

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor : K. G. MASHRUWALA

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TWO ANNAS

## HOW TO KEEP OUT OF BLOCS

Bapu said : "If you want to convert your opponent you must present to him his better and nobler side. Work on, round, upon that side. Do not dangle his faults before him."

*Gleanings, p.17.XIV.*

This golden rule holds good as much for nations as individuals. The continual dangling by one nation of another nation's faults before the whole world is the surest way to produce dissension, and finally war. Yet this is exactly the process indulged in now-a-days.

Supposing, instead of this method, Bapu's way had been adopted, the international atmosphere today would have been totally different.

To work on an individual's or nation's better side does not mean that one has got to shut one's eyes to surrounding dangers. On the contrary, it means that instead of feverishly concentrating on the bad side only, one quietly and honestly opens one's eyes to the whole situation, with all its possibilities, both dangerous and hopeful.

The present-day habit of international nagging is quite intolerable, and can lead only to one result — mutual destruction, with each side worked up into a mad hatred of the other. Indeed this fostered hatred is like a deadly infection which the world cannot throw off, and it bursts out again and again as an epidemic in ever more rapidly recurring world wars.

Ever since the world has become so-called one through modern methods of communications, the leading nations have taken to behaving like unscrupulous party politicians, forming blocs, and each trying to entice or force the rest of the earth's nations on to its own side.

The outbreak of hostilities in Korea has thrown a glaring light on this intolerable world situation. It is to be hoped that India will be able to maintain her own independent judgment and position. It seems clear that she wants to, but how is she to manage it unless she avoids all vital dependence on, and commitments to other nations? Never were Bapu's ideals more desperately needed to be put into practice. A nation which wants to be independent and self-respecting, and to have honourable relations with other nations, must stand on its own legs, however humble its standards may be. Let us then get to those standards which will enable us at least

to toddle independently, and to look all the nations of the world straight in the face with an honest and helpful smile.

MIRABEHN

## OPINION ON ANTI-VANASPATI BILL

Several workers have written to me saying that the time for communicating to the several State Governments the public opinion on Pandit Thakurdas Bhargava's Vanaspati Prohibition Bill was too short and should be extended. There is truth in this complaint. There was confusion in the public mind both as regards the final date as well as the channel through which the opinions were to be communicated. The State notifications were hardly known to the public. Confusion was also caused by reason of erroneous instructions issued by propagandists working in support of the Bill. I hope the Parliament Secretariat and the various State Secretariats will concede the general demand by extending the final date to 31st August.

In the meanwhile those who have not still forwarded their opinions might send them to Pandit Thakurdas Bhargava himself as soon as possible. Being the author of the Bill, he will see to their being brought to the notice of the Parliament.

## Public Opinion and Referendum

Owing to frantic efforts made on behalf of *vanaspati* manufacturers to obtain signatures in favour of *vanaspati*, several people seem to believe that this matter will be decided by counting of votes cast by the people in favour or against the Bill. This is an erroneous view. Elicitation of public opinion is not a referendum. The Bill will not be passed or thrown out by just counting the number of popular votes in favour of or against it. It is possible that much will be made by the supporters and opponents of the Bill of the number of opinions collected in their favour, when they argue the Bill in the Parliament, and the figures might cast their influence on the minds of the members and the ministers. But it is not numbers of votes of the people, that will decide the fate of the Bill, but that of the members of Parliament which will do so. It is the ministers and the members of Parliament who have to be convinced of the merits and demerits of the Bill. And the best way to do so is to present them with solid arguments based on grounds of ethics, health, economics, politics etc. Opinions of public bodies like *ashrams*, *sanghs*,



Congress Committees, *kisan* organizations, traders, merchants, *panchayats*, municipalities, district boards; of doctors, *vaidyas*, scientists, economists etc.; and of the Press will carry more weight than mere signatures of the general public. Even then opinions of such bodies will not be decisive by themselves; they would just help the legislators to form an estimate of the public opinion.

Besides, in the modern set-up of party governments, even the opinions of legislators become often a mere farce. However deeply a member might feel convinced of the merits of a Bill, he has to vote not in obedience to his own head, but to that of his party's head, that is to say, as the whip of the party might direct. So, the present Bill will meet such fate as would be decided by the present ruling party in the Government of India. Perhaps its mind is already made up. But the expression of public opinion is all the same important. For, it will give us an idea of the degree of the concordance or discordance between the people and their representatives in the Government.

Wardha, 25-7-'50

K. G. MASHRUWALA

### MACHINES MENACE THE AMERICAN WORKMAN

Railway engine-drivers are threatening to stop work on four of the major rail networks in the United States of America. The union is insisting that the railways must hire two firemen to serve on each of the new diesel locomotives. The present crew, consisting of one driver and one fireman, has no trouble operating the diesels, which are very nearly automatic anyhow. But the union argues that the third man is needed for reasons of safety. Suppose the engine-driver should faint, or die of heart failure, while his fireman is tending gauges one hundred feet away at the other end of the giant cab. In such a case, the union says, an extra fireman ought to be standing by to take over the throttle.

There is some plausibility in this argument since many engine-drivers are elderly men, and one of them might drop dead some day, to the peril of his passengers. The unspoken reason behind the union's demands, however, is quite different. The railway workers are afraid of technological unemployment. The new diesel engines can operate over longer distances with fewer men. That, indeed, is one of the chief reasons why they are coming into such widespread use. It may be regrettable, but it is hardly surprising that the union should fight to create unnecessary jobs rather than let its members be thrown out of work.

Labour-saving machinery of all kinds is coming into use on a scale without precedent in our history. The normal forces of competition in scientific development are partly responsible, but the process undoubtedly has been speeded up by the high wage rates which the trade unions have achieved during the last twenty years. One spectacular example is coal mining when John L. Lewis has won for his union members the highest hourly wage rates in American industry. As a consequence it has become worth while for the mine-owners to invest heavily in a new kind of coal-mining machine. This monster looks something like a steel alligator creeping on caterpillar treads. It literally hews its way into the coal face, breaks the lumps into proper size and then loads them into electric cars which haul the coal to the surface. With a crew of three it can do more work than fifteen men equipped with the old-fashioned drilling and blasting tools.

Most heavy physical labour, in fact, has already been eliminated from the major industries. Cranes, bulldozers, Ford trucks and belt systems have been doing the arduous lifting and hauling for a long while. In the typical modern factory, the main job for human beings is simply to guide the machines and keep them working in correct tempo like the mechanical symphony orchestra. Now, however, even this work of supervising the machines is being eliminated in a growing number of industries. We seem to be on the threshold of a new industrial revolution brought about by the invention of electronic devices which switch on the mechanism at the right moment, inspect its work more precisely than the human eye, shift it to new tasks at proper intervals and stop the whole process if anything goes wrong. In a plant completely equipped with such automatic instruments—a glass factory, for instance, or a new oil refinery—there is very little left for people to do except to stand by in case something gets out of filter.

It was this sort of thing which Dr Norbert Wiener of Massachusetts Institute of Technology had in mind when he made a rather alarming prediction recently. He suggested that we may be facing a catastrophic displacement of workers by automatic machines, and that many of our industrial cities may be heavily depopulated as a result. Within the next decade, he said, new machines controlled by electronic brains could completely wipe out the factory assembly line. Perhaps the learned doctor is taking too gloomy a view, although he is probably right in expecting many factories to cut their staffs in the years just ahead. He apparently forgot that in the long run technical developments often have a way of creating new jobs in unexpected places. Also he overlooked the fact that we now have a serious shortage of doctors, nurses, teachers, home-builders, and certain other professional and service-trade workers. In such lines opportunities for jobs can be expected to increase in step with our growing population.

I think it highly unlikely that we shall ever again see people out of work on the massive scale of the last depression. The American Government is committed to maintaining a high level of employment and any failure to make good on that pledge will be political suicide for the party in power. Just how this commitment will be carried out, however, is still an open question. A surprising amount of planning is now going on, both in Washington and the local communities, to create new opportunities for jobs in areas where unemployment is serious. No complete set of blue-prints has yet emerged for dealing with a major slump in business activities, but the President's council of economic advisers at least has set up an organization to tackle the job. If the post-war boom should begin to taper off next year, this may become a pressing assignment.

JAMES FISCHER

(Reprinted from the *Listener*, 11th May, 1950)

(Note: Mr James Fischer strikes an optimistic note at the end. The careful studies of other noted writers, e.g., Mr Wilfred Wellock, whose writings have appeared more than once in *Harijan*, give the other side of the picture. Any way, we must remember that while the United States is more than double in area than All-India, its population is less than a third of ours. Even assuming that "in the long run, technical developments often have a way of creating new jobs in unexpected places", India cannot hope to create them as soon as a development in technique has created a large-scale unemployment, — except by new jobs, we mean the ever growing work of the Rehabilitation of Displaced People.

Wardha, 14-6-'50

—K. G. M.)



**ASHRAM ACTIVITIES**

(By M. K. Gandhi)

**IV****Education (Concluded)**

As for women's education I am not sure whether it should be different from men's and when it should begin. But I am strongly of opinion that women should have the same facilities as men and even special facilities where necessary.

There should be night schools for illiterate adults. But I do not think that they must be taught the three R's; they must be helped to acquire general knowledge through lectures etc., and if they wish, we should arrange to teach them the three R's also.

Experiments in the Ashram have convinced us of one thing, viz. that industry in general and spinning in particular should have pride of place in education, which must be largely self-supporting as well as related to and tending to the betterment of rural life.

In these experiments we have achieved the largest measure of success with the women who have imbibed the spirit of freedom and self-confidence as no other class of women have done to my knowledge. This success is due to the Ashram atmosphere. Women in the Ashram are not subject to any restraint, which is not imposed on the men as well. They are placed on a footing of absolute equality with the men in all activities. Not a single Ashram task is assigned to the women to the exclusion of the men. Cooking is attended to by both. Women are of course exempted from work which is beyond their strength; otherwise men and women work together everywhere. There is no such thing as *pardah* or *laj* in the Ashram. No matter from where she has come, a woman, as soon as she enters the Ashram, breathes the air of freedom and casts out all fear from her mind. And I believe that the Ashram observance of *brahmacharya* has made a big contribution to this state of things. Adult girls live in the Ashram as virgins. We are aware that this experiment is fraught with risk, but we feel that no awakening among women is possible without incurring it.

Women cannot make any progress so long as there are child marriages, all girls are supposed to be in duty bound to marry, and that too before menstruation commences and widow remarriage is not permitted. Women, therefore, when they join the Ashram are told that these social customs are wrong and irreligious. But they are not shocked as they find the Ashram practising what it preaches.

Not much of what is usually called education will be observed in the Ashram. Still we find that the old as well as the young, women as well as men are eager to acquire knowledge and complain that they have no time to do it in. This is a good sign. Many who join the Ashram are not educated or even interested in educa-

tion. Some of them can hardly read or write. They had no desire for progress so long as they had not joined the Ashram. But when they have lived in the Ashram for a little while, they conceive a desire for increasing their knowledge. This is a great thing, as to create a desire for knowledge is very often the first step to be taken. But I do not regret it very much that there are insufficient facilities in the Ashram calculated to satisfy this desire. The observances kept in the Ashram will perhaps prevent a sufficient number of qualified teachers from joining it. We must therefore rest satisfied with such Ashramites as can be trained to teach. The numerous activities of the Ashram may come in the way of their acquiring the requisite qualifications at all or at an early date. But it does not matter much, as the desire for knowledge can be satisfied later as well as sooner, being independent of a time limit. Real education begins after a child has left school. One who has appreciated the value of studies is a student all his life. His knowledge must increase from day to day while he is discharging his duty in a conscientious manner. And this is well understood in the Ashram.

The superstition that no education is possible without a teacher is an obstacle in the path of educational progress. A man's real teacher is himself. And now-a-days there is ample apparatus available for self-education. A diligent person can easily acquire knowledge about many things by himself and obtain the assistance of a teacher when one is needed. Experience is the biggest of all schools. Quite a number of crafts cannot be learnt at school but only in the workshop. Knowledge of these acquired at school is often only parrot-like. Knowledge of the other subjects can be acquired with the help of books. Therefore what adults need is not so much a school as a thirst for knowledge, diligence and self-confidence.

The education of children is primarily a duty to be discharged by the parents. Therefore the creation of a vital educational atmosphere is more important than the foundation of innumerable schools. When once this atmosphere has been established on a firm footing, the schools will come in in due course.

This is the Ashram ideal of education which has been achieved to some extent, as every department of Ashram activity is a veritable school.

**V****Satyagraha**

(This section Gandhiji had proposed to devote to Satyagraha as the golden sword to be wielded against 'co-workers, relatives, society, the state or the world.' But the manuscript stops at this point on July 11, 1932. — V. G. D.)

**BAPU'S LETTERS TO MIRA**

(Written to Mirabehn during 1924-'48)

By Mahatma Gandhi

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## HARIJAN

Aug. 5

1950

## LONGEVITY OF GOOD AND EVIL

Nandi Hills, *Jyeshtha Sudi 1*, 1983.  
(31-5-1927).

My dear, Ghanashyamdasji,

I have your letter.

As I dictate this, Mahadev reminds me that you had requested me through Jammalalji to write to you in English. But as I shall not write anything which will need to be shown to others, I continue to dictate this letter in Hindi.

I have received your letter written from the steamer. I have already written to you two letters before this at your Geneva address. I hope you have received them by now. My health is improving. I have kept writing to *Pujya Malaviyaji*. Just as I had written (predicted?) I received his long telegram during this week. Therein he informs me that though his health is good he is weak. At present he is at Bombay. To say about me that I do not take proper care of my health is, I think, not correct. I do take as much care of my health as I deem necessary for its preservation. *Pujya Malaviyaji* does not do so. I often wrote this to him, but even after making a promise to take rest, he did not keep it. He has great faith in *Ayurvedic* treatment and believes that he keeps, and can keep, well by taking pills and powders from *vaidyas*, and his self-confidence is so great that despite his weakness and illness, he is resolved to live upto 75. May God make his resolution good. Who can press him too much? I have written to him in as strong a language as possible couched with humour and consistently with courtesy. The truth is that a man's reason follows his activities. There is little free scope for human efforts in such matters. One's duty is to strive and one must perform it; but for one and all a time comes when all efforts become futile and, fortunately and in the interest of conservation of human efforts, God has not given any one the knowledge of the last moment. Then why should we worry for this inevitable thing? The affairs of the country depend upon neither *Malaviyaji*, nor *Lalaji* (i.e. *Lala Lajpatrai*), nor me. All are mere instruments and, for myself, I believe that a good man's work really begins after his death. Shakespeare is not right in saying,

"The evil that men do lives after them.

The good is oft interred with their bones."

Evil is never so long-lived. Rama is alive and we purify ourselves by repeating his name. Ravana has gone and gone with him his evils too. Even a wicked man does not remember Ravana. No one knows the real Rama of his age. The poet has told us that in his own age he, too, was subjected to accusations. But all the imperfections of Rama were burnt with his body and we today worship him only as a divine being; and certainly the extent of *Ramarajya* was not so great when he was physically alive, as it is now.

I do not write this as a highly philosophical statement, or for pacificatory consolation. But I want to say emphatically that we should not at all grieve over the death of one whom we consider a saintly man; and we should have a firm faith that it is only after his death that his true work commences, or rather begins to bear true fruit. What have been considered to be his great achievements during his life-time will pale into insignificance before the future ones. Of course it is our duty to follow, up to the extent of our capacity, the good steps of those whom we respect as saints.

I have to make a suggestion for your health. If you have no faith, as indeed there should not be, in allopathy, you may go and see the institutions of Louis Kuhne and Just in Germany. The treatment of patients there consists of open air and water, and hundreds of people have availed themselves of that institution. You may also contact the two vegetarian societies at London and Manchester respectively. In these societies there are always some sober, courteous and balanced people; you will also come across some stupid and vain persons.....

Yours,  
MOHANDAS

(Translated from Hindi *Jivan Sahitya*, July 1950; and reproduced with the kind permission of Shri G. D. Birla.)

## STUDENTS' FEES AND TEACHERS' STRIKES

## Students' Fees

About a year ago, the Bombay Government raised the fees of their educational institutions. It created a strong agitation which was somehow settled. A few days ago the Saurashtra Government attempted to do the same. This led to a very serious situation in Rajkot on account of the entry of other elements into the students' agitation. The Government has been obliged to retrace its steps, at least temporarily. The situation in other States is similar.

The problem of fees is an intricate one. On the one hand, there is no doubt that the cost of the modern system of education has become prohibitive to a very great majority of the middle classes, who go in for it more religiously than they go in for religion itself. This costliness is in spite of the fact that the teacher-class is generally very much inadequately paid and has been agitating for better salaries in most of the States. They have a genuine grievance both in Government as well as private institutions. The teachers in the latter are in even a worse condition than in the former, although some of the private institutions have become a paying business. So far as I know, except the Bombay Government no other State has yet done anything to ameliorate their condition, and there is much dissatisfaction among them.

Their dissatisfaction leads not only to deterioration of the standards of education, but to positively harmful education. Not only communism or communalism is bred there, but also dishonesty, fraud, and sexual vices.

Then, where there is an all-round increase of costs and prices, the cost of maintaining and conducting schools is also bound to increase. I do not think that it is possible for any government



in India to cope with the expenditure of the modern type of education, if the structure of society remains what it is, namely, capitalist with a middle class clamouring for scholastic teaching only. If education in India is to spread it has to be self-supporting. It can be self-supporting in a correct manner only if it becomes productive. However, it can be seemingly self-supporting, if the Government does not make itself responsible for providing secondary and collegiate education and leaves to the industrialists and well-to-do people to meet its expenses, Government itself doing no more than provide some scholarships or chairs of particular types and grants of land etc. This seeming self-supporting education would not be possible without fees, and would not be better than what it is at present. It may be described as one which no one is satisfied with and, yet, which hardly one has the courage to discard.

We are at present enacting a tragedy of education. The nation has to make a choice between the principles of *Nai Talim*, which is still in the process of development, and the current type. Both have to be self-supporting but in the former the Government would be able to play its full part. In the latter, governments may pretend to do so but are not likely ever to succeed.

#### Teachers' Strikes

As stated above school teachers have also been agitating for an increase in their salaries in several States. They have been organizing themselves and adopting the methods of strikes etc. for the redress of their grievances as other workers. Writing in this connection a teacher says :

"In schools and colleges students' strikes are the order of the day. But of late it has been copied by the teachers to get redress of their numerous grievances. Teaching is the noblest of professions but the sorriest of trades, every body will admit. It is high time for our Government to give proper attention to this matter. In any reorganization of our educational system the lot of the poor teachers must be given due and proper care. Unless and until their condition is improved there is no chance of any substantial success in any new venture. Only a set of contented teachers can work wholeheartedly any new scheme.

"But, strange enough, ministers conveniently ignore or shelve this question on the stock argument of lack of finance. They do find enough finance to give huge salaries to so many high officials both at home and abroad. But when it comes to the lot of the teachers, high talks of idealism, selfless service, renunciation and sacrifice for the sake of the infant nation are put forth. No wonder the teachers are driven to the verge of despair and they resort to *satyagraha* methods.

"The doubt which prompted me to write this letter is, would strikes by teachers have been allowed by Gandhiji? I wrote to Gandhiji on this topic; but alas, before that note reached him he had left us. I remember reading in the *Harijan* an article by Gandhiji on the strike by *bhangis*. He has in clear terms said against it. Now, teachers are also *bhangis* in the sense that they remove the filth of ignorance from the minds of small children. As such I think Gandhiji would not favour the idea of strikes by them. Then what is the alternate course for them? They too must lead an honest life. The meagre salary they get at present does not suffice

for a decent living. Resolutions and petitions of Teachers' Associations are found to be fruitless. They are tired of waiting and as days pass on the heavy burden of debts is becoming heavier and eats them literally. It is only out of sheer despair, therefore, that they resort to strikes.

"Personally I don't like the idea of strikes by teachers. But for want of a better solution for their ills I cannot persuade any of my friends. Can you show us a way out? Please spare some space in your paper for this cause."

Scavenging and teaching are no doubt such essential services as must be performed as a religious duty, irrespective of what remuneration they bring to the performers. But this is not true of these services only. A doctor and a nurse must also treat the patient irrespective of fees.

But when such duties are systematized into definite professions with definite payments on contractual basis, the duty part remains and the religious part is very much obliterated, if not altogether destroyed. A religious duty is unilateral. It does not depend upon the other side performing its part. A simple contractual duty pre-supposes that both the parties will duly honour their respective parts. Thus the due performance of the duties of the scavenger, the teacher, the doctor and the nurse presupposes that the employers will look to their proper remuneration equally dutifully. The troubles arise because the employers do not care to do so. Not only that, they do not care to pay any serious consideration to that side of the question until compelled to do so by actively organized movements.

Bad as going on strike by scavengers, teachers, postmen, railwaymen etc. is, it is difficult to blame the employees for doing so, if the employers cannot be made to perform their part of the duty unless the employees resort to some kind of effective action. Non-violence is the only condition, which they should be expected to meticulously observe. Non-violence, of course, includes truth, and also arbitration and other peaceful methods.

This applies only to the type of schooling going on in the country. As stated in the previous note, this system of education is prohibitive and will not succeed in our country. The whole of this kind of teaching from primary to university standard will have to be abandoned. Even if governments have no faith in the idea of self-supporting schools, sheer circumstances will compel them to take to it. In no other way will it be possible for the nation to educate its masses.

But this is not to dawn upon us without going through a long period of troubles and failures. Nor can the idea be taken up apart from the other parts of the Gandhian programme. So in the meantime I see no smooth sailing for either the teachers or their employers. Strikes and similar non-violent coercive methods, unbecoming as they are in connection with the noble professions of teaching, scavenging, nursing etc., would have to be faced.

Wardha, 12-7-'50

K. G. MASHRUWALA



### NATURE CURE

Ninety-year-old American Doctor John Dewey in his books on good health (published by Daniel Co., London) says :

"Temporary complete abstinence from food, the patient living on nothing but water and orange juice till there is once more a healthy appetite, is the best cure for a host of diseased conditions such as fevers, dyspepsias, headaches, etc."

Dr Abrams says :

"If you are once attacked by any disease, your chances of recovery under the usual modern medical treatment (allopathy) are today hardly better than they were during the darkest ages of medical quackery, of human superstition and credulity."

"There is but one great cause of disease—internal impurity; There is but one cure for disease—the removal of internal dirt. The poisonous waste matter is expelled from the body in the shape of perspiration from the skin, urine from kidneys and faeces (waste residue left from food after its digestion) from the bowels. The only rational assistance we can give Nature during these critical exertions at self-purification are a constant supply of fresh air, free use of water and fruit juices as carrying agents for the impurities and total abstinence from food in order to give Nature a free hand. All other attempts at curing disease are but an interference with Nature, especially the introduction of poison drugs, vaccines, serums, stimulants, alcohol and can do only harm by increasing and impeding the work of Nature."

Major Dr Austin who was in 1921 Chief Medical Officer, British Military Hospital at Calcutta says in his book *Direct Path to Health* :

"Disease is a condition kept up by the presence within the body of impurities which the body must throw out before it can return to a condition of good health. The symptoms we see are nature's efforts to remove impurities from the body. Sneezing, coughing, vomiting and diarrhoea are, one and all, attempts of the body to rid itself of poisonous waste matter..... Animals avoid eating when sick....."

Gandhiji says :

"With apologies to medical friends but out of the fulness of my own experience and that of others I say without hesitation : Fast if you are constipated ; if you are feverish ; if you have indigestion ; if you have a headache ; if you are gouty ; if you are rheumatic ; if you are depressed.....and you will avoid medical prescriptions and patent medicines. Eat only when you are hungry. Take an enema regularly during fast ; you will be surprised at the impurities you will expel daily. Drink as much water as you can but in small quantities at a time...."

Gandhiji's views on fasting as a cure for various diseases and physical ailments deserve special emphasis today when there seems to be a raving mania for drugs, patent medicines and injections.

We can be our own doctor in minor ailments.

In view of what is stated above, it is to be hoped that people will adopt cheap nature-cure treatment of diseases which Gandhiji says is of "proved efficacy" both for villagers and for people living in cities.

SORABJI R. MISTRI

### SEED OF THE THIRD WORLD WAR

[Mr Wilfred Wellock has published a new book entitled *The Third Way*. I propose to give important extracts from it arranged in the form of independent articles. The following is the first of the series.

— K. G. M.]

On March 12, 1947, President Truman let out of the international cupboard the fear of totalitarian Communism. Russia responded in kind by letting its chief enemy, the fear of totalitarian Capitalism. Thus there came into the open an ideological war that has been raging within several Chancelleries ever since the close of the recent war. It may prove to be the first decisive step towards the Third World War.

Russia has watched the collapse of Capitalism during the last thirty years and believes the process will continue until Britain and the U.S. are overwhelmed in a final maelstrom. She has in mind her own Revolution of 1917, the rise to power of Mussolini in the aftermath of the First World War, of Hitler and the military Junta of Japan in the Great Slump of 1930-34, the economic and political collapse of France in the Second World War; and now she watches the struggle of Britain to avoid national bankruptcy in the aftermath of that war, and the reckless antics of American Big Business in a drive for world markets from which the expected economic collapse may come.

Russia's anticipations are not without justification. But that does not mean that we ought to accept the Communistic way of life in preference to the American. For, every unbiased person who studies the recent history of Russia will admit that a true democracy, which cedes to every person the right to order his life in its completeness, to determine his aims and to strive towards them in the way that seems good to him, does not exist in that country; that in Russia the State counts for more and more and the human person and the development of his personality for less and less; that the individual person exists for the good of the State and not the State for the fulfilment of the personalities of the people who compose it.

If, then, we must rule out both the Russian and the American way of life, what is the desirable Third Way? Many say that it is the Socialism of the majority Socialist Government of Great Britain.

True, a nationalization policy is being carried out on a large scale; but is it changing the nature and spirit of industry, of human labour, or fundamentally affecting the distribution of wealth? The majority of the workers are still to be engaged on repetitive jobs of one sort or another; indeed their number is to be increased, as the need for exports is once again to result in still larger doses of industrial specialization.

In the modern industrial set-up, the man on the workline is as remote from the springs and purposes of creative power under nationalization as under private enterprise. The moment an industry is nationalized, a series of national and regional Boards are set up, the salaries of whose members are fixed according to capitalist standards and values.

Again, British Socialists have always proclaimed that modern wars are primarily the outcome of the capitalist struggle for world markets in the interest of profit. Yet today a Socialist Government is organizing the most intensive export drive ever undertaken in this country. The declared aim of this drive is to maintain or raise the workers' standard of living, which carefully examined, is little more than the capitalist demand for profits democratized. And what will be its outcome? Nothing less than the Third World War unless a miracle intervenes; for when the world shortage of goods caused by the war is made up, fiercer rivalries for trade will emerge than have occurred in the past.

Britain would be well advised to consider how great a price she is prepared to pay in order to maintain her pre-war standard of living. It is certainly not worth the third world war.



It is thus apparent that Britain has now reached one of the great turning points in her history. It is of paramount importance that she powerfully maintains her spiritual independence and resolutely sets her mind to discover the true third way and seek salvation not in huge money standards of living, but fundamentally in satisfying, creative, responsible social living. The pursuit of money values in this age of the economic man leads directly to totalitarianism. That pursuit Britain must abandon.

The question is, then, can Britain so take the measure of the world situation that she will see the wisdom of severing her allegiance to the mistaken economy of the Industrial Revolution, whose latest fruitage is two world wars, and the "high-standard-of-living" fetish which now threatens to drive her into a global ideological war, and move strongly towards a qualitative civilization, an economy and a social order which will restore and enlarge the liberties that during the last few decades have been retreating in seven league boots?

The economic and social changes that are now required call for far-reaching measures of political, economic and industrial decentralization. The time has come to think of civilization in terms of making men, not money. Money has destroyed our peace, and is fast destroying our life.

WILFRED WELLOCK

### NOTES

#### The Old Rogue

I had warned the readers about one Naginlal Shukla, an old rogue, in the columns of *Harijan* (27-11-'49). He is still at large and carries on his usual trade of deceitful activities under new names, which is not difficult to assume. I have received information that he makes use of the names of Sevagram Ashram, Shri Vinoba, and myself to secure the confidence of his victims. A peculiarity with him is that he off and on writes to me and the manager of the Sevagram Dispensary that he had been to a particular province and had carried on his deceitful practice under a particular name. Some of these letters from him were made over to the local police, but evidently they are not able to trace him. He seems to have recently defrauded a few persons in North Gujarat under the name of Jiwanlal Modi. Before that, he did the same under another name in Madhya Pradesh. He has in his possessions old letters of prominent men of various provinces. But even if a man says that he is connected with great men, and produces their old letters and gives false hopes or promises, surely it is not wise to advance him a loan. It may be a person's duty to help an utter stranger with a donation, but not with a loan. The public should note that the Sevagram Ashram, or the institutions connected with Gandhiji in Wardha, do not send out any agents for collecting funds, distributing aid to the poor, or inspecting other institutions as this man usually gives out. If some one is so deputed, he would be given a properly authenticated letter by the responsible head of such institution. No one should believe a man on his own saying that he comes from or is sent by the Sevagram Ashram.

Wardha, 24-7-'50

(Translated from Gujarati)

#### Courage, The Only Solution

Public reports as well as private information about the situation in both the sections of Pakistan show that at least as far as the Government of Pakistan is concerned there is a genuine attempt to give protection and justice to the Hindu minority there. The attitude of the people is not yet quite helpful, though even they are exercising self-restraint. This must be accepted as a step towards recovery and be fully availed of. What is needed is, first, for those who are still in Pakistan, to stay on with courage, and create conditions for the evacuees to return. If there is a recrudescence of trouble, it should be determinedly resisted on the spot. Who can help a people if those of the higher strata desert those of the lower, and if all vie with one another in timidity instead of courage? The attitude that Hindus cannot live under Muslim majority rule must be abandoned as definitely as the similar attitude of Muslims. Those who cannot fight their way with people of a different religion will create endless and insoluble problems for themselves.

Shri C. C. Biswas, India's Minority Minister, has called for a band of brave Hindus, who would make Barisal, in East Pakistan, their headquarters for at least six months and boldly place before the East Pakistan Government the difficulties they experienced there and neglect of duty, if any, on the part of the District Officers.

The appeal is proper, and I hope it will meet with a good response.

Wardha, 27-7-'50

K. G. M.

#### Effect of Vanaspati on Food and Cotton

I write this to show how *vanaspati* affects the cultivation of food crops and cotton in our State (Madhya Pradesh). When there were no *vanaspati* factories here the cotton crop of this province was about 10 lakh bales producing approximately 55 lakh bags of cottonseed every year. This was in addition to the production of other foodgrains like *juwar*, wheat, *tur* etc., far in excess of the requirements of the State, so that they were exported freely to other States of India. Now after the establishment of *vanaspati* factories in our State the crop of cotton has fallen down to 3 lakh bales of cotton and 15 lakh bags of cotton-seed, and the cultivation of other foods has so much decreased that even the people of our own State do not get sufficient food to eat.

Since the establishment of *vanaspati* factories in India, the acreage under food and cotton crops decreased to a large extent, the cultivation of groundnut having taken their place. It is true that the Government earns some revenue from the solidified oils industry, but it should be taken into consideration that they lose several times more on the import of foodgrains and cotton by paying considerably higher rates to foreign countries.

If the Bill of Pandit Thakurdas Bhargava does not unfortunately succeed, without doubt



our nation will have to suffer a number of difficulties and will never be in a position to meet our national demands for food-grains and cotton.

Shegaon (Berar) JHAVERCHAND MANEKLAL

#### A Brahman-Harijan Marriage

Shri Kaka Kalelkar said a year ago at Gandhigram, "The caste problem is so serious that nothing less than radical solutions, such as intercaste marriages, can solve it."

We have just had such a marriage at Gandhigram. Shri S. Jagannathan, Secretary of the Tamilnad Sarva Seva Sangh and Shrimati Krishnamma, a Harijan College graduate and Gandhigram worker were wedded on July 6th to one another, and their home to Truth and Non-violence, in a simple inter-religious ceremony, a large *khadi* garland being used as the symbol.

Co-workers in the Tamilnad and at Gandhigram were joined by village friends and relatives of bride and bridegroom to bring their blessings to this unique home dedicated to constructive work.

RALPH RICHARD KEITHAHN

Gandhigram, 18-7-'50

#### Alcohol in America

The following paragraph appears in *Present Truth* vol. 66, No. 13, p. 16:

"Since the prohibition laws were repealed in America, consumption per head has increased from 8.378 gallons in 1934 to 21.25 gallons in 1949; expenditure for alcoholic beverages has increased over the same period by 323 per cent; violent crimes have increased by 32 per cent; the number of dependent families has risen by 266 per cent; hospital admissions of alcoholics without psychosis have increased 73 per cent; the number of dependent children has increased 272 per cent from 2,70,000 in 1933 to 10,06,000 in 1947. This official information is released by the Bureau of the Census and the Department of Commerce."

V. G. D.

#### The Myth of Solid Ghee

It is argued that oil has to be hydrogenated, because people used to *ghee* do not like its liquid form, *ghee* being consumed in a frozen form. Now this latter is a myth. People do not take *ghee* in the frozen form in their ordinary routine diet. Whether they use it for cooking vegetables, frying puris and sweets, spreading on *chapatis*, or serving on rice, it has to be liquified. *Ghee* goes into the mouth in a solid form only when spread on a few special sweetmeats, or when licked with a finger in mixture with a medical powder. *Ghee* is purchased and examined for its quality in granular form, but it is not consumed in that condition. People used to *ghee* do not prefer oil, not because its form is liquid, but because raw oil does not agree with them; and because those who are habituated to the flavour of *ghee* do not like the flavour of oils and vice versa. This is a question of habit. Thus in Gujarat and several other provinces, people like to take *ghee* with puris, *chapatis* and rice, but not with vegetables, ex-

cept under medical injunction. People in the Punjab and Rajputana, on the other hand, once considered oil to be fit only for being applied to the shoe. Common people in Berar, however, prefer oil to *ghee* even on *chapatis*. And, even in regard to raw oil, people of different provinces prefer a particular seed to others. They feel that the oil of a different seed does not agree with them. And these are not mere whims. For each substance in its natural form has a distinct composition and induces distinct enzymes and process of metabolism in the digestive apparatus. The digestive system of a person used to a particular oil, if occasionally fed on a different one, is unable to produce the right type of metabolic process, and it affects his health. It is possible that by practice, he may be able to adapt himself to a new oil. But refinement seems to reduce all oils to the same chemical level and makes any oil equally good or bad in flavour and digestibility, and at best enables those who are habituated to *ghee* to take it without experiencing a feeling of disagreement. But this is independent of its solidification. People have been misled into accepting without examination the statement that they like *ghee* on account of its thickness.

People who take bakery bread prefer butter or margarine to *ghee* or *vanaspati*. If they prefer *vanaspati*, they can take it coloured, even as they take tinned butter which is always coloured. Margarine is not allowed to be coloured, because cow butter has a natural yellow colour; *vanaspati* is asked to take a colour, because buffalo butter and *ghee*, which is generally consumed in India, is colourless. And as I write this, I realize that the colour should not be the yellow of cow's butter or *ghee*. Prohibitory laws have to be different in different countries because the original genuine articles have different characteristics.

Wardha, 18-7-'50

K. G. M.

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