

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

VOL. XIV. No. 27

AHMEDABAD — SATURDAY, SEPTEMBER 2, 1950

TWO ANNAS

ASSAM EARTHQUAKE RELIEF

[The public must have seen the appeals issued by the President, the Prime Minister and the Deputy Prime Minister of India for liberal contributions to the quake-stricken Assam. The appeals have been reproduced below. If it is convenient to readers to send their contribution through the Navajivan Press they may do so. All donations will be acknowledged through the columns of *Harijan* and forwarded to the proper quarters. The donations should be addressed to the Manager, Navajivan Karyalaya, Kalupur, Post Box 105, Ahmedabad, and earmarked "EARTHQUAKE RELIEF FUND".

—K. G. M.]

President's Appeal

The President, Babu Rajendraprasad, in his appeal says :

"Nature struck a cruel blow at our kith and kin in Assam on August 15, when the worst earthquake of the century rocked that State. Damage to property has been colossal and the life of the inhabitants of the affected regions has been completely dislocated. Suffering humanity cries there for relief and succour. Their suffering is ours and we have to rush them aid.

"The Government is doing all that is possible to bring relief to the sufferers. But there is a great deal that private charity can do to alleviate the distress into which our Assamese brethren of the affected regions have been plunged by the destruction of their homes and the loss of their possessions. The Governor of Assam has opened an "Earthquake Sufferers' Relief Fund" and appealed for donations. I commend this appeal with all earnestness to our people and urge them to contribute liberally to it."

Prime Minister's Appeal

The Prime Minister, Pandit Jawaharlal, in his appeal says :

"I should like to join the President in his appeal for relief for the victims of the earthquake in Assam. It has been our misfortune to have many calamities in India during the last two and a half months, but by far the greatest of these is this earthquake which has shaken and broken up, flooded and almost overturned large areas in Upper Assam. Relief is most urgently needed there and I earnestly hope that it will pour in from all parts of India.

"The Governor of Assam has opened a special Earthquake Relief Fund. Contributions

to it should be sent directly or, if it is more convenient, they can be sent to me and I shall forward them to the Governor."

Deputy Prime Minister's Appeal

The Deputy Prime Minister, Sardar Vallabhbhai Patel, says :

"By this time, I am sure the public has had some appreciation of the grave tragedy that has overtaken Assam. Floods and earthquake between them have spread devastation and destruction over a large area of this State. Nature in the raw is seldom mild ; the demoniac fury of the earthquake leaves humanity helpless and desolate because of our inability to forecast this danger. Life and property then become playthings in Nature's cruel hands. Such has been the unfortunate fate of Assam already reeling under the blow of Bardoloi's death.

"The Governor of Assam has given a graphic account of the damage wrought by Nature's calamities. It must have sent round the country a wave of sympathy and commiseration for the grieved and tragedy-stricken State. But that sympathy must take practical shape.

"I would appeal to my fellowcountrymen to respond to Assam's call generously and to send whatever contribution they can to the fund which the Governor of Assam has opened for the relief of the victims. Charity must be prompt and spontaneous if it has to earn its due merit. I hope the intending donors will bear this in mind and act quickly."

Latest Publication

HINDU DHARMA

By Mahatma Gandhi

"I have endeavoured in the light of a prayerful study of other faiths and in the light of my own experiences in trying to live the teaching of Hinduism, to give an extended meaning to Hinduism as a living faith."

—Gandhiji

Pages xx, 443 Price Rs. 4 Postage etc. As. 11

NAVAJIVAN PUBLISHING HOUSE

Post Box 105, AHMEDABAD

SELECTED LETTERS

Second Series

(By M. K. Gandhi)

VIII

[Written to Ramdas Gandhi, during the convalescence at Juhu after the operation in the Sassoon Hospital, Poona, in 1924.]

I wish you fully grasped one thing. We may be fit to attain the end or we may not be. This is always hidden from our eyes. But over the Means we have full control; we are all fit for them and it is comparatively easy to achieve success in respect of them. Again we approach the end exactly to the extent that we make Means our own. Means we can recognize because seers have pointed them out, while they have declared the end to be difficult to understand. The chief Means is Truth and I am sure you are good at it. You do not deceive any one, you do not like to deceive even yourself; therefore you are discontented and distressed to find that you cannot at once become such as you would like to become. But to some extent we must be patient even with ourselves. We should calmly begin to work at whatever we propose to do, try to achieve success in it and then cultivate an indifference as regards the consequences.

There may be a tide and then an ebb in the ocean that is your mind; you must either be above these variations, or else be calm like the ocean in spite of its tides. Ideas of all kinds crowd into our minds, but he who maintains his equanimity in face of them is on the high road to success.

Do attend the prayer meetings even if your mind is inclined to wander. We offer prayers to concentrate our minds on the one thing needful. One who has achieved this concentration may or may not attend prayer meetings; it is all the same to him. All that we can do is not deliberately to allow the mind to wander. Striving in this way we may hope one day to be conscious at all times of the presence of God even as the poet-saint Tulsidas was.

You apply impossible tests to others as to yourself and you find them wanting. There is no reason for despair if none of the Ashramites realizes my ideal. If they were complacent as regards their condition, they would be guilty of hypocrisy, lacking even faith in the ideal. But surely you do not mean to say that people without such faith live in the Ashram only in order to deceive others. Even then let us always cling to hope. There is always hope in this world for those who strive.

IX

[To Ramdas Gandhi in prison.]

I hold that a Satyagrahi prisoner will never quarrel with the authorities as regards his food.

He will take what food he gets and thank God for it.

The master of a prisoner's body is the jailer. Therefore so long as food is served politely and is clean and not uneatable, he will accept it and eat it if it is digestible. If it is not, he will throw it away. If he has not touched it with his hands, he will send it back to the kitchen. In recent times rules of health and hygiene are observed to some extent in selecting food for prisoners. But what if they give us only bread and water?

This subject may be discussed with the officials in a courteous manner, but we may not fight over it.

We could get many things by unjustified fighting but we may not indulge in it.

I therefore am of opinion that there should not be any dispute about the vegetable cooked for you. Those who like it may eat it; those who don't may give it back. We should be thankful to God that we get even bread and *dal* (pulse).

X

There cannot be any proof for the existence of God which is acceptable to human reason, for God is beyond reason. We land ourselves in great difficulty if we think that reason is everything and that there is nothing beyond it. The human soul herself is beyond reason. People have tried to reason out her existence as well as the existence of God. But he who knows the soul and God by his intellect knows nothing. Intellect at times is useful in the acquisition of knowledge, but a man who depends upon it alone can never know the self, just as someone who knows the advantages of eating food grains by his intellect cannot derive the benefits which accrue from actual eating. The soul and God are not objects of knowledge. They are knowers themselves and therefore cannot be apprehended by the intellect. There are two stages in the knowledge of God, (1) faith and (2) experience arising from faith. The great teachers of mankind have borne witness to the existence of God by their experience. And those whom the world would dismiss as fools have borne witness by their faith. If we share their faith, we shall have actual experience in God's good time. A man sees another with his eyes, but being deaf hears nothing. If then he says the other man cannot be heard he would be wrong of course. In the same way to say that God cannot be recognized by reason is to betray our ignorance. We cannot perceive God by the senses or apprehend Him by the intellect, just as we cannot hear with the eyes. A different faculty is needed to realize God and that faculty is unshakable faith. The intellect can be misled every moment as we know to our cost. But real faith can never be led astray.

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

INDIA'S CONTRIBUTION TO PEACE AND GOODWILL

V

Gandhiji said that his modesty prevented him from declaring from the house tops that the message of non-co-operation, non-violence and Swadeshi* is a message to the world (*Economics of Khadi*, p. 56).

The non-violent non-co-operation movement launched by him caught the imagination of the world, for his sword of gold achieved 'what Hitler and Stalin waded through the blood of millions to achieve less successfully' (George Catlin, *In the Path of Mahatma Gandhi*, Macdonald, p. 156). But Gandhiji's fight against foreign rule, spectacular as it was, was concerned with only one and that the negative aspect of his philosophy of India's national life. The corner-stone of its positive side is Khadi, i.e. hand-spun and hand-woven cloth (*Economics of Khadi*, p. 241).

British rule was of course a manifestation of violence; but Gandhiji said that the exploitation of India's villages was also organized violence (*Economics of Khadi*, p. 593). This violence too must stop and the villages should be re-established in their ancient dignity and prosperity. Gandhiji held that the spinning wheel was the only foundation on which a satisfactory village life can be constructed (*Ibid*, p. 192), as Khadi is the chief village handicraft. He identified it † with non-violence. 'Kill Khadi and you must kill the villages and with them non-violence' (*Ibid*, p. 593). 'There is no other symbol of non-violence than the spinning wheel, and without its universalization there will be no visible expression of non-violence' (*Ibid*, p. 601).

Gandhiji wished to convert the world to non-violence. But such a transformation can come only after the complete success of the spinning wheel. India can become fit for delivering such a message when she has become proof against temptation and therefore attacks from outside by becoming self-contained regarding two of her chief needs—food and clothing. (*Economics of Khadi*, p. 37).

* Swadeshi is that spirit in us which restricts us to the use and service of our immediate surroundings, to the exclusion of the more remote. Thus, as for religion I must restrict myself to my ancestral religion. That is the use of my immediate religious surrounding. If I find it defective, I should serve it by purging it of its defects. In the domain of politics I should make use of the indigenous institutions and serve them by curing them of their proved defects. In that of economics I should use only things that are produced by my immediate neighbours and serve those industries by making them efficient and complete where they might be found wanting. It is suggested that such Swadeshi, if reduced to practice, will lead to the millenium (*Economics of Khadi*, p. 4).

† Khadi has been conceived as the foundation and the image of *ahimsa*. (*Ibid*, p. 535).

For Gandhiji the spinning wheel ‡ was a gateway to his salvation and spinning was a 'sacrament'. Indeed, as he believed that where there is pure and active love for the poor there is God also, he saw God in every thread that he drew on the spinning wheel (*Ibid*, p. 165).

'If pestilence, poverty and bloodshed are to be avoided, there is no remedy but Khadi and other village industries' (*Ibid*, p. 546).

V. G. D.

CALVES IN THE ARE CENTRE

Shri Naval Jerajani writes :

"I have read your note on the Are Milk Centre in *Harijan* of 29-7-50. It seems you have based your note on a misunderstanding.

"The Are Milk Centre has been constructed for the stay, medical treatment and improvement of sanitation of milch cattle and their owners. It is on their own responsibility that the owners of the cattle send and keep their cattle in the Centre. The Government has no responsibility to look after them. But as a good landlord, the Government feels its responsibility to provide to its tenants facilities to the highest extent possible.

"It is wrong to hold either the Government or the staff maintained by it in that Centre for the high death-rate of the calves there. Nor may the death-rate be used as an index to measure the usefulness of the Centre.

"The fact is that the sense of duty towards buffalo calves has disappeared from the character of the owners of milch cattle; for, from their personal point of view, the rearing of calves is economically unprofitable. Therefore owners do not feel the responsibility of looking after them for the purpose of milk trade. Both at Are and elsewhere efforts to bring up buffalo calves is considered as inviting economic loss. This habit is one of long standing, and it will be a vain hope to expect that they will give up their habit, simply because they have taken up their abode in Are.

"Government can give the owners of cattle such facilities as a healthy place, cleanliness, medical treatment etc. for their cattle; but it requires to develop a sense of responsibility in the owners to look after calves. That should be shouldered by local workers. The Government should not be held responsible for it.

"I am afraid your note will be used as a weapon by critics of the Government to level criticism against it even for matters for which it has no direct responsibility and, which, in fact, is the fault of the people.

"Shri Vitthaldas Jerajani, on receiving your note from the *Harijan* (*Bandhu*) office, has asked me to send this explanation."

I gladly publish this explanation. At the same time I do not agree with the writer that the death-rate of the calves is no index to measure the usefulness of the Centre, or that the Government should not be held responsible for the lack of sense of responsibility in the owners towards the calves. Both strongly point to the same fact, namely, a city is not the proper place for keeping milch-cattle. To look upon Government as a landlord, good or bad, is wrong.

Wardha, 8-8-'50

K. G. MASHRUWALA

(Translated from Gujarati)

‡ 'Of all my outward activities.....the spinning wheel is the most permanent and the most beneficial' (*Economics of Khadi*, p. 71). 'I am confident of earning the blessings of posterity for suggesting a revival of the spinning wheel. I stake my all on it. For every revolution of the wheel spins peace, goodwill and love'. (*Ibid*, p. 68).

HARIJAN

Sept. 2

1950

CONDITIONS FOR FOOD PRODUCTION

We have been considering the food crisis. In this respect Marxism has an important lesson to teach us. When we find that however wise and perfect and altruistic our plans and ideas might be, people do not respond to them in any appreciable measure, we must conclude that the material conditions of life are not favourable to these plans and ideas, and these must be set right before expecting the desired results. The materialistic approach of Marxism goes to the extent of saying,

"that material life of society is an objective reality existing independently of the will of men, while the spiritual life of society is a reflection of this objective reality, a reflection of being.

"Hence the source of formation of the spiritual life of society, the origin of social ideas, social theories, political views and political institutions should be sought for.....in the conditions of the material life of society, in social being, of which these ideas, theories, views etc. are the reflection." The terms, "conditions of the material life of society" are explained to mean, "the *method of procuring the means of life necessary for human existence, the mode of production of material values*— food, clothing, foot-wear, houses, fuel, instruments of production etc.— which are indispensable for the life and development of society."

With its staunch belief that "whatever is the mode of production of a society, such in the main is the society itself, its ideas and theories, its political views and institutions," Stalin lays utmost stress on the correct marshalling of the "productive forces of society". (All the quotations are taken from Stalin's *Dialectical and Historical Materialism*).

One need not be a Communist to accept the elements of truth in the above theory.

If we want plenty of food to grow and to be made cheap, it is essential that the "productive forces of the society" must be set in the proper order. We must examine how our political, social and economic order and our executive directives and policies stand in relation to this objective.

It was shown last week that a preponderating majority of Indian humanity subsists on agricultural labour. But an extremely small section of them possess their own land. They work on others' lands either as cash labourers, semi-slave labourers, rent-paying lessees or crop-sharing tenants. The number of those who till their own land with the help only of the members of their own family and without the necessity of employing any hired labour is very small. Even among lessees and tenants, a majority of them has to employ labourers intermittently.

It is these people who till the lands, sow the seeds, uproot the weeds, and gather the crops. They perform these operations with such tools as are supplied to them, and with such skill as

their traditional instincts, unassisted by systematic methodical training, guide them.

This is the human material with which we have to produce our food; this is also by far the greatest section of our people, who need the food they produce.

Are the conditions of our political, social and economic order such as will make these people feel interested in the jobs they perform? How much of the food and the cotton-cloth, the oil (or even *vanaspati*), the vegetables and the subsidiary foods, not to speak of milk and *ghee*, which they create, is assured to them? Leave aside cloth and let us consider only food. We put down:

	Cereals	Fats	Vegetables	Other things
Normal human needs at	16 oz.	2 oz.	8 oz.	..
Average present consumption at 10 oz.	10 oz.	½ oz.	2 oz.	..

Let alone the normal needs, do they get even the average? Or, leaving aside even the average, are they assured that they will get even 6 oz. of cereals, 1 dr. of fat and ½ oz. of vegetables from one end of the year to the other without break? Or, even the wherewithal to purchase them? Or, even these materials, even if they possess the wherewithal? Even in the best of years, are there not *lakhs* of agricultural labourers who for at least two months in a year get no substantial food?

The financial and industrial policies of the State during the last four years did not meet with the approval of industrialists and trade unions. They resisted the policies in various ways, including non-co-operation, corruption of services, sabotage, strikes, and creation of crisis in various articles of necessity. One after another, they secured progressively better terms for themselves. They have almost compelled either the Government or the employers to surrender. They are rich, influential, resourceful, and organized. They are strong and vocal enough to make themselves heard.

Not so the agricultural labourer. He is poor, ignorant, has no means to organize; far from being influential, he is down-trodden. He cannot strike; for the only strike open to him is hunger-strike; and though he is habituated to semi-starvation, the natural infatuation for life does not reconcile him to starve to death altogether. But there is no favourable condition, which can create in him a desire to put his heart and soul into his job. Since he is not strong enough to exact his own terms of work, he takes only to negative modes. He proceeds with his work like a cycle, which has no free-wheel-paddling arrangement, that is, is propelled only so long as the rider paddles it.

There ought to be no two opinions on the absolute necessity of India becoming self-sufficient in food. And in food, cereals and pulses must take the place of honour. Everything else can wait. Are we all convinced of this? The

Government policy has more than once changed, in this respect, so as to appear that the staple food itself was subsidiary to subsidiary foods, and to cotton, jute, tobacco, groundnut, sugar-cane etc.

The producer of food is the real protector and guardian of the nation. A peasant-labourer must be given the same respect and his wants the same consideration, as we are accustomed to give to the members of the fighting forces.

The Defence Minister has under him General Cariappa as the Supreme Commander-in-Chief of our fighting forces. His respect in the State is almost as great as that of the Prime Minister. If one of his great lieutenants dies, we carry his bier with military honours. We present *Mahavira Chakra* and other medals and pay pensions to those whom he recommends for acts of heroism in the discharge of their well-rewarded services. In appointing General Cariappa and his lieutenants, care is taken to see that they have actual knowledge, experience of military technique and have distinguished themselves in service in some remarkable manner.

Who is the Food Minister's General Cariappa in the great national army that fights hunger? What are his experience and deeds of prowess in agriculture? With what respect and awe does the country look upon the peasant? How are his daily labours rewarded? How are his particular merits appreciated? What is the *Annadata Chakra*, which the President might some day be asked to pin upon the shirt of a valiant soldier of the soil? He is not as expensive as a member of the armed forces. The latter depends upon the former and not vice versa. He supplies not only the means of subsistence to the army-man, but even the army-man himself is ultimately recruited from his ranks.

We cannot produce sufficient food so long as we neglect the prime factor of production — the human material. Their number is so great, that practically they form the nation. Is our democracy so constituted that *they* should feel that this is as much a government of *their* people, for *their* people and by *their* people as of the rest? We should so alter the material conditions of life that *they* should feel interested in doing their work.

Wardha, 21-8-'50

K. G. MASHIRUWALA

PS. I hope these discussions of fundamentals will not be misunderstood. They are not made in the spirit of doing no more than find faults. The present Government is not the only responsible body for the present order and conditions. They are still in the midst of a system which is centuries old. Nor should these discussions be mixed up with the various measures

suggested for adoption to meet the immediate crisis. The endeavour to meet the present crisis in as best a manner as circumstances will allow should be a matter in which every individual and group should feel duty bound to co-operate with every one else, including the Government.

K. G. M.

QUESTION-BOX

Wasteful Expenditure

Q.: One often receives by post communications, of which the following is a sample:

“ We Implore Thee, Oh God, To Bless All Mankind And Grant Us All Thy (Sic) We All May Dwell In Thee.”

“The above paragraph should go round the world. Copy it and send it to your nine friends and see what happens. You will be relieved of your calamities on the 10th day of your despatching, you will receive some good news. Do not write your name below but only the date of receipt and despatch of this good news. This has been started by a *Mahatma* in the Himalayas and must go round the world. Do not break out this chain, otherwise it will bring you a bad news. Nine days after the despatch of nine copies of the above paragraph a happy event will be taking place and fill you with joy. You will receive some good news after doing this. Soshila on the 10th day after sending the chain won Rs 25,000/-; Ishar Das lost his son on account of not sending the copies of this chain. His house was destroyed for not taking it correctly.

Date of receipt, 18-6-'50.

Date of Despatch, 20-6-'50.

“The fear of evil and the hope of gain attending the non-compliance and compliance respectively of the instructions make credulous recipients carry them out. Should such requisitions be respected?”

A.: No. It is a wasteful expenditure, that does good to none except the Postal Department. It is not unlikely that this superstition might have been started in some country by a shrewd Minister of Posts and Telegraphs to increase the Government revenue, and thoughtlessly copied by credulous people, that abound in every country. Such communications should be ignored.

Wardha, 17-7-'50

Sugar and Khandsari

Q.: It is reported that one of the proposals made by the U.P. Sugar Industry to the Central and U.P. Governments is: “Heavy duty should be imposed on *khandsari* and a licensing fee on sugar-cane ‘crushers’ (*kolhoos*) in order to divert sugar-cane to the production of crystal sugar.” Will not such a step lead to depriving the masses of another useful article of food and giving them useless sugar, as they are being given *vanaspati* instead of oil or *ghee*?

A.: I am not quite sure whether there is much to choose between *khandsari*, by which I understand village-made sugar powder, (and

not large crystals or balls of brown sugar), and crystal sugar of the industries, so far as their bio-chemical merits are concerned. But if sugar is to be manufactured, the manufacture of *khandsari* being a decentralized way of production, should be encouraged in every way and not hampered. Large-scale industries have natural economic advantages over small-scale ones in competition. Hence, if a question of giving State protection or facilities arises, it should be the small-scale industries which should receive patronage.

In the present processes of manufacturing *khandsari*, there is much which requires to be improved — particularly from the point of view of cleanliness and purity of the substance. That it is not perfectly white may be due to the presence of certain essential mineral salts and therefore may be a point in its favour. But, I am afraid that it is also partly due to dust and other impurities which get into it because of the not too careful methods of its manufacture. Government can do much to bring about these reforms.

If *sugar* and *khandsari* are not too dissimilar in their contents, a comparison cannot be made of those two with *vanaspati* and simple oil or *ghee*. *Vanaspati*, that is hydrogenation, is not desirable by itself and will not become less undesirable by merely manufacturing it in a decentralized manner. Between *gur* and brown sugar on the one hand and *khandsari* on the other, the first two are regarded superior food to *khandsari* and crystal sugar; nevertheless, for certain foods and stomachs *khandsari* or crystal sugar may be even better than *gur*. Also, no one will adulterate *gur* with *khandsari* or sugar; rather attempts are made to adulterate the other way. So, speaking subject to correction, if *khandsari* manufacture is improved it will become practically decentralized sugar industry. The necessity to help *khandsari* industry is mainly in the interest of decentralization. The necessity to prohibit *vanaspati* rests on several grounds.

Wardha, 11-8-'50

K. G. MASHRUWALA

The Essential of Democracy

The essential ingredient of democracy is not doctrine but intelligence, not authority but reason, not cynicism but faith in man, faith in God. Our strength lies in the fearless pursuit of truth by the minds of men who are free.

DAVID LILIENTHAL

(From *This I Do Believe* by Harper, sent by a reader)

INTERNAL SANITATION

The following sentence appearing in the *Hindustan Times* of 7-4-'50 in an article on Polio deserves to be pondered over. ".....Polio outbreaks seem especially severe in countries with high standards of living while they are much less frequently reported from countries where sanitation is poor." In this connection it may be of interest to know of the unexpected results of large-scale ameliorative measures undertaken in a certain county in England. People from a portion of a slum area were transferred to well-ventilated houses built on high ground and provided with all the sanitary conveniences. Curiously enough after a year or so when the health of the residents in the new as well as the old locality was checked up, it was found that the health of those in the sanitary dwellings was much lower than that of the residents in the old slum area. What could be the reason for this effect? Fortunately the investigator happened to check up the food of the residents also. It was found that after transfer the residents of the sanitary dwellings had to depend on cheaper foods and to take less of the protective foods like fruits and vegetables, because of their increased expenditure on rents. Generally the preserved and denatured cereals cost less than fresh and whole foods especially of the protective kind, which when taken with keen hunger, undergo constructive metabolism resulting in the building up of healthy tissues, whereas the denatured and negative foods undergo destructive metabolism by way of fermentation and putrefaction, resulting in the production of toxic substances which if retained (which generally happens among the rich who eat highly processed and indigestible foods and that hungerlessly) will foul the blood and the tissues and remaining inside will give rise to a state of *dis-ease* before Nature changes it into *disease* — a biological process of elimination of accumulated filth, in order to raise the health level of the person.

It is thus clear that it is the dietetic errors leading to fouling of the body that is a more potent cause of disease than external insanitation. So both external and internal sanitation have to be attended to, always giving priority and greater attention to internal sanitation. Vaccines and sera only go to increase the internal insanitation, as they are themselves products of disease artificially produced on the bodies of animals. Theories can be put forward to justify the methods. But no man of common sense can approve of the methods when he comes to know of all the aspects of the methods. Also the theories still remain to be proved. At least Nature-cure experience disproves the theory. Medical men as well as bacteriologists are divided in their opinion. The specificity of the germs has been long ago shown to be non-existent and recent bacteriological evidence only confirms the Nature-cure teaching on this subject.

Germs are not the primal cause of disease. It is just one link in the chain. Nature creates or

makes use of them to carry the disease process to a successful end namely better health. They serve as scavengers to consume the filth. The experiments of Prof. Antoine Bechamp (a great medical man and chemist and a contemporary of Pasteur) and a number of other scientists in recent years, only confirm the above view.

Killing the germ by a poison may lead to a temporary cessation of the disease symptom but the body is not relieved of the accumulated filth. On the other hand the cause of disease, namely toxins, is only added to by the drugs and vaccines. The body gets dumped with toxins of a very serious nature in the form of the various drugs and vaccines apart from the filth accumulated through physiological sins, and these begin to hamper life from within and at a later stage begin to consume the very vitals of the body. This must be the reason for the increase in the degenerative diseases in these days. In England after the passing of the conscience clause about 60 per cent of the population remained unvaccinated. Thus the decrease in epidemics is due to sanitation external and internal while the increase in the degenerative diseases is due to drugs and the prophylactics.

If facts are studied in the light of the fundamentals of Health and Life as taught by our ancient Science of Life called *Ayurveda* or the new Science of Health and Healing called Nature Cure, it must be clear that if at all the modern prophylactics confer any immunity, it is only by the suppression of the natural power or life by overloading the body with toxins.

Everybody has to deserve his health and well-being by right action and by *prayaschitta* or correction for past wrong action. Nobody can escape the operation of this eternal Law.

The first act on the part of those responsible must be to first stop enforcing the prescriptions of one system only on all alike and to give equal opportunities and equal aid to all systems of health and healing and allow the systems to find their own merits: This is the natural way.

The foregoing deserves the attention of the Planning Commission also. How can they hope to improve the productive capacity of the nation without ensuring the right means for natural health? A naturally healthy person does not take work as a task. He just finds it impossible to remain idle. He need not be forced to work. He works spontaneously and willingly and produces excellent things also. A healthy boy need not be compelled to study. It is but natural for every boy to have the urge to know what he has not known so far. Thus the right way is to aim at real health by natural means. Our leaders in their anxiety to bring quick relief may fail to take note of all the implications and the possible repercussions of wrong methods.

It is earnestly hoped that our leaders will give their deep consideration to the above and take early steps to utilize the services of the Nature-cure experts also.

(PROF.) KAMESHWARA SHARMA

A PRODUCTIVE HOBBY

I am a sort of a neurasthenic sufferer and have the hard luck of following a sedentary profession for my livelihood. The economists tell us, that mere gatherers or collectors of wealth are parasites and the producers of wealth, 'the bold peasantry—their country's pride' are the real backbone of the nation and we all thoroughly agree with them. How may a mere lawyer like me be productive?

Due to the pressure of the struggle for existence and addiction to such bad habits as tea, coffee etc., (if not also tobacco), neurasthenia is on the increase, among the followers of sedentary professions and I am no exception to it—my health being none too strong. But I sincerely try to help the grow-more-food campaign in my own humble way.

For the last four years and a half, I have been blessed with the possession of a small house which has a courtyard both in front and behind it, and provides me with a cultivable area of about 250 square feet out of a total of about 600 square feet. I have also got the facility of a well near my house, which never runs dry. It has got a wooden windlass and bucket and rope.

For six hours of the day, I follow a learned profession and for about an hour take the king of exercises—walking, both morning and evening. But during the winter and summer months, I find time to water my creepers and plants and trees. During the rainy season, of course, King Cloud becomes my sweet messenger to carry my message of grow more roots, fruits and flowers, to the ears of mother earth and bountiful nature helps her to fructify abundantly. I have grown roses and magnolias and jasmine, *kunda* and *madhumalati* flowers, and several 'queens of the night' fill many a summer and rainy night with their delicately sweet fragrance. I have lemon grass and crotons and *jaswanda* and *aboli* and *kardali* plants which give me flowers with glorious colours but without smell. I have also a few plants of *mendi* providing red colour for the nails of the ladies.

I have planted *kangars*, *karandas* and *gharkand* varieties of edible root creepers and hope to raise between 5 to 10 pounds of edible roots, if last year's experience repeats itself. One year, a stray seed of ash-pumpkin which was wholly watered by rain, gave me about 40 fruits in one season, valued at about 20 rupees or more. I also grow *alu* leaf and last but not the least three or four *kanduri* (Marathi, *tondli*-small-gourd) creepers. These last have yielded on an average a maund and a half of fruit every year and their price has come to about 20 rupees yearly.

As for fruit trees I have jack fruit and *papai* trees and the *papais* alone have yielded about 150 fruit per season valued at about 25 rupees.

I have been able to give a few fruits to friends and neighbours and servants and to the poor *katodins* or *katkarins* (female members of an aboriginal tribe), who are so poor that they eat them raw! I have felt intense delight whenever they have asked my permission to pluck the fruits from my *papai* trees. With apologies to Wordsworth I have been inclined to sing,

"And then my heart with pleasure fills
And dances with the *katodins*."

I have of course mentally asked them this question: "Why don't you plant a few *papais* and water them yourself?" Probably their semi-nomadic bent of mind will not allow them to follow horticulture as a profession.

I have used cow-dung and buffalo-dung manure occasionally, which my landlord has been kind enough to supply me gratis and have also dug a compost pit and filled it and applied the compost manure at the beginning of this rainy season. I have to give not more than half an hour's body-labour for watering the trees during summer and winter and this is the result.

I have planted 3 sandalwood and 3 cassia plants in my courtyard during the last *Vanamahotsav*, besides sowing about 200 babul seeds in my own compound about

2 miles from here, but it would be too early to narrate their account.

One orange and one *papanas* tree in my courtyard bear witness to my efforts to grow more trees during the last two years' campaigns of the Congress Government.

The exercise one gets during the watering of these plants and other incidental horticultural operations, helps to keep oneself fit, this being a sort of occupational therapy. And when one and one's near and dear ones eat *papais* and other fruits raised by the sweat of one's brow and enjoy vegetable preparations prepared from *tondis* and *kangars* and *karandas* the heart murmurs "You are not a mere parasite, you have been in your humble way helping the national campaign of growing more food."

I commend my fellow professionals and others engaged in sedentary occupations, favourably situated, to take a leaf out of my book.

A. V. BARVE

LIFE OF EQUALITY AND SELF-SUFFICIENCY

[Summary of a thesis presented by Shri Vinoba to the members of the Go-seva Sangh at Wardha on 10-7-'50.]

Our institutions have begun to think seriously of their programmes and conditions of life in relation to the life of the society, ever since the death of Bapu. There can be no ground for finding fault with others, if the way of life advocated by us does not spread in society. We have to find fault with our own selves. We ourselves have not practised our principles. We put forth non-possession as one of our ideals; but have never acted up to it. We are repeatedly asked (by enquirers) to explain the method of implementing Gandhism. We cannot do it until we have put these ideas into practice in our own institutions in the first instance. Thereafter they could be introduced in society.

There are about a thousand workers in all our institutions put together here. Why may we not regard ourselves as constituting a village? We must produce all things necessary for us, without reference to market prices outside. If we produce our own wants, we shall be able to fix our own relative prices. They will be stable. If the production is less, we shall resort to rationing; but there will be no variation in prices. If it is necessary to make exceptions to equal distribution on grounds of health, we shall do so. But we shall not imitate the present way, in which if the production is less, the price is raised, so that only he, who can give the higher price, may get an article. This leads to denial of the supply to the very person who needs it most. This experiment must be first made by us upon ourselves.

Along with non-possession and self-sufficient full life, the third necessity is that of equality. Every individual must get equal protection and education. But since all our activities are carried on through the medium of money, there is plenty of pecuniary inequality among us. If a batch of 15 or 20 people make this experiment, they will be looked upon as either

practitioners of austerity (*tapas*) or fools. If we succeed we shall be regarded the former; if we fail the latter. So if we wish to achieve results it must be practised on a sufficiently large scale and applied to our whole life.

[Incidentally the account of the various branches of the Go-seva Sangh was placed before the meeting. Referring to this, Shri Vinoba said:]

By 'all-round service', we must understand 'all-round' to the extent of life connected with our main activity, namely, *go-seva*.

Wardha,
(Translated from Hindi)

R. B.

ADOPTION OF ORPHANS AND CRIPPLES

Last year, a little, legless Greek boy named George Gorgias was begging in the streets of Corinth. Today, at the age of 10, George is in the United States to be fitted with artificial limbs and trained in their use.

George is one of approximately 9,000 children in war-torn countries being cared for by the Foster Parents Plan for War Children, an American private organization. The Plan operates largely through "adoptions", under which individuals and groups assume the responsibility for a child's care. Children who live with families receive small monthly cash grants, supplementary packages of food and clothing, and medical care. Other children live in colonies and hostels operated by the Plan.

"Adopted" by an American couple, Mr and Mrs Gordon McLean, George was brought to the United States by Mrs Edna Blue, the Plan's director. His legs were amputated after they had been crushed by a German truck in 1942. His mother and father were killed by Greek rebels in 1948.

The organization has brought two other children to the United States for treatment. They were Carmelo Bova, a 15-year-old Italian boy who was fitted with artificial arms, and Barbara Nikoli, a 13-year-old Greek orphan who received plastic surgery for facial disfigurement.

Only a few of the children can be brought to the United States. Therefore, the foster parents are urged to send letters, photographs and small gifts to the children to let them know that someone is interested in their welfare.

Since it was created in 1937, the Foster Parents Plan has helped to provide security and opportunity for more than 60,000 children in England, France, Belgium, the Netherlands, China, Czechoslovakia, Italy and Greece. Dr Howard A. Rusk, physical rehabilitation expert in the United States, says that "the provision of that security and opportunity could well be a 'Point-Four' programme for underdeveloped human resources."

(American Newsfeature, 10-8-1950)

CONTENTS	PAGE
ASSAM EARTHQUAKE RELIEF ...	225
SELECTED LETTERS —	
SECOND SERIES ... GANDHIJI	226
INDIA'S CONTRIBUTION TO	
PEACE AND GOODWILL — V ... V. G. D.	227
CALVES IN THE ARE	
CENTRE ... K. G. MASHRUWALA	227
CONDITIONS FOR FOOD	
PRODUCTION ... K. G. MASHRUWALA	228
QUESTION-BOX ... K. G. MASHRUWALA	229
INTERNAL SANITATION	
... KAMESHWARA SHARMA	230
A PRODUCTIVE HOBBY ... A. V. BARVE	231
LIFE OF EQUALITY AND	
SELF-SUFFICIENCY ... R. B.	232
ADOPTION OF ORPHANS AND CRIPPLES ...	232
NOTE:	
THE ESSENTIAL OF DEMOCRACY ... D. L.	230