

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor : K. G. MASHRUWALA

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TWO ANNAS

NOTES

K. F. Nariman

Every one who knew Shri K. F. Nariman must have experienced feelings of regret on hearing of his sudden death of heart-failure at New Delhi, on the evening of the 4th October. The famous Harvey Case of Bombay had made him a hero of the youth and a leader of the Congress. He retained his popularity for a long period. Suddenly he had a political fall from which it took him nearly twelve years to recover. Although practically excommunicated from the official Congress, so far as I know, he never joined any anti-Congress group or party. He was both a peace-maker and a fighter. And as a fighter he was not afraid of remaining a single combatant against heavy odds. Personally, he was always a man of peace and loving temperament.

I do not know the circumstances which recently restored him to his former place in the Congress bodies. But I was glad when I learnt that Shri Nariman was again to lead the Congress party in the Bombay Municipal Corporation.

But, it would seem as if he wanted just to see his reputation re-established, and on the fulfilment of that desire, his life-stream found itself exhausted. It is good that he died after he had obtained the mental peace of having resolved the differences with his former colleagues.

His mission was evidently accomplished, but we feel sorry for the members of his family, who have been early and suddenly deprived of their loving head, while he was again about to rise higher than before.

Bombay, 6-10-'48

Prof. Einstein and Agriculture

The *Harijan*, dated 11th July 1948, referred to a newspaper report purporting to give Prof. Einstein's opinion that the use of tractors, chemical fertilizers etc. was detrimental to agriculture. A friend has sent me a cutting from the *Amrit Bazaar Patrika*, dated 27th August 1948, which publishes the following correction of the report. The correction has been addressed to Shri A. Kumar Datta, a correspondent of that paper.

"I was very much perturbed when I read the newspaper clipping you sent me with your letter of June 29th. It shows a gross exaggeration of the modest remarks I made as a poor layman in your field. In my conversation with Dr. Jha I mentioned the interesting book by Fairfield Osborne *Our Plundered Planet* as my source of information. In

this book it is convincingly shown that indiscriminate exploitation of the soil by technical means can become dangerous and can only lead to speedy deterioration. It was never my intention to speak against the use of labour-saving technical devices in general and my remarks were, of course, not intended for publication. I never pretended to be able to give advice in such a complicated field of practical work."

Bombay, 2-10-'48

K. G. M.

The Progress of the Charkha

I am not surprised that the *charkha* does not spread rapidly. The *charkha* is not a new kind of cigarette or tea to attract the people. It is a new and revolutionary idea which goes counter to the prevailing currents of thought. He alone may spin, who has the courage to go against modern world currents. I do not, therefore, lose hope by the slow progress of the *charkha*; rather I feel all the more earnest in its cause. If it spreads steadily and firmly, even though slowly, it will lead us towards progress.

Sacrificial Spinning

Ginning, carding and sliver-making also form part of spinning. It is a mistake to think that sacrificial spinning means drawing the thread only. The time and labour spent on ancillary processes is also sacrificial spinning, and one may spend all his time in congregational spinning in any of the ancillary processes, as I have done today.

In short, any labour which does not conflict with the legitimate interests of another and which is in the interest of all, is a sacrificial act, and the *charkha* symbolically represents all forms of such labour.

(From Shri Vinoba's speech at Rajghat on Charkha Jayanti day, 30th September, 1948, in *Hindustani*)

D. M.

Weaving and Occupational Therapy

It would interest the readers to know what an eminent American author, Mr. Ralph Borsodi, who is a critical student of modern movements, has to say about weaving :

"Weaving is one of the favoured methods of 'Occupational Therapy' in the ever-increasing number of institutions for nervous and mental disorders which we are erecting all over the country. The strain of repetitive work in factories and offices, and the absence of creative and productive work in our homes, particularly for women, children and the aged, is turning us into

a race of neurotics. Weaving is being revived after a fashion, as a therapeutic measure to restore these unfortunates to health. What a ghastly commentary upon what we have called progress! Having taken the looms out of homes during the past century and transferred them to factories, we now find that the absence of the creative work they used to furnish is producing an ever-increasing number of neurotic men and women, and an endless number of 'problem' children. So our physicians are putting the loom into their institutions in order to make the victims of this deprivation well again. They turn them, after curing them, back into their loomless homes to break down again."

Shall we learn wisdom from such experiences or choose to learn it only when we face a wall?

R. S.

THE NEW BOMBAY TENANCY BILL

A new Tenancy Act embodying far-reaching changes is about to be enacted by the Government of Bombay. Some of its provisions have caused great dissatisfaction to the landlords. The act of 1939 too was not well received by them, with the result that there has been abundant litigation between landlords and tenants in implementing its provisions. The object of the new measure is to give fuller protection to the actual tillers of the soil.

Shri Khushalbai Morarji Patel is a leading landlord of Bardoli. He has worked for several years under Sardar Patel as a soldier. He has also helped him in raising the various Ashrams of the Bardoli Taluka. He does not desire to preserve any of the unjust rights or privileges that may have been enjoyed hitherto by the landowners. But his complaint is that the new Tenancy Act deprives people like him of even their just rights.

The following is a summary of his main complaints:

It is but proper that the Government should take steps to protect the interests of tenants, but in taking such steps due care should be taken that landlords who were unable to farm their lands for a period under peculiar circumstances are not dispossessed.

The new Act will wipe out indiscriminately even those landowners, who are themselves descendants of farmers, who have personally cultivated land for generations, and who are eager to return to the land as soon as convenient but happen to be landlords wholly or in part at the present time under unavoidable circumstances. They are agriculturists and wish to remain so, but will be prevented from doing so by the new Act. This should be prevented.

Some of these enterprising farmers went abroad to cities or foreign countries under trying conditions and invested the money earned there in lands at home and made them more paying. This must not be regarded as an offence on their part, deserving to be penalized. At least they should be given a

chance, if they want to return to their land as actual agriculturists.

Moreover, some landlords have put in their money and years of labour in clearing jungles in Indian States and have converted them into fertile fields. Some of these lands are now leased out by them to tenants on a partnership basis. They too will be deprived of the fruits of their hard labour and enterprise if the law is immediately applied to these areas, on the ground that they have now merged into the province. This would be not only a great tragedy but will also kill all enterprise from their genius.

The Act, again, seeks to take away the right of resorting to civil courts and to give finality to decisions of Special Tribunals working under the Executive.

The main demands submitted by the class of cultivators represented by Shri Khushalbai Patel are:

1. Undue haste should not be made in enacting the law and sufficient opportunity should be given to hear the side adversely affected by it.

2. The word agriculturist should be defined as one who is a hereditary agriculturist and has cultivated land either personally or with the help of labourers, for a long time. If he happens to be a landlord now, he must be given an opportunity to become an agriculturist before giving over his land to tenants.

3. The limit of maximum holding should be increased from 50 to 100 acres.

4. The shares recognized under Hindu Law be recognized and not *per stirpes* as suggested in clause 35.

5. The value of the landlord's share in the crop should not be converted into money-payment.

6. The right to lease out the land under peculiar circumstances should be recognized.

7. The right of appeal to the High Court be not abrogated.

There are a few other demands of minor importance.

Some of the above demands seem to be just. Some need further examination and a few appear to be controversial. I have not sufficient knowledge or acquaintance with the problems to take up their detailed examination. But I hope that the legislators will duly and dispassionately consider these grievances.

What I propose to do is to enunciate in a separate article the broad principles that should guide us in viewing this problem from the point of village economy as a whole. I believe that reforms made consistently with these principles would have to be regarded as just, even if they cause some loss to particular individuals or class. The loss would be unavoidable in the present, but would enhance *sarvodaya* (the well-being of all), including ultimately the immediate losers.

Bombay, 3-10-'48

K. G. MASHRUWALA

(Translated from the original in Gujarati)

SHRI VINOBA AT RAJGHAT—IX

THE WEAPON OF FASTING

Shri Vinoba speaking at the post-prayer meeting at Rajghat on 10-9-'48, said that he wanted that day to speak about fasts-unto-death. It was unfortunate that its practice was growing and much abused these days. Of the several teachings, which Gandhiji gave to the world, *satyagraha* crowned them all. The word *satyagraha* had a wide meaning. *Satyagraha* in its highest sense meant faithful pursuit of Truth in the performance of every activity of life. In that sense, prayer was *satyagraha*. Control of body, speech, and mind was *satyagraha*. Even early rising was *satyagraha*. But the word was popularly used to indicate a particular method of resisting injustice. Shri Vinoba used the word that day in that narrow sense.

Bapu had taught and applied in his own life, from time to time, several methods of resisting injustice. Fasting too was one of them. It was not a new thing by itself. All religions recognized its use and importance in some form or another. Thus, it was prescribed for the purification of the mind, for attainment of self-control, for performance of penance, or for helping meditation and prayer. The naturopaths too prescribed fasting for restoration of health. But the purpose for which Gandhiji had employed fasting fell under a different category. It was to arouse the conscience of the society, and its sense of duty. Such fasts were of two kinds: fasts for a specific period, and fasts-unto-death—that is to say, terminable only on the achievement of the purpose of the fast. Bapu had made use of both the kinds. Of these, the fast-unto-death was getting very frequent now-a-days. Shri Vinoba had returned from Central India just a few days ago. He came across there a case of fast-unto-death. Fortunately the faster was amenable to reason and Shri Vinoba had been able to persuade him to abandon it. There was a similar case in Delhi also. He received reports of several such cases. In some cases he came into personal contact with the fasters, some he knew only through newspapers. Every week they read reports of such fasts taking place in some part of the country or another. It only meant that there was discontent all over the country and it manifested itself in that form.

But, Shri Vinoba confessed that he had hardly come across a case which he could justify from the moral or spiritual point of view. Even during Gandhiji's lifetime people had resorted to fasting, and Gandhiji often asked them to abandon it. But, now in his absence the conditions had changed. The responsibility therefore of those who were inclined to go on a fast was great. They must know that such a mighty weapon was not to be handled lightly.

Fasting was a spiritual weapon, and had a legitimate place in the armoury of non-violence. Weapon and armoury were inappropriate terms in the technology of non-violence. But he had adopted a current code. It only meant that of all the spiritual means which non-violence had at its disposal, fasting occupied a special place. But, it was being exploited these days for the purpose of either bringing outside pressure upon someone or simply drawing someone's attention to some issue. The

use of a powerful weapon for a petty purpose was not only unbecoming but also made the weapon itself discreditable. Fasting was a great moral weapon, and the last one to be employed in *satyagraha*. It ought not to be used except when absolutely necessary.

Fasting required not only proper justification for being resorted to, but also a properly qualified person to use it. Mere sincerity of purpose and desire to serve was not sufficient qualification to wield this weapon. Even in violence arms were not to be handled by those who were not qualified to do so. A gun was not to be handled by one who did not know the right way and occasion for using it. In fasting, purity of heart, discernment, freedom from passion and hatred, and complete absence of all egoism were necessary to qualify one for resorting to it. There could be no emphasis on the self (*nijagraha*) in *satyagraha*; it was *satya* (truth) which was to be allowed to emphasize itself. He alone who had rendered motherlike services to humanity could claim some qualification for this purpose.

There was a third condition also. Fasting would not be justifiable even for a right cause and a right man if the circumstances in the country or in the surroundings were not favourable to it. A fast could be undertaken only when all the three conditions were favourable for it.

In the absence of these three conditions, fasting though apparently non-violent would be akin to violence. Let no one run away with the idea that violence was possible only with the sword. Such improper fasts could also be violent. If people yielded to such fasts out of pity, that sense of pity too was not justified. If, Shri Vinoba said, his voice could reach all those who were engaged in social service, he would advise them to render service in every possible form at their disposal, but not to touch the weapon of fasting for the present. He did not mean to ban the use of the weapon completely, but when a popular Government was in power, and when they, the workers, knew that they had not even a fraction of Gandhiji's qualifications, it was better that this weapon was not used.

One of the characteristics of a votary was that he would consult his colleagues before embarking on any such action. If anyone, therefore, had the urge for fasting, let him consult his colleagues—not those who had a passion for encouraging fasting, but those who could think dispassionately. It would be self-deception if every one claimed to hear the 'Inner Voice'. 'Inner Voice' could manifest itself only to the purest of souls. Otherwise, the voice, instead of being the voice of God, was more likely to be the promptings of Satan.

(Translated from the original in Hindustani)

D. M.

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HARIJAN

October 17

1948

SARVODAYA IN VILLAGE ECONOMY

We must think of life as a whole and in all its varied aspects. Then there can be no water-tight divisions and consequent clash of interests between agriculture and other industries or occupations. It should be possible for the worker of one occupation to take part in another occupation or have a share in the earnings of other occupations. A development on these lines should be aimed at.

The lack of entirety of outlook is the reason for the various kinds of injustices resulting from the existence of one person as the owner and another as the actual cultivator of land, standing in the relation of landlord and tenant, or owner and labourer or serf.

The landlord's share in what the tenant might produce with his labour has been long assumed to be legitimate; but the tenant gets no portion out of what the landlord might earn through other occupations, which he is enabled to pursue owing to the tenant relieving him from the labour on land.

It is sought to remove this injustice by abolishing the absentee landlord. He is asked either to become a pure agriculturist himself, cultivating the land, or to cease to have any interest in that land.

This does not seem to be the right direction of remedying the ill.

For the proper uplift of the Indian village it is important that a villager should not be merely an agriculturist, a herdsman or a trader. As a rule none of these occupations provides continuous engagement and full work during all the days of the year. Even if every one of these could be so developed as to provide full employment to persons engaged in it, it is necessary that they should also pursue a handicraft along with their main occupation. A mere agriculturist does not often develop fully on the intellectual plane. A mere shop-keeper or a mere artisan tends towards physical weakness and moral cowardice.

Village needs led to the rise of the artisan class; where they could not be created locally, they were invited from other places. The same needs brought the mere agriculturist under the control of the trader. A few persons with greater intelligence or cunning than others of the agriculturist class also took to that profession. They did not require to abandon their lands. They were cultivated first through labourers and then through lessees.

Thus came about a division of labour. But in the division of earnings, the merchant claimed a share both in the produce of the land and the labour of the artisan, while he admitted nobody's share in the earnings of his trade. Similarly, the landlord claimed a share in the yield produced by the sweat of the labourer, and also exploited the

skill of the artisan by giving him no more than just sufficient for bare existence, while he himself gave no share to the latter from his earnings from other lands or occupations. Thus the only person who worked hardest and got least was the landless labourer and the artisan.

The reforms now attempted aim at eliminating the landlord and the "middleman", (that is, the shop-keeper or the agent), making the artisan and the farm-labourer 'free' classes and enabling them to take a due share of the fruits of their labour.

Since none dares to stop large-scale industries, the industrialist retains a place of honour in the national economy.

The joint Hindu family system was based on blood relationship. There was a time when a family consisted of as many as 200 to 250 members. This made it possible to divide the work of cultivating land, tending the herds, manufacturing various articles, marketing produce etc. amongst its different members. All belonged to one family and consequently each one shared in the produce of all. But that system has now disappeared and it is not possible to revive it in the same form. But the principle of common share in the earnings of all which underlies that system is a valuable one. It can now be taken advantage of only through multi-purpose co-operative societies, and all laws and reforms should be devised with the object of promoting such societies.

The Tenancy Act also should pursue the same object. The so-called landlord, the agriculturist, the tenant, the farm-labourer, the village artisan, the shop-keeper and the emigrant, who goes abroad for a short while to earn, should be all so knitted together in a common society that everyone shared in the earnings of all others and none remained unemployed. Everyone is of course to get a living wage. People should be guided and taught to a social and economic life based on such multi-purpose co-operative basis.

If the landlord is prepared to share all his other income with the tenant and the labourer, there could be no harm even if he retained the ownership of the land.

There would be no objection to a trader investing his savings in the land and taking a share in its produce by getting it cultivated by labourers or tenants if he is equally prepared to share his other income with his tenants and labourers.

An enterprising young man in a joint Hindu family goes abroad and makes money. He has to share it with other members of the family, even as he himself gets a share in the earnings made at home during his absence. Why not extend the bounds of family, and include the tenant and the labourer, indeed, the whole village, in it? Then there should be no cause for jealousy. Rather, he would receive help and encouragement for his enterprises abroad. This is possible on the co-operative principle. When this happens, the terms 'absentee-landlord', 'unearned increment', 'exploitation' will fall out of use.

It is certainly more advantageous to cultivate larger farms of, say, 100 to 200 acres than those of 50 acres and similarly a bigger herd is more productive of wealth than a small one, provided always that this is done under the co-operative system.

If the new Tenancy Act is not favourable to the promotion of such co-operative societies, the defect should certainly be remedied in a suitable manner. The law must welcome and encourage erstwhile landlords to take greater interest in their land, to go back to their villages and take to personal cultivation, improvement of agriculture and also promotion of industries in their villages, in such a way that the tenant, the artisan and the labourer all share together the joint earnings,—all occupations and all earnings being regarded as joint.

The agriculturist is very much attached to his land and he will not part with it easily. He will do his best to circumvent the law. It would, therefore, be much better for all if he could be induced to go the way of justice and *sarvodaya*.

It is no doubt much to be desired that there should be no delay in justice; but the tendency to take away matters from the jurisdiction of civil courts is not a healthy one. The purpose behind the demand to separate the Judiciary from the Executive is defeated by instituting all sorts of special Tribunals independent of the Judiciary. The tendency to take away the power of the civil courts to see to it that the law is properly interpreted and administered, and evidence is carefully weighed and justice is done is bound to lower the moral standard of governments.

The commutation of produce into a money-equivalent is apparently convenient. But in reality it is quite a wrong procedure. What deserves to be done is to fix the quantity of the landlord's share for a number of years, as say, 5 maunds or 10 maunds, instead of an annually variable one-fourth or one-third quantity. During bad years, the quantity should be reduced or remitted in the same way as rent is done under Land Revenue Law.

Bombay, 6-10-'48

(Translated from the original in Gujarati)

K. G. MASHRUWALA

Prohibition in Madras

The Madras Province deserves to be congratulated for extending its Prohibition programme throughout the Province. I hope other Provinces and States will follow in rapid succession. But even where they are unable to do so, they would considerably help the Madras Government, if they so arrange their programme that the areas adjoining Madras are made dry earlier than others, so that there may be no chances of smuggled liquor going into Madras.

I hope also that the work of enforcing the policy is not entrusted to officers, who are themselves addicted to drink.

Bombay, 8-10-'48

K. G. M.

EDUCATIONAL POSSIBILITIES OF THE CRAFT OF SPINNING

[Note: A few days ago I read somewhere a satirical criticism of Shri Dev Prakash Nayyar for his attempt to show how many subjects could be correlated with the *charkha* and its ancillary processes and instruments. The writer suggested that Shri Dev Prakash might as well have taken up a list of all the sciences with a distinctive name and asserted that they could all be correlated to the *charkha*. The writer may feel further amused at this further attempt of Shri Dev Prakash in the same direction. But I make no apology for publishing this article. The fact that a humourist can create a little amusement through his own scepticism or desire for fun does not necessarily mean that the original writer is talking nonsense. Shri Dev Prakash has sense of humour enough to enjoy such fun even at his own cost.]

But, humour apart, what is science if it is not a methodical study of life and nature and an attempt to arrange the results of such study in a more or less logical, exact and practically applicable form? Nothing that is done or happens in nature is unrelated to science. Only, every one does not know or care to know that relation. The result is that they apply the laws of science empirically or ignorantly, even if correctly. Even the illiterate labourer carrying a load in a wheel-barrow applies principles of mechanics, but not having known the principles, is unable to extend their application to fields lying outside his daily routine. The same man would become a skilled and scientific worker if he understood the laws of the sciences involved in his work. Since the *charkha* has not been suggested as a medium of education merely for its capacity to produce large supplies of cloth, but for its capacity to impart useful knowledge to the pupil and develop him in various ways, it is absolutely necessary that the pupil should know what his work and its environments mean in terms of science. I hope the Wardha Scheme educationists will carefully study Shri Dev Prakash Nayyar's notes and work and improve upon them.

—K. G. M.]

What appears in the following columns was prepared as suggestions for the Post-Basic Education Committee which met at Delhi in 1946 to plan the syllabus for the post-basic stage. *Nayee Talim* is craft-centred, i. e. our knowledge should grow in response to the need for it to solve the problems arising out of our practice of craft. This arouses the suspicion of the intelligentsia that the amount of knowledge so required will be meagre. In view of the unscientific way in which crafts have been handled in India so far, such suspicion is understandable. But that there is no ground for it, should be clear from the following statement of problems arising from the practice of the craft of spinning and the knowledge of the various subjects that is necessary to explain them. From my article entitled *Danger Signals*, it would appear that a fuller account was called for than

just indicating the problems and their correlation as I am going to do here. Indeed that was my original idea. But I feel I must realize my limitations and abandon it, leaving the fuller account to better people and with greater leisure. The jottings have already waited for about two years for want of time. Even as hints they are suggestive rather than exhaustive. Only the appreciation with which they met in the Committee encourages me to hope that they will be useful.

THE SPINNING WHEEL

(1) PHYSICS

Problem	Correlation
1. The relative radius lengths of the driver wheel, of the follower and of the <i>giri</i> .	Principle of the Pulley.
2. How does the driver wheel rotate?—the limit to the radius of the driver.	Moment of the Couple.
3. How big should be the spindle?—the distance of the point from its nearer resting point on the <i>mudia</i> .	Principle of the Lever.
4. How tight should be the thinner <i>mal</i> ? Necessity of Oiling—necessity of giving a smooth support to the spindle—necessity of a leather piece on both sides of the <i>giri</i> .	Laws of Friction—rolling and sliding friction.
5. How to keep the two <i>mals</i> tight? use of springs.	Elasticity and Forces generated due to compression and tension—equilibrium of two forces—representation of force—its two constituents.
6. The economic value of spinning—its comparison with other occupations.	1. Work and Energy—distinction. 2. Measurement of Work-Power.
7. Manufacture of the wheel and its components.	Study of the Machines utilized for the purpose.
8. Quantity of wood or iron required or used.	Mass and Weight—definitions. Law of Gravitation—Specific Gravity—Principle of Archimedes.
9. Other spinning wheels in use or out of use.	Study of their mechanisms.
10. In what form iron is found in earth—how iron mines are detected?	Magnetism.

2. CHEMISTRY

Our Material.

1. Chemical composition of Wood—its properties—the best wood for the purpose.

2. Iron (metals and non-metals)—its properties—its mode of manufacture (rough idea of the industrial method) elements and compounds—iron and steel—different properties—which to be used here?

3. GEOMETRY AND ARITHMETIC

1. Amount of space occupied by the wheel—quantity of iron and quantity of wood required.

1. Rectangle—its shape—angle—area.

2. Circle—its circumference—area—various other definitions connected with circle.

3. Area of the curved surface of a cylinder—measurement of its radius—axis—definitions of point and line.

4. Volume of a cylinder.

5. Volume of a cuboid.

6. The quantity of material used in a hollow cuboid.

7. Arithmetic of spinning.

4. GEOGRAPHY

1. Different forms of the *charkha*—where they are found.

2. Our material—wood and iron.

1. Geographical locale of these places.

1. Different types of Wood in India—where they are found and why? How are they removed from their places of growth—different stages of rivers—how wood is seasoned—which is the best wood for the purpose and why?

Other woody places in the world—the relative worth of the various kinds of wood compared with the worth of the Indian varieties.

2. Where is iron found in the world and in India? Trade in iron—India's position in it.

1. Places where it is found in the world—their climate—seasons in which grown—soil.

3. Cotton.

2. Different varieties in different places—their relative strength and fineness.

3. Actual cultivation of the crop by the pupils.

5. HISTORY

History of the changing phases of the *charkha*—its origin—practical extinction under the Company—its survival in some places due to social custom. History of the development of the Charkha Movement—its relation to the wider national movement.

6. ECONOMICS

1. The economy of decentralization and the principle of self-sufficiency.

2. Economic disadvantages as compared with *takli*, especially in view of the poverty of India and the need for self-sufficiency. The question of cost and availability. Comparison between the *Yeravda Charkha* and local wheels.

3. The economy of local production—wooden spindles.

4. How many hours are required for an average adult to enable him to attain average speed and efficiency to make spinning for his own clothes a practical proposition?

5. Position of basic schools in the scheme of national self-sufficiency regarding cloth.

6. Survey of the cloth position with special reference to a village or town and thinking of means for introducing self-sufficiency in it.

7. Study of the productive power of different wheels that have been used on the forward march during the last 20 or 30 years.

8. What percentage of national energy will be required to make India self-sufficient regarding cloth so far as spinning goes.

9. In connection with cotton the following problems can be studied:

1. The relative yield of different lands in the world—especially in India.

2. The extremely poor yield in our country—the way to improve it.

3. Difficulties of large-scale farming—the economy of small-scale farming. Natural vs. chemical fertilizers. The best way to prepare natural fertilizers.

7. PSYCHOLOGY

1. Effect of concentration or harmony of the mind, and the consequent co-ordination of various movements, in producing uniform yarn without breaking; and, vice versa the effect of such yarn in promoting harmony or peace of the mind. Hence its value as occupational therapy.

2. Spinning as an index to the character of the spinner, especially when it is performed under varying conditions and the reactions of the various spinners noted to these variations.

3. When planned as a co-operative activity, it offers opportunities for the study of group psychology.

8. BOTANY

1. The structure of the cotton plant—different types of weeds etc. that crop up in a cotton field.

2. Botany of wood.

9. PHYSIOLOGY

1. Nervous control and the co-ordination of the eyes and the various muscles to produce requisite movements.

2. Automatic spinning and reflex action.

3. The various *asans* or postures and the various shapes that the various muscles assume in them.

4. The various muscle movements and lever actions.

5. The expenditure of energy—its source—eating, digestion and absorption of food; the carrying of energy to the spot required; the circulatory system, katabolism and metabolism.

6. How the changing needs of the continuous process of spinning are conveyed to the brain through the eye—the structure of the eye and the formation of images on the retina.

7. The effect of the various *asans* on the spine, the various malformations that can result from wrong postures.

Sevagram, 2-9-'48

DEV PRAKASH NAYYAR

(To be continued)

THE WILL OF GOD

The widening river moves towards the sea,
There its unending waters to discharge.
The seaside burgh is reached that draws its name
From this same stream of Alde whereon it lies.
But at the final moment comes a check,
Which flaunts the purpose of the stream, whose
course

Is thereby altered; for a stony beach
Rises between it and its goal, the sea.
And thus for twelve long miles the river flows
With those hard stones between it and the deep,
Until they fail; and so, invincible
It now unhindered works its final will.
E'en so the will of God moves ever on
To its fulfilment, but the will of man
Opposing blindly, like that stony beach
Turns it aside, and for a while prevails.
But in the end, though hidden from men's sight,
All hindrances will be dispelled,
And in the ocean of the love of God
His will shall find fulfilment at the last.
But while the thwarted river still pursues
Its predetermined purpose, every mile
Its force grows stronger through the little streams
That joyful flow to meet it, adding thus
Their tiny waters to its mighty flood.
E'en so the little streams of prayer that we
In joyful daring link with God's own will
May help (our Lord has promised it)
To overcome the hindrances, and thus
To forward God's great purposes for men.
Yet not alone by that proud stony beach
The stream is checked, but by more hidden means.
The tides, impelled by forces not of earth
Thrust back its waters as they reach the sea.
But even here the influence lasts not long,
And has no power to keep them from the deep.
E'en so, beneath the surface, all unseen
By human eyes, the evil one assays
To thwart awhile the will of God for men.

His efforts cannot last, no force of his
Can stem that stream, for God the Son as Man
Has wrought the Father's perfect will on earth,
And now, as God, gives grace to all mankind
Who join th' eternal stream of Love Divine,
And give themselves in Him to do the will
Of God the Father, that they thus may reach
The boundless ocean of His final will.

T. W. CRAFER

QUESTION BOX

GUJARATI SCHOOLS OUTSIDE GUJARAT

Q. 1. Should Gujaratis residing outside Gujarat run separate Gujarati schools for the education of their children?

A. Those who cannot regard themselves as having settled down permanently in another province and feel that their children are likely to return to Gujarat will naturally regard it convenient to educate their children through the medium of Gujarati, and there can be no objection to their doing so. But they cannot always insist that the Provincial Government or the Local Municipalities must arrange for such schools. But all such schools must also impart a sound knowledge of the provincial and Hindustani languages, and I would not find fault with the Provincial Government if it imposes such a condition.

Q. 2. What should be the medium of instruction in the secondary and high schools run by Gujaratis?

A. In secondary schools, there is no objection to make Gujarati the medium of instruction. At the high school stage the answer depends on the University to which the school is affiliated. If that University permits its pupils to answer in Gujarati, then there is no objection in having Gujarati as the medium of instruction. Otherwise, it would be desirable to instruct through either Hindustani or the provincial language.

Q. 3. Though there is only one Gujarati high school in Calcutta, the Calcutta University has recognized Gujarati as a medium for its matriculation examination, while in C. P. and Berar, though there are Gujarati high schools at Burhanpur, Akola and Amraoti, the medium of instruction is either Hindi or English. The Nagpur University has recognized English, Hindi, Marathi and Urdu as media, but not Gujarati. Maybe, the reason is there has been no demand for it. The high schools at Nagpur and Gondia have opened classes for the fifth standard this year, and in course of time they will become complete high schools. If the Gujarati high schools of C. P. and Berar apply for the recognition of Gujarati as a medium for the matriculation examination, would you support the application?

A. If the University recognizes it, I would gratefully accept the facility, but if it does not, I would not make a grievance out of it.

Q. 4. Would it be inappropriate to get Gujarati high schools of C. P. and Berar affiliated to a University outside the Province, if the Nagpur

University does not recognize Gujarati as a medium at the matriculation examination?

A. It is likely to prove inconvenient. If on the one hand, the Provincial Government gives first preference to the students of its own University for higher studies, services and professions etc., while, on the other hand, the Government of the province to whose University these schools have been affiliated do not give them an equal place with other competitors on the ground that these students were not permanent inhabitants of that province, their condition would be like bats, rejected both by birds and animals from their respective brotherhoods.

Q. 5. The Governments of Bombay and Saurashtra have abolished English from fifth (Gujarati) standard this year, and in the course of the next two years it will be abolished also from standards VI and VII. In C. P., English is still retained and one does not know how long it will remain. This will create difficulties in the studies of students who have to stay both in Bombay and C. P. according to domestic convenience. Do you not think that there should be a uniform policy in the matter in the various provinces?

A. The Government of C. P. should be persuaded to abolish English from standard V.

Bombay, 3-10-'48

K. G. MASHRUWALA

Not Harijan by Birth

In the article *Bhangi by Choice*, on the information supplied by Dr. Deshraj Bhangi himself, it was stated that he had married a Harijan wife. Of course, in the context, it could be understood only to mean a Harijan by birth. I am now informed by Shrimati Bhangi that if the rule be that a child's caste is known by that of the father, the statement is slightly incorrect, as her father was a so-called caste Hindu who had married in a family converted to Hinduism under Arya Samaj rites.

Bombay, 8-10-'48

K. G. M.

Correction

In No 32 of the *Harijan* dated 10-10-'48 on page 272 in column 2 line 36 read *distorted* in place of *disturbed*.

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