

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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TWO ANNAS

A CHARGE TO TEACHERS

[Extract from the address of Shri Kedarnath on the occasion of granting diplomas to teachers trained at the Dakshinamurti Training School at Ambla (Saurashtra) on 20-4-49. — R. M.]

I have been described in a complimentary manner in the introductory speech. May be, part of the description is correct. What I myself can say about me is that I am a servant of the society and my country, and whatever qualifications I possess I have imbibed from the society which has maintained me till now. Hence, the credit for the qualifications goes to the society and not to me. From an early age I learnt to believe that man does not live for himself but for the society. The way to self-elevation is to regard oneself as existing for the world. It makes him unselfish.

Shri Nanabhai Bhatt referred to the question of grades. Just consider how this question arises. In a joint family of about a dozen members, we do not think of grades. If all humanity lived as one family, the question of grades would not arise. Grades are linked with money. If they did not mean anything in terms of money, no one would quarrel about them.

Man has developed an obsession for money. He thinks that happiness flows from the possession of riches. He wishes to marry his daughter into a rich family. She would have servants to work for her and have all comforts and that would make her happy. The idea is that a person is happy to the extent that he has freedom from work. He wants money so that he may not have to work and could buy all comforts. But he does not pause to examine how far money succeeds in making rich persons happy. Personally, I consider them to be rather unhappy people. But I know that they themselves will not accept this statement. But are the rich healthy? If they were so, they would not need doctors and *vaidyas*; they would not have to run to Darjeeling and other hill-stations for health. Are they talented? It is not the sons of the rich that generally stand at the top in public examinations. Are they always men of high character? Very often they are otherwise. When railway was brought into Khandesh, the popular name for the second class bogey was 'sick people's compartment'. The reason was that it was furnished with mattresses and cushions and the popular notion was that a man would need these things, even during travelling, only if he were ill! Money is needed to have more comforts, and these are needed if a person was unhealthy. So the desire for grades and more gains and freedom from work is indicative of physical or mental ill-health.

But the longing for money is so universal that it may be concluded that we are all suffering from some disorder. The disorder is an erroneous approach towards life. It is curable only by adopting a more correct approach. To the extent we give attention and importance to the development of human virtues and faculties, we become 'men in health'. I would advise you to think more of becoming right men than of grades.

The desire to establish one's importance and power over others is universal in mankind. Perhaps, it is not extinguishable. It is present in the child and also in the devout saint. The method of establishing it varies according to circumstances. The child cries so that the mother might go to it. It is the child's way to assert its importance and power over the mother. The servant does so by making himself felt indispensable. The consciousness that he is indispensable to the master gives him the satisfaction of having established his importance. The devotee surrenders himself at the feet of God, to win Him, and possess Him exclusively, and to attain equality with Him. He wants God to do everything for him, so that he need not have to worry. The disciple serves the *Guru* to make him ultimately a cripple dependent upon his own services. I, on my part, become cautious when some one wants to follow me as a disciple. For, I do not wish to be dependent upon others for things which I can do myself. I do not wish any one to stay with me and serve me in order that I may give him whatever benefit I am capable of. The spirit of service is, indeed, a great virtue. But it must be rendered out of love and sympathy, not with an eye on consideration or recognition. Doctors and nurses do render very useful service. But when they are doing it for their fees, we do not call them as inspired with kindness.

The certificates received by you recognize your qualification to serve as teachers. They do not say that you know everything that you need. Acquisition of knowledge is a life-long work, for man never obtains perfection in life. Only a good student becomes a good teacher. Henceforth, you are both students as well as teachers. It is a great responsibility not easily discharged. But by practice you will not find it very difficult to do it.

I was for long anxious to see this institution. As I see it I realize how difficult it must have gone with Shri Nanabhai Bhatt and his co-workers to develop it. But patiently and perseveringly and in a spirit of service they have reared a great institution. Shri Nanabhai is an example for you to follow. He shows the way our Swaraj has to be built up and developed. The Swaraj which has come to us at present was not achieved with contribution from everyone of us. So we do not yet see the expected good results. We can reap them and make it the *Ramaraj* of Mahatma's dream only when everyone begins to work hard for it and contributes to its development.

(Translated from the original in Gujarati)

RAMANAMA

By

M. K. Gandhi

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THE TRUE ROAD TO SURVIVAL

If quite recently in *Road to Serfdom*, Prof. Hayek sought to make our flesh creep by warning us of the slippery slope we are descending towards socialist planning and control of the economic system, Mr. William Vogt, with equal conviction and supported by an impressive array of documentary evidence, sets before us in his book *Road to Survival* the grim prospect of the world denuded of its rich topsoil and robbed of its precious storage from its bowels due to the cupidity, rapacity and possessive instinct of man. It would be foolish not to recognize that there is a real threat in the trends described and analysed in the book—a threat which is fully as serious as that which forms the theme of *Road to Serfdom*.

Mr. Bernard M. Baruch in his introduction observes that it is the first attempt through carefully chosen examples, in large part drawn from wide first-hand experience, to show man as part of his total environment, what he is doing to that environment on a global scale and what that environment is doing to him. It is no dry as dust study; it deals with the raw stuff of living. The fact that thoughtful men are already engaged in solving the problem facing man is a just recognition of the theme developed. It does not foretell immediate doom. It only shows that the phantom of plenty and the problem of poverty are but the phases of the same thing, the reverse and obverse of the same coin and that man unlike the beast destroys the environment because of his cupidity. During a period in which all the people of the world in general and the Indian people in particular are faced with the most formidable economic difficulties, the problem stated must be faced with courage and vision before it envelops us. It will not vanish like the morning mist before the rising sun of intensive and mechanical cultivation and large-scale industry. Deforestation and soil erosion have assumed alarming proportions and land is losing the rich topsoil.

The argument of the book, namely that economic progress so far achieved is exceptional and it has been unduly costly in the use of resources and cannot be extrapolated into even a near future is recognised by eminent people. Invention mainly serves the materials of industrial equipment in manufacture and transport; but we do not live on these, though we live by their help; and knowing better how to handle supplies is not the same thing as having more supply. Discovery of new sources has now a small elasticity and the area of the earth's surface that is most suitable for essential cultivation is small. It is not the wars that have created scarcity; they have rather been a test of that reserve producing capacity of the world. The author shows that the world is becoming progressively poorer. The backward and undeveloped countries have so far carried the cost

of the higher standard of a few. With the national awakening, they will not remain hewers of wood and drawers of water and purveyors of raw materials for the more developed countries.

The dilemma of Malthus has to be applied to our time; it has to be redated as an exercise in the true, and not the historical, relation of the laws of return.

The immense waste of materials, human and non-human, under the competitive system is not sufficiently seen and appreciated. The author discusses the evils of the competitive system in the exploitation of resources. The argument, whether it is in the matter of food control, or harnessing the rivers for energy and cultivation, or large-scale manufacture, is sustained by a most valuable collection and arrangement of data. The answer to the question whether the solution to the present scarcities lies through betterment of distribution is in the negative. The author shows that we are living on capital without replacing it. As between rich and poorer classes in the same country, incentive and invention and force of the example of higher standards have perhaps more force than when applied as between rich and poor nations.

Time and again it has been pretended that the problem of production was solved enough and that distribution was the real problem. According to the author neither of these can solve the problem without reference to the population, which comes to the fore-front again. The author has a telling argument that progress in medicine is used to prolong human life in poor countries by adding years to life rather than life to years. The truth of this is obvious in our Government's drive to inject B.C.G. vaccine to give immunity against tuberculosis thereby prolonging human misery.

We have become victims of grandiose expectations. At no time prior to our own, have so many men and women been led to indulge in sublime dreams about the benefits which science and large-scale production could confer upon them. At no time has imagination found escape from reality than now. It seeks refuge in wishfully constructed theories and places.

The problem is stated in a telling manner but the solution is not satisfactory. It is selfish. Therefore two reflections arise. These are not dormant in the author's work. The problem is not merely one of slowing down the pace of progress and control of population. It is a moral and spiritual one: truth and subjection to matter. If we take over the moral and spiritual fervour of our great religious teachers, then the civilization will be saved and the impending doom avoided. The theory of economics and birth control through self-control not for the selfish purpose of maintaining high standards of living of Mahatmaji will only achieve the world of food, work and homes for all. Contentment and not multiplicity of wants, self-sacrifice

and not self-interest is the only law upon which human society can be grounded with any hope of prosperity and permanence. The God of machine will prove too weak for this task because it has no soul and conscience. Bowing to this tacitly assumed prime mover of all our actions, we are sure to destroy ourselves by destroying the sense for higher non-economic values. To the Westerners in general and to the author in particular, all this may not be clear for,

"If one

Ponders on subjects of the sense, there
springs

Attraction, from attraction grows desire,
Desire flames to fierce passion, passion
breeds

Recklessness, then the memory — all be-
trayed —

Lets noble purpose go, and saps the
mind,

Till purpose, mind, and man are all un-
done."

How true! and if only man rediscovers the great truth conveyed in these immortal lines of the *Gita*, then the impending catastrophe will be avoided.

Bombay, 28-3-'49

PAPPU NARASIMHAM

THE SO-CALLED CRIMINAL TRIBES

III

During the British Regime, certain tribes were declared "Criminal" and placed under numerous restrictions and disabilities. Accordingly, a Criminal Tribes Act was passed in 1871 by the Government of India. It was first applied in Sind and then extended to other provinces. Persons numbering lacs were brought under the operation of the Act. They were ordered to be confined to a certain area which they could not leave except with the written permission of district authorities. Between the hours of dusk and daylight they had to be confined to their homes. Every day they had to attend a roll-call. Up till today even a newly born child is presumed to be a criminal because it happens to be born in the condemned tribe.

The All-India Jails Commission of 1919 laid down that the object of the Criminal Tribes Act was more reformation of the Tribes than protection of public safety. This led to the provision of certain amenities of education and training for those who lived in the Settlements. But the Act was preserved in its entirety and its application remained as rigorous as before. This in itself condemned the tribes to a miserable existence and frustrated the very object for which according to the Commission the Act was passed. No reformation is possible under conditions of slavery and without a certain amount of freedom of action and movement. No human being can morally evolve under the administration of this inhuman law which condemns a person from cradle to grave to the suffocating

life of virtual imprisonment. The slightest breach of restrictions prescribed by the different Sections of the Act makes a person liable to monstrous punishments. The condemnation of a whole tribe for generations to the category of "The Criminal Tribes" is sufficient to breed crime instead of bringing about any reformation.

The Criminal Tribes Act has, therefore, no place in modern penology. The ordinary Penal Law of the land is quite adequate to meet the need. Its very existence and continuance is a blot on the fair name of free India. I cannot understand why it has been allowed to remain on the Statute Book all these months. A Criminal Tribes Enquiry Committee was appointed in December, 1946, which, in its report, has recommended the total repeal of the Act. I am very glad to find that Madras repealed the Act altogether in the year 1947. The Bombay Government have passed the Habitual Offenders' Restriction Act in December, 1947, which contains provision for the repeal of the Criminal Tribes Act after two years. So, naturally at the end of this year, in December, 1949, Bombay also will be free from the operation of this Act. The United Provinces Government appointed a Criminal Tribes Enquiry Committee in December, 1946, which has recommended in its report the total repeal of the Act. The United Provinces Government is still considering it and has not yet acted on the recommendations of the Committee. Only recently Shri Anantashaynam Ayyangar brought forward a bill in the Central Legislative Assembly for the repeal of this Act. This was referred to certain Provincial Governments, and it was said in the Assembly that some of them opposed the repeal of this Act. It seems that the Punjab Government is one of those who opposed its repeal. I cannot say anything else except that it is the misfortune of the Punjab that such a view should be held by its Congress Government.

The "Criminal Tribes" of the Punjab are getting perturbed and discontented. The representations for its repeal are made by them on a large scale. Letters and Memoranda are being received every day in this connection. It is but natural. These people also want to shake off their chains of slavery and breathe the fresh air of free India.

It is believed that an All India Committee will soon be appointed by the Government of India to go afresh into this question and to make the final recommendation. I hope that no further time will be lost in collecting the needed information, and early steps will be taken to repeal the Act. The sooner such a repulsive measure is put out of operation the better for all concerned. It has been reported to me that the Pakistan Government has already repealed the Act and abolished the department concerned.

RAMESHWARI NEHRU

HARIJAN

June 26

1949

PUBLIC HOLIDAYS

[The following is a proper theme for being made the main article of the week.

— K. G. M.]

The Government have been very anxious to increase the production of our industries, the work in the offices and the education of the children in the school, but they have given little thought to the number of public holidays that the nation as a whole should observe. No progressive country in the world has such a large number of holidays as we have. There can be no justification for incorporating every communal holiday as a nation-wide holiday. Birthdays and anniversaries of great men are specially observed with the aim of refreshing our memory with the selfless service they rendered to the country and for instilling into us a fresh resolve to follow them in a similar spirit, accompanied with a programme of social service in some form. The holiday allowed on such occasions should not be a closed holiday and it should not be used for entertainments, shopping or sight-seeing.

With the attainment of freedom, there is now the greater need for more intensive efforts to improve our condition. But we do not realize our responsibility to the society or the country, and have limited our activities merely to our personal needs. The continuous enjoyment of so many holidays has brought about in us a holiday-mood, which gravely impedes our progress and I believe has led to so many strikes. Any worker or leader of public opinion who realizes the gravity of the present economic distress can never even think of such frequent strikes. The number of holidays are on the increase as each community successfully presses its claim for putting its festivals on the nation's list. Formerly extensive holidays were enjoyed only by educational institutions, then it caught on the offices and now it has spread to trade and industry too. Our leaders and Government have declared that the best interests of the society can be served only by establishing a secular State; it shall therefore be only very appropriate that they accept as general holidays only those which have some national significance. Our workers in the public and government offices, trades, industry and schools should disabuse themselves of the old conservative sectional trend of thought.

During the second world war, when the pressure of work was very great, the then government even set the hands of the clock forward by an hour. They stopped all holidays including the Sunday. Workers could take sectional holidays according to their community. They had to work on holidays of other communities.

All hands could not take off Sunday simultaneously, they enjoyed the weekly holiday in batches on different days of the week, so that the office could remain open all round the week. Is our national need any the less today, or that we lack in responsibility or patriotism? We have not shaken of our old slave mentality yet, and can do things only on the orders from above, rather than establish new and healthy conventions and attain higher targets in work ourselves. Our employees in the offices are ever anxious to do as little work as possible. Why does a shop-keeper not close his shop even for the mid-day lunch? Because he knows that if he does so that will be his own loss. Cannot the same spirit enter all of us?

The problems of National Language, National Dress, Flag, National Anthem and so on are in the forefront, but why not that of National Work. Today the nation needs work first and pleasure afterwards. Whom we call our leaders, do they also enjoy all these holidays or weekly rests? Look to Pandit Nehru, Sardar Patel, Rajendrababu, Maulana Azad or Dr. Sitaramayya; they have known of no Sunday or other holiday since they began public service. Why should we not work with equal zest to elevate our country?

The need of the hour calls for more work and a uniformity in our lives all over the country. In the United Provinces the salesmen and shopkeepers avail of 15 days medical, 15 days casual, 31 days festivals and 52 days weekly holidays — a total of 113 days or more. In Delhi and the Punjab, they can have only 15 days casual leave besides the weekly rest days. These are quite sufficient to keep us in good trim without any serious loss to the working capacity of the nation. To them we may add a few National holidays which will all add up to 70 days or so — say about one-fifth of a year.

No sound reason can be found for such long vacation in the schools, universities (and High Courts) as cover almost a quarter of the year. We are the natural inhabitants of a warm country and we cannot get away from it — even if we do not attend our classes. Then why waste so much of valuable time, why not utilize it covering more of our courses in it and thus shorten the total period in education? At present the teachers go home and leave the children to roam on the streets. Being idle they learn mischief and bad habits. If at all we must have vacations, their duration should not be longer than 15 days at a time and they should come after each term more in coincidence with the change of seasons. These vacations should be utilized in holding games, sports, meetings, outdoor picnics, tours and visits to factories, farms and places of cultural interest. Thus we shall understand the relation of practical life to the studies in the class rooms.

Sukhdam, Hapur, U. P.

R. KRIPAL

VACCINATION AS A PROPHYLACTIC MEASURE

[I gladly publish the following criticism of my articles.—Ed.]

I had the good fortune to go through your articles in the *Harijan* dated 27-2-'49 and 27-3-'49. I am pleased to note that you have clearly expressed that this vaccination must not be compelled on all alike, that the conscientious objectors must not be compelled to undergo this operation. You have also pointed out that the Government does not regard this as a substitute for sanitation and that it often feels compelled to resort to these vaccinations also, because sanitation and sound nutrition require more time, more workers and day to day application. If only the money used and the workers employed in the manufacture of vaccines and serums be diverted to sanitation, we will have many more workers for sanitation. Such an experiment was tried in Leicester in England some 60 years ago and they succeeded well. There the believers in vaccination had to vaccinate themselves at their own cost.

Your hesitation in asking the Government not to resort to these measures at all, is based on your opinion that when right prophylactic measures are not available and cannot be quickly organized, and when speedy measures are necessary to arrest the spread of the disease in a virulent form, vaccination becomes an unavoidable necessity in spite of all the evils attributed to it. In this connection, I may point out that you seem to regard vaccines and serums in the same way as we regard many other things in the world which have both a good and a bad side. The immediate effect of a thing is always different from the remote effect. The immediate effect is temporary while the remote effect is permanent and opposite of the immediate effect. It is by the remote and the permanent effect of a thing that its goodness or badness is to be decided. Only those that produce permanent good can be said to be good.

Considering the inherent evil nature of vaccines and serums, and considering the injuries to health and life it has caused in many cases all over the world, we must not hesitate in asking the Government to avoid all these measures. At least they must not spend money on controversial methods and methods which have been commercialized. There are many more reasons, the chief of which is ethical. What is immoral must also be unhygienic. What is unhygienic is also immoral. The modern so-called scientific methods must be judged in the light of this eternal principle. All these methods involve experiments on animals and artificial production of diseases and so they are really sins against Health and Nature. I do admit that those of us who regard this as a sin against Health and Nature must help in the energetic

and quick execution of sanitation and sound nutritional programme. But the absence of such a positive drive must not be taken as an excuse for employing these evil measures. To quote a medical doctor, 'If I cannot do good, let me at least cease to do evil.' Let us leave the problem to God.

Even the temporary effect of arresting the virulence of the epidemics has not been achieved. It is the opinion of some medical doctors (based on their experience) that vaccination done at the time of epidemic only worsens the epidemic. A thing which is the product of disease cannot be useful even in times of emergency. Emergencies cannot alter the eternal laws. *We are to do what is right always. Wrong means will always lead to wrong ends only.* I only appeal to our countrymen to benefit by the experience of the West. There, especially in England, after the passing of the conscience clause, vaccination declined and sanitation improved; the result was small-pox was stamped out and Leicester was able to prove it to the hilt. Now the Act itself has been repealed. This question of vaccination and inoculation needs to be studied and investigated by impartial and intelligent laymen with the co-operation of scientists who strive to abolish these and achieve the best results by sanitation—internal and external—alone both before and at the time of epidemic. Internal sanitation is possible only through dietetic righteousness and external sanitation by clean water, air, sunlight and some natural agents such as clean, healthy cow-dung or mud, etc., and not the so-called scientific cleaners, namely phenol and other poisonous lotions.

Application of sanitation and sound nutrition based on biological laws of Nature adjusted to particular conditions, alone have been found to be effective in not only preventing disease as a long-term measure but also in controlling epidemic even at the time of the emergency.

"A little of this *dharma* will save you from great danger."

It is mainly because of want of sufficient quantitative experience in this respect that we hesitate to advocate it wholly. What is inherently right is right and useful always. So-called emergencies do not make any difference. If readers will go through the literature on the subject published by the Anti-Vaccination League, they will be able to derive great light on the subject. I may suggest that there may be a few conferences of laymen where all the facts and *modus operandi* might be explained to them by the people on both sides of the question, namely, those who say that they are necessary at least in emergencies and those who say otherwise.

Pudukottai, 25-5-'49 L. KAMESVARA SARMA

SOCIAL RESPONSIBILITY OF SCIENCE

[The following is a summary of the address at the first session by Dr. Harrison S. Brown, associate professor, Institute for Nuclear Study, University of Chicago, on *Social Responsibility of Science*. He was associated in the U. S. A. Group's atomic energy activities from 1943 to 1946 as a specialist. — M. M.]

When I was graduated from high school, a prominent business man in my home town spoke at our commencement. "The world is in a sorry plight," he told us. "It is up to you — the citizens of tomorrow — to mould the world into a globe fit for human habitation. It is up to you to abolish war and to see to it that the necessities of life are made available to all mankind."

Such graduation speeches were given that year throughout the world, and for all I know they are still being given.

But when the high-school graduate goes out into the world and attempts to change things for the better, he suddenly finds himself called "naive", "rash", "inexperienced". He learns that the oldsters really don't want the youngsters to remake the world after all. The soreness of the tops of many young heads (resulting from much battering against stone walls) testifies amply to the resistance that confronts them.

Yet if we look back a few years we find that the majority of the soldiers who fought and died in the last war were in their early twenties and younger. The majority of the scientists who contributed actively toward the development of the atomic bomb were in their twenties. Youngsters, we are told, are old enough to fight and die; they are old enough to help figure out how to make atomic bombs but they are too young to have anything to say about what to do about the frightening problems that face the modern world and threaten to destroy it.

In speaking today about the social responsibilities of science, I will speak of things which are relatively easy for young people, but difficult for older persons, to understand. This is because young people possess a quality that in general diminishes with the years: the quality of imagination. Imagination is a quality which is an integral part of science, and naturally endowed to young people. It is a quality which sadly enough evaporates with advancing age, yet it is a quality which our unhappy world desperately needs in abundance at the present time.

Disastrous Use of Science

For the last three centuries the findings of science have had marked impact upon society, but people on the whole have not understood just how our world has been affected, nor have they cared. From the time of Newton men began to realize that through technology, which is based upon the findings of science, substantial comforts and profits could be gained. From the time of Pasteur men began to realize that through the application of science to medicine they might be able to live longer.

From the time of Leonardo da Vinci, men appreciated that science could materially aid in winning wars. As years went by a technological materialism was developed; demands for new technical knowledge became greater and greater; more and more men became scientists and technologists. The scientist came to be looked upon as the creator of a new and abundant life. To make substantial profits, to work less, to live longer, to win wars — what more could the people of a nation desire? In the valour of its ignorance humanity accepted science and technology as its benefactors, seldom questioning, seldom asking where it was leading.

And where has it led?

To a large part of the world it has brought unprecedented comfort.

To an even larger part of the world it has brought unprecedented agony.

To the world of the future (the world in which you young people must live) technological expansion may bring total catastrophe, or it may aid in the moulding of a balanced world in which men may have the opportunity to live in reasonable harmony with their environment and with each other. The end result will depend upon the wisdom and imagination with which we plan for the future — upon the wisdom and imagination with which we integrate our scientific and technical knowledge from other fields of human endeavour, into a pattern for a peaceful and stable world.

An Unhappy Record

Let's look at the record. It is not a happy one! Science and technology have placed in the hands of the rulers of nations tools of coercion and persuasion of unprecedented effectiveness. Modern implements of war make it possible for small groups of men to enforce their rule over large groups of people. In modern totalitarian states, the weapons in the hands of rulers make impossible successful popular revolts.

In the past, uprisings against despotism by masses of people armed only with crude weapons were possible. Today, applied science makes despotism invulnerable to internal overthrow by violent means.

Improvements in transportation and communications have increased the ineffectiveness of police action. Revolutionary methods of mass communication, rotary presses, radio and motion pictures provide powerful tools of persuasion. Today, when propaganda can be spread to millions of people, when the governed can be unknowingly fed with untruths and kept in ignorance of the truth by government control of communications outlets, the people become powerless.

History has taught us that intense nationalism sooner or later results in wars between nations. Today wars are, more than ever before, wars of competing technologies. The first

half of the twentieth century will go down in history as the period within which technological developments took place which converted destruction from a difficult operation into a fantastically easy one. But as yet, we have seen only the crude beginnings of what can be done, should circumstances dictate. Now that nations, each in the interest of its own military security, have mobilized science, we can expect developments in the technology of war to proceed at an accelerated pace.

Even our good intentions have brought trouble. The spread of sanitation measures and the control of disease to ever-increasing bodies of humanity has created the problem of over-population. With the population check of disease removed, we are now confronted with the gigantic task of finding ways to feed people and to keep populations in check.

Increased populations and wars have, in turn, placed tremendous drains upon our natural resources, upon our power reserves, upon our arable land.

The net result of our haphazard and unplanned use of science and technology has been disastrous to society. We should now, realizing the danger that confronts us, study the future, plan accordingly and utilize those aspects of science that can aid us in moulding a more hopeful destiny than that which now confronts us.

The first social responsibility of science is to shout from the housetops whenever it sees science and technology being used in the dangerous ways in which they have been used in the past.

The second responsibility is to develop wherever possible constructive solutions to the technical problems that now confront mankind, the production of food, clothing and shelter.

A third, and in many respects an even more important responsibility exists and that is to disseminate far and wide an attitude that I like to call the "scientific attitude".

"A Way of Life"

The scientific attitude is at once a way of thought, a way of conduct and a way of life. It has many component parts, the most important of which are:

The scientist must avoid dogmatism.

He must always insist upon valid argument.

He must proceed cautiously, yet he must be ready for change.

He must insist upon the truth.

He cannot permit national fetishisms to influence his judgment.

And above all, he must insist upon complete, undistorted and uncompromising freedom of speech.

The assimilation of a scientific attitude will enable all of you to build the kind of world you want to live in—a world free of fear, free of war and free of want.

STERLING SERVICE

[It gives great pleasure to read the following account. The Bombay Government and the workers deserve to be congratulated for their sterling service to the famine-stricken people of North Gujarat. —Ed.]

The tentacles of famine have spread to Radhanpur Circle, where not a single grain was produced this year due to the failure of monsoon. Drinking water is not available anywhere. Shri Ravishankar Vyas and the Government have literally saved the people from the claws of death by their tremendous joint efforts. The Government went all-out in giving relief to the people, while Shri Ravishankar has been working day and night in this area with missionary zeal.

Famine was declared in the three *tahsils* of Sami, Santalpur and Radhanpur consisting of 80 villages. In Santalpur, twelve tanks have been excavated costing thousands of rupees. The work of digging 30 more tanks has been undertaken in Radhanpur and Sami *tahsils* in which 3,000 labourers are engaged daily, an amount of Rs. 1,20,880 has already been spent and the work is still in progress. In this circle ten fodder centres have been opened, where about 4,000 head of cattle are given shelter and each head is given three seers of grain and eight seers of grass. The government has cancelled the monopoly in charcoal and gum trade, enabling thousands of people to earn their livelihood by preparing charcoal and collecting gum. About 4 *lakh* maunds of charcoal must have been made during the year.

In Radhanpur circle the Government is distributing loans to *kisans* for digging wells, buying bullocks, grass and seeds and for their own maintenance. So far Rs. 16 *laks* have been distributed.

Foodgrains are brought from outside and distributed through government shops opened in the villages and in Radhanpur proper.

Scarcity of water however still continues and so people have to drink the impure sub-soil water obtained from river beds, while the cattle have to cover about three to four miles to quench their thirst.

(Translated from the original in Gujarati)

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NOTES

Gandhiji's Physical Description

At my request the Bombay Government has supplied me with the following information regarding Gandhiji from its Jail Records:

Height — 5' 5"

Identification marks —

(1) A scar $1\frac{1}{4}$ " \times $1\frac{1}{6}$ " on the right thigh at a distance of about one-third from the lower end on the front side;

(2) A small mole on the outer side under the lower right eye-lid;

(3) A scar of about the size of a pea below the left elbow on the inner side at about one-third distance from the lower end.

I sent my request in English under the impression that it would be more convenient for the department concerned. I was agreeably surprised to receive the reply in Gujarati.

Wardha, 14-6-'49

K. G. M.

Worm-Mindedness

India is made to waste crores of rupees in building artificial fertilizer factories. Without an army of soil analysts all this effort may even turn against us in this land where we have an annual gamble with the monsoon. All this in the name of Science!

The more progressive agriculturists elsewhere are turning to nature for help. In Australia they have discovered the enormous dependence of man on worms, so much so that worm-rearing is becoming an industry like bee-keeping.

Earthworms live on the humus in the soil and convert it into assimilable manure. They bore their way into the soil which gets loosened and aerated by this process and water also percolates through these holes. These worms cannot live on chemicals. They need farm-yard manures or compost. Artificial fertilizers kill these friends of man.

Harold Karp of Randwick, Sydney, has registered a business concern "Earthworm Enterprise" and has built up a "Stud" of half a million worms. He says, "If home gardens used more worms they would get better flowers and vegetables. With a box of 250 worms as breeding stock any garden can be started on the way to high fertility." He hopes to sell his worms at about £1 per box.

We hope our agriculturists will also become worm-minded.

"Hydrogenated Oil" — the First Step

A mountain of public opinion has made the Government of India stir. They have after all these long months taken a halting step against *vanaspati*. They have made it obligatory on all factories manufacturing vegetable oil products to stop the use of the words "Vanaspati" or "Vegetable products" on their containers in which hydrogenated vegetable oil products are packed and sold, from 1 August, 1949. The producers have been ordered to describe the contents as "Hydrogenated ground-nut oil", or "Hydro-

genated ground-nut and coconut oil", or as the case may be.

This is all to the good though it could have been done several months ago. It does not yet safeguard the consumer from getting ghee adulterated with this stuff.

A Long Hoped for Step

We need progressive youthful leadership. The development of such is being stifled by lack of opportunity. The older people — the so-called leaders — expect and demand the first place everywhere. The youth is pushed back. If our country is to be progressive, we must give full scope for the younger people to play their part in all responsible spheres. They may make mistakes but these are the steps to success. The man who never makes any mistakes will never achieve anything.

Hence it is that we were very pleased to see that at the Hindustani Talimi Sangh Conference recently held at Perianayakanpalayam a boy of about 12 years was invited to unfurl the flag and another of about the same age played the master of ceremonies. The fact that the former was a scavenger by caste only added colour to the innovation. While we congratulate those responsible for this novel step, we hope this is only a precursor of further responsibilities devolving on the young. The older generation should stand back and take pride on their future successors playing an active part in all walks of life.

Imperialistic Trade

We get an example of how imperialism is detrimental to the moral growth of man in the British Civil Appropriation Accounts Report. In 1946, India ordered 10,000 railway buffers from Great Britain. The trade price of these was £6-8-0 each but India was charged £24-11-3 per buffer. Finally now it has been agreed to charge 50 per cent more than the trade price (i.e. £9-12-0) per buffer and to write off the excess debited — £162,744. The individual British trader boasts of his honesty in business but when it comes to group transactions this standard is abandoned and "what you can grab" takes its place.

J. C. K.

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