the moment, I am driving the wedge, then I will strike it with the hammer of legislation. Without first driving the wedge the stroke of the hammer would be useless. So our work begins with gift and will end with legislation. But the Communists want to begin with the club and end with legislation. Though both will end in legislation, in the beginning I invoke love and charity, they invoke loot and *lathi*.

(Translated from Hindi) D. M.

DANGEROUS D. D. T.

[The following is taken from an article by Lady Eve Balfour, Secretary of the Soil Association, in *The National and English Review* of September, 1951. V. G. D.]

Dr. Pottinger of California treated 10 patients for serious D. D. T. poisoning. Here are extracts from his report about their case history:

"All showed liver damage.... All had over 5 parts per million of insecticide in their fat.... A person with D. D. T. in his tissues may appear to be well; but if he loses weight he releases D. D. T. from his fat depots and acute illness may follow.

"These people were exposed to insecticides in a variety of ways. Some inhaled it. Some ate it on food that had been sprayed. Some may have absorbed it through the skin."

Dr. Pottinger tells me that one of the commonest ways in which this accumulative build up of D. D. T. in human tissues occurs is through drinking milk from cows that have been fed on a crop that has been sprayed with the poison.

A comprehensive study of food contamination through the use of insecticides is being undertaken by the Texas Research Foundation at Dallas....The milk and meat tested were purchased from regular retail sources and the crops tested were grown on control plantings on the Foundation farm. Here is a summary:

1. All processed milk and meat samples were found to be contaminated with D. D. T.....

3. Both corn and sunflowers sprayed with insecticides were found to absorb the chlorinated hydrocarbons in unchanged form.

4. The rate of absorption was found to be cumulative, the degree of contamination increasing with each spraying....

The interim conclusions of the Dallas Foundation are as follows :

"1. Widespread contamination of both animal and human foodstuffs with poisonous D. D. T. and other chlorine hydrocarbons already exists.

2. The contamination is being spread and intensified by the continued use of these chemical insecticides.

3. ....One of these insecticides when sprayed on a crop such as corn is absorbed by the corn. The dairy cow or beef cow which feeds on the corn in turn absorbs a portion of the chemicals in its fat, and the insecticide is passed on to the human being who consumes milk or beef from the animal....It has already been shown what concentration of D. D. T. will produce death in test animals. We know too that D. D. T. is absorbed into plant and animal tissues cumulatively. Therefore, we can only conclude that the continued indiscriminate use of D. D. T. and other chlorine hydrocarbons holds an ever increasing hazard to the public health....

My American tour included a visit to the orange-growing district of Southern California. I was shocked to see the number of trees that were dead or dying. These groves are now fed exclusively on chemicals and are heavily sprayed with poisons. They carried notices in scarlet letters : "Danger — Keep out, this grove has been sprayed with the so and so." Dead small birds were in evidence everywhere. In startling contrast, I visited one grove that for some years now has been nourished only with heavy mulchings of cut grass and alfalfa and with organic compost. I was told that a few years ago it too was dying back. When I saw it the trees were in the pink of health, carrying a heavy crop, and the *need for poison sprays had disappeared*....I have never tested fruit with such fine flavour, and indeed the oranges from this grove had taken an inter-State prize.

Genocide in Korea

[The following letter to the Editor appears in *The New Statesman and Nation* of June 16, 1951 (p. 683).] :

> "Sir, — The *Los Angeles Times* of June 2, states, : 'In Korea it is estimated that some 2,000,000 civilians, the greater part of them children, have been killed or have died of exposure since the start of the war. More than ten million (i.e. one crore) are homeless and destitute'. Dong Sung Kim, special envoy of the Republic of Korea, reported on June 1 here : 'In just one night, there were 156 villages burned. The villages were in the path of an enemy advance. So of course the U. N. Planes had to destroy them. And all the old people and the children who were still there because they were unable to heed the evacuation orders were killed.'
>
> How long shall we sanction this Genocide ?
> Las Crescenta, Calif. Hugh Hardyman"

Let India and Pakistan settle their disputes amicably. Or else the Indian subcontinent may share poor Korea's fate.

V. G. D.

THE ECONOMICS OF PEACE — THE CAUSE AND THE MAN

(By G. Ramachandran)

The above will be the title of a four hundred page Volume, which is now under preparation, to be presented as a Souvenir to Shri J. C. Kumarappa on the occasion of his 60th birthday on the 4th of January 1952. S. K. George and G. Ramachandran are the editors, who have taken up this work with the active co-operation of a number of friends, who have long known the life and work of Shri Kumarappa. The intention is not to make it a Volume of personal praise, but to produce an authentic book on the economics of peace. The whole of Gandhian economics is the economics of peace and Shri Kumarappa has been one of the ablest and most convincing expounders of it. While the Volume will no doubt contain some pages of biographical matter, the major part by far, will contain matter directly concerning the economics of peace. The editors are doing their best to make the Volume one of permanent value to all Constructive Workers and "Peace Makers" throughout the world.

The Volume is divided into the following parts :

1. *Biographical Sketches.* This will be under six sections i.e. (i) Boyhood and Youth, (ii) First Meeting with Gandhiji, (iii) In the Footsteps of the Master, (iv) Constructive Worker, (v) Rebel Still and (vi) The Man.

2. *Extracts from Speeches and Writings.* This will be under three sections i.e. (i) Religious, (ii) Economic and (iii) Political.

3. *Creative Revolution.* This will give the history of the growth and development of the Charkha Sangh, the Gram Udyog Sangh, the Harijan Sevak Sangh, the Hindustani Talimi Sangh, the Krishi and Go Seva Sangh, the Hindustani Prachar Sabha and the Kasturba Gandhi National Memorial Trust.

4. *Light on Problems.* This will contain a number of articles on vital economic problems confronting the country by well-known Constructive Workers and writers.

5. *Anecdotes and Tributes.*

Nearly half the Volume has already been printed. The paper used is, of course, hand-made paper from Maganwadi. There will be many interesting pictures in the Volume. The printing is being done in the Kakawadi Press, in Wardha. Shri Ravindra Varma of the Gandhi Vichar Parishad has given much time to study Shri Kumarappa's writings and speeches to collect together valuable extracts which run into more than a hundred pages. The Volume will be priced at Rs. 10/-. Those wishing to obtain the Volume would be well advised to book their orders in advance with the price also in advance. The Volume will be ready for distribution in the first week of January '52.

Shri Kumarappa who after his visit to China went to Japan and is now studying agriculture and cottage industries in Japan has cabled to say that he would be back in India on the 27th of December '51. He will thus return just one week before his 60th birthday.

SARVODAYA YATRAS

(By Dhirendra Mazumdar)

At several places Sarvodaya workers have been observing for the last two years, a Sarvodaya fortnight from the 30th January i.e. the day of Gandhiji's death anniversary to February 12, being the day on which *melas* are held throughout the country at various places sanctified by the immersion of Gandhiji's ashes. They devote the period generally to *safai* (sanitation) and other items of constructive work. Last year, in Bihar, Uttar Pradesh and Keral they organized Sarvodaya Yatras: They set out on foot from their villages to the place of the *mela* so as to reach there in time on the 12th February and make their offerings of yarn. These propagating *yatras* were quite successful and might develop into a potent weapon for promoting the Sarvodaya way of life if they could be related to a well-thought-out plan and programme.

I suggest the following plan:

The workers in various places, whether they carry on their work individually or as members of an institution, should invite their friends and acquaintances to participate in the *yatra*. Those who agree should be asked to meet together, when they should form themselves into parties of four to five members each. It would be more convenient if the members of the party belong to neighbouring areas. Thereafter, they should be given detailed instructions about the programme:

Each party should decide for itself the trek that they would follow in their journey to the *mela* and the various villages where they would halt. The members of the party would do well to visit the villagers, where they intend to halt, previously, and, if possible, organize in every village a small three-man committee to undertake and look after their lodging and to provide them with other facilities for their work in the village. This part of the programme should be over by the 26th January.

The members of the party should observe the anniversary on the 30th, each at his own place, and on the 31st they should collect together at a fixed place. They should set out on the journey, the same day, after the mid-day meal, and reach their first destination by 3 p.m. A member of the party might reach the village even earlier to look into the arrangements made by the village committee and to make good the shortcomings. The village committee should have informed and invited those who are likely to take part in the sacrificial spinning, or who want to entrust their yarn-offerings to the party to be taken to the *mela*. The committee should also provide the party next day in the morning with the implements for the *safai*-work or any other type of physical labour-work which the party might have decided to perform there. The young men and women enrolled to associate themselves in these items of work should be asked to keep ready so that there might be no loss of time.

After a short rest, following the arrival in the village, there should be congregational spinning, and then yarn-offerings by the villagers. Next, the prayer. I would suggest that organizers of the *mela* in each part should get the prayer printed and arranged for its distribution among the members of the party.

The prayer should be followed by a short speech on some aspects of the Sarvodaya. This speech should be got written by some responsible worker of the province, and read out at this meeting by one of the party. However, after he has read it out, he may explain and elaborate it if he feels equal to it. I would suggest that this year it may be on the *Bhoodan-Yajna*. Vinoba might give a suitable message for the occasion. In that case the message should precede the speech.

After the meeting is over, each member of the party should retire to the house where he has been lodged and have a talk with the members of the family about the Sarvodaya ideology and programme.

Next day in the early hours of the morning, there should be *prabhat-pheris* with the singing of well-chosen songs, which might be got written earlier in the local dialect by capable song-writers. This year, the songs too may have for their theme the *Bhoodan-Yajna*. This should be followed by the last and the most important item: the physical labour-work for three strenuous hours. This should include according to the convenience one or more of the following: village-*safai*, pits for compost manure, model latrines and urinals. Every effort should be made to get the maximum number of the villages to associate themselves in this work.

This would finish the programme in the village. By mid-day, after a short rest following the meal, the party would again set out on its journey for the next station. The programme would be repeated day after day until they reach the place of the *mela*. The yarn hanks received during the 11 or 12 days should be offered there according to the instructions of the Sarva-Seva-Sangh.

Sevagram, 1-12-'51

(Adapted from Hindi)

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Subscription Rates — Inland: One year, Rs. 6; Six months, Rs. 3; Foreign: One year, Rs. 8 or 14 s. or $ 2.
Printed and Published by Jivanji Dahyabhai Desai, Navajivan Press, Ahmedabad 9.