

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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TWO ANNAS

THE SERVANT OF MAN

[I understand from Shri Kshitish Roy, Editor, the *Visva Bharati* that the following song of Shri Rabindranath Tagore was written specially for the Christmas service held at Santiniketan in 1939. "I recollect how deeply C. F. Andrews was moved (this was the last Christmas service he ever conducted) as this song was sung by our school choir. It was rendered into English by Amiya Chakravarty and published in the January 1940 issue of the *Modern Review*." The English rendering was sent to me first by a correspondent as a cutting from the *Bharat Jyoti*. — K. G. M.]

એક દિન યારા મેરે છિલ તારે ગિયે
રાજાર દોહાઝી દિયે,
એ યુગે તારાઝી જન્મ નિયે છે આજિ
મન્દિરે તારા એસે છે ભક્ત સાજિ ।
ઘાતક સૈન્યે ઢાકિ,
“મારો મારો” યુઠે હાકિ,
ગર્જન મેરો સ્તવ મંત્રેર સ્વર ।
માનવપુત્ર ગમીર વ્યથાય
કહેન “હે ઓશ્વર !
એ પાન પાત્ર નિદારુણ વિષે ભરા
દુરે ફેલે દાઓ
દુરે ફેલે દાઓ ત્વરા ॥”

Those who struck Him once
in the name of their rulers,
are born again in the present age.
They gather in their prayer halls in a pious garb,
they call their soldiers,
“Kill, Kill,” they shout;
In their roaring mingles the music of their hymns,
While the Son of Man in His agony prays, “O God,
fling, fling far away this cup filled with
the bitterest of poisons.”

Rabindranath Tagore

KEY TO HEALTH

By M. K. Gandhi

Translated by Dr. Shushila Nayyar

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A STATE LANGUAGE FOR INDIA — CLARIFICATION

Shri K. G. Mashruwala has asked me to clarify two points arising out of my articles recently published in the *Harijan*.

1. LANGUAGE OF HIGH COURTS, UNIVERSITIES ETC.
With regard to the first, he writes:

“On the question of the language of High Courts and the medium of instruction in Universities, do I understand you correctly that you are of the opinion that it should be the common language of India in both the cases, and not the provincial language?”

Subject to change of opinion on further consideration, my present feeling is as follows:

(i) “The number of judgments to be appealed against before the Supreme Court, or deserving of being reported in Law Reports, is generally very small. In the first case it would not be very difficult to have the necessary records — including judgments of the High Court — translated into the common language. Even otherwise a good many original documents and records of proceedings of lower courts would have to be translated as at present. Translation into the common language is much easier than into English.

“With regard to Law Reports, it could be arranged, I feel, to have report-worthy judgments authoritatively translated into the common language if they are not so already. They will be very few out of the several delivered from day to day. To avoid possible mistakes of translations, either the original judgments might also be reported, or there might be a double series, one in the provincial language and the other in the common language.

(ii) “But this does not mean that the provincial language alone should prevail in the High Courts. Both in High Courts and Universities both the common and the provincial languages should prevail equally. All students and professors in universities, and legal practitioners and judges in Courts, who speak the provincial language must be permitted to use that language. But with regard to those coming from other provinces, while they should be expected to understand and follow the provincial language, they should be at liberty to express themselves

in the common language. As students and others belonging to the province will be expected to have a good and sound knowledge of the common language (indeed, much superior to what they have of English today) they should not have any difficulty in following it. This would enable universities and the judiciary to draw upon the talents of other provinces. All-India academies, in whatever province located, should, of course, use the common language. Time will decide whether the common and the provincial languages run a parallel course abreast or one gains precedence over the other in some parts, while the contrary is the case in others. In any case the common language will not be neglected.

(iii) "This should solve the legislative problem also. Even if all legislation throughout the Union is originally passed in the common language, its translation into the local languages will be necessary for the information of the public. While university students, lawyers and others might be expected to have a good command over the common language, the same cannot be said of all legislators. Their convenience demands that legislation should be originally in the provincial language in the provincial legislatures. But every province should also publish its common language translation and in case of multi-linguistic provinces or for those legislators who prefer to speak in the common language there should be no obstacle in doing so.

"In any case translations are unavoidable. Either you have to translate for the public, or for ex-provincial purposes. It would help the development of the provincial languages side by side with the common language if the original work is in the language of the province."

I think I have sufficiently indicated in the first article that the study of the common language will have to be intensified. I envisage a time when every person in India claiming to be educated will know at least two languages, namely the common language and the language of his own region. In a vast country like India this is the only possible solution if any kind of uniformity has to be maintained or rather if the country has not to be broken up into more or less independent units, each having a language of its own which will be different from that of other regions. It will, therefore, be necessary to intensify the study of the common language throughout the country. It may not be necessary for the universities all over the country to make the common language the medium of instruction but there is no doubt that a great many of their students will have to study the common language diligently if they hope to serve the country and keep themselves in touch with things of common interest all the country over. Lawyers, judicial officers, members of legislatures and teachers in superior grades must know the common language if they hope to be able to discharge their duties satisfactorily. As I have said, we cannot have research journals in about a dozen languages. Apart from the cost involved, the utility of such journals will

be greatly diminished, if not destroyed, even for this country, not to speak of their being used in foreign countries. If they are conducted in the common language, they will be available to all research workers in the country at least and if they are of a standard high enough to command respect of scholars outside the country, the common language will be studied by foreign scholars also for keeping themselves up-to-date by studying Indian research journals. Therefore, what I contemplate is that as the study of the common language advances and deepens, it would be utilized more and more in all spheres of activity where the appeal has not to remain confined to the limited regions but is addressed to the country as a whole. I do not know and cannot say at this stage when, if ever, it will be possible for all the High Courts to accept the common language for their purposes. If that is not accepted, then in that case there is no doubt that their important decisions on law, as also, under the like contingency, all the laws passed by the legislatures in the different regions will have to be made available in translation in the common language to the rest of the country and the accuracy of the translation will have to be guaranteed by the authorities concerned. Unless at least this much is done, it will be impossible for the different regions to keep themselves posted with the affairs of the other provinces. I also contemplate that in every province there will be some newspapers in the common language which will circulate all over the country just as English newspapers do today.

If all this has to be done, then there is no escape from the fact that universities and other educational institutions should be able to give instruction in the common language of a pretty high order so that university students who care to go in for high administrative posts, for a political career and for high scientific and technical attainments, journalism etc. should be able to attain high proficiency in the common language. For this purpose study of the common language as a second language will have to be made compulsory from the high school stage onwards in every province and its study will have to be encouraged in every way.

No one need be frightened by this. I think Indians have a genius for learning languages and once this position is understood they will not take much time in mastering the common language whatever their own language might be. English is completely a foreign language and yet the very first generation of students after its introduction showed high proficiency in it. Ever since then proficiency in the English language acquired by Indians has not increased; knowledge of the English language has spread only in extent, not in depth. There is, therefore, no fear that if systematic instruction is started, any particular region will be left behind in the race of life. Such apprehension as there may be can easily be removed by some device for removing undue advantage which any particular region may have in this respect.

II. THE USE OF SANSKRIT

Shri Mashruwala's second reference is as follows :

"The knotty and controversial point with regard to the eighth clause of your excellent conclusions is not that several new words will have to be drawn from Sanskrit, but the type of the words and the way in which they will be drawn or coined from that language. You must have seen my comments on the *Three Translations* of the Draft Constitution in the *Harijan* (28-11-'48) on this point. I strongly feel that the coined words should be such as would fit in well with the structure and genius of our spoken languages, and be lovable for their simplicity to ordinary men, women, and children of all provinces for their sounds and pronunciations. They must avoid pedantry and love for ostentation in style as much as possible."

I have suggested in the eighth conclusion of my article Sanskrit as a source from which we shall have to draw if we have to coin new words. I see that in this matter pedantry should be avoided and as far as possible coined words should fit in with the structure and genius of the spoken language and be lovable for their simplicity. How far that will be possible, it is difficult to say but there is no doubt that our efforts should be in that direction.

Wardha, 10-12-'48

RAJENDRAPRASAD

EARTH HOUSES — V

The forms for the rammed earth work are just two parallel planks, rigidly held together at a fixed distance, corresponding to the thickness of the wall to be built. These planks have to be powerful to withstand the enormous pressure of the rammed earth, which has to be seen to be appreciated. But since one form enough to build a house can be used again for building several houses, its cost is not excessive. A well-made and carefully maintained form will last easily ten years, even when constantly used.

There are three ways of building houses out of earth and the forms are made accordingly :

1. Ramming the entire house in as big sections as possible and aiming at a monolytic structure.
2. Ramming big (say 6' x 3' x thickness of the wall) blocks on the wall itself.
3. Ramming small blocks of about $\frac{1}{2}$ cubic foot, each separately and building the house with.

The bigger the form, the less settings are required for the building of the house and the quicker is the progress of the work. But big forms are heavy and difficult to handle and also more expensive. It should not take more than 3 to 4 people to set up a form.

Any hard, strong, non-warping and non-cracking wood will do, but for permanent forms wood resistant to white ants should be selected.

A single form of two planks or "sides" is sufficient for building a wall, but for ramming of corners a double form is required. There are also triple forms for ramming of T joints, but nowadays the practice is to insert the partition walls after the main walls are completed.

The form, the description of which will follow, will be found suitable for the building of small houses up to 1000 sq. feet of plinth area. When making bigger or smaller forms it is advisable to change only the length, but not the height of the form.

A form will consist of the following parts :

1. 4 sides 8' x 3'6" x 2",
2. 16 cleats 3'6" x 6" x 1",
3. 16 braces 3'10" x 4" x 4",
4. 2 end plates 3'2" x thickness of wall x 1",
5. Several hundred distance pieces, 2" x 2" x thickness of wall,
6. 1 corner piece 3'2" x 4" x 4" or more, according to the radius of the rounded corner,
7. 32 bolts $\frac{5}{8}$ " diameter x 32" long, with square head and threaded 12",
8. 64 washers 2" x 2" x $\frac{1}{4}$ ", with $\frac{3}{4}$ " hole,
9. 32 $\frac{5}{8}$ " nuts, square, or 32 wing nuts,
10. 3 corner clamps.

1. Sides. Take 2" planks, plane on both sides, tongue and groove. Cut to 8' x 3 $\frac{1}{2}$ ", join with glue. Smoothen inner surface, test for flatness. Apply linseed oil on both sides, twice.

2. Cleats. Take 1" planks, plane one side, cut to 3 $\frac{1}{2}$ ' x 6", nail on outer sides of forms 24" apart, outer cleats flush with edge.

After nailing the cleats, drill holes $\frac{3}{4}$ " diam. 6" apart along the bottom edge of the sides 4" from the edge. The holes to fall on the middle lines of the cleats, the first and the last 3" from the ends.

3. Braces. Cut 4" x 4" timber 3'10" long, plane four sides drill $\frac{3}{4}$ " holes in the middle 4" away from end, cut out slots $\frac{3}{4}$ " x 4" from the hole to the end.

4. End plates. Cut 1" plank, unplanned, into lengths equal to the thickness of the wall. Put side by side to give 38" length. Join with 2 cleats 38" x 4" x 1", nailed on. Take a 38" x 4" x 2" piece, bevel off the smaller sides. Nail on the end plate in the middle on the other side than the cleats.

5. Distance pieces. Cut 2" x 2" wood into lengths to the thickness of the wall. No planing.

6. Corner piece. Cut wood to 32" x 4". Cut across on the diagonal, scoop out $\frac{1}{4}$ circle. Change dimensions according to radius of curvature.

7. Bolts. Take $\frac{5}{8}$ mild steel round, cut to length of 32", or more, if walls thicker than 18" are required. Thread 1", jam on a square $\frac{5}{8}$ " nut and rivet or weld. Thread the other end 12" long.

8. Washers. Take 2" x $\frac{1}{4}$ " mild steel, flat, cut 2" lengths, drill $\frac{3}{4}$ " holes.

9. Nuts. Square nuts ready made. For wing nuts take $\frac{1}{2}$ " x 1 $\frac{1}{2}$ " x 9" mild steel flats, bend 2" at one end to form 150° with the rest, drill and tap for $\frac{5}{8}$ " screw at the shorter end.

10. Corner clamps. Take mild steel pieces 18" x 1 $\frac{1}{2}$ " x $\frac{1}{2}$ ". Mark off A—1", B—7", C—11", D—17" from one end. Bend hot in the same direction to form the following angles: at A—90°, at B—135°, at C—135°, at D—90°. Drill $\frac{3}{4}$ " hole in the middle of the BC section. For each clamp a $\frac{5}{8}$ " x 6" bolt will be required, with standard nut and washers. The threaded portion should be 3".

MAURICE FRYDMAN

HARIJAN

December 26

1948

THE SARVODAYA EXHIBITION

[The following is a translation of Shri Vinoba's speech made while opening the Sarvodaya Exhibition on 14th December, 1948.]

You have assigned to me the task of declaring this Exhibition open and I have great pleasure in doing so. By itself the Exhibition is just like a drop in the ocean which India is. But it is a drop of nectar capable of giving life and vitality to the villages of India.

This Exhibition represents the devoted effort of several workers. About five hundred workers belonging to various constructive institutions came over here from all parts of the country and this Exhibition is the outcome of their devotion and intelligence.

About six months ago a meeting of constructive workers belonging to the various institutions of Wardha was held there. In the course of discussion it was suggested that it was not enough to serve the villages through these institutions alone. Our workers should go from village to village to establish direct contact with the people. Some of us should be spared for this kind of service. This has not been possible till now, because the workers are unable to give up their normal activities. But it is these same workers who came here to build up this Exhibition. About a hundred workers have come from Wardha also. They had to be torn away from their normal work. This in itself should be enough to impress upon you the importance which they attach to this Exhibition. I hope that the visitors to this Exhibition will profit by the labour of these workers. I hope they will all study this Exhibition carefully with a view to discover its practical utility for our individual and national life.

But one may well say that it is one thing to hope and quite another to reasonably expect the hope to be fulfilled. About a million people will gather here during the next three or four days. They will merely cast a hurried glance at the hundreds of things exhibited here. Can you reasonably expect them to study or even see carefully under such circumstances? I concede that there is substance in this objection though I feel that there is use even in lakhs of people seeing these things in a cursory manner. But I agree that this use will not be in proportion to the labour that has been invested.

However, those who have organized this Exhibition have done so with the enthusiasm born of a keen sense of duty. I have been something of a mathematician and therefore I have not taken much part in such exhibitions in order to conserve my energy. But this time I have come at the insistence of friends whom I could not resist. And there is one more thing that has brought me here in spite of

myself. It is the name of this Exhibition — the name *Sarvodaya*. You know that after the passing away of Gandhiji, constructive workers from all parts of the country assembled at Sevagram and formed a loose sort of organization to be known as the *Sarvodaya Samaj*. Wherever I go people ask me, "What is this *Sarvodaya Samaj*? What kind of organization is it?" I explain to them, "It is not just an organization. It is a mighty word expressive of a revolutionary idea. A powerful word is mightier than institutions. Organizations do not possess the power that great words have. Words have the power to make as well as to unmake. Words elevate, words also degrade men and nations. We have adopted one of these great words of tremendous power. What does it signify? We do not want the rise of the few; not even of the many, or for that matter the rise of the greatest number. We are not satisfied with the greatest good of the greatest number. We can be satisfied only with the good of one and all, of the high and the low of the strong and the weak, the intelligent as well as the dull. Only then will we be satisfied. This word *Sarvodaya* expresses this lofty and all embracing sentiment.

If you look at this Exhibition in this light you will find much to learn in it. In the khadi section there are such simple and handy instruments which can be used for all processes from the ginning of cotton to the weaving of cloth. Even the use of gut is not necessary. The *Nayee Talim* (Basic Education) section will convince you that your children can become efficient and intelligent producers of wealth. There you will see several handicrafts which can be easily introduced in an average village. Then there are models of several types of latrines which will improve not only the health and hygiene of the village but also its standard of decency and its production in terms of wealth.

Some people remark that this is an age of large scale production. What use can it have for our small toy-like instruments? I tell them, I am not satisfied with production only on a large scale, or even with production on a larger scale, but only with production on the largest scale. Let us, however, be clear as to what we mean by this production on the largest scale. In my judgment, it is only these small instruments which are capable of production on the largest scale because they need millions of people to use them. In your large scale industries you can employ only a million or two million hands. You can feed at the most a million or two million mouths. But these small instruments require hundreds of millions to handle them. They feed countless millions. Will you call this small scale production? Tukaram, the great saint of Maharashtra, said "My wealth and my store of food are not so limited as could be contained in a safe or a granary. My property and wealth have been stored in every house. So vast is my wealth." The man who is proud of the pile that he keeps locked up in a steel-box or deposited in a bank has a small mind and a cramped

soul. He whose wealth is spread out in every house is rich both in wealth and soul. The man who compares a drop of rain with water stored in a cistern and belittles the value of the tiny drop betrays poor understanding. The tiny drop of rain irrigates the entire earth giving fresh life to every blade of corn that grows. Therefore, it is mighty in spite of its littleness. This Exhibition represents this revolutionary outlook. The economy of village industries is the plan of universal production on the largest scale in its true sense.

Some people ask us, "Why do you organize these exhibitions under the auspices of the Congress? Why can you not start on your own? Has the Congress any use for your village crafts and even your *Sarvodaya*?" I tell them that I do not know exactly where the Congress stands with regard to these questions. If it makes its position clear in this session we may be able to know. But this much I can say with certainty that if we have come here as proteges of the Congress, we are taking a great risk. I see that Congressmen have begun in right earnest to squander all that they have earned by their past sacrifices. They do not think of adding any new sacrifices to their credit. They are rather anxious to cash their old sacrifices and live on them. The desire for enjoyment is on the increase. There is no end to malice and envy, and there is scant regard for truth. I do not say this in a spirit of fault-finding. I myself have been an humble servant of the Congress, though I always kept away from office. But wherever the Congress had any use for my services I rendered them readily for what they were worth. I am therefore making this statement with a feeling of sorrow in my heart. We who have gathered here should have the courage to bring the Congress round to our way of thinking. We want to become one with the whole country. We shall therefore go not only into the Congress but wherever we are allowed to go we shall place our views and our programme before the people. They will accept what they deem useful. We shall go about our work in the spirit of humility which inspired the great Narada. Narada went to all the three worlds. He went to the gods, to the demons as well as to men. We shall also go to every community and to every place to which we have access. If we are influenced by this spirit we shall be able to render valuable service both to ourselves and to our country. We do not want to live under the patronage of any institution, nor do we want to depend on the patronage of the powers that be. No revolutionary thought has ever been successfully propagated through the power of the State. Power at best can give people a little peace and certain amenities that make life comfortable. We should not expect any State to do for us anything more than this. The great Buddha gave us a revolutionary thought, but he did not use political power for the propagation of his thought. On the contrary, he had to bid good bye to political power. Gandhiji also did not want the power to rule for the propagation of his ideals. He wanted *Swarajya*, i. e. Self-rule. *Rajya* is not the same thing

as *Swarajya*. *Swarajya* is self-rule that is the rule of everyone, by every one and for every one. In *Swarajya*, no man rules over another. The power of the State spreads all over and withers away. There is no occasion for its exercise. It is this *Swarajya* which we must seek to realize. Be our part in it to work in a spirit of sacrifice and absolute devotion to our work.

There is one more aspect from which I regard this Exhibition as important and useful. About five hundred workers have applied themselves to the work of building it up with single-minded devotion. This has provided them with an opportunity to work as a team. Hitherto they have been working independently in their own institutions. Here they have been required to take a comprehensive and synthetic view of the whole plan. This has provided them valuable training in corporate life and collective effort. If as a result of this work they imbibe mutual affection and respect for one another, develop an unshaking faith in truth and non-violence, a spirit of enterprise and self confidence and the capacity for intelligent approach, their stay here will have served its purpose.

I once more express the hope that those who visit this Exhibition, will try to study carefully all the exhibits as well as the different processes that are being demonstrated. With this hope I declare this Exhibition open.

(Translated from the original in Hindustani)

MILK FOR BOMBAY

During the war period the last regime began the practice of purchasing milk for Bombay from, among others, the Kheda district. The practice still continues and that district supplies to Bombay 1200 lb. of milk every day. The Government has given a monopoly for this business to a co-operative society which includes among its share-holders the well-known Polson Dairy.

The Government purchases milk at as. 0-3-3 per lb. and sells it to the public of Bombay at as. 0-7-0 per lb. The company collects milk from agriculturists at rates ranging from as. 0-2-6 to 0-3-0 per lb. It is said that the arrangement leaves to the Government a margin of Rs. 3000 per day.

The old code of ethics in India banned the sale of milk. To give milk in exchange for price was regarded low. The result was that milk could only be consumed at home, and if there was a surplus it was utilized for extracting butter. There was no ban on the sale of ghee or butter. Since milk could not be sold, calves were allowed to suck their mothers generously. There was plenty of butter-milk in every house that produced milk and it was freely distributed to those who had none. The reprehensible practice of selling milk has brought in a number of evils. But this is not a subject I can dilate upon here. I confine myself to the question of the rate of milk.

It must be recognized that the price of milk must be so fixed that the person who produces it by his labour should get sufficient return from it to enable him to maintain the animal in good condition and to obtain a living wage for himself for

the labour bestowed by him. I have received complaints on behalf of the agriculturists of this district on this score. Shri B. B. Patel of Boriavi sends me figures to show that on the rates fixed by the Government there is an annual loss of Rs. 469 nearly per buffalo of even the best kind in Kheda. According to him, the cost price of milk should not be less than as. 0-5-6 per lb. The price of as. 0-3-3 per lb. therefore, is a destructively heavy loss. I got his accounts examined by the Secretary of the Gujarat Goseva Sangh. The Secretary reports that if the agriculturist had not to purchase grass and pay for grazing charges, this cost price would be as. 0-4-4½ per lb. If he had to pay for these out of his pocket, the cost would be higher. He further says that the accounts of the Agricultural Institute of Anand seem to indicate that its cost price comes to as. 0-4-9 per lb. He is of the opinion that the rate should never be less than as. 0-4-6 per lb. But he adds that his figures are based on the basis of a good and well-cared for buffalo. He confesses that it is as wrong to take good and well-kept buffaloes for making this calculation as it is to take the weakest ones. The calculation should be based on buffaloes seen in the houses of most of the keepers and maintained in the usually accepted mode. It is only when these owners get some return for their labours that they could be expected to improve their animals as also their mode of maintaining them. He also says that the cost of fodder and other things have risen higher since.

Whatever way you look, it is clear that the present rate is inadequate. The Government has sufficient margin for the purpose. It does not seem necessary to raise the price of milk in Bombay in order to give the rise. If administrative charges come to as much as as. 0-3-9 per lb. after milk worth as. 0-3-3 per lb., then there must be something very wrong in the system of administration.

The price is only a part of the problem. My attention has been drawn to one more danger which has arisen from this milk business. The agriculturists of Narsanda (Taluka Nadiad) complain that in order to facilitate speedy collection of milk from the producers, the Government has framed a scheme for building a circular road to reach the various villages. The scheme does not utilize the present roads but proposes to build an entirely new road cutting through large tracts under cultivation. It will break several large fields into smaller ones, destroying various fruit-trees coming on the way and will utterly destroy some poor cultivators who will be unnecessarily deprived of their lands under compulsory acquisition.

This is a striking example of how gigantic cities like Bombay become the cause of destruction and ruin to villages. With a big city like Bombay a monster scheme is needed for keeping it healthy and well-provided. It means considerable expense. And as all the expenses cannot be recovered from the consumers themselves, the villages are made to

suffer. The ultimate solution for this is, of course, strong village Panchayats. They should have the capacity to resist their own exploitation. But this is possible only when the Panchayats become free from group politics, corruption and dishonesty. When the Panchayat becomes, as they say, the mouth piece of God, i. e. of righteousness, truth, justice and equality, then alone would they acquire the strength of resisting injustice and exploitation.

Bombay, 16-12-'48

K. G. MASHRUWALA

FIRKA DEVELOPMENT SCHEME OF THE MADRAS GOVERNMENT

The Firka Development Scheme was the outcome of the recognition that an all-round improvement of rural life demanded high priority among the activities of the Government. The villager had lost the initiative to organize and develop himself and the society around him and had to be awakened to his duties and responsibilities as a citizen of a free nation. His habit of looking to Government for every small work which could be done quickly and satisfactorily by a little co-operation in the village had to be changed. The main objective of the scheme was therefore to stimulate initiative among the villagers to organize their economic and social life on co-operative lines with a view to make them self-reliant and self-sufficient. The scheme will therefore have to be judged with reference to the extent to which it has succeeded in restoring this initiative and self-reliance to the villagers.

The Firka Development work was taken up in 1946. A definite scheme was drawn up by a Committee of experienced constructive workers only in October, 1947 and was introduced in the 34 selected *firkas* containing 2,859 villages as an experimental measure. A new technique had to be adopted for the implementation of the scheme in view of the psychological revolution which it aims to bring about. The work of the various departments of the Government had to be properly co-ordinated to secure the maximum advantage. The progress of the scheme was therefore inevitably slow at the beginning and is conditioned by the availability of a large number of workers with the new outlook. The results so far achieved have however been encouraging and the Government feel that an impartial observer visiting the areas where the scheme has been worked will not fail to be impressed by the change in the mental outlook of the villagers. The Government have started two camps for training workers and have planned to give this training to all workers employed under the scheme. It is hoped that these workers when they return to their *firkas* will be able to turn out more useful work.

Apart from this silent revolution which the scheme is slowly bringing about in the mental outlook of the villagers, the work actually done to improve the amenities in the selected *firkas* has been substantial. Works are generally carried out only where the

villages bring in their contribution either in cash or in the form of labour. Emphasis is also laid on the execution of the works by the villagers benefited to the exclusion of profit-earning outside agencies. The amenities provided make a long list. The following are the more important of them.

COMMUNICATIONS

Estimates for work valued at Rs. 29,68,255 have so far been prepared in respect of 780 items. 153 miles of new roads have been laid, 19 roads or *rastas* have been repaired or improved, 33 culverts, 12 dams and 7 foot-bridges have been constructed, two foot-paths have been formed and work on 21 roads is in progress.

WATER SUPPLY

Estimates valued at Rs. 13,77,217 in respect of 682 works. 92 new wells have been sunk and 143 old wells repaired. Work on 221 new wells is in progress. 20 drinking water sheds have also been constructed.

SANITATION

A regular campaign to clean villages has been initiated and workers and villagers are jointly taking part in it in several *firkas*. 80 new latrines about 16 of which are of the Wardha type were constructed and 120 dust bins were provided.

PUBLIC HEALTH

Nine hospitals and one leprosy clinic have been brought into existence.

EDUCATION

166 day schools and 172 night schools have been opened. 79 reading rooms and 19 Central and 181 Branch libraries have been started.

ELECTRICITY

The villages in the *firkas* have been given priority in the extension of electricity. 8 villages of Palladam *firka*, 2 villages of Kunda *firka*, 2 villages of Shermadevi *firka* and 3 villages of Thirumangalam *firka* have had the benefit of electrical supply so far. Several schemes for the extension of electricity to villages in the *firkas* have been sanctioned and are under execution. As and when materials are available, they will be pushed through.

OTHER ITEMS

Two animal husbandry units have been brought into existence, 46 stud bulls have been supplied, 16 poultry units started and 11 radio sets installed.

It will be seen from the above that some appreciable progress was made. The greater part of this was done during the current year.

The nature of the experiment is such that it cannot yield spectacular results in a short time.

The Government welcome constructive and well-informed criticism of their scheme and invite the active co-operation of the public in their endeavour to make villages stronger, healthier, and more prosperous and the real inheritors of the newly won Freedom.

(From a Press Communique of the Madras Government, slightly abridged)

LEST WE FORGET

XII

SPIRITUALISM

I never receive communications from the spirits of the dead. I have no evidence warranting a disbelief in the possibility of such communications. But I strongly disapprove of the practice of holding . . . such communications. . . . The practice is harmful both to the medium and the spirits, assuming the possibility of such communications.

XIII

THE IDEAL LAWYER

The duty of a lawyer is always to place before the judges, and to help them to arrive at, the truth, never to prove the guilty as innocent.

XIV

ANIMAL SACRIFICES

It is defaming God to offer animal sacrifices in temples. What God wants, if He can be said to want anything, is the sacrifice made by a humble and contrite heart.

XV

VIVISECTION

My soul rebels against vivisection. . . . Why should I . . . have to practise cruelty on lower animals which I would never practise upon myself?

XVI

VEGETARIANISM

(a)

It is part of my religious conviction that man may not eat meat, eggs and the like.

(b)

A man eating meat . . . but living in fear of God is nearer his salvation than a man . . . abstaining from meat . . . but blaspheming God in every one of his acts.

Harijans as Domestic Servants

A correspondent writes :

"Those who advocate the removal of untouchability must set an example by removing all their domestic servants from their service and replacing them with Harijans, because example is better than precept. This is sure to bring a complete change in the minds of temple authorities and set at rest the antagonistic atmosphere now prevailing. Otherwise it would clearly show the hollowness of their preachings and sincerity."

While I endorse the suggestion, there is no necessary connection between temple-entry and the employment of Harijans as domestic servants. In fact, the latter will follow more easily and imperceptibly when Harijans have freely begun to associate with caste Hindus in religious and social functions. The writer perhaps does not know that till the end of the last century the so-called high-caste Hindus, like brahmans and *banias*, did not take water or tea served by domestic servants of a lower caste, though not Harijans. Now they may be observed as engaged in preparing and serving even food. The writer does not also seem to know that actually Harijans have begun to be employed as domestic servants in many homes.

Bombay, 5-12-'48

K. G. M.

A FOURTH TRANSLATION

In addition to three translations of the Draft Constitution, I understand from Shri Rajendrababu that there is a fourth one published by Shri Rahul Sankrityayan. Shri Rajendrababu has kindly forwarded to me a copy of Shri Sankrityayan's translation of the portions referred to in the article *Three Translations*. I reproduce them below :

१४. १. अपराध दंड विषयक रक्षा

कोभी व्यक्ति किसी अपराध के लिये तब तक दंडित नहीं किया जायेगा, जबतक कि वह किसी ऐसे विधान का अल्लंघन न करे, जो कि आरोपित अपराध के करने के समय प्रचलित रहा हो और न वह उससे अधिक दंड का भागी होगा जितना कि अपराध करने के समय प्रचलित विधान के अनुसार किया जा सकता हो ।

२. कोभी व्यक्ति उसी अपराध के लिये एक से अधिक बार दंडित नहीं किया जायगा ।

३. किसी अपराध में अभियुक्त कोभी व्यक्ति स्वयं अपने विरुद्ध गवाही देने के लिये विवश नहीं किया जायगा ।

१७. मनुष्य के क्रयविक्रय और बेगार बलान् काम लेने का प्रतिषेध

१८. चौदह वर्ष से कम आयुवाले किसी भी बच्चे से किसी भी कारखाने या खान में काम नहीं लिया जायगा और न उन्हें किसी दूसरे जोखिम के काम में लगाया जायगा ।

२४. सम्पत्ति प्राप्ति का निराबाध अधिकार

१. कोभी व्यक्ति विधान के अधिकार के बिना अपनी सम्पत्ति से वंचित नहीं किया जायगा ।

५७. किसी योगायोग में राष्ट्रपति के कार्य सम्पादन के लिये बन्धान बनाने का अधिकार

अध्याय में बन्धान न किये किसी योगायोग में राष्ट्रपति के कृत्य के सम्पादन के लिये, पार्लमेंट जैसा उचित समझे वैसा बन्धान बना सकेगी ।

Let the reader himself judge how far the translation is successful. If words which have been used in a definite sense for a long number of years are given a new meaning, there is great danger that they might create confusion. The word *vidhan* is current in modern Hindi in the sense of *constitution*, as distinguished from *law*. To use that word now in the latter sense, as Shri Sankrityayan has done, will lead to such confusion. He has coined a new word *बन्धान* for *provision*. This is a current Gujarati word and means *habit*, particularly of some drug or drink, e. g. opium-habit, tea-habit etc.

In my humble opinion, as a general rule, effort should be made to bring in use a new word only when a current word has been wrongly coined, (e. g. स्थगित in the sense of *postponed*) or there are no current words to express exactly the idea or experience suggested by the foreign word. The word *emergency* has been translated in a variety of ways for several years now by phrases like, जोखिम की हालत, भय का प्रसंग, संकट का समय, कठोकटी का मामला. They give a correct suggestion of the situation. The word योगायोग is incapable of doing that. I believe it means, as (good or bad) luck would have it, or by co-incidence. I do not understand this fondness to bring into use pompous and artificial style in our literature. The attempts will not succeed. In the mouths of the people these words will become corrupt and unrecognizable. योगायोग might become जोगाजोग on the one hand and योगयायोग्य on the other. And the

spelling of the last might further be changed into योझायोझ !

I earnestly plead, let us be simple and unartificial in our language, as we must also be in other walks of life. Then alone shall we be able to identify ourselves with the life of the masses.

Bombay, 13-12-'48

K. G. MASHRUWALA

TRACTORS DANGEROUS TO SOIL

[For the improvement of agriculture and for growing more food, we are after imitating Western methods blindly without making adequate provision to counteract the after-effects of the processes involved. In this connection I send herewith a small note that appeared in the September 25, 1948 issue of the *Science News Letter*, a weekly summary of current science, published from Washington.

I am a student of Cornell University and only recently I visited the place where these particular studies were made. I hope those concerned with the improvement of agriculture in our country, will try to see that the use of tractors for growing more food is done more judiciously after taking into consideration all the factors such as the one mentioned in the note.

— M. S. PATEL]

The change from horses to tractors on American farms has increased the danger of soil abuse.

This is the conclusion of three soil scientists of the U. S. Soil Conservation Service at Cornell University who have completed a study of the effects of organic matter and erosion on soil packing in New York State.

A soil low in organic matters when subjected to the compacting force equal to the rubber tire of a two-plough tractor, may pack to a point that water will move through the soil very slowly, Dr. John Lamb, Jr. said. On the other hand, organic matter protects the subsoil against compaction. The amount of organic matter and intensity of the packing force help determine the amount of moisture a soil can hold.

The packing force used in the soil tests was equal to a tractor or empty truck.

Among the results: For each of the soils studied, the sample with the highest degree of packing was lowest in organic matter.

"With more and more heavy equipment coming into our farm-lands today, we need to be more concerned than ever about maintaining a high organic-matter content in the soil," Dr. Lamb advised.

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