

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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TWO ANNAS

## NOTES

### Emancipation of Kolhus

It is gratifying to learn that the Government has revised its *gur* policy by raising the minimum price of sugar-cane to Re 1-12-0, ceiling price of *gur* to Rs 19-0-0 and permitting unrestricted working of *kolhus* and *gur*-pans. As a logical consequence the price of sugar has also undergone a rise of Re 1-4-0 per maund over the present price. It is possible that cane-growers and *gur*-makers may regard the raised price also as inadequate. But this is a subject for careful calculation and not of principle. The emancipation of *kolhus* and pans will, I believe, be welcomed on all sides.

An opinion seems to prevail in Government that the increase in demand for *gur* last year was due to its employment for illicit distillation of liquor and hence the necessity for controlling its manufacture. This may be true to a certain extent, but there are other and proper reasons for the extra demand. The supply of sugar having heavily failed and *gur* and *khandsari* having an open market, people naturally substituted these for sugar even where the latter was always normally used: e.g. tea, coffee, milk. Confectioners also used *gur* and *khandsari* for preparing sweetmeats and even sold away their ration sugar in the black market, because though *gur* appeared to be more costly than sugar in the open market, in the black market sugar continued to be rated higher. Distillers cannot be much taken into account since they would pay any price for their illicit purposes and the effect of fixing a ceiling price, so far as they are concerned, would be to lower the black market price in their favour. For instance, if the ceiling price of *gur* is Rs 18 and the black-market price Rs 22, they would have to pay Rs 4 on. If the former is Rs 19, they would have to pay only Rs 3 on, for, it should be realized, the black-market has also a sort of bazaar depending upon its own rules of demand and supply and cost price and margin of profit calculations. If the trader can afford or is willing to sell at Rs 22, he will keep to that price as long as the ceiling price is below it. The remedies for stopping illicit traffic whether in the nature of distillation or smuggling must be

sought elsewhere and not in fixing ceiling and bottom prices. The latter are needed for the protection of the consumer and the producer of raw materials respectively. It should be remembered that no large-scale illicit acts can take place without the co-operation of Government staff and want of strong active public opinion against them. The creation of strong public opinion requires well-organized constructive effort through volunteer organizations, constructive workers' associations, Congress Committees, religious preachers, etc., and the purification of administrative staff requires the instillation of a new spirit in the services.

Wardha, 3-12-'50

### The Final Cause of an Industry \*

Gandhiji taught to the people of Ahmedabad that there was no inherent conflict between Capital and Labour and it was possible to establish harmony between the two; he showed also the way of doing so. The unique benefit of his method to industrialists, workers and other staff engaged in the industries of Ahmedabad is well known.

Both industrialists and workers should now jointly think out how they can give the utmost benefit of their produce to the people. The final cause of producing goods is not the reaping of maximum profits by shareholders and workers for themselves. No doubt, industry is a means of improving their own economic condition also. But it is not the true aim of production. The true aim is to produce for the people good, durable and cheap cloth. From the mill-owner to the last retailer, only if all fulfil their functions honestly and at a reasonable rate of profit and remuneration, can an industry bring welfare to the people. It is the duty of industrialists and workers to see that this obligation is fulfilled by them as also by all the middlemen who handle the goods produced. I request the associations of both industrialists and workers to ponder over these fundamentals of social duty. All possessions are held on behalf of God, their real owner.

Wardha, 28-11-'50

K. G. M.

(Translated from Gujarati)

\* Message sent to Ahmedabad Labour Union for 4th December (its Foundation Day), 1950.

### Karmayoga in Family Life

We should love our son in the same way as we love the world. There should be no distinction between the two. So also with regard to our own Self. Let us ask ourselves: "Do I love my son more than I love my neighbour?" Or conversely, "Do I love others less than I love myself or my son?" If the answer is in the affirmative, we are in the wrong.

Every one should resolve that the estate earned by his father is for the whole society. He has no exclusive right over it. It is the responsibility of the father to educate the son properly up to a certain age. Thereafter he must be made free to live and remain as any other friend. If these things are clear in the mind, a man with a family is also a *karmayogi*, in accordance with the *Gita*.

VINOBA

(Translated from the *Sarvodaya*, Nov., 1950)

### Coca-Cola and Economics

With reference to the note in *Harijan* of 4-11-'50 regarding Coca-Cola and its injurious effects on the human system, the following facts also warrant its immediate closure in the larger interest of checking the already augmenting unemployment in the country.

A Coca-Cola factory has recently been started in Delhi and the scheme is to erect as many such factories as possible in the whole of India, covering practically all the big cities. The capitalists of America and India have combined together to run this so-called enterprise. In the course of a short time these few factories will replace thousands of small aerated water manufacturing factories mostly owned by lower-middle class people and run on a small-scale basis without using electric power.

In Delhi city this single factory alone will cause more than 150 such small factories, which at present cater to the needs of the city, to close down for not being able to stand competition with big business commanding all the modern resources in money and material. Their closure will render about five thousand workers and their numerous dependents almost beggars without offering any means of alternative employment.

No popular Government can afford to remain as a mere passive on-looker when thousands of workers are being systematically reduced to poverty and hunger. It is all the more amazing that a responsible Cabinet Minister should perform the opening ceremony of such a ruinous scheme.

It is time that the Government should realize its mistake in allowing such factories to run, ignoring the larger interest of the country and its people.

RUPNARAIN

### Ban Water!

"That water should be banned because it is used to adulterate milk with"; What a suggestion to make! And how absurd to think seriously of it!

Let me talk to a child. What will happen without water?

People will die of thirst; animals also, and all vegetation; therefore no cows, and no milk,

and also no rice, and no wheat, and also no oil-seeds to make *vanaspati* of!

Is it well worth pursuing the argument further? On the other hand who will die for want of *vanaspati*?

J. M. COOPER

### A FELLOWSHIP OF FRIENDS OF TRUTH

One day in January 1947 I was walking through the fields of Noakhali, East Bengal, with Gandhiji, when he was in the midst of his "Do or Die" mission to heal the wounds of conflict that had recently broken out there between Muslims and Hindus. In the course of our talk I raised with him a matter that had been in my heart for many months. What I said was something like this: "It seems to me that what the world, and specially what India needs above all today is some religious fellowship which can be and will be joined by adherents of all the chief faiths. I am not thinking of a "syncretistic" movement, which deliberately tries to take the best from each faith and joins them together. I am thinking of a union of hearts, a fellowship in which men of each faith—Hindu, Buddhist, Parsi, Jew, Muslim, Christian—may find themselves at one because they are seeking together to practise the truth of God in the world. And I have wondered," I went on, "whether the Society of Friends could help to provide such a meeting ground. Of course," I added, "if you could show me that in fact some other group is better fitted to provide such a fellowship, then I ought to consider joining that group. What do you say?"

He did not answer without giving some time for thought. I do not know that I can recall the full answer that he gave me, but the part that I remember clearly was as follows:

"No," he said, "of the societies that I know, I do not think any other would be better or even so good. I think the Friends are the best. But only on one condition: are they prepared to recognize that it is as natural for a Hindu to grow into a Friend as it is for a Christian to grow into one?" (I particularly remember the expression "grow into"; the emphasis on the idea of growth is, I think, important). I replied: "Some would agree to that condition and some would not. I am one of those who would readily accept that position, not only for Hindus but for Muslims and others."

And now an attempt is being made to respond to this challenge offered by Gandhiji more than two years ago.

The Religious Society of Friends, which is nicknamed *The Quakers* and originally called itself "Friends of Truth", came into existence in England at the time of the Civil War and the Commonwealth, in the middle of the seventeenth century. It soon spread to America, and latterly small groups have also sprung up in a number of European countries and also in Asia, Africa and Australia. During the first forty years of its existence, it underwent fierce persecution, which severely tested the movement and purified the motives of its members by offering them the prospect of long-term imprisonment and, often, brutal treatment from soldiers and others.

They were persecuted for their refusal to accept the orthodoxy of the time, whether in religion or politics. Thus, they insisted that the authority of a man's conscience was superior to the authority of any formulated dogma, of any Church or holy book. Similarly, the authority of conscience, they declared, must take precedence over the will of the State. Their way of worship was illegal. In their speech and manners they refused to recognize any class distinctions. Although in general they accepted the current view in Christendom which identified Christ with God, and were soaked in the Christian scriptures, they persisted in the heresy that God reveals Himself directly to every man who will listen to His voice; He was revealing Himself before Christ came upon the earth, and He has continued to reveal His truth to man in every age and clime.

The Quakers declared that what mattered in a man's life was not what he believed intellectually, but what he experienced and lived by.

The Quakers, to whom the inward experience of God, as revealed through Jesus Christ, is a precious and living power, have from the beginning been especially tender and open toward those of other faiths who, like themselves, have inwardly known and yielded to the truth of God which they have found in their souls.

Always, the emphasis is on first-hand experience. "Christ saith this," wrote George Fox, the founder of the Society, "and the apostles say this, but what canst thou say? Art thou a child of light, and hast walked in the light, and what thou speakest, is it inwardly from God?" It was not a dogma about Christ or God that knit the early Quakers together, and has knit the later generations too, but the experience of his "turning the wheel of His life in their hearts".

What has been said so far might suggest that the whole Quaker emphasis was on spiritual liberty and on the authority of the individual conscience. If that had been the sum total, it is almost certain that these Friends of Truth would have survived for only a very short time as a distinct community, and would soon have suffered from the internal dissensions that must soon destroy those who have no corrective to such an anarchical doctrine. Where, then, did they find the necessary corrective? Partly in the Christian scriptures, partly in religious writings in general, partly in the respect they showed to the experiences of their fellow-members, but, supremely, in the frequent and regular practice of corporate worship, which has been the very life-blood of the Society from the first beginnings till now.

Their meetings for worship were in startling contrast to the carefully prepared, priest-directed rituals that are common in most churches, temples or other places of worship. Since God, as the Quakers found in their experience, does speak to every humble listening heart, and every human being can become his instrument and his friend, there is no need of any special ritual of worship in man's approach to God; rather, there is a danger that outward observances may distract the mind from the central purpose of communion, and become a barrier, not a doorway. The Quakers have no special priesthood and no fixed ritual. From the beginning, when they met to worship God they met in silence. Sometimes they would remain in silence for an hour or two; sometimes one or several would share some truth that seemed to be revealed in their hearts. And this practice of silent, unprogrammed worship continues in many Quaker meetings till today. It can have an extraordinary power to unite the worshippers in love for and confidence in one another; and it can invigorate the worshippers so that they go from their silent gatherings with fresh power to fight oppression and evil.

As some principle of God, of truth, of goodness, is to be found in every human heart, all violence committed by man against man is evil. War, the Quakers have seen, comes from lust, greed and love of power. They could have no part in war or preparations for war, even in a war of defence. They trusted God to be their defence. They believed that it was in accordance with His purpose that they should perish rather than defend themselves with swords or guns.

A striking illustration of the application of this principle to public life is to be found in the early history of Pennsylvania. A number of Quakers settled with William Penn in this new land, where their neighbours were the warlike Red Indians. But for seventy years the Quakers lived unarmed, and they had no soldiers to defend them. They treated their Red Indian neighbours justly. The latter rarely or never did them any harm, even at times when the Indians were at war with neighbouring white men. This "Holy Experiment" in non-violence, as we call it, broke down when men who had no faith in these methods took charge of Pennsylvania's policy.

"Walk cheerfully over the world, answering that of God in every man," said George Fox. And in the very next breath he goes on, "Spare no deceit, lay the sword upon it." At their best, some of his followers have been able to live up to this double ideal of conduct.

Some of the Quakers were among the first to "lay the sword" at the roots of slavery, in America and other parts of the world. They began this crusade, characteristically, by an appeal to the conscience of those of their own members who owned slaves, and by themselves becoming friends of the slaves. This concern for the true well-being of oppressed and "backward" people (so called), and especially for learning to understand their real needs through friendship, has persisted through two centuries of Quaker history. They were among the pioneers in humane treatment of the insane in England, and in other humanitarian reforms. Elizabeth Fry, the well-known prison reformer and friend of prisoners, was a Quaker. Latterly, their opposition to all war has been accompanied by large-scale relief measures for the victims of modern war; but here, too, they have usually preferred to undertake some limited effort, where their workers could establish human contact with the individual war victim, rather than attempting to direct large administrative schemes.

During the past twenty years, and more particularly in the last three years of his life, a number of Quakers, "the Friends" as he liked to call them, have been closely associated with Gandhiji. The Quaker belief in spiritual freedom led the Society in England to support the struggle for India's freedom. As when they were working for the abolition of slavery, they were first and foremost concerned to appeal to the conscience of the people of Britain, believing that the chief "deceit" that must be overcome was the self-deceit common in England that the benefits of British rule in India were such that the whole system of alien government was good. It was not the political freedom of India as such that the Quakers were concerned about, but the spiritual wrong that may be done when the painful responsibility attaching to self-government is denied. Latterly, the Friends Ambulance Unit, the Friends Service Unit and, in other ways, Friends from the West have not only been able to bring some relief to India's suffering millions, especially in the Bengal famine of 1942-43 and the Punjab troubles of 1947, but also to identify themselves through the medium of personal friendship with India's new life of freedom and aspiration towards a fuller life.

Some of our Indian friends, Hindu, Muslim, Sikh, Parsi as well as Christian, have worked with us, and we with them, in common enterprises for the relief of suffering, and we have joined together in acts of worship. Out of such deep friendship has grown a desire, sometimes expressed as a definite request, that some organic fellowship might be formed. So, now, we propose to try a new experiment: to invite any who care to do so to join a fellowship of truth. This will be open alike to members of the Society of Friends and to non-members, to Christians and non-Christians; to all without any test or qualification of membership beyond a serious desire to associate themselves with the basis and goal of the Fellowship as outlined below.

The basis and goal of this Fellowship of Friends of Truth will be a common striving towards fuller knowledge of the truth that is God. Members will commit themselves to learn with and from one another of the things that are eternal, through common acts of quiet worship and meditation, and through other forms of communion with God and man. Each will seek to foster the growth of the Fellowship, developing groups where like-minded people are found. Every member will inevitably find strength and support as he or she tries to live a truthful life, and to work for peace and social justice and human brotherhood. For true prayer must lead to selfless action.

24, Rajpur Road,  
Delhi

HORACE ALEXANDER

# HARIJAN

Dec. 9

1950

## IMPENDING FAMINE

Whether on account of floods, or drought, or other causes, famine stares in the face in many parts of India. Even in this usually surplus province of Madhya Pradesh, villagers and those living on daily wages are at present caught in the grip of hunger. For some time they have not been able to get cereals and manage to live on mere pulse diet, like *chana* (gram) or *mung* (green gram). Though the condition might improve slightly after some weeks with the arrival of the new crop, still the crop itself being very poor and the prices too high, it will hardly bring relief to the very poor. And it is only December yet. Assuming that the next monsoon will not be so bad as the last one, it will not be till October next, that they can hope to have new crops. Ten months is too long a time to feel easy.

Food is not the only item of shortage in many parts of Madhya Pradesh—particularly Nagpur and Berar. Even in good years, there arises scarcity of water in several villages during summer. In the next season, even such wells as did not run quite dry in normal years might do so, and there is a feeling of general anxiety about the supply of water during the year.

With proper effort by popular organizations, combined with Government effort, liberal donations of philanthropists and the public spirit of those who have their own stores of grains, it may not be impossible to maintain a fair supply and distribution of food.

The problem of water is a more difficult one. It may be possible to supply it to villages near railway stations by putting up railway-tanks and trucks. Where there are motor roads, it might be possible to do so to a certain extent through motor trucks. But it is obvious that these arrangements can meet the difficulty only to a very small extent. Moreover preparations should be made from now on to arrange these relief measures wherever possible, and sinking of new wells and deepening the old ones must be undertaken as quickly as possible.

It will not be proper and will not work, if people will look only to Government to do everything to tide over the difficulty. Nor will it be right on the part of Government officers to assume the attitude that they are quite able to cope with the situation and non-official organizations are unnecessary. Politicians whether of the ruling party or in opposition must not seek to exploit the situation for political ends, while they themselves do little to organize relief. When a disaster is common to the whole nation, all must combine in the first instance to fight it as

well as possible. There might be differences of opinion among them as to how this should be done. They might be based on different principles. The ruling political party or the Government machinery might not, in the opinion of other parties and workers, be pursuing the best method and might be guilty of gross errors. The drawbacks might be pointed out from time to time, and after the difficulties have been tided over, freely criticized and publicized, if a party or worker so feels. But while the people are in distress, all parties and all workers must co-operate as sailors on a ship might be expected to do in a storm. The ruling party should for the time being be accepted as the captain of the ship. Others might put in their points of view, but they must accept the decision of the captain as final, even

".....thou' the soldier knew  
Some one had blundered."

Wardha, 27-11-'50

K. G. MASHRUWALA

## A HOPEFUL BEGINNING

Shri Vitthaldas Jerajani, since his retirement from the active work of the Bombay Khadi Bhandar, has occupied himself with village-uplift work in a village of the Thana District. It is a village, in which the peasant labourers mostly belong to a poor class of *adivasis* known as Raikars. They have no other dependable source of livelihood except working for wages on farms. But even that meagre source is further drained of its contents by much deceit and dishonesty. Shri Jerajani tried to secure for them a square deal. In his earlier letters he used to strike a note of despair. But in his latest, he reports that a rather poor cultivator of a leased land, who had promised to pay full wages to his labourers, had kept his promise on the realization of crops. In the meanwhile, a big zamindar also announced his intention to pay full wages to his Raikars during the reaping operations. This was an unprecedented event in the annals of that village. It was hoped that this announcement would have its favourable repercussions in the surrounding areas also.

This unexpected gesture greatly delighted the labourers, and it was reported afterwards that other cultivators had also fallen in the line and paid full wages.

From the next harvesting season, a new chapter will open in the interest of tenant-cultivators. The Government of Bombay have fixed one-fourth part of the produce in place of the present one-third as the share of the landlord. It is scheduled to come into operation from the next season.

Similar news, though differing in respect of the manner of work, comes from Shri Vishwanath Khanolkar, who works among the same people in a village at a few miles' distance from that of Shri Jerajani. It is reproduced below :

"In November, 1938, we organized the peasants—most of whom are *adivasis* and *Kunabis*—into a co-operative society and started a grain-bank on its

behalf. The society has at present 115 members, with a fund of Rs. 6,000 by way of deposits and capital, and 300 mds. of rice.

Formerly the land-owners took one half to two-thirds of the total produce from the tenants. Last year this share was reduced to a third only, (and will be further reduced to one-fourth hereafter). The creditors claimed one and a half times the quantity of rice advanced to the cultivators, and the interest on money varied from 18 per cent to as high as 25 per cent per annum. The society on the other hand charges 6½ per cent interest and the premium on grain advanced has been fixed at 25 per cent only. Besides, the profits are now divided proportionately among the shareholders. The society helps the cultivators in many other ways. It has given Rs 1,200 on loan to 8 cultivators for the purchase of bullocks and intends by and by to provide money to 20 more for the same purpose. Recently when two of the members died, the society gave sufficient help to their widows on their own account. Under similar circumstances, before the society was formed, the land belonging to three deceased cultivators had passed from their widows into the hands of the creditors. This village-uplift work has set in motion a whole series of reformist activities: such as, a movement for a united village community, help in kind or cash to the needy at the proper time, prohibition, the *panchayat* way of resolving disputes, participation in public-welfare activities etc. We realize that we are yet very far from our goal. At times, out of exasperation at the queer and unjust way in which the officials conduct themselves, we have even thought of giving up our efforts. But considering that this would bring to naught even the little that we had achieved, we desisted. The articles in *Harijan* also continued to hearten us, and so here we are sticking up to our work.

"Let me, however, come to something which is more important and which, therefore, I want to bring to your notice.

"The number of landless labourers in our village is 50 men and 150 women. Previously the male labourer used to get for his seasonal work 4 mds. of rice, 3 *pailis* of *nagali* or *nachni* (an uncontrolled grain consumed by the poor) and Rs 4-12 in cash. The female labourer's remuneration was half of this. Consequent on the reduction of the landowner's share from two-thirds to one-third, the tenants came to gain a great deal. But they did not raise the wages of the labourers. Since they are too poor, it goes difficult for them to give their subscriptions to become members of the society. A few days back, they met in a conference and took the decision that if their wages were not increased, they should strike. When they came to me I explained to them how it would be wrong to strike work, and finally succeeded in inducing them not to do so, even if they failed to gain their objective this year. Then I called the tenants and explained the situation to them. I told them that they should not grudge sharing their earnings with their brethren. They were convinced and agreed to pay to men-workers 5 mds. of rice and Rs 6-12 in cash. Thus without a strike and all the turmoil which accompanies it there was a 20 per cent rise in the wages, with goodwill and satisfaction prevailing on both sides. This incident is bearing its good effects in the neighbouring area also."

The beginning seems to be a hopeful one.  
Wardha, 14-11-'50 K. G. MASHRUWALA

#### THE NATION'S VOICE

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#### THE VANASPATI MENACE

It is rather surprising to find a journal devoted to the cause of Indian agriculture pleading against the demand made in Shri Thakurji Bhargava's Bill for the prohibition of *vanaspati*. *The Agricultural Economist* of Bombay, however, does so in its September issue. Curiously enough, it holds that in so far as our agricultural economy is concerned, it is not directly concerned in the question whether *vanaspati* is nutritionally good or harmful for health! To say the least, it is the narrowest view of agricultural economy. It is fortunate, however, that it concedes that when it is conclusively proved that *vanaspati* is injurious to health, it will be incumbent on the Government to take steps to ban the manufacture and sale of the same.

It is well known that *vanaspati* is an artificial product obtained after subjecting a vegetable oil to certain chemical operations.

In the course of these chemical operations,

(i) the original proportion of 1 : 4 between saturated acids and unsaturated acids is changed to 4 : 1. This makes *vanaspati* less digestible and a poor catalytic agent for digestive processes;

(ii) on account of hydrogenation, its carotene-absorbing power is reduced. Thus we begin to suffer from want of Vitamin A;

(iii) due to its high melting point, it is more difficult to digest, and weak intestines may not absorb it at all;

(iv) its nickel content is at least a doubtful factor; and

(v) it does not help in calcium and phosphorus assimilation.

Any amount of stress on the baneful effect of an artificial food is insufficient. Western farmers gave artificial food to their soil with the result that erosion is afoot with a terrible speed and "more soil has been lost since 1914 than in the whole previous history of the world." Western men and women gave artificial food to their own bodies with the result that in the course of a *Medical Testament* experienced doctors of England are constrained to remark:

"The better manuring of the homeland so as to bring an ample succession of fresh food crops to the tables of our people, the arrest of the present exhaustion of the soil, and the restoration and permanent maintenance of its fertility concern us very closely. For nutrition and the quality of food are the paramount factors in fitness. No health campaign can succeed unless the materials of which the bodies are built are sound. At present they are not.

"Probably half of our work is wasted since our patients are so fed from the cradle, indeed before the cradle, that they are certain contributions to a C3 nation. Even our country people share the white bread, tinned salmon, dried milk regime. Against this the efforts of the doctor resemble those of Sisyphus.

"This is our medical testament, given to all whom it may concern—and whom does it not concern?"

With the spread of an artificial food like *vanaspati* diseases are bound to increase. Artificial food will supply artificial nutrition which will not help producing artificial men and women with little or no power to resist. Every vitamin and unsaturated acid removed from it must be supplied with other artificial preparations, like Berin, Celin, Shark oil, Liver extracts etc. As soon as their intake is discontinued, health begins to deteriorate again. One never can know what it is to live on a purely natural diet.

The effect of *vanaspati* on the development of our milch-cattle is equally disastrous. In fact it strikes a shattering blow at our village economy itself. It also enfeebles our morality and degrades character. As *vanaspati* is an adulterant also, it has made the availability of pure *ghee* increasingly difficult. In course of time the latter will disappear altogether, for even curd can be mixed with *vanaspati*. This makes the appearance of curd so attractive, that the consumer does not wish to churn it into *chhachh* (butter-milk). Thus *chhachh* production will also be stopped. The situation will then be somewhat like this :

In cities — some milk, no oil, no *chhachh*, no *ghee*, plenty of *vanaspati* ;

In villages — no milk, no oil, no *chhachh*, no *ghee*, some *vanaspati*.

Science can hardly discover a more efficient instrument to bleed a people white.

Next, *vanaspati* is obtained from oil. The *vanaspati* manufacturer, therefore, does not like village *ghanis* to work in the villages in the same way as sugar industrialists do not want *kolhus* to work. Another of the major cottage-industries is also thus apt to be wiped out. Nay, the mill-oil cake being dirtier and poorer in food-value than the *ghani*-cake, the cattle will also suffer in nutrition.

Again groundnut is the chief source for the manufacture of *vanaspati*. So more *vanaspati*, more groundnut. Thus groundnut has become a profitable money-crop to agriculturists, discouraging the production of food-crops. Besides, we gradually lose regard and taste for various oil-yielding seeds other than groundnut as linseed, coconut, *til*, *mahua* etc.

These are, I think, cogent reasons for an Indian agro-economist, to urge the banning of *vanaspati*, its production as well as use. This will do real harm to none and artificial harm also to none, except a few *vanaspati* mill owners and some sophisticated city people. On the other hand the banning will be beneficial in more ways than one :

(i) People will be able to get for their use pure *ghee* or pure oils of different seeds, according to their purse and taste ;

(ii) The village-*ghani* will be restored, bringing joyful work to the producer, good cake for the cattle and real oil for the consumer ;

(iii) The necessity for growing groundnut might decrease allowing more scope for growing food ;

(iv) A ready adulterant will disappear.

I have a suggestion to offer. America has thrown tons and tons of food-grains like wheat into the sea and burnt down bales of cotton. Let our Government do something better. I do not ask them to throw into the sea or burn all *vanaspati* but to make it unfit for human consumption and stop its further production for good. The over-zealous manufacturer may be then asked to take to hydrogenating non-edible oils for the good of the whole nation.

Wardha, 13-11-'50

SURESH RAMABHAI

### THE THIRD WORLD

[Principal Shrimannarayan Agarwal and his wife went on a world tour last year. He has now published a small book giving an account of their journeys and impressions under the title *The Two Worlds*. It is a Hind Kitabs publication, and an interesting reading, though rather too costly (Rs 5-8) for its size (175 pages).

The title of the book is in contrast with that of the one by the late Mr Wendell Wilkie, whose book *One World*, written after a similar world tour, had become famous during the last world war. While Wilkie was alive, U.S., Britain and other Capitalist countries were in alliance with Communist Russia, and Wilkie saw the hope of a united World Government and the end of all wars in that. Fortunately for him he did not live enough to see his hope shattered.

Principal Agarwal has taken a more recent glimpse of several countries of the world, and he feels that "the idea of 'One World' under the existing circumstances is a myth." He has returned with the impression that "at present there are two worlds," or rather, the one geographical world is definitely divided into "two worlds of ideological nature — one dominated by Capitalism and the other ruled by Communism —" which might in trying to destroy each other "result in the total destruction of all." He concludes that the hope of humanity ultimately lies in welding both of these into one. But this welded world is a third one "which eschews the evils of both Capitalism and Communism and combines the good points of the two." Needless to say that his reference is to the Gandhian ideology. This is what he says with regard to it:]

Fortunately for us, a great leader and prophet was born in India to show a new way of life based on love, non-violence, resistance to evil and constructive approach to good. He proved by his life and work that Soul Force was a stronger power than violence; even the atom bomb could not conquer the undaunted Spirit of Man. He also told us that non-violence must permeate every aspect of our national life. If war has to be abolished root and branch, the social, economic, political, educational and moral organization of a country should be non-violent in character. In other words, the roots of violence have to be traced and eradicated in all directions. Attempts to build peace on the foundation of social and economic violence are foredoomed to failure. In order to win lasting peace, we have, therefore, to set our own house in order. This was the message of that glorious leader and saint.

The Gandhian way of life presupposes the fundamental values of Simplicity and Dignity of Labour. Both Capitalism and Communism are based on the materialistic values; they attach importance to the standard of living, while Gandhiji was anxious to raise the 'standard of life', which connotes the development of the whole personality of man. Mahatma Gandhi told us that true happiness and prosperity consisted not in the multiplication of wants but in their control and discrimination.

In the social sphere, the Gandhian way implies equal treatment for all human beings irrespective of any

distinctions relating to race, colour, sex, religion, or social position. In a society where the coloured people are treated as inferior to the white population, any talk of peace and non-violence becomes a hypocrisy of the meanest kind. In the economic domain, Gandhian ideology means economic equality and a very large measure of industrial decentralization in the form of co-operatives. Excepting the key industries which should be nationalized and, if necessary, run on a large scale, all the consumer-goods industries ought to be organized on a small-scale basis in the village cottages. Such economic decentralization would be able to provide full employment, eliminate labour-capital friction, because the workers themselves will be the owners of Industrial Co-operatives, and make the country fool-proof against modern warfare of aerial bombardment. The planning of fields, factories and workshops would enable people to live a healthy life in the open air and would promote art and culture in natural surroundings. A decentralized economy discourages concentration of power in the hands of the State or a few individuals and will, consequently, be non-explosive and non-violent in nature. Centralized economy, on the contrary, is bound to be explosive and violent. To build international peace on the foundations of centralized economic organization is to build on sands.

In the educational field, Gandhian thought emphasizes the correlation of hand-culture with mind-culture or the integration of handicrafts with academic subjects. The Gandhian plan of 'New Education' consists in teaching through the medium of productive activity, so that as a child works and earns in plying his crafts he obtains the essential knowledge of different subjects also. Instead of becoming a burden on society, he actively participates in the production of wealth. In the political sphere, Gandhi's main contribution was the stress on decentralized democracy in the form of rural communities with a large measure of local self-government. Centralized democracy as practised in most of the countries today is a failure because the masses do not feel the glow of freedom and responsibility. According to Mahatma Gandhi, decentralized democratic organization alone can promote peace and non-exploitation. Centralization in political democracy inevitably results either in Fascism or 'dictatorship of the proletariat'.

Morally, the Gandhian way of life implies insistence on the purity of the means as that of the end. It has to be understood once and for all that pure aims can never be achieved with impure means. Spiritually, Gandhi believed in the oneness of life and he desired to realize God by identifying himself with the meanest of creatures. It is only through self-purification and selfless service that one can attune oneself to the Infinite. Gandhi went a step farther than Internationalism; he believed in 'Universalism' in the sense that all life was one not only on this planet but in the whole Universe. But this does not mean that we should depend for our daily necessities of life on distant lands. The ideals of local self-sufficiency and Universalism could be followed simultaneously without any question of contradiction or inconsistency.

Gandhism thus points out the middle way between the two worlds of today; it is capable of fusing the two conflicting ideologies into one without any confusion. It is not medieval and irrational. On the contrary, I claim that the Gandhian Way is the only scientific and practical solution of almost all the ills that plague mankind in the modern world.

Gandhi is no longer a symbol of mere passive resistance; he is a dynamic and revolutionary urge for a new way of life. The two worlds of Capitalism and Communism are at loggerheads; they are engaged in a quarrel of life and death. The Gandhian way points out an alternative in which both these ideologies can pool together their best qualities for the happiness and welfare of mankind.

S. N. AGARWAL

## ASSAM EARTHQUAKE RELIEF FUND

From 27-11-'50 to 2-12-'50

Name and Place	Rs	as	ps
Vidyarthi Alam of Kadod: Donating Rs 2 each: R. C. Shah, Maganlal N., Ramanlal G., Natwarlal B., Vallabhbhai B.; Re 1 each: J. B. Joshi, Damodardas T., N. J. Shah, B. M. Gandhi, J. P. Shah, N. Parekh, D. L. Shah, N. R. Sheth, D. G. Shah, M. M. Shah, D. D. Shah, H. L. Shah, T. R. Shah, M. K. Bhavsar, Narottam K., J. Kapadia, G. P. Darji, Dhanjibhai V., C. L. Barochi, A. G. Kayasth, Girdharlal P., K. H. Patel, S. R. Bhavsar, K. T. Parekh, Chhotubhai H., Ramanlal G., B. P. Shah, R. V. Shah, H. P. Shah, C. G. Shah, J. R. Durbanwala, M. K. Desai, R. P. Joshi; As 8 each: S. V. Shah, N. L. Patel, C. B. Kansara, Bhulabhai G.; As 4 each: Haribhai G., Babubhai S., Bhavansinha B., H. Joshi, G. Luhar; As 2: Babulal G.; Rs 14-13-0: Public collections made by the Students of Kadod. Also sums realized by public auction of articles donated by the Vidyarthi Alam and people of Kadod during the Gandhi Week: 29 hanks from students purchased by Shri N. G. Shah (1 hank) for Rs 7; N. I. Desai (2) for Rs 8-12-0; C. M. Shah (3) for Rs 10-4-0; N. M. Shah (4) for Rs 11-4-0; C. T. Shah (5) for Rs 11-4-0; H. N. Desai (6) for Rs 11-4-0; J. B. Joshi (8) for Rs 41-4-0; Shree N. G. Shah (1 hank) purchased by P. N. Shah for Rs 5-4-0; Shree G. B. Joshi (8) p. by M. C. Shah for Rs 10-4-0; Shri P. N. Parekh (1) p. by R. T. Darji for Rs 2-4-0; 14 hanks collected from the public p. by B. M. Sheth for Rs 14; Shree K. M. Shah—Battery by K. M. Shah for Rs 12; Shree Mohamedali—2 lanterns p. by V. D. Jadav for Rs 8; Shree Mohamedali—3 lanterns p. by M. B. Joshi for Rs 10; Shree T. B. Doctor—Cooking utensils p. by K. D. Parekh for Rs 25-4-0; Hind Medical Stores—Wrist-watch p. by B. M. Sheth for Rs 51; Hind Medical Stores—Snuff box p. by V. A. Shah for Rs 2; Shree N. N. Shah—Fountain pen p. by T. C. Shah for Rs 26-4-0; A Boy—one-pice coin p. by S. M. Shah for Rs 2-4-0; A Boy—one-pice coin p. by G. B. Bhatt for Re 1-4-0; A Boy—Button p. by S. G. for Re 1-4-0; A Boy—Gandhi mohar p. by Thakorabhai Doctor for Rs 10-4-0; Shree R. M. Shah—Battery p. by C. I. Shah for Rs 8-4-0; Swastick Saw Mills—Chair p. by G. J. Shah for Rs. 18; Shri J. V. Shah—Camera p. by D. G. Gajjar for Rs 25; Shree D. V. Darji—Watch belts by Kesharichand for Rs 2; A Gentleman—Purse p. by T. C. Shah for Re 1-4-0; A Gentleman—Photo p. by I. T. Vyas for Rs 3; A Lady—Earrings p. by R. B. Desai for Rs 25-4-0; A Gentleman—Handkerchief p. by T. B. Shah for Rs 2-8-0; A Gentleman—Walking stick p. by K. T. Shah for Rs 2-8-0; A Gentleman—Rubber p. by A Gentleman for 4 As; Shree D. G. Shah—Piece of Khaddar p. by D. G. Shah for Rs 9-4-0; Shree M. B. Joshi—Lantern p. by T. B. Shah for Rs 2-8-0; (less draft charges 15 As and Rs 2 not realized)	441	0	0
Shree M. R. Gumasta, Belgaum	2	0	0
Labour wages of the students of Vaso Education Society, Vaso	151	0	0
Shree P. K. Krishnan Menon, Malaya	15	0	0
The late Bhikhabhai Khushalabhai, Navasari	100	0	0
Shree Jasodabehn Bhikabhai, Navasari	25	0	0

Shree Shashikant Amin, Varnama	51	0	0
Shree Chimambhai Amin, Varnama	11	0	0
Shree Vijaysingaji Mohata, Dhulia	150	0	0
Shree Chhaganlal Laxmichand, Baroda	100	2	0
Shree Vrajlal Gandhi, Sayala	5	0	0
Shree N. N. Shirur, Bhatkal	1	0	0
Shree Gopichand Overseer, Salava	10	0	0
Sum already acknowledged	24,163	3	0
<b>Total Rs</b>	<b>25,225</b>	<b>5</b>	<b>0</b>

Note: Rs 24,163-3-0 (sum received up to 25-11-'50) have been sent to the Governor of Assam by cheque through Sardar Vallabhbai Patel on 28-11-'50.

J. D.

### SELECTED LETTERS

#### Second Series

(By M. K. Gandhi)

#### XIV

[To Ramdas Gandhi. Not dated]

You will notice that I have written this letter with a fountain pen. I once received a letter from Mahadev [Desai] which was written with a pencil, and therefore could be read with some difficulty. Since then I have been using a fountain pen even at the cost of a little violence done to my mind. I would love to write with a reed pen but then it would consume precisely twice as much time.

#### XV

[To the same. Sabarmati, June 2, 1919]

If you don't know something, do not hesitate to ask about it. Don't hide your ignorance out of false shame. When I first went to South Africa I did not know what a p-note was. I concealed my ignorance for a couple of days, but that only embarrassed me all the more. I found that I could make nothing of Dada Abdulla's case so long as I did not know what a p-note was. I therefore revealed my ignorance at once and when I was told that p-note meant promissory note, I laughed not at my ignorance but at my false sense of shame, for p-note was a word which I could not look up even in a dictionary. The best course therefore is to ask at once about anything of which you are ignorant. Never mind if you are mistaken for a fool, but don't take the risk of going wrong as a result of your ignorance.

Do you read something or other regularly? Do you pray as you get up from bed? If you don't, allow me to remind you about it, for I am certain that prayer does us a world of good. You will realize its value in times of trouble, and even from day to day if you offer it thoughtfully. Prayer is food for the soul. As the body languishes for want of nourishment, even so does the soul wither away without her appropriate food.

#### XVI

[To the same. Not dated]

If you find . . . . . is not behaving properly, you write to me, but don't worry about it. We should not worry over anything, no matter how important it is or how profoundly it touches us personally, if it has not been assigned to us. This

is the teaching of religion in general and the *Gita* in particular. We must train ourselves to consider nothing as personal or to look upon everything as personal or to be absorbed in the allotted task as the only thing personal. If a father is away from his son, the son should not be anxious about his health, but should trust in God to look after him and to use whom He wills as His instruments. The same rule applies even if a son is actually with his father but the task of attending upon him has been assigned to another while the son is given something else to do. What is true of the father is equally true of a brother, a sister, the wife or a son. You are in the Ashram to be trained as a worker and to derive whatever benefit you can from the Ashram atmosphere. Being there you will see and hear quite a number of things. And if you do, you bring it to the notice of responsible individuals and there your duty ends. This is the only way in which we can live in a society with peace of mind. We would be ruined if we sat in judgment upon every one else besides.

#### XVII

[To the same. Probably from Yeravda Mandir, on November 28, 1930]

For the child's cold, give it a sun-bath. This will act as hot fomentation, harden the skin and cure the cold.

When once you have acquired the habit of keeping a full and proper account of your money, you do not find it at all burdensome. On the other hand you realize its utility as you go on gathering experience. This has nothing to do with a quiet or not so quiet a life. We should persist in the acquisition of the habit of doing certain things calmly in no matter how turbulent an atmosphere.

(Translated from Gujarati by V. G. D.)

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