

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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TWO ANNAS

CONGRESS MESSAGE FOR THE SARVODAYA DAY

The Congress Working Committee has issued the following message for the observance of the Sarvodaya Day:

"Almost one full year has passed since the passing away of Mahatma Gandhi. The anniversary of his death, January 30, should be solemnly observed all over the country as "Sarvodaya Day", a day specially dedicated to Gandhiji and the ideals he preached and practised throughout his life. On this day more particularly, the mind of the nation should be directed towards Gandhiji's great message of unity and goodwill among all men and women through truth and non-violence. The day should be observed in a prayerful manner worthy of his sacred and living memory, and should include sacrificial spinning and social service. Public meetings may also be held. At this meeting the following message should be read out:

"During her long history of struggle for freedom, carried on from generation to generation, India experienced both sorrow and fulfilment and many triumphs and defeats. But, under the superleadership of the Father of the Nation, sorrow was made to chasten and purify the people, and every defeat was turned into an incentive for redoubled effort and a prelude to victory.

"Recent years have been a time of trial and difficulty, but again the message of Gandhiji inspired the nation. These years have brought fulfilment in a measure, and the independence for which generations have struggled and suffered has been achieved. But the cost of that achievement has been heavy indeed, for the motherland has been cut in two, and following this ill-fated partition, madness descended upon the people, and all the great ideals for which Gandhiji had stood seemed for the moment to be eclipsed. That darkness was illumined by the heartening message of Gandhiji, and innumerable sorrowing hearts drew strength and solace from it.

"Then came the greatest blow of all, the assassination of him who was the embodiment of love and the gentle and unconquerable spirit of India. Thus the very achievement for which India had laboured, and which was a culmination of long

struggle, brought no glow of freedom, but sorrow and dismay.

"In reverent memory of Gandhiji and in homage to his teachings, the country faced these terrible crises, the greatest of which was the crisis of the spirit which clouded India's mind and made her forget for a while the great lesson which the Master had taught.

"A year has passed since the passing away of him who brought freedom to the nation and gave it life. On this first anniversary, we pay homage to that great spirit and to his great message, and we resolve to continue the service of the people of India and humanity in the light of that life-giving message.

"Having attained political freedom for the nation through non-violent action under the leadership of Gandhiji, we have now to labour for the attainment of social and economic freedom, so that progress and equal opportunity may come to all the people of India without any distinction of race or religion. This task requires a new and positive approach and a dedication to the service of the motherland in a constructive spirit.

"The people of India have achieved independence, but to enjoy its fruits, they must discharge their responsibilities and obligations. We must remember that it has been, and should continue to be, our highest privilege to serve the people and to shoulder these responsibilities and obligations; and those who hanker after office or power, forgetting their obligations, do an ill-service to the country.

"It was the particular teaching of Gandhiji that service should be directed more specially towards promoting unity and goodwill between all the people of India, abolishing class distinctions and those based on birth or caste or religion, and working for a classless society in a peaceful manner. Above all, the lesson he taught was adherence, at all costs and in all circumstances, to the moral values which give meaning to life.

"We will endeavour with all earnestness to face the difficulties and crises of today, both national and international, in the light of that message, so that India may grow in freedom and moral stature, and the great objectives for which Gandhiji stood may be fulfilled."

The Working Committee also decided that the message should be read at public meetings convened that day, and that there should be no other speeches on that occasion.

NATURE-CURE CLINIC, URULI KANCHAN

Readers will remember that Gandhiji established a Nature-Cure Clinic at Uruli Kanchan (Poona) in 1946. Writing about it in the *Harijan* (26th May, 1946) he wrote:

"I settled down and started work in Uruli Kanchan in response to the invitation of the inhabitants there in the hope of making it a model nature-cure centre for the villages of India. The people of the village had promised their co-operation. They were to have provided the land and erect buildings on it. But that has not yet materialized. They have given the money. But that is not enough for buying land and buildings. They have to find the land and to erect the buildings on it. Their active interest in it is more important than mere monetary aid.

* * *

"Then, the sooner the buildings are erected the better. . . Secondly, and that is more important, so long as there is not adequate housing accommodation, proper treatment of patients is not possible. Accommodation for indoor patients is a necessity."

Since the above was written the Clinic was able to obtain land and construct the hospital building by November 1947. Shri Kakasaheb Kalelkar performed the opening ceremony of the building. But as quarters for workers were not yet ready, they had to live in the hospital building itself. This put a limitation on the admission of indoor patients. These are now ready and it has been decided to admit regularly indoor patients from 30th January next. As the supply of water is still inadequate, not more than 10 beds will be maintained for the present.

Since the Clinic has to be self-supporting, patients will have to pay fees and other charges. Poor patients will be excepted.

There is no arrangement yet for giving a regular training in Nature-Cure. But the Clinic will be prepared to accept a few trainees, at their own cost, if they would be satisfied with what training they might get while they perform their duties. Persons desiring of dedicating their lives to this Ashram and leading Ashram life may also be permitted. There is need for a few of them particularly ladies.

The Nature-Cure methods employed in this Clinic are limited to the following items laid down by Gandhiji: Regulation of diet, fast, sun-bath, fomentation, steam-bath, mud-bandage, massage, and non-injurious indigenous herbs.

For further particulars and rules of the Clinic please apply with reply stamps to:

Manibhai Desai
Manager, Nisargopachar Ashram,
Uruli Kanchan (Poona)

RAHBAR

We wish to bring to the notice of all those interested in the cause of Adult Education, the great service which the fortnightly journal *Rahbar* has been rendering under the editorship of Mrs. Kulsum Sayani for the last eight years. It was originally started as a monthly in 1940 soon after the movement of Adult Education was inaugurated in the Bombay Presidency because it was felt that, without a journal like this to make people education-conscious and to provide useful reading matter for literate and semi-literate adults, the movement would not make much headway. Because it filled a genuine need it soon became so popular that within a few weeks of its publication it was made into a fortnightly and is now published in the Hindustani language in three scripts — Urdu, Devanagari and Gujarati — thus helping to bring workers of different regions into a common fellowship. It publishes a rich variety of useful reading matter for adults dealing with Indian culture, history, geography, general knowledge, village problems and news. The presentation has, however, been made so simple and interesting that school children — both boys and girls — have also found it interesting reading. This fact has been amply demonstrated by the appreciable response made by 500 primary schools to which copies of the journal are supplied free. It has had the advantage of winning the approval and patronage of the Bombay City Adult Education Committee as well as of the Provincial Board of Adult Education and the Bombay Government.

So far this work has been carried on as a devoted labour of love by Mrs. Sayani at her own initiative and partly at her own expense. The Bombay Government has been giving, as a token of appreciation, an annual grant of Rs. 1500 but this is obviously insufficient to meet the expenditure involved in bringing out the journal in three scripts. It has proved its bona fides through eight long years of service and this indicates that it is high time it be placed on a firm and stable foundation. In our opinion, it is not reasonable to expect any individual, however devoted to the cause, to shoulder unaided — in addition to editorial work — the financial responsibility for doing something which is of national importance. We, therefore, appeal to all philanthropists and others interested in the educational progress of the province and the country — for, the journal is not narrowly provincial in its outlook or content — to come forward with generous help towards stabilizing its finances so that it may be able to set up a small printing press of its own, to extend its scope of usefulness and to meet the yearly deficit which amounts to about Rs. 4,000.

We suggest that this may be done either through lump sum donations or the enrolment of life members of the journal who are prepared to pay a sum of Rs. 100 for the purpose, or by donating a certain number of annual subscriptions to enable a free supply of the journal being made to schools or adult education centres. We would also suggest

that the Education Ministries of both the Provinces and the Centre may be asked to donate an annual sum in order to encourage and expand free distribution of the journal to schools. These donations and subscriptions should be sent at the following address :

Mrs. Kulsum Sayani,

Rupa Villa, Cumbala Hill, BOMBAY, 26.

Subscription for the paper in any one script is Rs. 3 per annum.

We trust that this appeal will meet with generous response from all philanthropists who are interested in the cause of education and social welfare.

AMRIT KAUR	GULZARILAL NANDA
B. G. KHER	K. G. SAIYIDAIN
KAKA KALELKAR	PERIN CAPTAIN
K. G. MASHRUWALA	R. CHOKSHI
ZAKIR HUSSAIN	SAIF F. B. TYABJI

SPINNING AT HIGH LEVEL

For a long time, I have before me an authentic account of the spinning activity carried on by Dr. Vilash Nath Katju, formerly the Governor of Orissa, and now of West Bengal. I was seeking an opportunity to acquaint the readers of its details. During his short period of Governorship in Orissa he was trying his best to popularize spinning, both in towns as well as in the villages. He established a spinning centre in the Government House at Cuttack where he used to spin daily (whenever he was in Cuttack). Everybody was welcome there and they had 30 to 40 people, men, women and children attending daily. Four or five centres were established in other parts of Cuttack town. The progress was slow. When Dr. Katju started touring in the countryside in Orissa from November to April, he went deep into the interior of each district and used to visit five or six main villages every day, motoring 70 to 80 miles, and the regular feature was a public meeting with a spinning demonstration in which he invariably used to take part. He established many spinning centres in various parts of Orissa. He gave them some money and helped them in raising other funds by auctioning the yarn spun by him or the addresses presented to him at the public meetings. This was the work after his own heart and he liked it exceedingly.

On his arrival in Calcutta he found utter absence of charkha-mindedness. Of course, there was the centre at Sodepur; but ever since Bapuji went to Noakhali, Shri Satish Babu and his co-workers were devoting their attention to Noakhali and the work at Sodepur had rather slowed down. Dr. Katju was a stranger to Calcutta and therefore he could only start a centre at the house which he happened to occupy. He found some ladies meeting there every Thursday, knitting garments for refugees. That work had come to an end and they were rather thinking of breaking up. Dr. Katju suggested that they had better take to spinning. So, the class continued. Forty to fifty women belonging to middle class families, some of them highly connected, were there every Thursday and learnt spinning. By the end of August last, five other centres were opened

in different parts of Calcutta. Dr. Katju gave them a grant of Rs. 500 and the ladies collected another sum of Rs. 2,200 from the public. A regular programme for popularizing spinning was drawn up and the women in charge, (some of them were very keen) showed great organizing capacity. They had already got nearly 70 charkhas and orders for several hundreds were to be placed.

After the end of the rainy season Dr. Katju proposed to restart visiting villages and spending 3 or 4 hours there as in Orissa, inspecting village institutions, the local *pathshala*, the Harijan *bustee*, the dispensary and holding a public meeting where the villagers would be invited and if possible, to hold a spinning demonstration in which he himself would invariably personally take part.

This was in the beginning of September. I received another report in the middle of October giving further progress of His Excellency's activities.

By that time the Government House centre had not only increased its membership but had also assisted in founding six other centres in different parts of Calcutta. The ladies who were in charge of these activities chalked out a plan of their own for celebrating Gandhi Jayanti for a week from 27th September to 2nd October. These centres held several spinning demonstrations three of which Dr. Katju personally attended and passed a very happy hour in spinning,—everywhere with two or three hundred men, women and children. The main function was at the Government House on 2nd October. Here they had not merely spinning but the demonstration of all the processes of spinning. It was a success beyond expectation. Over 700 people of all communities and of all ages joined the solemn purifying ceremony. As Dr. Katju said they had thus engaged not only in purifying themselves but also purifying the Government House itself of the past inequities.

I give the above account to show how the highest officer in the State or a province can help the *sarvodaya* constructive programme.

Bombay, 1-1-'49

K. G. MASHRUWALA

A Scavenging Programme

In the course of a letter from Dhulia, Shri Vinoba informs that the constructive workers of Dhulia have fixed upon a scavenging programme for the 30th of every month in the town. Latrines at Dhulia are in an extremely disorderly condition. The workers have decided that on the 30th of every month they should themselves clean them. A few volunteers, among whom there are aged brahmans, have enlisted themselves in the work. Dhulia is the principal town of West Khandesh, with a population of about 75000. Jalgaon which is the corresponding town in East Khandesh is also no better in its sanitary arrangements. The constructive workers of that town also have decided to do this kind of work twice in a month, namely, the 15th and the 30th. Shri Vinoba understands that similar programmes are under contemplation in other towns of Maharashtra. Maharashtra workers deserve to be congratulated for this substantial activity, and I hope it will be copied elsewhere. As Vinobaji writes, it will truly remove untouchability.

Bombay, 18-1-'49

K. G. M.

HARIJAN

January 23

1949

SARVODAYA DAY

[The following programme for the observance of the Sarvodaya Day was announced by Shri Vinoba, at the prayer meeting, on Friday 7-1-'49 at the Gandhi Tatvajnan Institution, Dhulia. —ED.]

It had been usual at various places to hold collective prayers on Friday, the day of Gandhiji's departure. Prayers should form part of everyday life in every family and in every group. But if the people with their preoccupations find it difficult to observe this self-imposed routine, they should assemble at least once in a week.

But today I want to speak on a different topic. The 30th of this month is the day of Gandhiji's final *prayana* (departure). It will be his first anniversary. Every village throughout the country will observe some programme on that day, and it is but right to do so. Memories of great men are a great sustaining power for ordinary people like us. The more such memories are collected the better. But I call it Sarvodaya Day instead of Gandhi Day. For, after all, it is more helpful to concentrate on an ideal than on the individual. A few days ago I attended a function of the Dadu Samaj. I told the friends there, 'Let the Lord's name persist, that of Dadu perish!' I want to repeat it here. Gandhiji was extremely regardful about this. People tried to call his birthday Gandhi Jayanti. But Gandhiji advised them to call it Charkha Jayanti, for thereby they would preserve in a practical manner an idea, which was more important than the memory of an individual. Very recently I happened to see one of his letters written from South Africa, in which he says 'My cause will prosper only when my name has perished'. 'Keep not my fame, grant me this boon', asked *Jnaneshwar*. He wished for the disappearance of his name as well as his form. Let idea remain since man must die. If we keep alive memories of individuals, there is every risk that we shall be confused, develop narrow sects and the society may be broken into pieces. Already there are in our country today more living *avatars* than one. Their devotees have started adoring them even during their lifetime. It is no good at all.

Gandhiji regarded himself as an ordinary human being. Let us regard him just a man. There is grace in it. If a holy name has to be uttered on that day, why should we not choose the same which came on Gandhiji's lips, spontaneously and devotionally, the moment the assassin's bullet touched him? So, I would have his anniversary day called Sarvodaya Day. Much good can be wrought if the day is utilized for operative meditation. Inactive meditation there is plenty of in our life. Worship through work, is the message of all religions, but we have forgotten it. Gandhiji, however, was that

message personified. It must be reproduced in our lives. I, therefore, suggest public scavenging for one and all on that day. Let all of us become sweepers and clean the country clear of dirt and filth. We have sinned horribly by treating the sweepers as untouchables, and have made the country so filthy that in no civilized country can its parallel be traced. We have got to perform the penance. Let all young and old become modest. Let this act be performed with the feeling, "It is me who is the meanest creature in the world".

Similarly, our country is in great need of production. Let every one, therefore, spin and let our hearts be united with the thread of affection. Spinning is a task, which, banning those who are very ill, can be performed by everyone, young and old. It should therefore be included as a token of productive labour.

The above are the two operative programmes. Besides, collective prayers also should be held in which every one should join and in the name of the Lord purify our minds and unite our hearts.

Meditation on the ideal of Sarvodaya should synchronize with this programme. There are more ways of meditation than one. So full of significance is the term Sarvodaya that you can go as deep as you will. For example, we may remember that our aim is not to strive for the uplift of a particular class. We stand for the good of all. We may also remind ourselves that there is no conflict of interests, which are essentially true. It is only notions of happiness, which differ from individual to individual according to differences in the development of the mind. A third way of cogitation is to realize the unity of life, and so the duty of forgetting one's own self in the service of others. The irresistible conclusion from this is that the vow of *Truth* and the duty of not encroaching upon others are essential for the attainment of this. Restraint has got to be practised. Let the day be thus spent in contemplation on the idea of Sarvodaya.

God has indeed been very kind to us. From ancient times to date He has been sending saints to our country. Even at this moment of great depression, He has, as it were, showered great men on us. If we keep our hearts open, their spirits shall enter our hearts, and transform our life. God willing, what is there which is impossible?

D. M.

(Translated from the original in Hindustani)

An Hour's Silence

"I am very glad to read that the Congress has banned all speeches on the Sarvodaya Day. I suggest that every individual should observe at least an hour's silence that day as a personal discipline. We all know what importance Babu attached to the observance of silence," writes a correspondent. It is a good suggestion. I would add that it would give immense relief to our ears, if the radio programmes also are shut off an hour earlier, that day.

Bombay, 14-1-'49

K. G. M.

OBSERVANCE OF 30TH JANUARY

We shall soon be laying our tribute of love and homage at the shrine of our beloved Bapu of ever-blessed memory on the first anniversary of his passing.

I have no doubt in my own mind that January 30th should be spent by us in prayer and fasting. Bapu invariably remembered great days and celebrated great events in this way. He was a man of God and, therefore, a man of prayer. Fasting and prayer were means in his life of spiritual and moral upliftment. We should try to emulate his example in this as we should in every other way that he taught us.

He was a man of few words but he was a doer. So let us pay silent homage to his loved memory by dedicating ourselves to his way of life. This needs humility and faith.

12-1-'49

A. K.

FROM CASTE TO NATION

I have received the following resolution for publication :

"The Managing Trustees of the Konkanastha Vaishya Caste Fund are clearly of opinion that one of its institutions namely the Konkanastha Vaishya Vidyashram (Residential School of Konkanastha Vaishyas) established in 1921 at Sasavane (Dist. Kolaba), being an educational institution, should be under the direct management of the National Government of our country. It is all the more necessary to do so because in the maintenance and management of the Ashram, the caste did not collect funds from the Vaishyas of Konkan only, but also from other sympathizers. Hence this meeting of the Trustees resolve that the Educational Institution of Sasavane along with all its movable and immovable properties and funds should be gifted over to the Government for carrying on educational activities."

The above resolution was confirmed as required by law by an extraordinary meeting of the managing trustees on 23-12-'48, and it is proposed that the institution will be handed over formally to the Government of Bombay on the 30th January, and the Government will thereafter carry on under its direct control an educational institution there under the name of Gandhi Vidyashram.

It is necessary to know briefly the historical background of this resolution in order to appreciate its full significance. The Vaishyas of Konkan are a small caste of about 75000 souls. Unlike other Vaishyas of Maharashtra, it is an indigenous caste of traders living in Bombay and the districts of Konkan. I believe, in the early twenties it could not claim to be far advanced in university education. Commercial education it always had, if not in schools, in practical life. It can now claim to be a fairly well-off middle class group. As is well known traders are generally very conservative in political and social outlook and look upon political movements with a degree of distrust. By 1921 the community had a good amount of funds, which it spent in various manners for the benefit of its own caste people. But the year 1921 received the message of non-co-operation with the Government.

Acharya J. G. alias Bhai Dhavan, a member of that caste was studying for B. A. at the time. He had already formed some ideas, which he wanted to put into operation after taking his degree, of opening a residential school for his caste boys. But before he could do that he was struck with Gandhiji's message of non-violent non-co-operation. He completely succumbed to it, and left the college. He resolved that his proposed institution must be independent of Government control and examinations, and must become a part of the non-co-operation movement. One can easily imagine that it could not have been an easy task to induce his friends and caste people to agree with him. But Acharya Dhavan is a tenacious *bania*, and would not yield till he had gained his point. The managing trustees were hesitant at first about starting a non-co-operating institution, but an event took place to settle them down. They received an unconditional donation of Rs. 20,000 from a rich member of the community, who knew Acharya Dhavan for a long time, and in whose capacities he had full confidence. Though no condition was attached to the offer the suggestion was clear. The trustees regarded it as a point of honour with them to allow Acharya Dhavan to establish the new institution after his own plans. Thus this institution was started in 1921 from the caste funds and for the boys of the caste principally. Sasavane is a small village on the seashore a few miles to the south of Bombay. It is a beautiful place with green mountains in the background and a vast seabeach in the front.

The institution had a chequered career, now flourishing, now declining and frequently going into wilderness in loyal response to the call of the Congress. Government took its possession more than once. Gandhiji had to announce a new idea and Acharya Dhavan and his colleagues would consider themselves duty-bound to implement it, come what may. But the trustees of the caste fund generally stood by him through thick and thin. The donor who had given 20,000 rupees at the beginning paid 30,000 rupees more to it in course of time. Several other caste people also gave liberal donations. The trustees not only paid it from caste funds but also raised subscriptions for it from outside the caste also. Though mainly meant for Konkanastha Vaishyas, it admitted boys from other communities also. Still legally it was a caste school, entirely managed by caste people.

The *Young India* of 17-3-'27 and the *Navajivan* of 20-3-'27 contain a detailed account of Gandhiji's visit to that Ashram on 3-3-'27. They show how much Bapu was pleased with his visit. From the point of view of numbers it was in a flourishing condition then. The young *brahmacharis* presented him Rs. 63-3-0 saved by them by denying to themselves for one week milk, ghee, bread, and sugar. This act of self-renunciation was highly appreciated by Bapu.

After Acharya Dhavan's release from jail at the conclusion of the Quit India movement his outlook had become wider than ever before. A great admirer and follower of Shri Jannalal Bajaj that he was, he was daily growing in regard to caste. He felt

that in the new social order which India wanted to evolve, there was no place for an institution and a fund meant for a particular small caste, and so he began to think in terms of transforming the Konkanastha Vaishya Vidyashram into a national institution not only *de facto* but also *de jure* and he now began to spread this idea among his caste people. After the attainment of independence on the 15th August 1947, he felt that there could not be any longer a non-co-operating institution. On the contrary, it was his duty to place his institution at the disposal of the Government, which the Congress itself had established. The assassination of Gandhiji and what took place thereafter in Maharashtra settled him down on the other point also. His own mind was fully made up that either the institution should expand into a fully national one without any trace of any denominational character or he should be relieved of its responsibilities. Gradually he won over every member of the managing trustees to his view and the result is what you read in the resolution mentioned in the beginning. This is perhaps the first instance of a caste which has voluntarily handed over its control over properties and funds and has given up its caste-outlook in the field of education at least, thus giving a practical demonstration of its full confidence in the National Government of the country. Naturally, the formal transfer of property has been made to synchronize with the Sarvodaya Day. The caste and the managing trustees deserve our congratulations. Congratulations will be a mild term for Bhai Dhavan who naturally regards this as a happy culmination of his 28 years' labours. I understand that the Government of Bombay contemplate to carry on a basic school institution there in conformity with the principles of *Nai Talim*. Acharya Dhavan will continue to be the guiding spirit of the new institution also.

Bombay, 13-1-'49

K. G. MASHRUWALA

COMPULSORY LABOUR

I read the article regarding compulsory labour from barbers which appeared in the *Harijan* issue of the 19th December with great interest. As one who has studied this question deeply, let me say that villages of Gujarat are not exempt from exacting compulsory service by the rule of the rod. In one form or another, compulsory service is being exacted from Rajputs, Brahmins, Kolis, Kadias, Suthars, Darjis, Harijans, Garodas and others. They lower the morale of both of the Government servants and the rural masses. The cause of the amelioration of the rural masses was very near to Gandhiji's heart but God did not spare him to complete the work of the annihilation of this system of slavery. It should be done without delay and hesitation.

The question affects more than 50 per cent population of the Bombay Province and I have come to the conclusion that this question will not be solved unless the victims of this system help themselves and resolve not to do any sort of *veth*

at any cost. They should be prepared to make every sacrifice to achieve the end; and there will be no authority on the earth to compel them to do it. They should unite together for the purpose. I would advise all the village communities to follow the example of the Rajputs of Palanpur State who renewed their resolution on 7-12-'48 at Sedarasan in the presence of Shree Ravishanker Maharaj not to do any sort of *veth* which they had given up in the regime of the Nawab of Palanpur, even at the cost of their lives.

The civilization and culture of a country depends upon its existing social institutions. What will be the fate of our long cherished dream of *Rama Rajya* if such systems of slavery are allowed to continue? Is our *Rama Rajya* to be built on the foundation of these systems of slavery? The rural masses earnestly desire and expect the Congress Government to bring an end to this serfdom.

The abolition of this system will have a far-reaching effect on the rural economy. It will accelerate the present rate of production of food-grains. It will result in relieving 30 per cent of the rural population to pay full time attention and work on their farms for more number of hours. Not only the production will increase but the Government land revenue will also increase; for instance, in Palanpur State which is merged into the Bombay Province, 40 per cent of the total area of lands are under "*Chakariat Pashayata Head*"—(Grants to village servants)—free of assessment. That means that lands yielding a revenue of about Rs. 3 lakhs are maintained under *Chakariat Pashayata Head* for receiving compulsory service. If this system is abolished hardly a sum of Re. 1 will be required to meet with the expenditure of paid village servants to be kept in place of *vasvayas* and others.

In my opinion, the victims of the present system must not wait for the mercy of Government and public workers to take up their question at their convenience, but help them as well as themselves by resolving not to do any *veth* at any cost and God will help them. Though truly it should be needless, yet having regard to prevailing conditions, it is absolutely necessary to emphasize that all such forward steps should be under the strictest observance of truth and non-violence.

Such a resolution will not have any adverse effect on the Government administration or public welfare beyond producing some angry outbursts of Government servants until the time they become used to the new order.

Baroda, 21-12-'48

V. S. BODANA

P. S. Since the above was written and despatched Shri Morarji Desai, Home Minister for Bombay paid a visit to Palanpur on 25-12-'48 and declared the Government policy of abolishing the *veth* of the Rajputs of Palanpur. I congratulate and thank the Government for this decision.

Baroda, 3-1-'49

V. S. B.

DEVELOPMENT OR DESTRUCTION?

Development schemes are going on apace in India today. But are they all wise and far-sighted? Are they all for the good of the people? It is a question into which we should go more deeply, and make the result of our investigations widely known.

Today I will take three examples :

1. Ploughing up of grass-lands.
2. Increase of canal irrigation.
3. Manufacture of artificial manures.

With regard to the first, it is probable that much of the grass-land under development has been, up to now, grazing land for cattle, such as Terai and Khadar areas. The cattle of India are already desperately short of grazing and breeding areas. It is likely, therefore, that the correct development of these lands would be for introducing better grazing grasses and for cultivation of fodder crops, while the people who are settled on these lands should be capable of cattle breeding and development. I am afraid this is not the case, and if the grazing lands of India go on being reduced in the name of development, it will ultimately lead to the destruction of the cow and her progeny. We can enormously increase our output of grain by better nourishment of the present fields with well-composted farmyard manure. This is the safe and sound method. Unfortunately it is not so easy or quick in immediate spectacular results as ploughing up of grass-lands. But it is the far-sighted policy, and at the same time saves the cow, without whom man himself would perish.

With regard to the second example, most people have no idea of the dangers. Huge new irrigation schemes are afoot, but have we sufficiently studied the disasters which have come about as a result of the canal irrigation systems already established in U.P., Punjab and Sind? Thousands upon thousands of acres of once rich land have gone out, and are still going out, of cultivation in these areas. *Usar*, *Reh*, water-logging, and the like, have overtaken some of the best lands in India, and experts attribute it to faulty canal irrigation. Here again would-be development may end in destruction unless we look ahead and plan accordingly.

With regard to the third point, it is now an accepted fact amongst scientists, who have investigated the matter, that crops nourished with artificial fertilizers are inferior in *quality*, to those nourished with compost (farmyard manure). It is even reported that vegetables and fodders grown with artificial fertilizers are harmful to man and beast. At the same time, soil fed with artificial fertilizers, though it gives a big yield for a few years, finally loses its strength, whereas soil fed with compost manure gets richer and richer in strength and texture. Why then big factories for manufacturing artificial manures? This so-called development also leads down the road to destruction.

In these schemes I am afraid it is not the interests of the people which play the most influential part. All this means that we must not rest on our oars and think that, because we have won Swaraj, we are now safe from further exploitation. On the contrary we have got to be very much awake, for this exploitation from within is even more dangerous than the former foreign exploitation, because it carries with it the glamour of apparent patriotism.

Today I have only touched briefly on these three illustrative points of, ploughing up grass-lands, canal irrigation, and artificial manures. I am collecting facts and figures from official sources, and at the same time I should be very glad if people with any personal experience in these matters would send me their information to the Ashram, Pashulok, P. O. Rishikesh, District Dehradun, U. P. Technical experts are alive to these things, and individual farmers know them by experience. The knowledge and experience of both must be brought to the fore, so that public opinion may be enlightened, and through it the administrators may see to it that development does not lead to destruction.

Pashulok, 8-1-'49

MIRABEHN

MORE WORK, LESS TALK

While it is generally agreed that we should observe 30th January in a manner best calculated to advance Bapu's ideology and programme, we meet with a real difficulty, when we come to the details about the observance.

I have been feeling for some time past that we are spending a disproportionately longer time in talks and discussions, with the result that practically little or no time is left for action. I have also been feeling that though we love Bapu and accept him as our leader, we are drifting away from him.

I, therefore, think that the first need of due observance of this day is to avoid meetings, speeches, discussions of plans, and demonstrations, and the time and energy should be saved by each lover and admirer of Bapu for doing some service involving physical labour, and the like. Each individual may decide what he can do best.

Those who can so arrange may visit villages in batches of not more than two or three and try to reach as many villages as possible, and spend the whole day with the villagers. Programmes of village sanitation, spinning etc. may be arranged. The visitors may conduct prayers, read *Tulsi Ramayan*, address groups of villagers on Bapu's life, ideology and programme and try to come in closer contact with village people and village life. Such visits will enable us to understand the villagers' difficulties in their day to day life. What the common man wants is the hard reality of betterment in his living conditions and a human living touch of the Government which he is asked to consider as his own and as existing for his benefit.

Ahmedabad, 26-12-'48

G. V. MAVALANKAR

GANDHI RELICS MUSEUM

Dr. Rajendra Prasad, President of the Gandhi National Memorial Fund issued the following statement on 8th January '49 :

It is highly necessary to collect all important material about Mahatma Gandhi before it becomes too late. India has been criticized for its proverbial neglect of its historical material. Let us not be guilty of the same neglect towards the rich material connected with Gandhiji's life and work.

The Gandhi Smarak Nidhi (Memorial Trust) has decided to build and maintain a Gandhi Museum where relics of Mahatma Gandhi—things of his personal use and other things having historical or sentimental value connected with Mahatma Gandhi; letters, articles, and documents written by him or at his dictation, his voice as recorded, photographs, paintings, cartoons etc., of Mahatma Gandhi, poems and folksongs dealing with events in the life of Mahatma Gandhi, all literature in all languages by and about Mahatma Gandhi, will all be collected, preserved and made available to the public. Films recording some events in his life will also be preserved.

Shri Kakasaheb Kalelkar has kindly consented to take up the work of collection and he has been authorized by and on behalf of the Gandhi Memorial Trust to collect, preserve and display all such material, at any convenient place till a permanent museum is built to house these things. People, throughout India and outside, are earnestly requested to co-operate with Shri Kakasaheb by sending him whatever material they have in their possession, or at least by supplying him with all necessary information about such things so that he may take steps, where possible to secure them. He has made adequate arrangements for the preservation of these things in the Prince of Wales Museum and in the library of the Royal Asiatic Society of Bombay, pending the setting up of a special museum.

It is particularly desired that all books connected with Mahatma Gandhi should be collected in sufficient numbers, before they are out of print, so that the idea of maintaining a number of well-equipped Gandhian Libraries in India and abroad may not be difficult of fulfilment. It is hoped that authors and publishers, in India and abroad, will send copies of all their publications regarding Mahatma Gandhi, his life, ideas and activities to Shri Kaka Kalelkar, Gandhi Smarak Sangraha, Town Hall, Bombay.

A Month's Course in Bee-Keeping

A month's course in theoretical and practical bee-keeping will be given at the Gram Sevak Vidyalaya, Wardha during February, 1949. The expenses including lodging, boarding and fees will come to rupees forty.

For further information please write to the Secretary, All India Village Industries Association, Maganvadi, Wardha. C. P.

THE JAIPUR CONGRESS

I had not forgotten that I had made no reference to the Congress after the sessions. I wished to publish the text of its main resolutions. But it came into my hands too long after the sessions. The resolutions entitled the Message, Communalism and Standards of Public Conduct are worthy of our great national institution. They are frank. They show both of our achievements and disappointments—disappointments due both to circumstances as well as our own drawbacks. The Message Resolution of Jaipur is substantially reproduced in the Working Committee's message for the Sarvodaya Day, printed elsewhere in this issue. The one on Economic Programme is significant. I do not know the mind of the A. I. S. A. and the A. I. V. I. A., but I am afraid that it will not meet with their approval. As Shri J. C. Kumarappa had said recently in the columns of this paper, it is, according to him and those of us who think with him, a wrong approach. You may, if you wish, call it an approach contrary to that of these institutions. I have called the resolution significant, because it marks the line of cleavage between the Khadi-Gramodyog approach and the Congress approach. There is no indication of what the Congress thinks on the question of education. I think that the policy pursued and laid down at present requires to be carefully examined by the Congress. I was surprised and disappointed that the Congress did not say anything to the common man on some of his most important grievances: e. g. controls, rations, high prices, use of authority in an oppressive manner etc. The Congress must be aware that recently the Governments have been subject to sharp criticism by the various High Courts. These are some of the subjects, on which the public would have been glad to know the Congress mind.

I hope the Congress High Command will give definite lead on these matters hereafter.

Meanwhile, let us whole-heartedly respond to the Congress call to "make a supreme effort to restore goodwill, peace and harmony among the various communities that form the nation", remembering that "Crises are not resolved or difficulties removed by patchwork remedies or opportunist methods. They are only finally resolved by removing the root causes of trouble and by maintaining always a high moral standard".

Bombay, 14-1-'49

K. G. MASHRUWALA

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