

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: MAGANBHAI P. DESAI

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TWO ANNAS

NON-POSSESSION AND BOLSHEVISM

(By Gandhiji)

I must confess that I have not yet been able fully to understand the meaning of Bolshevism. All that I know is that it aims at the abolition of the institution of private property. This is only an application of the ethical ideal of non-possession in the realm of economics, and if the people adopted this ideal of their own accord or could be made to accept it by means of peaceful persuasion, there would be nothing like it. But from what I know of Bolshevism it not only does not preclude the use of force but freely sanctions it for the expropriation of private property and maintaining the collective State ownership of the same. And if that is so, I have no hesitation in saying that the Bolshevik regime in its present form cannot last for long. For it is my firm conviction that nothing enduring can be built on violence. But be that as it may, there is no questioning the fact that the Bolshevik ideal has behind it the purest sacrifice of countless men and women who have given up their all for its sake, and an ideal that is sanctified by the sacrifices of such master spirits as Lenin cannot go in vain: the noble example of their renunciation will be emblazoned for ever and quicken and purify the ideal as time passes.

*Young India, 15-11-28**By K. G. Mashruwala*

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THREE PERTINENT QUESTIONS

Chinnalapati, Oct. 7

Mr B. G. Kher, former Chief Minister of Bombay and lately High Commissioner for India in London, attended a meeting of constructive workers at Annapoorna Hall, Gandhigram. Mr G. Ramachandran, who presided, said that the Conference had already discussed a number of matters and he requested Mr Kher to answer the following questions raised at the Conference:

1. It was those who laid down the Constructive Programme under Gandhiji, who were now the rulers of India. Why were they not then pursuing the Constructive Programme effectively and fully?

2. As India's High Commissioner in London, you were in touch with technological developments in the modern world. Do you think that Gandhiji's Constructive Programme and such technological development could go together? and,

3. Was there any contradiction between the Constructive Programme and the Programme of the Community Projects?

In a speech lasting more than an hour, Mr Kher answered these questions at great length. He said he himself had long been the Chief Minister of Bombay and very often he himself was faced with serious problems in his mind. He had full faith in the Gandhian programme and yet he knew the country was not ready to practise it cent per cent. He had, therefore, to make compromises. But, he never lost sight of the direction. He could not say, he had implemented the Constructive Programme fully as Chief Minister. He could only say, he had tried to do so truthfully. He sometimes failed and sometimes succeeded. The minds of the Governments in the States and of the Government at the Centre were divided. There were people in the Government, who had no faith in the Gandhian programme. There were others who had that faith. So, something was done to implement that programme and something was not done to fulfil it. But, he was sure that Gandhian programme would come in more and more as the years passed by, because that was the only programme for establishing a non-exploiting society through peaceful means.

Continuing, he said that, as High Commissioner in London, he certainly saw the great

development in technology in the Western world. But the more he saw it, the more he was convinced that the Gandhian programme was good for mankind. The Gandhian programme never rejected technological development. It only laid down that human values should never be lost sight of in technological development. If technology killed the human spirit, then it was not worth having. He was sorry to say that much of the technological development in the West had done great damage to the human spirit. If Mahatma's ideas were accepted, technology need not be thrown away, but it would be elevated to a higher level. Technology and the human spirit must be reconciled to each other and this could be done only by accepting the Gandhian programme.

Regarding the contradictions, if any, between the Community Projects and the Gandhian Constructive Programme, he said that such contradiction was inevitable, because the minds of the people were divided. Some people wanted to emphasize certain aspects of national reconstruction and others wanted to lay stress on other aspects. But, an institution like Gandhigram should be able to reconcile both the points of view. The Constructive Programme and the Community Projects could strengthen each other if they came close together and filled up the gaps in each other's programmes.

In conclusion, he said, he had never been asked more difficult questions than those three and he had tried his best to answer them.

(From *The Hindu*, 9-10-54)

CRAFT IN BASIC SCHOOLS

(By V. M. Kothari)

It is expected that pupils in Basic Schools get complete education through craft and at the same time earn something for the School through it. It is not so in ordinary primary schools. There in they sit in classes for hours without doing any productive activity and get their instruction only through books. Hence their education is far from being practical and they do not do any productive activity in society.

In the original Wardha Scheme for Basic Education pupils were expected to earn recurring expenses of the school i.e. the sum sufficient to meet the salary of the teacher. However, on account of various reasons, no Basic School has been able to obtain this ideal fully so far. But it should be ascertained from the experiments going on at present, whether pupils can earn something and at the same time get better education in Basic Schools.

The Basic School experiment should be examined from this twofold view-point. The academic education of the pupils can be tested from the annual result of the school. It is no doubt good—in fact superior to ordinary schools. But this is not a correct test. It should really be ascertained from an all-round examination of the pupils, who have gone out after completing their school course of study. This requires a detailed technical examination of the pupils, which requires wider experience and takes time. But it is easy to test the progress in craft-work.

In this connection, we shall examine here the result of three Basic Schools. The schools whose figures are noted here are:

(1) Vallabh Vidyalaya, Bochasan (Dist. Kheda)

(2) Kumar Shala, Moraj (Kheda District School Board)

(3) Kumar Mandir, Gujarat Vidyapith, Ahmedabad.

The first two schools are situated in villages and the third is in an industrial city like Ahmedabad. It is to be seen from the experiment of the schools situated in varied atmosphere, how much the pupils of different ages can earn by their craft while learning. We shall see below the result of their craft-work:

	Bochasan (1953-54)	Moraj (1953-54)	Ahmedabad (1952-53)
1. Standards in the School	3 (5th to 7th)	7 (1st to 7th)	7 (1st to 7th)
2. Number of pupils	102	223	166
3. Average age of pupils (years)	10 to 16	7 to 16	6 to 15
4. Gross income from craft-work	Rs. 2136-11-3	541- 2- 0	846-11-0
5. Expenses of the craft	" 968-15-6	334- 3- 3	135- 5-0
6. Yearly net income from craft per pupil (craft-income minus expenses)	" 11- 7-0	0-14-10	4- 4-6
7. Net income per hour per pupil (pies)	4.5	0.87	1.5

Figures of previous years for Moraj School are not available. Those for the other two schools are as follows:

	Bochasan		Ahmedabad	
	1951-52	1952-53	1951-52	1952-53
1. Yearly net income from craft per pupil	Rs. 6-4-0	8-15-8	2-6-4	4-4-6
2. Net income per hour per pupil* (pies)	2.5	3.1	1.0	1.5
3. Result of P. S. C. Examination (P. C.)	100	100	89	89

* It is difficult to compare the income figures of the craft-work, as the method of calculation followed by different schools is not similar. The common method is to calculate wages according to the rates fixed by the A. I. S. A. But the yarn of the pupils is not generally of the required strength and evenness. So the wages ought to be deducted accordingly or they should be determined from the price that the cloth woven from the yarn actually fetches in the market.

The rate of the yarn spun in different standards may be counted on the following basis:

Std:	I	II	III	IV	V	VI	VII
Pies.	3	6	9	12	18	21	24

per hank.

The yarn of the pupil in a higher standard, may be considered of the lower grade if it is not of the required standard and vice versa. The flat rate for good yarn may be put at 2 annas per hank.

Expenses of the craft department or at least 15 p.c. should be deducted as expenses and the remaining should be taken as net earnings.

The above figures are prepared on the above basis. Instead of following that method, if the earning is calculated on the basis of A. I. S. A. rate and no expenses are deducted, the above figures would show an increase of at least 100 p.c.

The above extract from figures of the respective schools shows that they are progressing. If the same method of education is followed in all primary schools, the pupils would contribute something to the school expenses by their craft-work and that would facilitate the extension of primary education, without charging any fees. Over and above this, that would do away with the evil of non-productive or in-active education. And the nation would gain much if the pupils become neat, clean and industrious thereby.

CLOTH MUST BE A VILLAGE PRODUCT

(By Chuni**bh**ai Dhan**ji**bhai Patel)

Much has been written lately about how to improve the economic condition of our villages and rehabilitate them as prosperous human habitations. The easiest and the most effective way to provide employment to our people in rural areas would be to arrange for the cloth industry to be carried on by them. If necessary, we should be ready to redefine Swadeshi for this purpose.

Today Swadeshi cloth usually means the hand-spun and hand-woven Khadi. By defining it as 'the cloth produced in the villages', we may be able to produce more of it, at a cheaper cost and of better quality. There should be no objection to producing this cloth with the help of such small-sized machines as may be conveniently repaired locally in those villages. Thus it would be possible for us to turn the flow of wealth towards the villages.

The change referred to above cannot be brought about by just expecting the people to co-operate in this effort. Providing employment to the crores of our rural folk is much too urgent a matter to be solved gradually. In countries where people are educated and trained in the use of scientific techniques they can easily undertake small-scale scientific industries such as watch-making in Switzerland. But conditions in India are different. They are not fit to take up an industry requiring a high degree of scientific knowledge and training. Looking to the present state of the industrial skill of our people, the cloth industry is the only one which can be easily undertaken by them.

There may be some who believe that we can eradicate unemployment by introducing such small-scale industries as making hand-bags, toys, plastic combs, soap etc. But when the villagers have no purchasing power at all, how are they to purchase these things? They would certainly like to have combs and use soap. But they have no money to buy them. If, however, we enhance

their purchasing power by providing for the cloth industry to be carried on in the villages, they will have the money to purchase the articles produced by the small-scale industries and thus these latter industries too will grow and flourish. For instance, take the case of the soap industry. If the economic condition of the villages improves and everyone is enabled to use soap, there would be an enormous increase in the consumption of soap. Many more such industries may then be successfully started and carried on in the villages.

Our power-driven mills will perhaps oppose this development. Lately there has also been a move to let the mills modernize their plants so that they may manufacture cloth at cheaper cost. There is nothing wrong in this view, provided its consumption in India is banned by means of a suitable legislation. The mill-cloth so produced should be reserved for export to foreign markets. There are several countries around us which do not grow cotton. We may supply this cheap cloth to them and purchase their goods in return. Thus we can give work to our mills as also allow them to use modernized plants.

Instead what we find is that a few mill-owners, taking advantage of the helplessness of our country, have monopolized the entire Indian cloth market and are exploiting the people by gathering huge profits. Many of them desire to make as much profit as the amount they have invested in the industry and, strange to say, they are able to do so! While on the other hand, crores of our people are being driven to unemployment for want of work and find themselves unable to make both ends meet. The situation is indeed desperate and intolerable; it must be immediately ended in the best interests of the country. Hitherto they have often succeeded in influencing the Government to change its policy in their favour, enabling them to keep the prices of cloth high. Now we must tell them that they may introduce more modern machines in their mills if they want it, on condition that they will not be allowed to sell all this cloth within the country. They will have to find markets for it outside India. Needless to say that they must also fulfil all the other obligations expected of them in the new India, such as paying adequate wages to workers, undertaking other measures to improve their conditions, cutting down profits, due fulfilment of the requirements of the income-tax and sales-tax rules, etc.

Thus all our mill-cloth should be used for purposes of export trade so that the people here may begin using the cloth produced in our villages. Thus only can we restore our villages to life and prosperity.

Bombay, 6-9-'54

HARIJAN

Nov. 6

1954

WORK v. MONEY-POWER

(By Maganbhai P. Desai)

Apropos of the article "An Unhelpful Document" (*Harijan*, 16-10-'54) a correspondent has, in the course of a letter, made certain suggestions which are worth considering. He writes:

"1. You have not written anything in your article about the threatened misuse of public money on the part of the Government through such organizations as the proposed Industrial Development Corporation referred to by Shri Vasavada in para 4 of his criticism in his statement "The Kanungo Committee Report". I feel that the policy of the Government deserves to be more severely criticized.

"2. In para 5 of his broadcast talk "The Message of Khadi" Shri Valkunthbhai mentioned that the Khadi industry, consciously or unconsciously, has played a large part in spreading unemployment in the country. I would humbly suggest to you to dwell more specifically on this aspect of the question.

"You have touched this point in your article "Socialize the Cloth Industry", but there are points in the broadcast referred to above which have been left out; for example—the increase in the pressure on land, the decay of traditional skills and the rise in slovenliness and sloth etc."

The correspondent is right in both of his observations. The use of machines enables us, apparently to produce more, with very much less workers than would otherwise be necessary. What this substitution of machines for men has done in other countries, it is for those countries to say. But, so far as India is concerned, there is not the least doubt that it has led to an ever-growing increase in unemployment, inequality, and poverty. I am not a student of economics nor of the history of our industrial development, but from what I have learnt from my stray readings in this regard I can say that the first result of foreign rule in India was the destruction of indigenous industries and the creation of unemployment among our people. It is now an established historical fact that the ruin of our village industries was the main cause of the rapid disappearance of our former prosperity. As was inevitable under the circumstances, there was unemployment, a steep fall in the living standards, and a great increase in the pressure on land. The English rule replaced the old feudalistic order. This also produced a great deal of unemployment, e.g., in the war-going classes. The English began to maintain a regular standing army. Consequently large numbers of men who used to earn their living hitherto as fighters in the wars as and when they came, and otherwise lived on their village lands, now in the new English order found themselves without

work. The new order had its effect on the civil administration also. Education began to be dissociated from the acquisition and pursuit of knowledge and came to mean a preparation for Government service. It tended to be a sort of vocational education for manning what are called the 'learned' professions. As a result of this development, what is called 'educated unemployment' had clearly emerged into view as early as even the last quarter of the last century. As years have passed, this tendency has become more and more accentuated, so that real education has now almost died away. Mass illiteracy was one of its by-products. In course of time a situation has developed in which only a tiny minority flourishes while the vast majority in the villages, driven out of all other work and importance, is compelled to live on land and carry on as best as they could in utter neglect from the classes or even the Government.

On the other hand, the few that flourished crystallized into a limited number of closed classes, as it were. Some became seekers of Government jobs. Some others, in imitation of the West, brought in new machines from there and started new mechanized industries. Some were absorbed in these newly started industries. The only big occupation that was now left was agriculture, with the result that three fourths of our population was compelled to eke out its living by working on land mostly as landless labourers. Still others took up the handloom by sticking to which lakhs of families have managed to keep alive. There was hardly any serious attention paid to the problem of helping the vast numbers of people engaged in these two occupations offering the biggest field of employment during the British rule. Consequently, finding neither hope nor help these sections, forsaken by the powers that be, continued to decline both materially and spiritually. A sort of listlessness overcame them which killed their sense of self-respect and initiative. This not merely economic but also spiritual and moral ruin of our people brought about by the foreign rulers was colossal. As we know, Gandhiji had specifically mentioned this aspect of our decline in the Nation's Independence ^{League} ₁₉₃₀.

Now after the attainment of Swaraj, it is evident that these people should be enabled to expect and hope for a fair deal and a better prospect. Where lies such hope for them? Clearly, measures should be retaken to develop in them an attitude of joy and zest towards life and thus to provoke them to be self-respecting and industrious. That being so, if the prosperous classes act out of narrow selfish motives, there is bound to be much unnecessary hindrance in the way of rebuilding the nation. Unfortunately there are indications of this tendency on their part. Besides, as remarked by Shri Kher, the ex-Chief Minister of the Bombay State, in his speech at the Gandhigram, there is no unanimity of

approach to and outlook on this question either amongst State and Central Governments or among their ministers. The defect, if true, is serious enough and the Congress will do well to bear it in mind in the formation of its ministries. Because, if there is a lack of unanimity regarding the fundamental approach to our future economic policy, the edifice of our Swaraj will come down like a pack of cards.

The letter quoted above makes a reference to the Industrial Corporation being set up by the Government. For whose benefit is it being set up? Is such use of people's money right? Why should our Commerce and Finance Ministers be required to expend so much labour and care on this undertaking? Is it not misuse of their time and energy? The industrialists have money and intelligence and everything else required to look after their interests. Why should then the Government machinery, the ministries and people's money be applied to help them? The obvious principle to be followed in all such matters should be for the Government to show all its concern and to give all its help to those who are weak and helpless. The true economics which aims at Sarvodaya must be guided by the maxim* which says: Do not spend after those who are strong and can help themselves. It is hardly necessary to spend money and attention on those who are already powerful, because they can look after their interests. Unfortunately, we see just the reverse of it being done today. One of its most evil results is that the poor do not yet have that feeling of security and hope which they should under Swaraj. The greatest need of the hour is to assure the poor not merely by word but by deeds that the Government is devoting all its attention to the betterment of their conditions — to improvement of their agriculture, raising their wages, resuscitating their small industries, reorganizing village economy and so on. If this could be done, our work would quickly advance. In a way, the present is the conflict between the power of work and that of money aided by machine. Surely free India must side with the forces of the former. And we should see that our next Five Year Plan is so devised as to subservise this noble purpose.

20-10-'54

(From the original in Gujarati)

* मा प्रयच्छन्वरे धनम् ।

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THE REPORT MAKES PAINFUL READING

[Pt. Sundarlal], President of the U. P. Handloom Weavers' Federation, has sent me a copy of the following statement on the Kanungo Textile Inquiry Committee Report, for publication. The statement speaks for itself.]

Some of us who have been witnessing during the last six years the rapid liquidation of our handloom industry and the consequent increase in mass unemployment had hoped that the Textile Inquiry Committee appointed some time back might suggest to the Government some measures for the rehabilitation of the handloom industry and thereby for lessening unemployment both in the villages and in the cities. The Committee has now submitted its Report to the Government, parts of which have appeared in the press. The Report is not only disappointing but also makes painful reading.

According to the Committee, there is now in India a total of 219 million handlooms, out of which "only 1.2 million are effectively working on a commercial basis". Apart from the accuracy of these figures, which, according to the Committee itself, are based on "a random sample survey conducted by the Committee", it is evident that the Committee has only concerned itself with the handlooms working "at the time of its survey". It safely ignored the much larger number of handlooms which had been working only a few years back and which are now lying in shreds in some corner leaving the unfortunate owners to search for livelihood somewhere else or face starvation. I have seen with my own eyes this miserable condition of thousands of such handloom weavers in a number of villages and in several districts of U. P. Even out of the handlooms working at the time of the sample survey, the Committee's recommendation deals only with those "effectively working on commercial basis", i.e. those which somehow still continue working and making some profit inspite of unequal competition and all-round unfavourable conditions. All the remaining 75 per cent or so working upto the day of our attaining freedom have, and according to the Committee, should have no future.

Now what does the Committee suggest for handlooms which are still effectively working on commercial basis? The Committee divides our entire textile industry into three classes, namely "the handloom, the small powerloom and the mill". It then suggests "the conversion of the handloom industry by stages into improved handloom and powerloom industries." "The first conversion period" is upto 1960, during which there will be "no further extension" of existing reservations for the handloom industry. The second conversion period may be slightly longer, and the Committee has recommended that a "special agency" should be established "for dealing with the planning and execution of the financing of the conversion". In plain language the recommendation means that the handloom industry as such must be eliminated, of course by stages, from the country's economy, with the probable exception of a few "superfine and fine goods" which can bring "foreign exchange".

The planned process of "conversion" has been going on for some time with the result that while a very large number of handloom weavers have already been thrown out of employment, out of the remaining the majority, who were independent artisans only a few years back, are now wage-labourers for those well-to-do persons who could easily promote themselves to the second class, for ultimate merger in the third.

The Committee has shown little concern with the unemployment aspect of the problem. Its chief concern appears to have been to remove a nuisance from the path of textile mill industry. The handloom appears to have some value only for winning some "returns in foreign exchange". This is why "superfine and fine goods as contrasted with coarse and medium goods" and "dyed, printed and finished goods rather than grey varieties" are to be allowed to continue in the second class in the interim period and the Government may benevolently "decide to maintain" them during that period.

As regards Khadi, the Committee recommends that a "special inquiry" may be made and "the industry may be examined against the totality of the circumstances which are applicable to it."

One may appreciate such stress on wholesale industrialization in a country with small manpower. But in a country where manpower is so great and is actually rotting such a stress is hardly rational economy. It is neither science nor welfare. It is rank capitalism, profit-making for the few and exploitation of the masses, with a vengeance. It makes one sad to find that in free India and under the first free India Government, so soon after the death of Mahatma Gandhi, the craze for machinery and large-scale production should have gone so far to ignore the objective reality and the interests of the masses of the country. One is reminded of the following words of Mahatma Gandhi in this connection: "Men go on saving labour till thousands lie upon the open streets to die of starvation."

That the Government of India agrees in the main with the approach of its Inquiry Committee is evident from the announcement that the Chairman of the Inquiry Committee is being appointed Deputy Minister for Commerce and Industry, evidently to help in the execution of this 'planned conversion'.

So our cottages and cottage industries and the millions of our unemployed must patiently wait till the people at the top understand that the good of the Indian masses demands the maintenance of a proper, rational and realistic balance between the utilization of manpower and the introduction of machine power, and between the independent manufacturer and the wage-earning labourer.

New Delhi, 12-10-'54

VINOBA IN DARBHANGA

(By "Dadu")

[Continued from the last issue of 30-10-'54]

During the walk from Saher-ghat to Khirhar on Friday, Vinoba's time was taken up by an old inmate of His Ashram now working in Bhoodan. When the latter regretted the lack of mutual trust and goodwill between the workers, Vinoba pointed out, "Yes, we are all busy in self-praise and ill-talk of others. People do *sankirtan* of Hari (God), but you do of your friends' faults. You seem to be provided with a charter from God to prepare the balance-sheets of good and evil in every man except you—I don't mean you particularly but the members of the tribe of workers who describe themselves as *sevaks* or servants."

The young man tried to defend himself, "But should we not take notice of the basic reality in each case?"

"The basic reality", interrupted Vinoba, "is that the soul is immortal and incorruptible. I tell you that we are here on this earth only to appreciate others' virtues, adopt them as our own and purify ourselves."

In the noon came some landholders. One of them having 45 bighas was ready to offer only 2, but gave 7½. Another who had already donated one-sixth came forward with seven more to complete twenty bighas, thus recognizing Vinoba as the fourth brother in his family of thirty in all.

Uplift of Women

After this happy meeting, some richly dressed women in *purdah*, belonging to respectable families, came for Vinoba's *darshan*. They expressed their helplessness (thanks to their husbands and other relatives) to attend the prayer meeting, Vinoba's post-prayer address that day was an impassioned appeal for the uplift of the women, the Harjians and the downtrodden in the society. He said,

"Bhagawan Sri Krishna, a household word in India, has many wonderful things to his credit. In fact, there is no end of his virtues and good deeds. But one of his most prominent activities is that he won for the woman a prestige she had never known till then. After him Gandhiji's name occupies an eminent place among those

who strained every nerve for women's emancipation. The bias that he showed towards them is astounding and I believe that Gandhiji has done more for the women than anybody else since Krishna in Indian history. I have been in Bihar for more than two years now, but that has not brought forth any enlightenment in the women here. They have ears but not to hear *gyan* or good knowledge. Thus a portion of our social life is paralyzed. No society can progress under these conditions. Woman is held in high, very high esteem in India as a mother. Granted that it is no small thing to be a mother of great men. But if this were to connote an end of the glory of woman, I am sure that our society would be maimed for ever. What is required is to recognize that woman is capable of independent *purushartha* (activity) and is directly connected to God, there being no need of any agent in between in the form of father, husband or son. If she feels honoured to lead a widow's life the husband should feel as much honoured to lead that of a widower. But that is not the case. Should this gulf in society continue, it can never attain health and vigour. So long as woman's prestige does not equal that of man, man would not be able to place his feet firmly onward and the march of the society would be blocked for good."

He called upon the Mithila people, otherwise intelligent, to discard *purdah*, this harmful and evil legacy of the Muslim rule.

Harjians' Uplift

Next he took the case of the Harjians and remarked, "Calling human being as untouchable is an unusual product of our brain. No Shastra has recommended it. No saint has advocated it. I have no doubt in my mind that if this evil were to persist, it would wipe out the Hindu society. Should this persist in free India, our Swaraj would not stay and would fall just at the crucial hour. We must live and work together as one family. In Bihar, people always enquire about one's caste. They do not spare me even and ask why I do not keep a *janu* or the sacred thread. My reply is I do not need it, for I have no key to the with. Will the Brahmans tell me whether it is *yagnopaveet* or *kunji-upaveet*? What is the *yajna* that you do?"

Vinoba went on, "The other day when I was going to Baidyanath Dham, what the *pandas* did is known to you. Strange custodians of Dharma they are! Oh, what a hold *asatya* (falsehood) and *adharmas* (irreligion) have on our life! I tell you that man's true religion is manliness. All these differences would have to be obliterated. Bhoodan Yajna is an attempt to end all differences and bring about a new transformation, called *Sanya Yoga* based upon the equality of the soul. All have equal rights and must be provided with equal opportunities. May we all grow into devotees of God, become His devoted servants, and live like brothers."

The Majestic Himalayas

When we left Khirhar for Ungaon on Saturday the 25th, we walked just in the north direction. As the sun began to rise in ruby and gold, it unfolded to our eyes one cliff after another of the sublime Himalayan ranges in the front. It was a majestic scene. Vinoba was visibly moved and halted several times to clasp it, as it were, in his heart. Often he closed his eyes and murmured some Sanskrit verses in silence. I was reminded of Edwin Arnold:

"Northward soared
The stainless ramps of huge Himala's wall,
Ranged in white ranks against the blue—untrod
Infinite, wonderful—whose uplands vast,
And lifted universe of crest and crag,
Shoulder and shelf, green slope and icy horn,
Riven ravine, and splintered precipice
Led climbing thought higher and higher, until
It seemed to stand in heaven and speak with gods."

Our Himalayan Ideal

Perhaps the majesty of the morning scene enthralled Vinoba all the day long. It also formed the main theme

of his post-prayer discourse. "It captivated," said he, "my heart and gave me a lot of peace. Our ancestors always placed the ideal of Himalayas before them. Entire Indian culture is based on them. And in my own life, though I have been serving the people all along yet I have always been contemplating of the Himalayas. And though I go from village to village today, yet in my heart is enshrined the same idol which I had the occasion to see for an hour with my own eyes this morning. The Gita describes *bhakta* as one who has two attributes: no home and firm mind. Today, happily, God has so willed it that I have literally no home of mine as I have to leave every morning for a new spot and see Narayan in faces ever new. I believe that it will contribute as much to my self-realization as to people's uplift and welfare. As regards the other, I have before me an objective as firm as the Himalayas, viz., to serve the poor and to work for the non-violent revolution based on Bhoodan Yajna and with village industries as its mainstay."

Vinoba further observed that Bhoodan offered a programme of life-purification. "In fact, it is not a movement involving jerks and swings but an ascent in which one has to climb up and up. I can testify for myself that I feel ascending up daily. If God inspired one man, he would change the map, as Gautama Buddha did. This work does not progress according to the rule of three. Nor it is a tax collector's job. My scale is that of heart-purification. The greater the purification in the workers' life the wider and deeper would the movement penetrate. Whence it gave rise to Jivandan (life-dedication). Swaraj has wrought the wonder that honest, standard work in Government service is patriotism, even as it amounted to the betrayal of the country during the British rule. In an alien rule, people lean towards stoicism, while in self-rule towards pleasure and comfort. And yet about a thousand people have offered Jivandan. This is no small thing. Again, I do not rely on their number, but on their heart-purity and self-effacement. Let us develop humanly qualities and allow within us no corner for any pride or conceit."

Late in the evening, some landless people of a neighbouring village came to Vinoba demanding their old land, now in possession of the zamindar who happened to be the reception-chief of the day. It was a case which had gone up to the High Court at Patna. Asking both parties to forget the past and turn a new leaf, Vinoba called upon the zamindar friend to donate that land. But he would not; he had acquired it after bitter struggle. Vinoba appealed to him to earn the goodwill of so many families. It seemed to have no effect. Our host, however, advanced a little — two bighas out of the thirteen in question. Vinoba gently spurned the offer. All watched the scene in silence, hearts throbbing quickly. Friends persuaded him not to lose this opportunity and become a true host. He hesitated. We had lost hope. Vinoba was sipping his night-curd. The stars were twinkling in the sky. The host seemed to gather courage — went up to five. More he would not. Again, a stillness in the air. At last he stood up and declared the gift of the whole. All heaved a sigh of relief. It was a revealing manifestation of the working of Narayan in every man.

Next morning, Vinoba asked Ramdeo Babu, our Party-In-charge, to go to that village and see what could be done to provide sufficient land to those landless peasants. 8-10-54

The Ensuing Hindustani Examinations

The ensuing Hindustani Examinations from Hindustani Likhavat to Hindustani Kabil and Vidvan will be held on the 8, 9 and 10th January 1955. The applications, together with the fees, should reach the Wardha office on or before the 1st December 1954.

AMRITLAL NANAVATI
Pariksha-Mantri
Hindustani Prachar Sabha,
Wardha

B. C. G. VACCINATION

Mass inoculation with B.C.G. vaccine of school children has been introduced in India, but our people know nothing about the subject. I therefore propose to summarize here a pamphlet by Dr. M. Beddow Bayly, M.R.C.S., L.R.C.P., in which he adduces many grave reasons why you should hesitate before allowing your child to undergo these procedures.

I

Very little is known with precision about the procedures suggested, and there are wide divergencies in scientific opinion.

The scheme rests upon the validity of the tuberculin reaction which is imperfectly understood and still, at the present moment, the subject of much controversy in medical circles. For instance, Dr. Palmer, head of the Copenhagen Tuberculosis Research Team, said in 1951,

"But there is considerable disagreement, even among specialists, as to just what a positive or negative tb. reaction really is. In fact, our knowledge is so incomplete that much of the effort of our office has been devoted to investigating this problem."

In 1953 he stated in the *American Review of Tuberculosis* that 'tuberculin sensitivity in human beings is very often not due to tuberculosis infection.' Early in 1954 the *Lancet* commented: 'It has long been believed that reactions to large intradermal doses of Old Tuberculin may not necessarily indicate tuberculosis infection, and typical delayed reactions have followed infection of the medium used in its preparation.' This means, says Dr. Bayly, that positive reactions to the test cannot be relied upon as indication that the person tested is already fortified against infection and has no need of protective vaccination.

Therefore, Dr. Palmer came to the conclusion that we know little about immunization and confessed:

"Much of what we have accepted as common knowledge about B.C.G. vaccine is not well-founded; and if so much of what we thought we knew of the simpler facts be untrue, what can we safely believe about those aspects which are more difficult to study and to prove?"

Finally he suggested that 'we must seek more dependable information about B.C.G. and tb. immunization. And this may mean discarding many of our traditional concepts.'

In diphtheria immunization it is the negative reactors to the toxin of the bacillus that are considered immune, the positive reactors that are classed as susceptible to the disease and given the vaccine; in tuberculosis, on the other hand, it is the negative reactors to the toxin which are classed as susceptible to tb. and given B.C.G. vaccine to protect them from infection. This is one of the puzzling problems which still await adequate explanation, says Dr. Bayly.

V. G. D.

(To be continued)

NOTES

Shri Rafi Ahmed Kidwai

The country was deeply shocked at the sudden demise on 24-10-'54 of Shri Rafi Ahmed Kidwai within a few minutes of a heart attack he had while addressing a public meeting. Shri Rafi Sahib belonged to Uttar Pradesh which was the main field of his activities. And that was why for many years not many people knew him outside that State. It was his work as Food Minister as a member of the Union Government at Delhi which familiarized his name throughout the country and won him the renown which was long his due. People came to know that Rafi Sahib was one of our few leaders and fewer Government Ministers who could accurately read the wishes of the people and carry them through to fruition. Once he had resolved to do a certain thing, no opposition—not even that from those in the Government—could deter him from reaching his purpose.

Food control was introduced during the war and because of it Gandhiji was clearly against its continuance. The people found it irksome in the extreme. But the situation had grown too complicated and one did not know how it could be lifted. It had served as a hot-bed for the interests of corruption, black market and bribery which had become strongly entrenched. The Government machinery was itself deeply involved in it. It was indeed a feat of clever administration, courage and self-confidence to do away with it under such circumstances. Jawaharlalji had great respect for Rafi's ability, patriotism and nobility of mind. In this task, he was greatly aided by Rajagopalachari, the then Chief Minister of Madras. Nature also helped through good and plentiful rains. Rafi Sahib was thus able to successfully abolish the control without the least inconvenience to the country. That was one of the most notable services rendered by him to the country and the country will ever remember him for it.

Shri Kidwai was an old patriot and a distinguished fighter of our freedom struggle. A staunch nationalist, communal unity was part of his nature. He continued to serve the country from 1920 onwards till his last breath. We pay our humble tribute of praise to his manifold qualities. His passing away at a time when the country needs many more such servants is a sad loss. May his soul rest in peace!

1-11-'54

(From Hindi)

M. P.

Need for Basic Change in Education

The reader will see elsewhere in this issue Shri V. M. Kothari's article captioned 'Craft in Basic Schools'. It gives the figures of net income the students of three different schools

derived from their craft work. In a sense each of the three schools is typical. Vallabh Vidyalaya, Bochasan, is a school in a village, conducted under the auspices of the Gujarat Vidyapith. Grown up boys of Standards V to VII are studying there. Most of them come from a section of the people who have not lost the habit of doing manual labour. They naturally fit in with the craft work. The second school is a city school in Ahmedabad. It is attended by urban children. The net income specified in the article in respect of this school is the aggregate figure of all children—both small and grown up children from Standards I to VII. The third school undergoing the craft experiment is a full primary school in Moraj in the Kheda District, Bombay State. It is a school that typifies ordinary Government or School Board schools.

On going through the figures, the reader will see that all the three schools show the net income from crafts. It means that the concept of Gandhiji to make schools self-supporting through craft is not ill-founded. The maximum net income per hour per pupil is 4.5 pies in Bochasan the minimum being .87 pie in Moraj (Kheda District). It should be noted that these results achieved by the schools represent the work of the initial stage only and in the atmosphere adverse to the experiment. If the work is carried on with faith and steadfastness, and the administration makes a favourable change in its attitude and approach to the experiment, it will certainly march from progress to progress with remarkable results. The above experiments reveal great potentialities of Basic Education.

I fear there is not sufficient awareness with the authorities that if the talent of the youth is allowed to be wasted, or rather abused under the present system of education, and measures are not taken in time to divert it in the right channels and allow it to flower, we shall sadly lose the opportunity that freedom has brought us to our doors. Let us awake before it is too late.

20-9-'54

M. P.

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