

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

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TWO ANNAS

THEN AND NOW

When, as a youth of eighteen Gandhiji went to England to study Law, vowed to abstain from flesh foods, a friendly European on the boat told him that 'it was so cold in England that one could not live there without meat. Gandhiji's answer was that if he found it to be so, he would rather return to India than break his vow to his mother. The subsequent history of his struggle to keep his vow and ultimate success constitutes one of the most poignant episodes of his life. It laid the foundation of his future greatness.

Over half a century has elapsed since then. Indians going to England are still told that it is not possible to live there as vegetarians. Yet, as a leaflet issued on behalf of the London Vegetarian Society points out, there are 1,00,000 English people who do so. "But", continues the leaflet, "under the rationing scheme introduced during the war, and still continued in England, it is not easy to live as a vegetarian unless you know the procedure for getting a vegetarian ration book, which includes a counter-signature, which the Secretary of the London Vegetarian Society has been authorized by the Ministry of Food to give for members of the Society. . . The housing shortage makes it difficult to find lodgings of any sort, and for accommodation in a vegetarian household, Indians are advised to advertise beforehand in one of the three vegetarian magazines." Those desirous of utilizing the good offices of the London Vegetarian Society for the purpose, are asked to communicate with its Secretary, Mr. Roy Walker, who is also the editor of the Society's Quarterly *Vegetarian News*. The text of a remarkable address on the *Moral Basis of Vegetarianism* that Gandhiji delivered at a gathering of the Society during his visit to England in 1931, is reproduced from the *Vegetarian News* for the Summer Quarter, 1948, elsewhere, in this issue.

Delhi, 19-1-'49

PYARELAL

To Correspondents

The amount of correspondence, articles and suggestions for articles which I receive, though often important, is far too much for me to be able to cope with physically or deal with in the *Harijan*. I shall be obliged if my correspondents will hold over their despatches for about a couple of months.

Wardha, 11-2-'49

K. G. M.

THE DOWN-TRODDEN

II

I wrote about *gobris* in the last article. In some parts of our country, the landlords let out such near-slave labourers to other employers and receive in return the daily hire for such workers as though these workers were so many cattle hired out!

In other parts of the country we come across still more degrading conditions. The field-labourers live in houses situated on land owned by the landlords, so that they are depending on their landlords for, not only work, but also shelter. Even ordinary daily-wage labourers are accommodated in this fashion and if any of them dare to question the order of the day and ask for a higher return, they face the danger of being left homeless, as the landlord would evict them without mercy and perhaps attach their few belongings in lieu of the loan granted to them. This leaves the farm labourers hopelessly at the mercy of the landlord.

Not only such landless cultivators suffer from these various disabilities but are also placed on a level with dumb driven cattle when they are branded on the thigh with the initials of the landlord to whom they belong. This identification mark subjects the branded one to be dependent only on his landlord for work, because if at any time he thought of leaving him and seeking work elsewhere, under another landlord, an inspection of his thigh will immediately reveal that he is a labourer run away from his "lawful" master. The landlord from whom such a labourer sought work would immediately send back the refugee to his old master.

In this manner our real wealth producers, who are the feeders of society, are being down-trodden. They are deprived of liberty. They are denied freedom. They are sunk in poverty. They know no light of learning. There is hardly a ray of hope in their lives. Such is the fate of those on whom depends the culture of our nation, the economic life of a whole people and the good name of society. It is no use thinking that they form only a small group of people. They may be in a minority, but the very existence of such a group damns the claims we make of being an independent country. What is independence that does not break the shackles of the least of us? What is

Swaraj which does not bring light and hope to the remotest? Where is self-sufficiency when some are being oppressed?

At the moment great many reforms are being introduced but as long as we leave this section of society untouched, we cannot be said to have attained complete independence. This will be the acid test of real freedom, that every man should be free to work, choose his work, get enough to eat, clothe and be sheltered from the weather. He should have freedom to think and act as long as he does not injure his fellowmen.

Until the Britishers left our land a great many of us were engaged in all manner of public work. We used that as a lever to throw down the British, but now many such workers are searching the debris for the spoils rather than continue the work that they were doing formerly. If we do not turn our attention to righting the wrongs of the down-trodden, we shall lose all the privileges we possess sooner or later, and those who labour for the suppressed will develop a power which will give them the right to lead the nation.

Gandhiji emphasized Harijan Sevak work. A great many of the people were described as Harijans. They obtained freedom to worship in temples. They have been granted legal approach to wells, but there remains still the dignity of human beings being restored to them. It seems now that the Congress has been relieved of the fight with the British, it ought to turn its attention against social evils and injustice. We have been fighting an outside enemy. The fight within is much greater.

Our country is like a man who has developed malaria by being exposed to mosquito bites. The man has now put up a net to keep the outward enemies from poisoning his blood. This is the situation with the British quitting India. Now we have to turn our attention to the parasites in our blood stream which keep up the fever. This fight for the purification of our body politic has to be a determined and sustained attack on that which poisons us, otherwise we shall surely succumb to this internal ailment. Outwardly we appear free but inwardly the disease of slavery continues. Shall we rise with sufficient courage to undertake the cure by sponsoring the cause of the down-trodden?

This work cannot be done by an appeal to the government—to the forces of law and order—police, army, etc. This work has to be done by those of us who are strong by standing by those who are weak and taking upon ourselves the duty of sponsoring the cause of the underdog. Many former Congressmen are looking for a programme of work. Here is one that should appeal to the patriotic and to the strong. By so doing we shall be sublimating the protective nature endowed on manhood. We shall build our new-born nation on a firm social foundation of equality and self-respect restoring to everyone the dignity of a human being—a temple of God.

J. C. KUMARAPPA

THE MORAL BASIS OF VEGETARIANISM

[Address to the London Vegetarian Society by Gandhiji, 20th November, 1931. —Ed.]

When I received the invitation to be present at this meeting, I need not tell you how pleased I was, because it revived old memories and recollections of pleasant friendships formed with vegetarians. I feel especially honoured to find on my right Mr. Henry Salt. It was Mr. Salt's book, *A Plea For Vegetarianism*, which showed me why, apart from a hereditary habit, and apart from my adherence to a vow administered to me by my mother, it was right to be a vegetarian. He showed me why it was a moral duty incumbent on vegetarians not to live upon fellow-animals. It is, therefore, a matter of additional pleasure to me that I find Mr. Salt in our midst.

I do not propose to take up your time by giving you my various experiences of vegetarianism, nor do I want to tell you something of the great difficulty that faced me in London itself in remaining staunch to vegetarianism, but I would like to share with you some of the thoughts that have developed in me in connection with vegetarianism. Forty years ago I used to mix freely with vegetarians. There was at that time hardly a vegetarian restaurant in London that I had not visited. I made it a point, out of curiosity, and to study the possibilities of vegetarian restaurants in London, to visit every one of them. Naturally, therefore, I came into close contact with many vegetarians. I found at the tables that largely the conversation turned upon food and disease. I found also that the vegetarians who were struggling to stick to their vegetarianism were finding it difficult from health point of view. I do not know whether, nowadays, you have those debates, but I used at that time to attend debates that were held between vegetarians and vegetarians, and between vegetarians and non-vegetarians. I remember one such debate, between Dr. Densmore and the late Dr. T. R. Allinson. Then vegetarians had a habit of talking of nothing but food and nothing but disease. I feel that is the worst way of going about the business. I notice also that it is those persons who become vegetarians because they are suffering from some disease or other—that is, from purely the health point of view—it is those persons who largely fall back. I discovered that for remaining staunch to vegetarianism a man requires a moral basis.

For me that was a great discovery in my search after truth. At an early age, in the course of my experiments, I found that a selfish basis would not serve the purpose of taking a man higher and higher along the paths of evolution. What was required was an altruistic purpose. I found also that health was by no means the monopoly of vegetarians. I found many people having no bias one way or the other, and that non-vegetarians were able to show, generally speaking, good health. I found also that several vegetarians found it

impossible to remain vegetarians because they had made food a fetish and because they thought that by becoming vegetarians they could eat as much lentils, haricot beans, and cheese as they liked. Of course those people could not possibly keep their health. Observing along these lines, I saw that a man should eat sparingly and now and then fast. No man or woman really ate sparingly or consumed just that quantity which the body requires and no more. We easily fall a prey to the temptations of the palate, and therefore when a thing tastes delicious we do not mind taking a morsel or two more. But you cannot keep health under those circumstances. Therefore I discovered that in order to keep health, no matter what you ate, it was necessary to cut down the quantity of your food, and reduce the number of meals. Become moderate; err on the side of less, rather than on the side of more. When I invite friends to share their meals with me I never press them to take anything except only what they require. On the contrary, I tell them not to take a thing if they do not want it.

What I want to bring to your notice is that vegetarians need to be tolerant if they want to convert others to vegetarianism. Adopt a little humility. We should appeal to the moral sense of the people who do not see eye to eye with us. If a vegetarian became ill, and a doctor prescribed beef-tea, then I would not call him a vegetarian. A vegetarian is made of sterner stuff. Why? Because it is for the building of the spirit and not of the body. Man is more than meat. It is the spirit in man for which we are concerned. Therefore vegetarians should have that moral basis—that a man was not born a carnivorous animal, but born to live on the fruits and herbs that the earth grows. I know we must all err. I would give up milk if I could but I cannot. I have made that experiment times without number. I could not, after a serious illness, regain my strength, unless I went back to milk. That has been the tragedy of my life. But the basis of my vegetarianism is not physical, but moral. If anybody said that I should die if I did not take beef-tea or mutton, even under medical advice, I would prefer death. That is the basis of my vegetarianism. I would love to think that all of us who called ourselves vegetarians should have that basis. There were thousands of meat-eaters who did not stay meat-eaters. There must be a definite reason for our making that change in our lives, for our adopting habits and customs different from society, even though sometimes that change may offend those nearest and dearest to us. Not for the world should you sacrifice a moral principle. Therefore the only basis for having a vegetarian society and proclaiming a vegetarian principle is, and must be, a moral one. I am not to tell you, as I see and wander about the world, that vegetarians, on the whole, enjoy much better health than meat-eaters. I belong to a country which is predominantly vegetarian by habit or necessity. Therefore I cannot testify that

that shows much greater endurance, much greater courage, or much greater exemption from disease. Because it is a peculiar, personal thing. It requires obedience, and scrupulous obedience, to all the laws of hygiene.

Therefore, I think that what vegetarians should do is not to emphasize the physical consequences of vegetarianism, but to explore the moral consequences. While we have not yet forgotten that we share many things in common with the beast, we do not sufficiently realize that there are certain things which differentiate us from the beast. Of course, we have vegetarians in the cow and the bull—which are better vegetarians than we are—but there is something much higher which calls us to vegetarianism. Therefore, I thought that during the few minutes which I give myself the privilege of addressing you, I would just emphasize the moral basis of vegetarianism. And I would say that I have found from my own experience, and the experience of thousands of friends and companions, that they find satisfaction, so far as vegetarianism is concerned, from the moral basis they have chosen for sustaining vegetarianism.

In conclusion, I thank you all for coming here and allowing me to see vegetarians face to face. I cannot say I used to meet you forty or forty-two years ago. I suppose the faces of the London Vegetarian Society have changed. There are very few members who, like Mr. Salt, can claim association with the Society extending over forty years. Lastly, I would like you, if you want to, to ask me any questions, for I am at your disposal for a few minutes.

Mr. Gandhi was then asked to give his reasons for limiting his daily diet to five articles only, and replied: That has no connection with vegetarianism... There was another reason. I had been a pampered child of nature. I had acquired then that notoriety that when I was invited to friends, they placed before me ample dishes of food. I told them I had come there to serve, and, personally, I should find myself dying by inches if I allowed myself to be pampered like that. So, in limiting myself to five ingredients of food, I served a double purpose. And I must finish all my eating before sundown. I have been saved many pitfalls by that. There are many discoveries about that in regard to health reasons. Dietists are saying that we are more and more tending towards simplifying diet, and that if one must live for health one must have one thing at a time and avoid harmful combinations. I like the process of exclusion better than that of inclusion, because no two doctors have the same opinion.

Then I think the restriction to five articles of food has helped me morally and materially—materially because, in a poor country like India it is not always possible to procure goat's milk, and it is a hard thing to produce fruit and grapes. Then, I go to visit poor people, and if I expected hothouse grapes, they would banish me. So, by restricting myself to five articles of food, it also serves the law of economy.

HARIJAN

February 20

1949

OVERCOMING COMMUNALISM

A correspondent asks me to indicate some definite steps for overcoming communalism, and suggests the creation of a new institution—"raising a common front", a special *sevadai* (volunteer corps), and a new 'ism' called "humanism".

In my humble opinion it is not necessary to found new institutions, committees, volunteer corps, isms, slogans, etc. for bringing about every good or necessary reform. Every new institution is likely to produce a new faction. Perhaps it has become a malady with us to go on adding institutions after institutions. There are already several institutions in our country which do not believe in communalism. The chief among these are the secular central and provincial governments which we have founded, the Congress, liberals, socialists and constructive programme institutions. It is not necessary that there should be even a joint committee of the representatives of these institutions for fighting against communalism.

But the first drawback which I notice is that in every one of these institutions there are people whose ideas are not quite clear and whose emotions and sentiments are not sufficiently all-embracing on this subject.

Perhaps every one of us is, to some extent, like that slave, who, on being asked by the sultan to find a suitable companion to play with his child-prince, could not think of a better boy than his own. We of India are unable to get over the idea that Indian nationalism, language and culture must bear the impress of Hinduism, which, again, with them means Hinduism based on the *Vedas* and Sanskrit. We are unable to realize that like the Jains, Sikhs, Lingayats and the other non-Vedic Indians, the Mussalmans, Christians and Parsis of India are a part and parcel of the people and culture of India. And the Muslims think in a like manner in Pakistan. They too fail to realize that it is possible to have a separate political State of Pakistan, but it is not possible to stop the mixture of Hindus and Muslims and their civilizations. For, the rivers of the Himalayas proclaim that whoever crosses the Sindhu for good becomes a Hindu, irrespective of his religious label. But to return to ourselves. The language, culture, the source of inspiration and even descent of non-Hindus, in spite of admixture with non-Indian elements, are a product and possession of India and India alone on the Indian soil. If the idea of Indian culture held by these protagonists of Hindu-nationalism in the Congress is correct, I do not think there is much difference between their opinion and the opinions of the Hindu Mahasabha and the R. S. S. Even these latter institutions are prepared

to tolerate and give a decent but subordinate place to non-Hindus.

Hence the first important thing is that we clear our minds of the obsession that Hindu culture in India should as of right occupy the first place and that it is the duty of a good Hindu to keep it free from admixture with non-Hindu elements—particularly that associated with Islam. Once we get over this mental complex, other healthy developments will follow without much effort.

The second necessity is the purification of our educational institutions and public services. Several of our schools and colleges have become breeding centres of communalism. In some places, boys and girls are being brought up from their very childhood under parents and teachers full of communal hatred. Whatever may be the difference in the ideologies of communists and communalists there is unanimity between them in their faith in falsehood, hatred, riots, murder, sabotage, and other violent methods. Both ridicule truth, non-violence, love, restraint and other virtues. Congressmen (including Socialists) cannot be credited with having no share in the spread of the cult of underground movements. I myself was about to slip into it in 1942. My prompt arrest arrested my further fall. The one propagates these evils by denying God. The other does the same in the name and for the sake of God!

Party spirit has entered deep among Government servants also. The result is that if the Government takes any steps against a particular party, it does not meet with full success. We know well that in the Congress movements against the British Government, the Congress workers were often largely helped by Congress-minded Government servants in remaining underground, avoiding arrests, attachments etc. The underground members of the banned institutions are able to do the same thing with the help of Government servants sympathetic towards them. Ministers are often helpless in the matter.

Among Government servants those holding responsible positions generally belong to the middle class. Not a few of them are relations of Congress workers. They are "educated" men. It is this class whose minds and hearts are either clear or confused. Subordinate officers like the ordinary policemen, warders, soldiers and others come from the labouring classes. Generally they just carry out the orders of their immediate superiors. In communal riots it is these people and their kinsmen outside the service who suffer the most. Even if the riots are engineered by middle class leaders, it is this class which is instigated to commit acts of vandalism, and it is this class which suffers most at least in casualties. Hence they are full of anger against their opponent community or class, which they are taught to believe to be their enemies. Nevertheless their anger is not deep-rooted and permanent, because in their heart of hearts they do not carry bigotted partiality for a particular religion or culture, which

is characteristic of the intelligentsia. It is easier to remove the poison out of their minds than of the latter. Hence the first necessity is to make our own minds and hearts and the minds and hearts of the educated classes pure and to make the atmosphere of schools and colleges quite clean. We must feel that the foreign religions and culture which entered India at different periods have become a part and parcel of the life of several of our countrymen. It has affected even those who have not accepted those religions. And, on the whole, it has been for the good of India. Hinduism by itself had become degenerate and needed a shock for its improvement. Our languages including Sanskrit itself have been enriched by the Islamic and Christian currents, even as our dress, houses and outer life have been. If we shed our blind partiality for unmixed pre-Islamic civilization, we shall have taken the first step towards non-communal-mindedness.

Wardha, 5-2-'49

K. G. MASHRUWALA

CONGRESS AND CONSTRUCTIVE WORKERS

I

In the *Harijan* of December 5, 1948 Shri J. C. Kumarappa in his article captioned *Akhil Bharat Sarva Seva Sangh* has said that the present leadership of the Congress has refused to carry out the wishes of Gandhiji as expressed in his last testament, viz. his draft of a new constitution for the Congress. He has further stated that this task is being faithfully fulfilled by the constructive workers by forming the Akhil Bharat Sarva Seva Sangh. In the beginning of his article Shri Kumarappa writes "..... Gandhiji had expressed a wish that the Congress should turn itself into a Lok Sevak Sangh now that the political activity of the past has resulted in a measure of independence and that it should now work in the constructive field to bring Swaraj to the masses in terms of self-sufficiency of the villages. Such a change of policy and constitution was not acceptable to the Congress. To give effect to Gandhiji's wishes and to co-ordinate the work of all the institutions which have drawn their inspiration from him the Akhil Bharat Sarva Seva Sangh has been formed." This can leave only one impression on the minds of the readers, namely that the men on whom the responsibility of moulding the Congress has fallen after Gandhiji's demise have deliberately betrayed him and that the Akhil Bharat Sarva Seva Sangh is the direct result of the attempts on the part of the constructive workers to fulfil the last desire of Gandhiji. But are the facts as stated by Shri Kumarappa correct? And do those men who are trying to steer the ship of State and the Congress in the present stormy weather deserve this censure at the hands of a comrade of high intellectual understanding like Shri Kumarappa?

Those constructive and political workers who had the good fortune of being associated with

Gandhiji in his various constructive activities and who have followed the working of his mind know that for a long time before his tragic death Gandhiji was seriously thinking of amalgamating the different all-India constructive organizations, which he had created, into one body and thus bring all the constructive activities for which he was responsible under one plan and direction. The various Sanghs were doing no doubt useful nation-building work separately in their respective fields. But Gandhiji realized from experience that this had created a separatist mentality in the workers and that the part so much absorbed them that they lost sight of the whole. A worker became not only indifferent to all other constructive activities except the one in which he was himself engaged but curiously enough, he sometimes even became hostile to them and unconsciously harmed them. A khadi worker did not necessarily think it his duty to use products of village industries; similarly a worker who was very keen on serving the *gomata* did not think it his duty to dress himself in khaddar. This ignorance and indifference on the part of the constructive worker turned Gandhiji's constructive programme into a social reform activity which it was not intended to be. Gandhiji had placed his constructive programme as the dynamic of a non-violent social revolution and not as a palliative in the form of social reform. The revolutionary potentialities of Gandhiji's constructive programme can only be realized if it is accepted and worked as a whole and as the basis of a new non-violent social order. Gandhiji wanted the constructive worker not to lose sight of this aspect and, therefore, when he saw that the creation and working of separate constructive organizations was leading to this undesirable result, he came to the conclusion that the best remedy was to carry on the different constructive activities under the auspices of a single organization. The violent turn that the 1942 struggle took had convinced him of the imperative necessity of this reorientation. Immediately after his release he unfolded his plan of Samagra Gram Seva to principal constructive workers in a meeting at Sevagram in September 1944 and suggested the formation of a Committee consisting of representatives of the five all-India constructive organizations. But as the idea developed it was realized that this could not be successfully done unless the different Sanghs merged into one. A few days before his death members of the different constructive organizations happened to be present in Delhi for their periodical meeting. The Constructive Programme Department of the All India Congress Committee taking advantage of this, called an informal conference of these workers. Gandhiji was himself present. An idea of amalgamating all the constructive organizations into one Milapi Sangh was discussed. It was decided that a conference of all the prominent workers in the country should be convened at Wardha under the auspices of the Gandhi Seva Sangh where Gandhiji

would himself be present and a final decision taken. Thus it will be seen that the idea of forming a Milapi Sangh was exercising the mind of Mahatma Gandhi long before the question of turning the Congress into a Lok Sevak Sangh arose in the context of framing a new constitution for it in free India.

SHANKARRAO DEV

COMPREHENSIVE DETERMINATION

Addressing a prayer meeting held in the Gandhi Tatvajnan Mandir, Dhulia, on 1-1-'49, Shri Vinoba said that he was glad that people had come there on foot from long distances for the sake of prayer. It was the first day of the year, and he wished to take that opportunity for some loud thinking.

The New Year had begun, but that was a man-made convention. Men measured time, since they could not do without it. Such occasions gave man an opportunity to do some introspection for his own good. The *sandhya* was enjoined as the proper time and mode of worship and prayer. *Sandhi* meant linking, and *sandhya* meant prayer at the period of transition. The beginning of a year also marked linking of two periods. It was therefore an occasion when one should take stock of what transpired during the previous year and resolve not to repeat the mistakes committed in the past.

Such introspection had to be in social life as well as in the individual one. Shri Vinoba said he would do a little social introspection that day. Prayer, even when offered in private, was a social act, because the individual was a part of the whole, and could not be separated from it. As soon as it was separated, it would break into pieces. Nowhere was man alone, even though he might seem so. Hence his self-introspection also would be both individual and social.

"The world has come now closer. We can know what is happening in any part of the world immediately after the event. In ancient times people did not even know what countries and peoples existed in the world, far less what transpired there. Even great leaders of society or State had no idea of it. Yet they did what they could with the help of the knowledge they had. Today our position is such that we have become citizens of the whole world. We shall have to bear this in mind while thinking of any subject. This does not mean that we must stop serving our immediate neighbours. The body has got its own limitations and so actual service must be rendered to the people dwelling around us. But the service will become narrow-based, if we go on dividing it, thinking that these are my people and the others are foreign to me. Service in that spirit will not be for the wellbeing of all, and ultimately even to the people served. So, while we serve the people nearest us, our outlook should be that of a citizen of the whole world.

"This way of thinking will lead you to see that there are only two ways open before the world today: either a plan for another world war more destructive than the previous ones, or a way for the abolition of all violent conflicts.

"The views on violence or non-violence of the philosophers and saints of the past are not sufficient

for our present day problems. They did not have before them the picture of the world, which we have today. An action in one part of the world has its repercussions now in the whole world. Science is giving birth to most powerful instruments. When such is the case, even if some of the great philosophers of the past had been tempted to regard or, if you would say so, had the realization of the inevitable necessity of violence for the good of universe, their realization cannot avail us today. The circumstances are entirely different today. And I do not regard this as bad, but as good. We cannot afford to take a narrow view of things now. We have got to think with a wider outlook. Even preparation for violence has to be made upon a wide scale. And it is quite clear that it can do no good to mankind. All our activities must be so co-ordinated that they would fit in with the life of all others. Our every step must fall in that direction. Even if we work in a village, it should proceed in such a way as to fit in with the welfare of every human being and not be to the disadvantage of any person."

India, Shri Vinoba said, had every convenience for working with a broad outlook. We had in India as it were the whole world in miniature. It was good that we had several religions, several languages, various castes and manners and customs. If we could train the mind of India to think and act for the good of mankind irrespective of any community (*jñati*) or caste (*jati*) it would bear good result not only for India but for the world. He had used, Shri Vinoba said, the words 'community and caste' advisedly. A group bound by some common creeds or aims was a community (*jñati*); one connected with birth was a caste (*jati*). All the differences were summed up in these two.

"India is a great country, almost a continent—a *varsha*. We call it Bharatvarsha. Narrow views have no place in it. Do not the narrow-minded become inferiors?—this question will be asked to the short-sighted here. We can thrive in India only if we keep a broad mind. Formation of groups would neither do good to us nor to the world. 'I am a man, and I shall think and serve from the point of view of humanity. I won't go against it'. It is such belief that is required in India, and the requirements of the world can be all realized from our experiences here.

"So come, let us make comprehensive determinations. With Tukaram let us also sing 'Tribhuvan (the three worlds) is my motherland and God is my parents.' In fact, by the grace of God our country is indeed such a wide one. There is endless variety in it. By assimilating these varieties we have become united. We will not create imaginary distinctions between man and man. We shall regard the miserable as miserable, the happy, happy. We shall call a rascal, rascal, and a saint, saint. We shall not think even of his caste or religion or language. Only one distinction we shall bear in mind, viz. that which distinguishes man from a savage. It means that we shall discriminate between Truth and Untruth. Our this determination would bring bliss to India and the good of the world will also emerge from it."

Dhulia, 4-1-'49

D. M.

(Translated from the original in Hindustani)

THE INIQUITY OF VIVISECTION

II

SOME OF THE TORTURES

Nothing can exceed what Dr. R. Fielding-Ould, M. D., M. R. C. P., M. A., described last year as "the damnable cruelties daily taking place in the secret shambles of the vivisectors".



U. S. Naval Medical School

Newsweek for March 8th, 1948, carried the gruesome illustration reproduced above of "a tight-fitting Lucite cap . . . clamped on the bared brain of an experimental monkey". This experiment was made at the National Naval Medical Centre, Bethesda, Maryland, and the text explains that "by injecting dyes into the monkey, researchers can look through the 'window', watch the dyes flow through the brain, and check on the animal's circulation". The grim and tragic expression on the victim's face defies description. The whole top of the animal's skull had been removed.

In an experiment reported in *War Medicine* for February 1944, "it was found that shock could regularly be produced in dogs by a controlled muscle-crushing procedure with minimum loss of blood".

A "simplified standard procedure for the production of traumatic shock in mice and the evaluation of therapy", described in *U. S. Public Health Reports*, 24th September 1943, "involves the application of tourniquet-like bands to the legs. With this technique the maximum mortality is reported to result from two to three hours of application when untreated".

In one experiment reported in a medical journal, a number of monkeys had been inoculated with rabies and the account described how they gradually developed such symptoms as shrieking continually, tearing the flesh off their own arms and having convulsions which threw them bodily across the cage.

It is difficult to concede that a sadistic tendency is not at the root of many vivisection experiments,

or that it is not fed by all. Because through parents' carelessness a young child had now and then got hold of kerosene and drunk it, an elaborate experiment was carried out in the U. S. A., involving the torture of many guinea-pigs and rats, studying the effect of varying doses of kerosene by mouth and by various types of injections. The net result was the discovery that, as damage continues as long as kerosene remains in the gastroenteric tract, it should be removed as quickly as possible in cases of kerosene poisoning, which anyone with a modicum of common sense could have told them in advance!

An article condensed in *Science Digest* from *Maclean's Magazine* for June 1947 describes how the Director of an Institute

used 15,000 rats in 10 years of experiment. With ingenious tipping platforms to worry his rats, revolving cages turned by motor to keep the rats running in the cage an hour at a time to exhaust them, and cold chambers to subject them to exposure, he found he could induce the so-called degenerative diseases experimentally.

Bernard Shaw attacked Pavlov, the vivisector who discovered "conditioned reflexes" in dogs, as a scoundrel. According to his biographer, Hesketh Pearson, he declared that Pavlov's book on the subject

described how Pavlov had . . . cut half their brains out, and pierced their cheeks and dragged their tongues through them to study their salivation. . . . And from twentyfive years of this sort of thing all that the world learned was how a dog behaved with half its brain cut out, which nobody wanted to know.

We learn from a paragraph in *Science News Letter* for 19th December, 1942, apropos of recent experiments, that

by leaving intact a tiny isolated blob of pituitary gland and hypothalamus to maintain the water and sugar balance of the body, it was possible to discover that animals lacking 95% of the brain can walk, jump, claw and right themselves.

Is that information worth to society the price to the experimenter's character, to say nothing of the sufferings of his victims?

Nothing hardens or debases human nature so quickly or so hatefully as the killing of pity in the heart of man, woman or child.

—HAMILTON FYFE

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HAPPY TERMINATION OF A FAST

Shri Potti Sriramulu is an old Harijan worker of Andhra. Though the disabilities of the Harijans have been legally removed from most of the provinces of India, and I believe, to the greatest extent in Madras, there is not much improvement in day to day life. Old practices and prejudices die hard, and as in other provinces, so in Madras caste Hindus are not yet sufficiently moved to befriend them. Practically, therefore, their hardships stand.

Shri Sriramulu holds that mere legal removal of their disabilities is not sufficient. Governments must also take up the work of seeing that Harijans actively enjoy what rights they have been declared to possess, and to this end, officially undertake a regular Harijan uplift programme in every village and town within their jurisdiction. He holds that this mission should have been particularly taken up by governments, at any rate, after the assassination of Gandhiji. He took this matter up with the Andhra Provincial Congress Committee, with the constructive workers of his province and with his Government. While he saw lip-sympathy expressed by every one of them and good resolutions passed for the Harijan cause, there was not much doing in a concrete form. Having long come to the conclusion that this was not a work which could be effectively organized by unofficial agency or a body of private workers, however honest, he began to press the Madras Government to accept a programme suggested by him. The Madras Government did not consider his demands practical and acceptable, and Shri Sriramulu threatened a fast. He once commenced his fast at the very house of the Prime Minister. He was arrested and sentenced to one month's imprisonment. He continued his fast in jail, but having begun to vomit blood and had much suffering, he gave it up after a few days. The Government therefore released him before the completion of term.

Being an old member of the Satyagraha Ashram, he came to Sevagram both for rest and consultation. Before his first fast, he had been in correspondence with Shris. Thakkarbapa, Vinoba, Narandas Gandhi, Chimanlal Shah (Manager, Sevagram Ashram), myself and others. We all felt that fast was not the proper way of setting about this kind of work and we regretfully declined to lend him our support. He consulted Dr. Rajendraprasad also, who gave him the same advice. Undeterred by our apathy, he went on fast on the 12th January, 1949 at Sevagram. During the first few days, he suffered severely, and even passed blood in his vomits. He was persuaded by the Ashram inmates to accept a little honey to assuage his suffering and to sustain his energy. And so with a little honey his fast went on. Happily, it made the fast free of complications. When I saw him after my return to Wardha, he had already been fasting for more than a fortnight.

I again remonstrated with him to no effect. It was a silent fast, almost unknown to the public, except a few personal friends of his in Andhra and outside. Meanwhile I spoke to a few prominent men of Madras who happened to visit Sevagram during the week, and also wrote to the Prime Minister to see if anything could be done to give him the hope that the Harijan cause would not be neglected by the Government and the leaders.

The Prime Minister, Shri O. P. Ramaswami Reddiar replied very sympathetically, but it was too general to satisfy Shri Sriramulu. I wrote to him again. Some prominent leaders of Madras had also been moving in the matter. The result was that I was happy to receive the following telegram from the Prime Minister yesterday evening:

"I am taking up with the Collectors, Provincial Congress Committees and Harijan Sevak Sangh to observe the 30th of every month as Harijan Day and further steps to implement the Harijan uplift programme of the Government. Request Shri Sriramulu to give up his fast — Ramaswami Reddiar, Premier."

Needless to say, Shri Sriramulu was fully satisfied with this promise and broke his fast yesterday night. Thus happily terminates a 28 days' fast. I heartily congratulate the Madras Government for its promise and Shri Sriramulu for his success. May the Harijan cause prosper under this new undertaking.

Wardha, 9-2-'49

K. G. MASHRUWALA

Union of Spirit and Competence

[Mr. Arthur E. Morgan, one of the members of the Indian University Commission now travelling in India, paid the following tribute to the work done in the Hindustani Talimi Sangh, at Sevagram. — K. G. M.]

While travelling about India studying Education, I have been trying to get a picture in my mind of a pattern and spirit of Education for realizing the possibilities of Indian village life. What I see going on at Sevagram helps greatly to make clear in my mind what is desirable and necessary and possible. I see a union of great spirit and of practical competence, a union which is too rare in Education. Wherever that spirit lives and works is holy ground.

11-1-'49

ARTHUR E. MORGAN

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