

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

VOL. XIII. No. 38

AHMEDABAD — SUNDAY, NOVEMBER 20, 1949

TWO ANNAS

HOW PROCUREMENT IS DONE

A correspondent writes :

"The grain demand for the village as well as for individual producers is based on the accounts maintained by the village accountant. Though it is expected of him, it is impossible for him to go round the thousands of acres in his area and to note down the various crops grown and their precise extent. But his local experience and information enable him somehow to manage his accounts and he provides a workable basis. Checks and super-checks, though provided for, are rarely done. But till the introduction of procurement they have not caused any difficulty to the producers as such.

"From the beginning of procurement, these figures have assumed great importance. With all its unreliability it is the only basis and when proper co-operation of the producers is given, the village accountant's figures might be made quite reliable. But the procurement officials have their whims, and they alter these figures as they please to suit their purposes. They are bent on increasing procurement, season after season, and alter the figures of the village accountant very arbitrarily. They have not the time to inspect the various fields in the village, and force the accountant to alter his figures as they like. With increased targets, they think they can manage to get more from the producers and increase their estimates. The village accountant being a very humble subordinate, has to fall in to the detriment of the village. In these changed conditions, the best of cultivators cannot apply to their land the manure and labour needed to produce more, and are generally forced to apply less of these with the result of lower yields. The procurement officials do not take these into consideration, and forget that the lands have begun to yield diminishingly.

"How this estimate of the officials wrongs the producer is the sorriest of all tales. The producer having accepted the arbitrary demand has to keep the food official on the spot when he actually harvests. The raw young recruit of the food official, garbed in the western style to strike terror into the producer, is there on the harvesting place to give a thousand irksome instructions and to insult the producer. The young fellow not knowing the customary routine and payments hampers the very harvest as best as he can. Then, when the harvest is going on, the wholesaler with the food officials takes away the grain without properly weighing and measuring it. The smaller the producer, the greater is the haste with which his produce is seized.

"If fortunately the estimate is correct, the producer is allowed to remove to his home the surplus for his consumption and seed purposes, but if unfortunately the estimate proves false, the producer is dubbed a black-marketeer and harassed. When the harvest season ends, invasions of houses many

times begin to make up somehow the false and bloated estimates of the officials. All food grain with the producer is snatched away leaving him to starve and die.

"The producer is nominally entitled to keep his seed and enough grain for consumption at the rate of 16 ounces per adult. But it is never a fact in the intensive procurement areas. The producer is not allowed to dry and clean his grain for preservation and the damage in preservation is never taken into account. He is not allowed anything more, though as a human being he will be having his guests and has to be hospitable. When his children are away at school, provision is not made for them for their vacations. The urban ration-card holder can have his guests for a short or a long stay, but the villager cannot even get his children for the vacations as he is not allowed to keep grains for them.

"Thus the producer of the community's food is heckled from morn to evening and for all days of the year. He is groaning, starving and losing what he has. The Government hope to enthrone him to grow more food for the country under these conditions of slavery. Surely, the slaves of old were taken better care of! The producers are in a slough of despondency and till they are lifted out of it, it will be whipping a dead horse.

"I am a peasant and it is with personal experience that I write the above. Such harassment is driving away people from food crops to non-controlled commercial crops, or where it is not possible, to indifferent cultivation. Higher targets are to be on paper, never to be realized."

The system of assessing production described above is not a new thing and no leader or Food Minister or his Secretary can be ignorant of it. The bogus nature of these assessments was one of the grounds of the Kaira and Bardoli *satyagrahas*.

The fact is that the Government at the top makes up its mind that so much *must* be procured and the lower officials have to see to it that it is done. If they fail to do it, they would be considered dishonest or inefficient. The lower official has to choose between being considered inefficient or being irksome to the people. He prefers to be the latter in his own interest.

The proper way is to take the land revenue assessment in kind in a fixed quantity and to purchase the balance needed, if any, in the open market.

Wardha, 24-10-'49

K. G. MASHRUWALA

AN EXPERIMENT IN EQUALIZATION

Tenali is a well-known town near Vijayawada in Andhra. Very few people must be aware of the way in which Dr. Suryanarayana, with his few co-workers, is carrying on here an experiment in equalization.

As Gandhiji's message spread through the country, a man of noble aspirations like Dr. Suryanarayana could not resist its influence. In 1930 the Doctor took a decision and started in his humble manner a life of Truth, Non-violence and Love. He was about 25 at that time. He is an eye-specialist and an expert in cataract surgery. When the Chief Medical Officer of the Madras Civil Hospital heard of Dr. Suryanarayana's fame, he used to advise his medical students to undergo training under Dr. Suryanarayana for at least two months. The fees for cataract operations are usually very high, but Dr. Suryanarayana used to take comparatively a very small amount ranging between Rs. 30 and Rs. 60. Once he accepted Rs. 100 from a patient, but he felt so much worried about it that as days went on he became very uneasy. Ultimately he had an inspiration that he should take not more than what was absolutely necessary, whether the patient was rich or poor.

This rendered a change in life necessary and the Doctor adjusted himself accordingly. Fortunately, he had the fullest co-operation of his family members. A life of self-restraint helps a man, as nothing else does, in rendering service. Seeing his son on the death-bed, it struck the Doctor to take a vow. He consulted his wife. It was a moment of the greatest test of their love. What should they offer to their son as their best gift at the time of his departure was the question before them. The *Shastras* say that the son is the redeemer of the parents. It means that he teaches self-restraint to the parents. These young parents took the injunction to heart and decided upon a vow of self-restraint. It was the best present to make to their son at the time of his departure. They never realized then that the boy was going to be gifted back to them by God. For, he survived and is now at school.

The Doctor made changes in his hospital also. It took the informal shape of an *ashrama*. Prayers are held twice daily in which the workers as well as the patients take part. The Doctor and his co-workers look after the cleanliness of the hospital, including scavenging work. The workers and their families are habitual wearers of *khadi*. Sacrificial spinning is held regularly. In the beginning there were five workers and now there are twenty-one. Of these, six are Harijans, two Christians and one Muslim. The most important change was the reduction in the fee for cataract operations. For some time it was Rs. 10, but that too was thought to be high. Now it is only Rs. 8, which includes charges for accommodation, operation, medicine, nursing, etc. The patients make their own arrangements

for food. It should be remembered that eight rupees in these days are equivalent to two rupees of olden days. The same fee is accepted from all without making any distinction between rich and poor. The following figures show the increase in the number of patients treated, on account of the reduction in fees, during the last ten years:

	Out-patients	Cataract operations	Other eye-operations	Daily average of patients
1938	1,805	112	207	60
1948	8,611	794	820	650

We had to stay here for five hours on our way to Vinayashram. The Doctor collected all his co-workers and their families, so that they could take advantage of our stay and hear a few words from Shri Vinoba. There were about five hundred people including workers and patients. After Dr. Suryanarayana had introduced Shri Vinoba to the audience, Shri Vinoba addressed the gathering in the following words:

Shri Vinoba's Speech

"You all know the service rendered by Shri Suryanarayana in your midst. For my information he has given me a short account. Outwardly he is the renderer and you are the recipients of service. But you also serve him and he takes your service. While he corrects your physical vision, his own inner vision gets corrected and thus you too render him service. You have profited by his eye-treatment, but if your mental eyes have also not profited along with it, you will not have taken full benefit of his treatment.

"We must realize that we are all blind men and yet we have to see God face to face. That is the purpose of our birth as human beings. We have been gifted with eyes only that we may see God. We possess ears only to hear his praise. As I came here just now, I was reminded of a verse in your Telugu *Bhagawata* which says that the eyes which do not see God are blind, and the ears which do not hear God are deaf.

"I am glad that you all pray and spin collectively and live like one family. The workers among you do not observe distinctions of high and low and they do scavenging too. Your perseverance in this work will bring you bliss.

"In rendering service, we must not differentiate between a rich man and a poor man. So, whoever comes here receives the same treatment and pays the same fee, which has been kept the lowest possible. If one takes more from the rich and less from the poor, it often results in greater service to the rich. If one gives a thousand rupees and another ten rupees, the Doctors give more attention to the one who pays more. The fee has been kept at the minimum so that even the poorest can pay. When the same fee is accepted from the rich also, some people say that this doctor is a fool and the man who advises him to do so is also a fool. But the main idea here is to treat all equally. For those who want to pay more, there is a charity-box, collections

in which are utilized in the service of the poor. I know that people do not put much into it, but whatever is put in is done out of one's free will. In this way about Rs. 4,000 have been collected so far. That comes to a very small amount per year. But this amount of Rs. 4,000 is worth more than four lakhs. Almost the whole amount has been spent off.

"There is no necessity to take more money from the rich, because all their money belongs to the country. If they get the benefit of our life, they will themselves become renouncers. Therefore, there is no necessity to take charity from them. We want renunciation from them. If we follow the path of renunciation, others also get the inspiration to do so. If they do not renounce, God will exact it in His own way. We need not worry about it. We should renounce without expecting others to do so.

"Shri Suryanarayana said in his introduction that the ideal here was that all life is one. Happiness and sorrow come to all alike. The translation of this ideal into practice is attempted here. I am therefore happy to be in your midst. I pray to God to give you His light. I conclude by devoutly bowing to you all."

This hospital of Tenali has become a public institution, where the light of good thoughts is burning incessantly for the last ten years. This example of equal treatment to all must inspire many, and it has already inspired some.

D. M.

(Translated from the *Sarvodaya* of October 1949)

COMBATING LEPROSY

II

Colonization

Mahatma Gandhi, after Christ, not only took to this service in the same spirit, but also gave a lead, which has its own valuable potentiality of combating leprosy, and, if possible, of eradicating it from India and elsewhere. He is reported to have expressed that he could steel his heart to the death of those who were already its victims, but he could not afford to bear one more victim after all the knowledge that was now available. It was due to his inspiration that the *Kushthadhama* at Dattapur near Wardha was founded under the able direction of Shri Manohar Diwan.

Leprosy colonies should not be camps of despised and disgusting human animals, but should be a sort of habitation provided with all human amenities necessary and available in other human habitations. For example,

(1) there should be full scope and opportunity to produce their own food, clothing and all other necessary things, which such patients may be in a position to produce and competent to produce;

(2) there should be scope for all occupations which they wish to undertake and the products of which can be usefully utilized for the colonies and elsewhere with precautions to make such products safe for consumption;

(3) necessary training and education in all possible walks of human life should be provided;

(4) there should be provision for maintaining moral and spiritual atmosphere;

(5) games, sports and other recreations should be provided for;

(6) books and periodicals should be made available to them to keep them informed on the level of other human society. Renowned and inspiring personalities, political leaders and spiritual and religious luminaries who visit ordinary human habitations should make it a point to visit these habitations or colonies to enable them to realize that they are not a despised and abandoned section of humanity.

This list is not exhaustive but will indicate what sort of colonies should be organized so as to prove an attraction to all such patients and render it unnecessary for them to lead a begging life that they do at present.

To make adequate provision in the spoon-feeding fashion is beyond the capacity of any Government. It is, therefore, necessary to organize these colonies in a way which will make them gradually self-sufficient to such an extent that the patients may not be a greater burden to society than what general habitations of persons with some ailments are. To organize such societies, workers of the right type are the first necessity. These workers will feel encouraged only if the public and the patient change their present attitude of despise and disgust and inculcate the right attitude detailed above.

Eradication of the Disease

It is now almost proved that this disease is not hereditary. If the healthy children of the leprosy patients are removed from them and reared up separately, the way to eradication is easy. Here again the change of attitude of the public may induce the parents to part with their children and thus render easy the problem of eradication of this disease from the country.

Laws or Legislation

Every leprosy patient can be seen begging in the streets. They naturally flock to cities, places of pilgrimage and temples in order to be able to secure charity and alms. These persons have developed a sort of perverse mentality which is at times criminal. This is due naturally to the way in which they have been abandoned by the family and society. The despise and disgust everywhere add fuel to the fire. Charitable persons lull their conscience by giving them indiscriminate alms. They thus encourage begging and crowding in places like temples, streets and places of pilgrimage. All these places thus become nuclei for spreading the infection. To bring this under control is at present full of difficulties—rather insurmountable due to the above-mentioned attitude of the patients as well as charity-givers.

The idea of solving every problem by resorting to legislation is the fashion of the day. Very few stop to think what kind of legislation is necessary and how it would be executed. As a matter of fact, whatever legislation has been tried, it is found to be defective and incapable of achieving any appreciable or proper results. Legislation may help only when there is adequate

provision to house the necessary number. Even so legislation may have to punish, not the patients, but the indiscriminate donors and perpetrators of unsocial or negligent acts, which make impossible or tend to frustrate the attempts indicated above.

V. V. DASTANE

HARIJAN

November 20

1949

SACREDNESS ABOUT KHADI

The *Times of India* of 7th November, 1949 criticizes Acharya Kripalani's suggestion that an exclusive and non-competitive market should be created for *khadi*. The paper calls this suggestion 'amazing', for that policy will "force it (*khadi*) on people's backs". If Kripalani's suggestion is to be adjectived as 'amazing', the arguments of the *Times* would have to be considered audacious and meant for creating confusion in people's minds than for clarifying issues. It says, "There is nothing inherently sacrosanct about *khadi*. . . . If people are not to wear anything but hand-spun and hand-woven cloth, why should they not also be compelled to travel only by bullock-carts, and in general go back to the old 'exclusive and non-competitive' village economy?"

If *khadi* is not 'sacrosanct', Indian mill-cloth is still less. The memory of the people might be short. The *Times of India* cannot be excused for having a short memory. Indian mill-cloth was unable to compete against British cloth, and still less against Japanese cloth. It was the *swadeshi* movement conceived in the early nineties and vigorously carried on since 1905 that enabled the mills, though often guilty of fraud and selfishness and not deserving of popular support, to establish themselves. Government also, (though being foreign, only after strenuous effort), helped in a variety of ways. The mills are being helped still. Indian mill-cloth could not have stood, and would not be able to stand, against foreign cloth for a year but for a national policy either carried on by the people of their own initiative or by the Government taking interest in fostering the mill-industry. Even against *khadi*, it is able to thrive more on account of numberless special advantages that it enjoys than for the cheapness of its methods of production. It is the people who support all those millions of people, who have been disemployed by mechanizing spinning and weaving. A single mechanic attends to more than 200 mill-spindles and 20 mill-ooms. Put upon the mills the burden of maintaining all such disemployed until they get other employment. Then in the interest of the mills, the whole agricultural economy is changed; research work has been and is being carried on at great public expense for producing cotton suitable for mills. Ask

the mills to pay the expenses for this work. Large plots of agricultural land have been allotted for building mill-factories often at nominal charges; water, electricity and other facilities have been provided at cheap rates; city people have put up for years with the smoke and other nuisances they have created; village people accustomed to live in open and uncongested areas have turned themselves into mill-hands and taken to slum-life in cities to the great detriment of their health. Strikes and the attendant disturbances and sabotages following them have often endangered and put to loss many an innocent citizen. The military has been employed in putting down these strikes, resulting in loss of life not only of people connected with the industry, but other people also. Charge all these expenses to the mills and see if the mills can produce cloth at a cheaper rate than *khadi*.

It is not the case of mill-cloth only. Take sugar. What is sacrosanct about Indian sugar? If foreign sugar is allowed to come into the country, not only the present hardships of the people would end, but they would get cheaper sugar also. The Indian sugar-mills would have to close down one after another. The new generation may not be aware of the great self-sacrifice made by the people for encouraging *swadeshi* sugar in the early years of the present century. The sugar industry has not come to its present stage on its own merits and efficiency, but has been enabled to do so by the tax-payer during a period of several years. The same might be said of so many other large-scale industries.

Rightly or wrongly those in charge of the country's affairs thought that the textile mills, the sugar-mills and the large industries were for the good of the nation, and they made it their policy to encourage them with subsidies, protective tariffs, special concessions, facilities and a hundred other means. Convenience of the people and cheapness of the product were not considered before the supposed future good of the people. Not only so, villages have been made to suffer in a hundred ways in the present, in the hope that they will be better off in future. *Pakka* roads are laid out, motor transport facilitated, octroi duties and rates levied on village conveyance and motor vehicles exempted from them, commercial crops encouraged and the whole military budget is needed practically for the protection of these factories. Administration would not cost a tenth of its present expenditure, if cloth, sugar, oil and similar other prime necessities of life were manufactured in villages.

A false importance given to money economy has created an illusion of cheapness of things, which have been really costing the nation very heavily. "To advocate," says the *Times*, "*khadi*-weaving alone, despite its unpopularity is to admit being bankrupt in ideas for helping the

villager to become economically robust." Let those who in spite of a period of unprecedented (apparent) prosperity have within three or four years gone abegging to other countries for large loans and invited foreigners to start their factories here, and created food, cloth, sugar and all sorts of famines consider what ideas are responsible for the actual bankruptcy of not only of finances, but even morals and policies, which have made the industrialists and their supporters even more unpopular than *khadi*.

If the idea of *swadeshi* is sacrosanct, if non-exploitation is sacrosanct, if the ideal of revitalizing villages and making them self-sufficient in the production and just distribution of prime necessities of life is sacrosanct, there is indeed something very inherently sacrosanct about *khadi*. It is the symbol of a non-violent social and economic order. And a government would be perfectly justified in protecting it against its competitors, whether they are cotton-mills, rayon mills or other industrialized fabrics.

Wardha, 8-11-'49

K. G. MASHRUWALA

"TEN ITEMS OF VILLAGE WORK"

Gramasevana Das Karyakramo — by Jugatram Dave, Navajivan Publishing House, Ahmedabad: Price Re. 1.

I am very much pleased with this small book (in Gujarati) written by Shri Jugatram Dave. It gives constructive workers instructions on ten items. The whole book is based on experience. It is written in a popular and pleasing style.

Constructive workers are generally very indifferent to books written on subjects with which they are long associated. They are apt to think that they know everything and there can be nothing new for them in these books. This book will destroy the pride of such persons. It contains many detailed points which might never have struck others. I recommend every constructive worker to study this book. It is a good text-book for a syllabus of studies for village workers. It should be translated into Hindi.*

Besides village workers, Shri Jugatram Dave has given three other classes of workers, viz. 'leaders', 'roving-workers' and office-workers. According to Shri Jugatram, the book is not intended for these three. I shall leave aside 'leaders', as I do not know who are included in it; but in my opinion the other two classes will also profit by this book. Office-workers and roving-workers, who do not concern themselves with actual service, will fail in their objectives, and Shri Jugatram's dig at these workers should be considered as a warning to them and they should take it and learn from it.

Mahilashram, Wardha, 9-9-'49 VINOBA
(Translated from the *Sarvodaya*, October, '49)

* This has now been done and published by the Navajivan Karyalaya. Price Re. 1-4-0, postage etc. Annas 3.

— Ed.

GANDHI'S MESSAGE

[A part of the authorized translation of the speech delivered by the poet Rabindranath Tagore to the students at Santiniketan in celebration of one of Mahatma Gandhi's birthdays. Corrected and revised by the author.]

Mendacious Mendicant

Wandering amongst the teeming populace of India, there are now an increasing number of mendicant ascetics who leave the world around them to its penury and suffering, taking refuge in the aloofness of self-centred spiritual practices. I once had a few words with such a *sannyasin* in some village. 'Why don't you,' I asked him, 'try to do something for these unfortunate villagers afflicted with hunger, disease and wrong-doing?' He was both surprised and annoyed at my question. 'What!' he exclaimed, 'I who have shaken off the toils of world-life for attaining pure bliss, am I again to entangle myself in the concerns of these bemused worldlings, labouring under their illusions?'

Challenge of Imperialism

While India lay thus cramped and divided, betrayed by its own idealism, it was called upon to meet the greatest trial in her history — the challenge of Western imperialism. The organic unity of Hindu culture was breaking down under Western influences, revealing the terrible cancer of untouchability; the Hindus and Muslims, despairing of their national mood, began to quarrel amongst each other for scraps of patronage judiciously thrown out by the rulers. So disintegrated and demoralized were our people that many wondered if India could ever rise again by the genius of her own people — until there came on the scene a truly great soul, a great leader of men in line with the traditions of the great sages of old, whom we are today assembled to honour — Mahatma Gandhi. Today no one need despair of the future of this country, for the unconquerable spirit that creates has already been released. Mahatma Gandhi has shown us a way which if we follow, we shall not only save ourselves but may help other peoples also to save themselves.

Above Selfishness

He who has come to us today is above all distinguished by his freedom from any bias of personal or national selfishness. For the selfishness of the nation can be a grandly magnified form of that same vice; the viciousness is there all the same. The standard of conduct followed by the class called politicians is not one of high ideals. They reck nothing of uttering falsehoods, they have no compunction in vitally hurting other peoples for the aggrandizement of their own. So we see in the West the spectacle of its nationals, on the one hand, freely giving up their lives for their country and, on the other, assisting it in all kinds of criminal activity — so much so that serious doubts have arisen how much longer this European civilization will survive. The very thing they call patriotism bids fair to make an end of it. And when the end

comes, they will not meet it passively as our countrymen might have done, but to the accompaniment of all the horrors of a catastrophic upheaval.

Striving for Truth

Politicians plume themselves on being practical and do not hesitate to ally themselves with the forces of evil if they think that evil will accomplish their end. But tactics of this kind will not pass the audit of the Dispenser of our fortunes, so while we may admire their cleverness, we cannot revere them. Our reverence goes out to the Mahatma, whose striving has ever been for Truth; who to the great good fortune of our country at this time of its entry into the New Age, has never for the sake of immediate results, advised or condoned any departure from the standard of universal morality.

He has shown the way how, without wholesale massacre, Freedom may be won. There are doubtless but few amongst us who can rid our minds of a reliance on violence — who can really believe that victory may be ours without recourse to it. For even in the *Mahabharata*, not to speak of the 'civilized' warfare of the West, we can find even *dharmayuddha* to be full of violence and cruelty. Now for the first time perhaps it has been declared that it is for us to yield up life, not to kill and yet we shall win! A glorious message, indeed, not a counsel of strategy, not a means to a merely political end. In the course of unrighteous battle, death means extinction, in the non-violent battle of righteousness something remains over — after defeat victory, after death immortality. The Mahatma who has realized this in his own life compels our belief in this truth.

Christian Way

As before, the genius of India has taken from her aggressors the most spiritually significant principle of their culture and fashioned of it a new message of hope for mankind. There is in Christianity the great doctrine that God became man in order to save humanity by taking the burden of its sin and suffering on Himself, here in this very world, not waiting for the next. That the starving must be fed, the ragged clad, has been emphasized by Christianity as no other religion has done; charity, benevolence and the like no doubt have an important place in the religions of our country as well but there they are in practice circumscribed within much narrower limits and are only partially inspired by love of man.

And to our great good fortune, Gandhiji was able to receive this teaching of Christ in a living way. It was fortunate that he had not to learn of Christianity through professional missionaries but should have found in Tolstoy a teacher who had realized the value of non-violence through the multifarious experiences of his own life and struggles. For, it was this great gift from Europe that our country had all along been awaiting.

In the Middle Ages also we had received gifts from Muslim sources. Dadu, Kabir and other saints had proclaimed that purity and liberation are not for being hoarded up in any temple but are wealth to which all humanity is entitled. We should have no hesitation in admitting freely that this message was inspired by contact with Islam. The best of men always accept the best of teaching whenever and wherever it may be found in religion, moral culture or in the lives of individuals. But the Middle Ages are past and we have stepped into a New Age. And now the best of men, Mahatma Gandhi has come to us with this best of the gifts from the West.

Perpetual Challenge

But though Christ declared that the meek shall inherit the earth, Christians now aver that victory is to the strong, the aggressive. And no wonder, for the doctrine seemed on the face of it absurd and contrary to the principles of Natural History as interpreted by Western scientists. It needed another prophet to vindicate the truth of this paradox and interpret 'meekness' as the positive force of love and righteousness, as *Satyagraha*. This 'meekness' is not submission or mere passive endurance of wrong or injustice. Such submission would be cowardly and would imply co-operation, even though involuntary, with the power of tyranny! But Gandhiji has made of this 'meekness' or *ahimsa* the highest form of bravery, a perpetual challenge to the insolence of the strong.

Believe in it!

It is difficult to say which of these contrary principles will eventually prevail. For arduous indeed is the quest of Righteousness, while we are beset with the battling forces of evil around and within us. But whether any one of us is or is not capable of rising to the heights of *ahimsa* — accept it, believe in it, we must; for, have we not before us a man who, in the very thick of this Modern Age, by his own life and example, holds aloft this standard for us to follow? And while we pursue the path with such slow steps as we may, the Mahatma's message will gradually become real for us. This day, therefore, is a memorable day, and on every return of it, year after year, for many a long year, and more and more vividly as the years go by must we continue to remember his message.

(From the *Amrita Bazar Patrika*)

An Explanation

In my article, *Gandhiji's Assassin*, I have referred to an office-bearer of the Hindu Mahasabha. He writes me to say that he was not deputed by the Bombay Provincial Hindu Sabha to see the Wardha and Sevagram workers in connection with these sentences, but he came as a personal friend of Nathuram Godse, prompted by the desire to make every possible attempt to save his friend's life. As a matter of fact, he says, the Bombay Provincial Hindu Sabha did not approve of his movements in this matter.

Wardha, 10-11-'49

K. G. M.

CHEW MORE

Apropos the 'Save Food' Campaign, I wish to draw attention to the necessity of thorough chewing. Even the existing production can give sufficient food to every one provided we cultivate the habit of chewing the food thoroughly. This is of particular importance for such articles of diet as rice, *dal* and similar other soft foods, which are quickly swallowed. If we chew properly, far smaller quantities of food will be required.

In this connection the experiments made by an American named Horace Fletcher are noteworthy. When he began his experiments in 1898, he was afflicted with "over-robustness" (weighing 205 lb), and suffered from various allied disorders of a sufficiently grave character to render him ineligible for life insurance. When he began to chew his food more and more, his appetite was fully appeased with less than half the amount of food he had been in the habit of taking. Moreover, his weight decreased in three months from 205 lb. to 163 lb. The results were so satisfactory that he expounded his system of how 'to Fletcherize', which means 'to hold a morsel of food in the mouth as long as you can, letting it pass on naturally for the most part by unconscious swallowing'.

The results of the experiments on 'Fletcherizing' made at the Cambridge University are worth recording. The eminent physiologist, Sir Michael Foster, M.P., penned a brief report from which the following extracts are taken :

"The adoption of the habit of thorough insalivation of food was found in a consensus of opinion to have an immediate and very striking effect upon appetite, making this more discriminating and leading to the choice of a simple dietary and in particular reducing the craving for flesh foods. The appetite, too, is beyond all question fully satisfied with a dietary *considerably less in amount* than with ordinary habits is demanded. In two individuals who pushed the method to its limits, it was found that complete bodily efficiency was maintained for some weeks upon a dietary which had a total energy value of *less than one-half of that usually taken, and comprised little more than one-third of the proteid consumed by the average man.*" (Italics mine).

"All subjects of the experiments who applied the principles intelligently agreed in finding a *very marked reduction* in their needs, and experienced an increase in their sense of well-being, and an increase in their working powers." (Italics mine)

Similar, though more complete, experiments made in America by Professor Russel H. Chittenden, President of the American Physiological Society, confirm the above results.

Many people forget that the mouth is the first organ of digestion. Some carbohydrates such as starch are somewhat digested in the mouth, and the more we use the teeth, the less is the strain on other organs of digestion. However, the most important advantage of 'Fletcherizing' at present is the saving of food. It would be possible to feed our whole population if every one chews his food thoroughly.

To various instructions attached with 'Save More Food' Campaign, should be added "chew your food thoroughly, so that you will get more nourishment with less food."

S. P. DESAI

[Note: Gandhiji laid great stress on thorough chewing. He used to quote an author to the effect, "You must eat your liquids, and drink your food," meaning that liquids should be so long kept moving in the mouth that they are thoroughly mixed with saliva, and the food should be so completely chewed that it became liquified by the time it was swallowed. He deprecated the habit of soaking bread, *chapati*, etc. in a liquid and thus making them soft and unchewable.

— Ed.]

PROMOTION OF HINDI

There was a meeting of the provincial secretaries and workers of the National Language Movement as guided by Mahatma Gandhi, carrying on work in the provinces of Andhra, Tamilnad, Kerala, Karnatak, and their Central Sabha at Madras as also secretaries of Maharashtra and Hyderabad on the 2nd and 3rd November, 1949 at Wardha. Shri Shankarrao Deo, General Secretary of the Indian National Congress, presided.

After a very long and full discussion touching the various aspects of the evolution, object, content, progress and spread of the national language, the meeting unanimously resolved to accept wholeheartedly the decision of the Constituent Assembly regarding the State language and devise means and measures to implement it.

It also resolved to advise and direct all workers and institutions to conduct all their propaganda and activities hereafter to interpret, build and spread the Hindi language in terms of article 301 (I) of the Indian Constitution. The meeting also resolved, with a view to adopt a common approach and attitude as also methods and measures to bring about uniform standards in Hindi language and literature in various provinces, to organize at an early date a central and representative institution with activities such as training workers, conducting teaching institutions, carrying on research, publication of glossaries, dictionaries, etc. and running higher examinations throughout India.

The meeting decided to organize in the last week of this month at Delhi a larger representative Conference to which workers, language-experts and also members of the Constituent Assembly who are in full agreement with the policy and programme stated above will be invited. A Committee consisting of the following was appointed to take steps to convene the Conference and draw up a detailed scheme to be placed before it.

Shri Shankarrao Deo	Shri Sitaramji Seksaria
Shri K. Santhanam	Shri Shrimannarayan Agarwal
	and
Shri Kamalnayan Bajaj	Shri M. Satyanarayana
Shri R. R. Diwakar	(Convenors)

Wardha, 4-11-'49

S. N. AGARWAL

SOME OF THE PACIFIST VISITORS TO INDIA

It may be of interest to introduce some of the visitors who are coming to the World Pacifist Meeting this winter, by giving brief notes about them here. What follows is very inadequate, but I am unable to give more information at this stage. I here select some of the Europeans from the first party, which is due in Bombay about November 11th.

Diderich Lund, from Norway, is a middle-aged businessman, a civil engineer. During the recent war he was active in the non-violent effort to keep the spirit of Norwegian life active and brave during the Nazi occupation of the country. His position became so dangerous that he was finally persuaded to leave Norway, which could only be done at great risk, and he was able to reach England. My first meeting with him was when he spoke to an audience in England about conditions in Norway, at that time still suffering under the heel of the German invaders. In what he said there was no trace of bitterness, even though his own son was in a concentration camp. And the conclusion of his talk was an appeal to us all to find the way to bring back the Germans into the European family, to show them a way to become good Europeans, when the war was over. He has done his part already to bring succour to suffering Germans.

Sven Ryberg is a young Swede who until a few years ago was a Communist and still tries to keep his friendship with some of his former comrades. But, partly as a result of reading Gandhiji's writings, he was converted to a conviction that all violence, for however noble an ideal, is wrong. In his own words, "God found him", and he became a Quaker. He is trying to find the best way of practising the non-violent way of life, and is expecting soon to start some land work.

Some of the Indian papers have told how Mrs. Magda Yoors-Peters from Belgium was embittered by the sufferings inflicted on the Belgian people by the Germans during their occupation of Belgium during the first world war. She and her husband decided to have no further contact with Germans. But God decided otherwise, and they found a badly injured German soldier who needed help. Through that experience they learnt the power of love which overcomes hate, and they later came under the influence of Gandhiji's teachings, and have been active in publishing his message to the people of Belgium.

Heinrich Kraschutzki has already been introduced in the columns of the *Harijan*.

Maude Brayshaw has been the chairman, or Clerk as it is called, of the Yearly Meeting of the Society of Friends (Quakers) in England for several years. She is mother of a family, and may be said to be one of those women well-

known in India, who manage both to look after a home and to take an active part in public life.

Her husband, Russel Brayshaw, is a Manchester businessman. He has travelled widely, and is much concerned about race relations in South Africa, which he has visited more than once. During the recent war, he was chairman of the Friends Relief Service, which undertook the relief of civilian victims of the war in many lands.

Reginald Reynolds is known to many people in India. He lived with Gandhiji for some months nearly twenty years ago at the time of the Dandi march. Afterwards, on his return to England, he wrote the book, *The White Sahibs in India*. His most recent book is a study of a very remarkable American Quaker of the eighteenth century, who did much to rouse the consciences of his American neighbours to the evils of slavery and of economic oppression in other fields too. The book is called *The Wisdom of John Woolman*. Reginald Reynolds has also published poetry.

Wilfred Wellock, an Englishman, who has accepted a last-minute invitation, is an old and tried friend of India, who was at one time a Labour member of Parliament. Recently he has written about the link between a sound rural economy and true peace. A few of the pamphlets written by him are *The Third Way*, *Mechanist Civilization*, and *Rebuilding Britain*.

Walter Zander, a Jewish refugee, who has made his home in England, and has visited Palestine more than once, wrote a very courageous pamphlet about Palestine a few years ago, called *Is This the Way?* He has urged that the Jews should only go to Palestine when the Arabs are willing to invite them. When asked to attend this meeting in India, he replied that he would only come if he was assured that one or more Arabs would also be present.

Others, who are coming from France, Switzerland, Holland, Belgium, Finland, Denmark, and Germany are known to be well-tested in their non-violent principles. Something more may be published about them in a week or two.

HORACE ALEXANDER

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