

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

VOL. XV. No. 50

AHMEDABAD — SATURDAY, FEBRUARY 9, 1952

TWO ANNAS

THESE PAPERS

Readers must have read in the last issue the decision of the Navajivan Trust to terminate the publication of the English, Hindi and Gujarati editions of *Harijan* from the end of the present month. Simultaneously, they have been informed that upon the request of the Sarva Seva Sangh, Wardha, the Trust has permitted that Sangh to continue the publication of the English edition, as a responsibility of the Sangh. As the Sangh would need some time to complete its arrangements, the Navajivan Press will continue to publish the English edition on behalf of the Sangh during the interval.

It was with no easy mind that the Trust came to this decision. The circulation of the papers has fallen progressively year after year and the financial loss has become considerable, — I understand more than forty thousand rupees per year. It is beyond the capacity of the Trust to go on bearing the loss indefinitely. It would need nearly seven thousand more subscribers (distributed among the three editions) to make them self-supporting. The present circulation of the three together is 9,000. The Gujarati edition leads with a little less than 4,000 and the Hindi edition is the weakest being less than 2,500. The Trust does not expect that the situation will improve in the near future.

It is well known that Gandhiji was opposed to carrying on a paper, which did not pay its own way. Here the situation is that even the three combined do not pay their joint way. This is in spite of the fact that all along the papers were fortunate to receive encouragement, sympathy, co-operation, appreciation and helpful criticism from various quarters. Apparently the papers seemed to enjoy the same reputation as in the time of Gandhiji. But in terms of accountancy, they have failed to succeed.

The Sarva Seva Sangh, I believe, looks at the matter from a different point of view. It is a multi-purpose institution. It is dedicated to the task of Gandhiji's Constructive Programme and the propagation of Gandhiji's ideas. Some of the items of the Constructive Programme are meant to be self-supporting even if they are not so just

now; some can be carried out only with the help of donations. Its activities need an organ in English also for the instruction of the general public as well as the constructive workers. It has to reconcile itself to bear some loss for it. Hence it is that it made itself bold to undertake this responsibility as soon as it got information of the decision of the Trust. I think it has done a piece of good service to the public in doing so. But it is clear that even the Sangh would not be able to do so for an indefinite period if people will not support the papers by subscribing to them in sufficient numbers.

My request to all those who feel that these papers should continue to be published is that they should give a convincing and practical proof of their opinion during the remaining weeks of February by subscribing to the papers in such large numbers as might present to the Navajivan Trust sufficient grounds to reconsider its resolution. Alternately such gesture would also encourage the General Body of the Sarva Seva Sangh to undertake this responsibility with greater confidence.

There is no conflict or competition between the Trust and the Sangh in regard to these papers. No question of policy is involved. The Trust will give all its help and advice to the Sangh to give it as good a start as possible. Even after the transfer of proprietorship to the Sangh, the paper will be continued to be published from Ahmedabad for the first three months under the management of the Trust. All the same, the process of transfer will involve outlay of new capital, setting up of a new machinery of printing and administration and a new general set-up. Possibly also some disorganization. All this trouble can be avoided by a quick response of the public to the situation.

A word about myself. The editing of the papers has been a heavy strain upon me. I have been long seeking retirement and rest. The Trust felt that it could be so if they decided to close down the papers. They were willing to give and did give all the facilities I wanted in respect of assistants. But what I wanted was an Editor who would even temporarily relieve me. This

could not be arranged. Hence I had to carry the burden with ever diminishing energy. Consequently, the decision to close down the papers created conflicting reactions both in me and all the workers and friends who learnt about it; that is, a sense of relief that I would be unburdened of a heavy weight, and a sense of disappointment that the papers would be closed.

I naturally hoped that my retirement would not be delayed but would rather be facilitated under the transfer of *Harijan* to the Sarva Seva Sangh. But neither the Sangh nor the Trust is reconciled with the change of editorship during the first three months. The result is that my bondage continues to persist for the present.

Personally I am so fully conscious of my shortcomings as an editor that I believe that a great deal of the failure of *Harijan* is more due to these shortcomings than to any other cause, and a change of editorship is urgently needed. A more energetic and erudite editor and actual worker of the Sarvodaya ideology should be placed in charge of the paper. Hence, while on the one hand the great amount of confidence placed in me and the love and respect shown to me by everyone interested in the papers raise in me feelings of self-satisfaction and gratitude, I feel sad that *Harijan* will still have only a broken staff to help it go. I request every reader to pray that I might soon have the pleasure to see *Harijan* under the editorship of some one who will be acclaimed by everyone as having put me in shade in presenting *Harijan* in the purest Gandhian form and spirit.

Bombay, 1-2-'52

K. G. MASHRUWALA

Hindi-Hindustani Examinations

The result of the Hindi *Doosri* Examination held in January 1952 will be declared on February 13, 1952 and the application forms for Hindi *Pahli*, Hindi *Doosri*, Hindi *Tisri* and Hindi *Vinit* (fourth) Examinations to be held on April 12, 13, 1952 should reach the office at Ahmedabad by February 22, 1952 through some centre and not directly. The list of the centres can be had on sending annas four in postal stamps to the undersigned. No forms received after February 22, 1952 will be accepted.

In big places like Ahmedabad, Baroda, Surat etc. the candidate can send his form to the local office along with money order receipt of the fee. No forms unaccompanied by the money order receipt of the fee will be entertained.

The candidates from Bombay can, however, send their forms along with the money order receipt of their fees direct to the undersigned.

Dated, 6-2-'52
Gujarat Vidyalay,
Ahmedabad-9

GIRIRAJ KISHORE,
Pariksha Mantri,
Hindi-Hindustani Examinations

THE CAUSE OF CORRUPTION AND THE REMEDY

(By Michael Fuss)

What is the cause of corruption and unsocial activities such as black-marketing, hoarding, juggling with forward markets, etc.? Of course, ostensibly it is to gain money. But then, what for do people want to gain this money? This question will at first appear to be very ridiculous, but if only we think a little we shall find that such a question is justified. If crimes were committed mostly by poor people only, it would indicate that they trespassed the law on account of sheer despair or necessity. A poor Government servant might accept bribes or tips because his salary was absolutely insufficient for obtaining even the bare necessities of life. A poor merchant might charge an anna or two extra for the same purpose. If this were so, while we should still condemn these activities, we might probably try also to undo the causes thereof by raising the salary of the poor Government servant or the profit of the poor merchant. We find, however, that from time to time big millowners or millionaires and highest officers are also arrested for such crimes. These people surely are not driven to commit them on account of sheer despair or necessity. They do so for the sake of making money.

It is usually held that the urge to make money originates from the so-called struggle for existence and continues even after the means for existence have been secured, either out of the habit of accumulation which has in the meantime been created or for the sake of ensuring better and more security. However, when we examine this matter more closely, we will find that it is neither a habit created, nor is the accumulation process indulged in for the sake of additional security.

Man does not live on bread alone. Besides the requirements of the body, man craves also for recognition, esteem, prestige, honour etc. Many people, therefore, who accumulate money do not do so for the sake of the good things of the world they can obtain with it, but rather for the good place in society which is given to them on account of their money. We are supposed to be living in a democratic State, but it does not require a deep study to note that, no matter what is written in the Constitution, the relation between the different members of society is so ordered that it looks more an oligarchic than a democratic State. The special treatment given to the rich is so common that there is no need to recount it here. Even when a rich man commits a crime the attitude to this criminal is different from that shown to a criminal of the poorer class. The newspapers will then carry a banner headline "Millionaire Arrested" to show that something extraordinary had happened. Even in the prisoner's cage and in the proceedings and judgment of the magistrate, he will be addressed

or referred to in a different manner than an ordinary accused. Even after conviction and sentence, the rich man will still regain his former rank in society as long as he has money.

The marriages of the rich man's sons and daughters are reported in the papers with their photographs and full description of the guests, the dresses, the food, etc. In any function, even in public prayers and religious gatherings, he sits in the front line. At the time of elections it is to him that they go for money for fighting the elections.

Even the greatest saint, if he happens to be poor, counts for nothing, but the rich man who may be a crook is held in high esteem. In these circumstances, how can one expect the businessmen to start to go straight and become a nobody, with whom no one who matters would like to be seen? What is there, therefore, to withhold the rich man from striving to obtain money by any means? Again, since the upper class means the moneyed class, all the simple people consider richness as a goal worth striving for. No wonder, therefore, that in such an atmosphere anti-social activities flourish.

In order to eliminate all these malpractices, we have to change fundamentally the structure of society. The structure of society has to become such that no respect or honour will be paid to a person for the sake of his riches. In order that this change may have its revolutionary effect on society, we shall for some time have to withhold honour from otherwise very deserving people for the only reason that they happen to be rich. And since these rich people are good, they will not mind forgoing their honour knowing that it is for the good of India.

When such an attitude will prevail all over, more and more people will stop acquiring money after reaching a certain point i.e. when they have enough to live on. If at the same time we create another ideal of a person to whom we pay our tributes, for instance, the social worker, the saint, the ordinary peasant or worker, we shall develop slowly a different outlook on life, and in this ancient soil of India a new great people may be born.

If this idea is found correct, this start will have to be made by the Sarvodaya or the Gandhi workers. They have to start by not giving a special treatment to the rich in their gatherings, and later on this should be followed by the Congress. The Congress should get its money for the elections — if at all there must be money for elections — from the poor people by annas and pies and not from the rich by lakhs and crores.

Lately, it was said somewhere in connection with some election that the candidate must spend his own money for propaganda. This is basically wrong. Such things will have to be abandoned. The man who spends fifty thousand rupees — that figure was mentioned — does not only expect and get honour for the amount, but may

try to get the amount back through some way or other.

If the Congress adopts this attitude, the face of society will slowly change. When people will be able to obtain only rice and curry and comforts for money and not honour and greatness, more and more people will stop trying to sell their soul for a pot of rice and less and less people will be inclined to imitate the rich man, and when the national ideal will become the great saint who forgets himself and works for his fellow human beings, this may lead, if not to *Ramarajya*, at least to a much saner India than what it is today.

SLAVERY TO ENGLISH

(By Manubehn Gandhi)

Bapuji came in after finishing his daily spinning. On hearing two brothers talking in English, Bapu said, "What a great misfortune it is that two blood-brothers talk to each other in English and one of them even says that he thinks also in English! It is we who have invited this slavery. I have often declared that the Britishers have done this or that harm to us. But for the use of English in our daily conversation I have not blamed them. It is our own fault. We consider it a privilege if we can speak in English. Indeed, it is our ambition to do so, and we spend quite a lot of time after it. And if an Englishman pays us the compliment of speaking faultless English, we become elated. If we calculate the number of hours spent by us for learning English we shall realize that instead of rendering any service badly needed to the country, we spend hundreds of hours over learning a foreign tongue. And even then we are not able to get mastery over it. I receive a number of letters from persons holding high degrees and diplomas of Universities, in such poor English as might be described as shocking. No doubt, the language is worthy of study as a hobby. It is a mine of precious literature. But it should not be given an undue place. Many of the delegates to the Asiatic Conference had paid a visit to me. But they talked with me in their own tongue e.g. Japanese, Turkish etc. and an interpreter who knew English and their foreign tongue interpreted to me their talks. Thereupon I felt that Hindustani stood a chance of being the *lingua franca* of all-Asia. An interpreter might learn the language of a foreign country and our National language. If this is done, we might be able to connect and bind together, like members of a family, the different countries of Asia, which is now divided into different parts. And this is one of the most important tasks. But to whom can I say this when I see two blood-brothers who, in spite of knowing Punjabi and Hindi, speak in English?"

New Delhi, 6-4-1947

(From Manu Gandhi's Diary as reported in the *Bhavnagar Samachar*)

(Translated from Gujarati)

HARIJAN

Feb. 9

1952

REMISSION OF RENT

Shri Vasant Nargolkar and his wife Shrimati Kusum Nargolkar are two earnest workers among the Adivasis of the Thana District (Bombay). They stay in a small village called Kainad for some years past, and witness with their own eyes the wretched condition of the Adivasi tenants of this part. Starvation or almost so for at least some months in the year is their usual lot. When the year is bad this period is necessarily longer than usual.

It is well known that the crops of the Thana District failed miserably this year. The official reports, I understand, estimated them at six annas on an average. If they had been estimated at four annas or less, the Government would have been obliged to remit their claim to land revenue. As it is, the Government have claimed their revenue from the Khatedars, and the Khatedars in their turn have become entitled in law to exact their share of crops from their respective tenants. Under the present law they can eject even their life-long tenants for failure to pay their dues even for a single year. The Government are expected to lend the aid of their coercive processes for the recovery of the dues or the eviction of the tenant. The eviction itself is a severe penalty and the penalty becomes still more severe because the tenant might, in addition, be sued in a civil court for arrears. When a decree is obtained, it operates upon the life of the tenant like a sword hanging upon his head night and day.

Shri Vasant Nargolkar has made a humanitarian's appeal to the Khatedars of his district to remit absolutely their share of crops this year from their respective tenants. It is perfectly well known to the Khatedars that the official estimate of the yield, (six annas in the rupee), even if assumed to be correct, is an average of good and bad yields of all the fields taken together. It is not a true picture of the yield of a majority of the fields. It is generally not disputed that the actual yield of a great number of tenants is two annas or even less.

The ratio of the land revenue payable to the Government to the value of the Khatedar's one-third or one-fourth share of the crop is considerable. I understand that it is nearly 1:20 to 30 in money valuation. This means that in a normal year against the payment of one rupee to the Government revenue, the landlord recovers 20 to 30 times more from the tenants. The system has gone on for such a long time that the Khatedars feel aggrieved and desolate if the justice of that system is questioned.

But is it not also the duty of the Khatedars to look to the wretchedness of their tenants? Every ounce of grain or other crop which the Khatedar consumes or sells for profit is produced by the labour of these people. And still what is the actual condition in which these people live? What is the amount of food that remains to their share, and what is their standard of living? What would your and my conditions and feelings be if a sudden turning of tables obliged you and me to exchange places with them?

Vinobaji has been appealing to all land-owners to give free gifts of land for distribution among those who want to live by tilling, but have no lands of their own. It is the right of everyone who wants to till himself that he should have his proportionate share in the country's land. Though Vinoba has not yet arrived in this State in person, his call to this great sacrifice is addressed to the whole country, and the Khatedars of this State should also respond to it generously and enthusiastically.

Shri Nargolkar's appeal is very much limited. Much as he would wish to appeal to the Khatedars to gift away an adequate part of their lands for the benefit of the poor, he knows his limitations. He is young and, but for his devoted wife, is left to work almost alone. Hence, he has made only a limited appeal to the Khatedars to be compassionate to the wretched tenants and make a gift, if not of the land itself, at least of their (Khatedars') legally obtainable share for this year. The Khatedars are aware that there have been more than one bad year within the last three or four years, and decrees or suits are pending against many for past arrears. This year has been very wretched indeed. Some of the huts are empty of all stores already. But the coercive process has already been started by some Khatedars. If from the Khatedars, the generous-hearted ones will voluntarily remit their dues and persuade their brother Khatedars to do likewise, they will give a lead of great moral and spiritual value. It will knit bonds of goodwill and friendship between them and their tenants.

I have known Shri Nargolkars for some years. My estimate of them has grown progressively. They are truthful and sincere workers and earnest *sevaks* of the *daridranarayan*, and intensely eager to seek an effective non-violent solution to the tremendous agrarian problem of our country. They have no sympathy for violent methods, but they do not feel satisfied with non-violence which refuses to probe into the root of the disease and engages itself into doing mere superficial social work. They strongly realize that if the root cause of the evil is neglected, Communism will be unpreventable.

I endorse Shri Nargolkar's appeal to the Khatedars for the remission of this year's share of the crops in all cases in which the crops have miserably failed. I also request other Adivasi

sevak of Thana to support Shri Nargolkar's appeal, and join in propagating it.

K. G. MASHRUWALA

Bombay, Gandhi Nirvan Day,
30-1-'52

TO THE MIDDLE CLASSES

(By C. Rajagopalachari)

There is a great deal of commiseration and much talk about the sad plight of the middle classes. The middle classes played a great part in the progress of civilization in the past. The middle class, a new kind of middle class, not the hereditary middle classes as we know them now, will yet play a great part. But I am now addressing the hereditary or as I would call them, the congenital middle classes.

I shall not try to please, but shall speak what I consider is the truth. I may appear to be unsympathetic but what is the good of blarney? The truth though unpleasant *may* help. Troubles and griefs are apt to breed anger and confuse the understanding and even obliterate memory and lead to grave errors of judgment and consequent disaster. This is scripture and it is God's truth as I have seen in my experience. I crave for patience and understanding and wisdom in action.

As long as there is a strong government firmly in the saddle, i.e., a party in power whose prestige is good and which commands the loyalty of the civil and military forces of the State, votes count, votes help, and progress through democracy is steady though slower than it could be under dictatorship and violent sanctions. But if the charm is broken and prestige disappears, votes do not count, be they on a narrow franchise or be they based on the widest form of suffrage. I may explain why.

As long as there are numerous classes that depend on the physical labour of other classes and such physical dependence is in things essential for existence, there is no independence and there is no real power behind votes. The power is in work that is essential, not in the votes. When those who work in essential services are organized either in the general interest or selfishly, either wisely or in anger but efficiently, it is they that rule and not either votes or democracy. The votes may be cast in the prescribed manner, but they are cast in open or veiled fear, and according to orders from organized labour. The writ of democracy any more than that of a king does not run by divine right but can do so only by force of economic and social organization. Where men and women depend for essentials on the labour of others, and they have learnt to withhold it for achieving their will, the writ of democracy runs according to the endorsement of essential labour and not on the strength of Parliament. Parliamentary statutes become a dead letter when organized labour does not like them. If forms are to be maintained, the statutes are amended for decency's sake.

Just as in the early history of the British Parliament, the Constitution appeared to place large powers in the hands of the King and the Lords, but the tax-payers controlled everything through the Commons, so in the present phase of civilization when physical work in the essential services is even more important than the collection and allotment of funds, the real power in the governance of the country has silently passed from Parliament to labour organizations. The revolution is open in certain countries. It is concealed in other countries. I can put things plainer but it is unnecessary.

If boys and girls among peasants or other working classes are not able to find opportunities for work at the levels at which their parents worked, they go down unhesitatingly to lower levels, they do not prefer to remain idle or allow themselves to become dependents and parasites on others, be they tillers of the soil, weavers or other citizens. They find no shame in working for wages under others and they struggle and rise again if they can. If boys in the congenital middle and upper classes do not get a desk-job, they starve, borrow, beg and suffer and their distress is only relieved by the acceptance by those among their kith and kin who happen to be more lucky, of the obligation to help and maintain them. The necessity of the female section of the class for married status helps to a certain extent in easing the situation for acceptance of obligations. But all this cannot last and while it lasts, it is intense unhappiness.

Desk-bias

There is no room whatever in tradition for the unemployed among the middle classes to find their living by manual labour. There has recently been some improvement in this respect. It cannot but be so, for nature does not long tolerate disease. Young men are prepared to take up occupations which previously had not been considered possible. Still the desk-bias dominates and even in the newly-found lines of occupation they look for jobs that mean more supervision and administration and less of direct manual work. When such jobs are not available they prefer to suffer and be a burden on others to becoming common workmen and being content with the standards of life appertaining thereto. Of course with increased national prosperity, the middle classes will find many more places to fill, but that prosperity is itself delayed by the present widespread misery of the middle classes.

There should at once be a determined effort to reduce if not to eliminate the dependence on the labour of others. Simplify life and try to do everything yourself. Both men and women should follow this unpleasant prescription in domestic life. There may be much inconvenience felt in the change, especially when it is undertaken in right earnest and not as a token. But as the new way of life proceeds it will unfold joys which before

were not known. In the West, the middle classes even now follow this prescription with pride and pleasure. But then they have and we have not in our country many labour-saving appliances. We cannot command identical conditions in any matter. We should all the same take lessons and try to apply the principles learnt in spite of the greater difficulty in our own country and its conditions. Labour-saving appliances have again a knack of turning out to be dependence on others in a concentrated form and liable to result in the same breakdown as plain dependence. Let us therefore not pine away, but work for true independence, that is, non-dependence on others in daily life. Neither political independence nor political democracy is enough for true happiness. We have to equalize in all respects. Unless we all work in the physical sense, we cannot stabilize democracy. There should be no distinctions of status in work. All tasks should be deemed equally noble and as forms of piety and homage to the household gods. Otherwise we must submit to be ruled by the people who are prepared to work and our lives have to be on sufferance. A new and necessary middle class will arise, not a middle class based on birth but a true middle class of manual workers, those who have attained skill and status by work and learning, who can design, guide and teach, the members of which go down or up according to talent, industry or circumstance and who do not come to position by birth only.

The present structure of a 'middle' class based on birth must become a thing of the past. It can be achieved voluntarily and this would be preferable. Let us begin by tasks gone through in all schools and colleges under the guidance of teachers who will not allow simulation and snobbery. Further elaboration would take up too much space.

From *The Hindustan Times* (Republic Day Supplement)
26-1-52

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SOYA-MILK AND CURDS—I

(By *Krishna Chandra*)

[An article by Dr. Moorjani and his co-workers of the Mysore Food Research Institute in respect of milks of soya and groundnut was published in the *Harijan* dated the 12th January, 1952.

Soya-bean had attracted public attention during the early thirties. Gandhiji experimented with it for a brief period during the early days of the Gramodyog Sangh (Village Industries Association). But at that period the method of preparing milk either from soya-beans or groundnut was not known to the Wardha institutions, and soya-bean food in other forms was not found to be more easily digestible than ordinary pulses. So the experiment was not pursued.

Shri Krishna Chandra of Sevagram Ashram is a science graduate and an enthusiastic food-experimenter. He studied the process of preparing milk and curds from soya-bean and for sometime past has been experimenting upon it. Here is a brief account of his experiments and experiences.

—K. G. M.]

I was inspired to make my experiments by Vinobaji, who had himself begun to provide groundnut "butter" in place of cow-milk to the inmates of his Paramdham Ashram. His reasoning was: (i) since milk was not produced without a birth preceding it, it involved breach of *brahmacharya*; hence, a *brahmachari* should avoid its use; (ii) with the increase of population, it will be imperative for man to take more and more to vegetable protein, since it will be difficult to find land sufficient to maintain both men and animals; hence the discovery of suitable vegetable proteins was essential; (iii) the evolution of *ahimsa* suggested that progress in vegetarianism lay from flesh diet to milk diet, and from the latter to pure vegetable-diet. Vinobaji preferred groundnut to soya-bean, as the former is more available, and has a natural pleasing taste and flavour, and is edible to a certain extent even without any processing.

But from my studies, I came to the conclusion that as an article of diet, soya-bean was a superior and more desirable protein food, and determined to experiment upon it. It took me some time to get soya seeds and I did not know anyone who could show me the method of making milk out of it. Hence, at first I tried to eat bread made of *juar* mixed with 5 to 10 per cent soya-bean flour. The bread was soft, but rather difficult to digest. Ultimately, I corresponded with the Coonoor Food Research Institute and learnt from it the process of making soya-milk and curds. As soon as I succeeded in making soya-curd, I stopped my milk-curd diet, which was then a quarter pound per day, and began to take an equal quantity of the former. It was not a success. Later I discovered that there was a serious flaw in my method of making the milk and it was reflected in the curds also. When the right method was found and followed, the curd became almost indistinguishable from ordinary cow-milk-curd and was liked both by children and the aged. In its natural condition, the curd is slightly bitter and 'pulsy'; but this is removed by the addition of a little lime-water.

The soya-curd made by the improved process has proved itself to be as wholesome and easily digestible as ordinary cow-milk even for children and invalids. Being a little alkaline in reaction it is better than grain, pulse or *til*-seed proteins, which are all acid. It can be substituted bulk for bulk for cow-milk without loss of weight or energy. In my own case, it has proved even better. For a long time I could not put on weight, which was only 93 lbs., in spite of the daily consumption of 2 lbs. of cow-milk and 8 to 10 tolas of *gur*. But during the last 4 or 5 months I have gained 3 to 4 lbs. in weight with *gur* reduced to 2 tolas per day only — the other diet remaining unchanged.

My experiments, so far, are very favourable to soya-milk and curd, and I think we have found in it a very good and much cheaper substitute for milk. It can be prepared at home and can be kept longer in good condition than animal milk or curds.

I shall give in my next article the process of preparing it in detail.

(To be continued)

SAURASHTRA RURAL UNIVERSITY COMMITTEE

Saurashtra Constructive Committee is an executive body of constructive workers of Saurashtra. The eighteen-fold constructive programme of Gandhiji is being carried on in the State under its guidance. About one hundred and fifty workers carry on the work in the villages of Saurashtra. There is hardly any constructive work that is not in one or another way connected with this Committee.

This Committee convened about a year ago a Conference of well-known educationists of Gujarat at Ambla under the auspices of the Gram Dakshinamurti Institution to deliberate upon the views on Higher Rural Education expressed by Dr. Arthur Morgan, President, Tenesse Valley Authority and included by the Universities Commission in their report.

A few months ago, the S.C.C. appointed a Sub-Committee under the Chairmanship of Shri Nanabhai Bhatt. The Sub-Committee is entrusted with the work of preparing a detailed plan for establishing Rural University in Saurashtra after personally interviewing persons, interested in Rural Education and visiting institutions engaged in the work. The Sub-Committee proposes to make a tour for the purpose in next February-March-April. Those who are interested generally in the revival of village civilization and particularly in the establishment of Rural University are requested to send us the names and addresses of persons and institutions of their surrounding area that are carrying on the work or are interested in it. The information will be useful to us to arrange their interviews, which will be arranged so as to suit their convenience.

The personnel of the Sub-Committee is as follows :

1. Shri Nanabhai Bhatt : Chairman
2. Shri Ismailbhai Nagori
3. Shri Manubhai Pancholi
4. Shri Ratubhai Adani
5. Shri Vajubhai Shah
6. Shri Nagardas Doshi

Gram Dakshinamurti, NANABHAI BHATT,
Ambla, Via Songadh Chairman
(Saurashtra) MANUBHAI PANCHOLI,
14-1-52 Secretary
(From Gujarat)

MY MOVEMENT

[The following is taken from a letter of Shri Vinoba to Shri Vallabhswami, Joint Secretary of the Sarva Seva Sangh.]

I do not want to agitate for any legislative measure. Mine is a moral movement. Whatever success I get is on account of this difference. Otherwise I would prove quite useless. A legislation which follows a change in the moral principles of a people is just a formality of record. It takes the form of a *smriti*. It is like the words "THE END" formally put in at the end of a book. In a non-violent social order, law is like this formal "The End" of a book. It is only affixing the final seal. The end of the book does not depend upon the affixing of that seal. The book had ended already, and is not less finished by omitting to write the word. Hence I am indifferent about legislation. I do not say this just to give an idea of my personal attitude, but because this alone can be the right attitude in an agitation of this type. On a question being put to me, I do say that there is no objection to legislation being brought in after the moral atmosphere is ready for it. To those who think that this question will not be ultimately solved without legislation, I say that they might take my efforts as preparing ground for them. Personally, I think my work is sufficient in itself. In fact, I can work only on that faith. Even after legislation, my work will have to continue. Because the law will be like the one for the Prevention of Child Marriages. It prohibits marriages under the age of, say, fourteen years only. But I don't want people to marry before twentyfive. Hence, a law like this does not put an end to my work. To be brief, in my mission there is no question of giving compensation to the donor of land; rather, my appeal is to give the land as one gives away one's daughter in marriage, i.e. with full dress, ornaments etc.

The propaganda must be quite self-reliant and independent. Hence, it must be carried on by a person in his individual capacity. The person should have understood and accepted my method. If possible and necessary, he should personally see it. In Hyderabad, the Kodandaram Committee is carrying on its work in the manner

laid down by me. The Committee is like a cipher. Sarva Seva Sangh should affix figures to its left and enhance its value. In Uttar Pradesh, I shall necessarily place my faith on Karanbhai and other co-workers. All others should come to their help. By all others I mean all those who are convinced of my ideas. And it should be so arranged that the work which all these people might do may be regarded as Sarva Seva Sangh work. There are no workers of Gandhi Nidhi as such. All those, who are thoroughly convinced of and fired with my ideas are my men — whether they are otherwise workers of Gandhi Nidhi, Congress, KMP, Socialist, Communist, or any other party. In short this is the work of the Sarvodaya Samaj.

Radhakrishna (Bajaj) is right in saying that if U.P. gives a proper response to this mission, it will lead to the solution of the problem for the whole of India, because the workers here have made a definite resolve in this matter. The Sarvodaya Conference will also meet in this State. It is quite natural that all forces should join together for making the resolve a success. When all energetic and devoted men join together in doing so, it will be doing more than half of the country's work.

Kichha (Nainital),
3-1-'52

VINOBA

(Translated from Marathi)

NOTES

Land Donation Figures

The latest province-wise figures of land donations received in the Land-Gifts Sacrifice of Vinoba until 25-1-'52 stand as under :

Province	Acres
1. Telangana	15,000
2. Madhya Pradesh	7,000
3. Rajasthan and Madhya Bharat	1,000
4. Vindhya Pradesh	1,000
5. Delhi	1,000
6. Uttar Pradesh	36,000
Total	61,000

3,660 persons donated land in the sacrifice. They include both rich and poor. The report covers a period of 7 months of *Bhoodan-Yatra*. The average land gift comes to about 16 acres per donor and about 300 acres per day. Vinoba halted at 180 places in the course of his tour. These figures do not cover the entire area of the province referred to. They refer only to the area of the province toured by Vinoba. They do not also include land donations received through post from Maharashtra, Khandesh, Saurashtra, Andhra etc.

(From Hindi)

L. B.

Sarva Seva Sangh

The proposed class for Three Years' Training will commence from 1st April, 1952, instead of 1st February, as announced earlier.

Application forms may be had from the Secretary on remittance of three anna postage stamps.

Sevagram, 26-1-'52

VALLABHSWAMI,
Jt. Secretary,
Sarva Seva Sangh

Thakkar Bapa Memorial Fund, Delhi

(Total Collections till 19-1-'52)

S.No.	Name of Unit	Amount Collected
1.	Andhra	Rs 535 0 0
2.	Bengal	16,636 0 0
3.	Bihar	1,357 0 6
4.	Bombay	17,210 0 0
5.	Delhi	4,270 8 6
6.	Gujarat	6,115 4 0
7.	Himachal Pradesh and Jaunsar Bawar	466 0 0
8.	Karnatak	351 12 0
9.	Kerala	5 0 0
10.	Maharashtra	432 8 3
11.	Madhya Bharat	15,745 0 0
12.	Mysore	102 0 0
13.	Nagpur, Vidarbha and Mahakoshal	4,232 4 0
14.	Punjab and Pepsu	429 4 0
15.	Rajasthan	50 0 0
16.	Saurashtra	697 8 0
17.	Tamil Nad	205 0 0
18.	Utkal	100 0 0
19.	Uttar Pradesh	335 12 0
Total		Rs 69,275 13 3

Delhi, 25-1-'52

D. RANGAIYA
Secretary.

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