

SARVODAYA



(with which "THE KHADI WORLD" is incorporated)



Vol. 2

May 1953

No. 11



Photo - Kanu Gandhi — Gandhi Chitralaya, Rajkot

THE MONTHLY DIGEST MAGAZINE OF THE AKHILA BHARAT SARVA SEVA SANGH

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MACHINERY

I am aiming not at eradication of all machinery, but limitation.

Machinery has its place; it has come to stay.

I would reject all machinery, but machines will remain because, like the body, they are inevitable.

Machinery to be well used has to help and ease human comfort.

What I object to is the craze for machinery, not machinery as such.

Today machinery merely helps a few to ride on the backs of millions.

Machinery is like a snake-hole which may contain from one to a hundred snakes.

I would categorically state my conviction that the mania for mass production is responsible for the world crises.

If mass production were in itself a virtue it should be capable of indefinite multiplication.

The movement for the spinning wheel is an organized attempt to displace machinery from the state of exclusiveness and exploitation.

— MAHATMA GANDHI

Acharya Vinobaji's Opening Speech (2)

AT CHANDIL SARVODAYA SAMMELAN

On 7th March, 1953

This is the second instalment of Shri. Vinobaji's hundred-minute Hindi Speech at the opening session of the Chandil Sarvodaya Sammelan. The prior portion has already appeared in our previous number — 'Sarvodaya', (April '53.)

OUR REAL WORK AND ITS OBJECTIVE

Let me give another example. Now the Government desires to give help to khadi and it has formed the Khadi Board. Pandit Nehru said that he was himself surprised why this work which his Government ought to have taken up even four years back was done so late. He is a great man with a big heart and it is natural he made such remarks. Now as a citizen we should give help to the Government in its khadi production. The Charkha Sangh also should give help because it has got experience in the work and it should necessarily give the benefit of it to the Government. Yet I think that if our khadi work stops there and ends with it, then it will not be the real khadi service that is expected. We should have a clean and clear view of the khadi ideal and should work to achieve it. In doing so, help should also reach that khadi production which the Government desires to encourage and increase. We have to find out the ways to blot out war. If, in spite of our attempts, war breaks out, and there arises the necessity to nurse the wounded soldiers, of course, we have to do it. Then we cannot object and afford to stand back and say that that is war-service. But we have to remember always that such services are not real services. The real khadi work is the one that enables us to establish Village Raj.

LIMIT OF STATE'S HELP IN KHADI WORK

This time Pandit Nehru came to meet us. He was all affection and I listened in all humility to his talk. But when he desired

for counsel I said, "If I desire the State to do anything for khadi—for cottage industries too—then it is this that the Government should teach every citizen and every villager to spin in the same way as it decided that everyone in the country should be taught to read and write. The Government has undertaken the responsibility to make everybody literate, because literacy is considered by the people and the State as an unavoidable qualification for citizenship. In the



Vinobaji talking with villagers

same way, let the State consider him also who does not learn to spin as illiterate. It is enough the State agrees to do this much for khadi. Let it leave the rest for the people to do. We will never ask the Government for any financial help at all as this help itself will be the greatest of all help to khadi." He listened to all these and for

certain he will think over them. But at that time he humorously remarked, "If everyone is taught spinning, then the question of its use will come in." I replied that when everybody was taught to read and write then also the question of its use would come in. I had seen many friends who having studied for two to four years had forgotten everything. Prosperity succeeds practice.

Thus I have asked the Government to do only this much for khadi. When the Government is of the people, it has to do that which is asked on behalf of the people. If I were to ask the Government something more than this for khadi, that is, ask the Government to enforce khadi through legislation, then it means that I do not know my

duty and I forget the maxim that it is the "people's force" as distinct from the "police force" that has to be created.

"INDEPENDENT PEOPLE'S FORCE"

These two instances of Bhoodan and Khadi are placed before you. If we desire to solve the land problem by ourselves, then our method should be distinct from that of the State which would do it if it is desired to do with the aid of its "police force." If we get it done through the help of the State then we will not be creating the "people's force." Of course, wealth may increase. Our goal is not the production of wealth alone.

These are the ideals behind our work. If we stick on to this principle, then there does not arise the necessity to give special definition to the nature of our programme and method of work. Everyone will understand that behind everyone of our constructive work there will be a special technique. The final result of our work will be the evolution of the people's society which will be non-dependent on the "police force" of the State.

TWO ASPECTS OF OUR PROGRAMME

Viewed in this perspective, it will be seen that there will be two aspects to the plan of our work. The one is our effort to develop the power of thinking in the people's brain and the other to enable the people to manage their own affairs i. e. decentralisation and distribution of the power of administration and management.

PROPAGATION OF IDEAS AND SARVODAYA SAMAJ

Power of thinking means and includes that power to understand oneself and make others understand the principles and objectives behind every act. Without understanding we should not blindly do anything; if we do so we will be put to grief. We should not make others accept our ideas without their understanding them. On no account we should impose our ideas on others. We should only discuss things and give counsel.

Our Samaj is only a sevaks' association which stands on the foundation of ideas and thoughts. The sevaks' basic function is to propagate the ideas by consultation and advice. In 'Koran' the true devotees are described as those who do work by discussion, counsel and persuasion. I will be happy if our sevaks carry on our work in a similar manner. In this method lies our real strength. It is the Siva Sakti that we should develop and create. So like the ever flowing mountain streams, let the sevaks wander from place to place and constantly mix and move with the people with firm faith in the ideals. Let them do propaganda with never-failing enthusiasm, patience and persuasion. Let them understand that this is the weapon in their hands.

DECENTRALISATION OF POWER AND MANAGEMENT

Our second work is the distribution of power and decentralisation of administration and management. All administrative power and strength should not remain centralised at one place. They should be developed in each and every village, so that each village can say and decide which things should come in there and which should not. If any village desires that no mill-pressed oil should be brought within its limits and wants to ban it, then it should have the authority and power to order and enforce a ban. To this demand the State authority says that it cannot allow small units within it to function as separate entities, i. e. a State within a State. I may tell them that they should realize that, if power is not distributed and administration decentralised, military strength is indispensable. If it is not possible to govern today without military strength, I say, that it will not be possible to do so in future also under these conditions and they should decide to maintain the army and keep it strong and ready. Let them stop saying without sense that they desire to dispense with military power. On the other hand if they sincerely desire to dispense with the army in future, let them act as the Lord of All has done. The Lord distributed brain to all. He blessed every being—the man, the lion,

the serpent, scorpion, etc.—with brain. May be it is less in some and more in others. Still everyone has received it. And He said, "Make use of it and do your life's work." From that time onwards the whole world began to work in a superior way that He could take absolute rest—that sleep which makes the people to doubt even whether He exists or not.

NON-VIOLENT STATE

We desire our State to function in like manner. The entire machinery of the Government should be so decentralized—each village empowered and capable to look after its own affairs — that it will make an outsider even to doubt whether the State Government is functioning at all and whether there actually exists a governing power in India. If this is achieved, then we can say that our State has become a non-violent State.

VILLAGE PLANNING INSTEAD OF NATIONAL PLANNING

With this objective clear before us we should proceed to work in the villages and establish village Raj. We should make the village people strong enough to stand on their own legs so that they could decide what they shall grow and produce within their area, what all things only should be allowed entry within and what all should be prohibited to come in and could demand the State to consent to it. If the State does not agree to concede i. e. unable to act even if it desires to do so, the villagers should then have the courage to desist and the strength to prove their self-sufficiency. Such strength and power of the people will certainly bring help to the Government and will disarm the military power. Nothing else other than this can make the army cease to function. It is impossible that there can function in Delhi a brain, such a big and mighty one, be it even that of Brahma with four heads which can watch and see at one and the same time all the four directions, which could manage and administer all the affairs of all the villages throughout the land and see that every of its acts is for the benefit of all. It is for this that we desire that there should be Vill-

age planning instead of National planning. National planning should mean Village planning. To assist this Village planning what all help that could be extended, let the authorities in Delhi do. This in short is the second programme of our work. So we must always bear in mind that all our activities should proceed in this line to bring about decentralisation. It is for this reason we desire the distribution of land in the villages,

WE CANNOT LOSE THE GREAT WEALTH OF THE NATION

In these days people have begun to talk about the 'maximum extent of individual holdings', and about 'ceiling' whenever questions of land are discussed. Of course the advent of Bhoodan movement has created the atmosphere. But what I say is that we have to agree first to give some land to everyone—the minimum, at least. Why I am repeating this again and again is because I want decentralisation of management. All the wage-earners of today are labourers under others' supervision. Of course they do work, but they have no right or power in its management. The cart is moving, and we don't say it is the moving force, as it is an inanimate thing. In like lifeless manner, our labour population is working with the hands and legs. They have got brains, and they have hearts. Let them use them when they work. This is the thing we desire them to do. It is said, "The Indian labourer has not got enough of brains and so it is better he works under the management of another." Is this the way to non-violence? Certainly not. Suppose, that much intelligence as is in them is abandoned, tell me, what other treasure have we got with us in the country. We have nothing else. And if we do not make use of it, it will be a great loss to our nation. Hence we have to make the best use of what intelligence is there. If we give them education, certainly their brain will sharpen. So we have to educate them and draw a scheme to that effect. In any such scheme, distribution of land to them is the basic principle.

(From Hindi)

To be continued

Gandhiji's Life in South Africa

DR. P. J. MEHTA



It will not be out of place to mention here the sort of life that Mr. Gandhi usually leads in South Africa. His life is really very simple, and he manages to live on 15 rupees a month in the Transvaal where everything is expensive. He

prefers country life to city life. He has a positive dislike for city life on account of its environments and its vices. In such a cold climate as that of Johannesburg, he takes two purely vegetarian meals, and takes no other beverage than pure water or milk. He usually takes his first meal at about one or half past one in the afternoon. It consists mostly of fruits and nuts. The second meal comes off at about seven in the evening, and as a rule it is of his own cooking. He has given up taking tea, coffee, cocoa, etc., as these articles are mostly prepared with the help of indentured labour. He generally performs his own domestic services, such as cleaning cooking utensils, sweeping the house and making up his bed, etc. In these matters also he acts on the principle of equality for all and would not allow anyone to render him such services as could be rendered for him by himself. His dietary is very simple as a rule, consisting only of bread, vegetables and fruits, and he never allows himself anything that is not absolutely required for health. In his younger days he made various experiments on his person to find out the bare minimum required to keep his body and soul together, and ultimately he has hit upon this dietary. He believes that by meeting the bare necessities of life, the soul is better purified. Writing to me lately from the Tolstoy Farm, where he is now living with a number of passive resisters' families, he says:

"I prepare the bread that is required on the farm. The general opinion about it is that it is well made. Manilal and a few others have learnt how to prepare it. We put in no yeast and no baking powder. We grind our own wheat. We have just prepared some marmalade from the oranges grown on the farm. I have also learnt how to prepare

ceramel coffee. It can be given as a beverage even to babies. The passive resisters on the farm have given up the use of tea and coffee, and taken to ceramel coffee prepared on the farm. It is made from wheat which is first baked in a certain way and then ground. We intend to sell our surplus production of the above three articles to the public later on. Just at present, we are working as labourers on the construction work that is going on on the farm, and have not time to produce more of the articles above mentioned than we need for ourselves."

In the bitterest cold, he bathes in cold water and sleeps in the open verandah. When he goes out, he is obliged to dress in European style, but at home his is mostly of Indian style. When he was last in India, he used to dress mostly in pure Indian style, wearing clothes made by hand. While practising as a Barrister in Kathiawad, he used to appear in the local courts in his Indian costume, with Indian-made sandals to his feet, and, according to the time immemorial custom in India, would leave his sandals outside the court before presenting himself to the judge. He has, in fact, gone through such a long course of training in the methods of living a life according to nature, that to do so has become quite a second nature with him now. That is how life in the Transvaal jails was by no means irksome to him. On the contrary, he considered it a blessing to be in jail, when his duty to his country demanded it of him.

What a vast change there is in his present life, and that of twelve years ago, when I put up with him, as his guest in his house situated not far from the Durban beach! The late Mr. Escombe, for a long time Attorney-General of Natal, was almost his next door neighbour. Even then, so far as he himself was concerned, his life was simple enough; but now it is much nearer the natural life than ever.

I have known Mr. Gandhi for over twenty-two years very intimately. During all that time I have found that the one great difference between him and others is that once he is convinced that a particular line of conduct, as tested by the highest canons of morality and the strictest doctrines of

religion is correct, it will not be long before he adopts it for himself as his daily practice, if he has not already been observing it. He says that, if you wish the good of those you come in contact with, the only way to achieve the end is to be good yourself. Self-improvement and self-culture are his ideals. He always acts upon the proverb "Example is better than precept"; and that is how all

his theories and practice are blended so harmoniously one with another in his daily life. No earthly temptations are too strong for him and none of them can make him swerve from the noble path that he has chalked out for himself. It is no exaggeration to say that in this age of materialism it is not possible to come across another man who lives the ideal life he preaches. (1912)

Reproduced from the author's book, M. K. Gandhi and the South African Indian Problem, by courtesy of the publishers, Messrs G. A. Natesan & Co., Madras.

BEE - KEEPING

How to Make a Start With Bees — H. VISWANATHAN

(BEE-KEEPING ADVISER IN MADRAS STATE)

BEE-KEEPING brings man closer to Nature and her wonders. It links him with the plant kingdom and reveals to him the important role the bees play in the work of cross-pollination of flowers for better fruit and seed setting apart from the honey and wax they yield him for his care bestowed on them. It assists him tremendously in his food production undertakings. It draws his attention to gather more and more honey even from the flora of the wild growth of forests and waste lands by employing the busy bees to enrich his food which would otherwise go waste. It is a clean and fascinating as well as health giving open air occupation fit for both sexes of all castes. It is essentially a cottage industry based on decentralised system, requiring little outlay, no huge machineries, negligible running expenses and no attention from day to day. It helps man to learn valuable lessons in the Science of Social Life and Nature Study and fits in well with the aims of Basic Education for imparting sound training to head, heart and hand and developing personality in man.

Of the different types of bees that exist in the Madras State from which honey and wax are obtained, only one type is fit for domestication, and it is known as *Adukku Theni* or *Ponthan Theni* in Tamil. The scientific name for it is *Apis mellifica indica* and is found distributed in all the districts of the State. The bee is smaller in size than the

Rock-bee (*Malai Theni* in Tamil). The worker bee of this kind has stripes of dark and brown across its abdomen. It lives in dark cavities with several layers of parallel combs built side by side. Generally it is found in tree holes, crevices in walls, inside ant-hills, in discarded pots etc. Comb constructed by this bee has 36 cells to a square inch. The queen bee of the type found in the State has long and distended copper coloured abdomen, silken legs and short wings. A darker variety of the bee is also found on the hills at high elevations. Other bees that are found in the State are: (1) The Rock-bee (*Apis dorsata; Malai Theni*); (2) The Little bee (*Apis florea; Kombu Theni*); (3) The Dammar bee (*Melipona; Kosu Theni*). These are unfit for domestication either because of their wild nature and migratory habits or peculiarities in comb construction or poor honey yield.

For keeping bees, we require a wooden bee hive, a smoker to subjugate the bees, veil and gloves to protect against stings, knife, queen excluder sheets, comb foundation sheets, honey extractor, feeding bottles or cans etc.

A preliminary study of the suitability of a place is essential before one actually starts keeping bees. The suitability of a place for the starting of an apiary should be ascertained by the presence of a large number of

natural colonies of bees as well as the abundance of pasturage found within a radius of about half to one mile. The bees thrive best in rich forest clad slopes and agricultural districts preferably well wooded with heavy nectar and pollen yielding plants. The following trees and plants are observed to be of good source for bees either for pollen or nectar:—

Fruit Trees

Apple, Citrus varieties (Orange, Lemon etc.), Guava, Jambul, Mango, Sapota, Wood apple, Cocconut, Tamarind, Embelica officinalis (*Nellikai*), Zizyphus jujuba (*Elandai*), Mimusops elengi (*Makizham*) etc.

Other useful Trees

Soapnut (*Sapindus trifolia*), Pungam (*Pongamia glabra*), Neem or Vep, Arjuna or Vella Marudu, Kari Marudu, Vahai, Alingie, Bilvam, Nochi, Karuvel, Vellvel, Mullu Murungai, Kadukkai, Thanikkai, Elavam, Iluppai, Panai, Punnai, Eucalyptus, Wattle etc.

Field Crops

Kambu, Cholan, Makka Cholan, Cotton (Uganda, Cambodia, Karunganni), Ellu, Kothamalli, Kadugu, Kadalai etc. and Coffee and Tea in plantation areas on the hills.

Vegetable Garden Plants

Plantain, Beans, Cucumber, Carrots, Brinjal, Peas, Radish, Lady's finger, Bitter gourd, Moringa etc., etc.

Hedge Plants

Prosopis juliflora (*Seemai Karuvel*), Durenta plumeri, Leucaena glauca, Cactus, Lawsonia alba (*Maruthani*), Adathoda vasaka, Queen of the Night, Lantana, Justicia etc.

Ornamental Garden Plants

Rose, Zinnia, Phloz, Balsam, Salvia, Poppies, Portulacca, Honey suckle, Sun flower, Canterbury bell (blue) etc.

Creepers

Antigonon, Jacquamontia, Passion flower, Ipomea staphylina, Legendrea molisina, the wild and thorny Indam Kodi etc.

Weeds

Thumbai, Nerunji, Kolinji, Kattu Thulasi, Crotonis passiflora, Neermulli etc.

Among forest flora, a bewildering and endless list of trees, plants, shrubs and creepers are observed to be of good source for bees.

Any place where farming or fruit raising can be successfully followed is suitable for the profitable keeping of bees in a limited way at least. Having chosen the location of a suitable tract, the next consideration will be about the site of the apiary. It should be situated away from public thoroughfares providing safety from annoyance to and by neighbours. It is desirable to have the ground of the apiary fairly dry and not liable to become overgrown with grass and weeds. The hives should be placed on ant-proof stands with a space of six to eight feet between, preferably facing the morning sun and sheltered from the mid-day sun, rain and heavy winds. It is advantageous to keep the hives in a distributed manner rather than to keep them in a congested place. By the latter arrangement bees will be having a limited range of pasturage. There should be some permanent source of water supply within a short distance of the apiary.

To be continued)

★ ★ ★

Talimi Sangh's Bold Decision and Revolutionary Step

The Basic Education Institution of Sevagram has taken the bold and revolutionary step to close down the Teachers' Training classes for a year and send all the students and teachers for Bhoodan Work. The staff and the students will be devoting their entire time for Bhoodan propaganda in villages.

★

NAI TALIM

The monthly journal of the Hindustani Talimi Sangh, Sevagram, Wardha.

The authoritative interpreter of the principles and practice of Basic Education

Editor: Sri Asha Devi Aryanayakam

Annual Subs: Rs. 3

Vinobaji's Appeal To Rajas and Maharajas



I appeal to all Rajas and Maharajas to come forward and take up this Bhoodan work. They will find that this work is for their good. The Raja of Ramghad has offered one lakh of acres of his land to this yagna. In addition he has offered himself as a worker and promised to persuade his friends to offer lands. The Rajas of Palkeet, Patkum and Gadjayapur also are giving their co-operation in this work. In our country there were many Rajas and Maharajas in ancient days. Then it was on their wisdom that the welfare of the people depended. But now times have changed. Today people have got the right of franchise and it has made them the rulers. Now a Minister to the Government is but a servant of the people and he can be so only as long as the people who chose him desire him to be there. Under this altered situation what should the Rajas and Maharajas of ancient origin do? I wish to advise them to mix and move freely with the people and do service to them. Even today our people have respect for Rajas. So it is possible for them to win their great affection. I appeal to them to offer their entire land to this Bhoodan yagna, of course, keeping a small portion to

Vishnu Sahasranam of Hazaribagh District — Bihar

Hazaribagh is a district in Bihar. To solve the land problem in Bihar, Vinobaji fixed 32 lakhs of acres of Bhoodan as its quota. The quota for the district of Hazaribagh was 3 lakhs of acres. Vinobaji toured for 3 weeks ending 13th April, '53 in this district. He received 3½ lakhs of acres from over 1000 donors. He said, "In the history of Bhoodan Yagna, Hazaribagh chanted first the hymn of 'Vishnu Sahasranam', (The thousand sacred names of 'Vishnu', the Lord Protector). To Vinobaji the names of these 1000 and more donors are the 'Vishnu Sahasranams.'

themselves. I receive the 1/6 share from the middle class people only. But the Rajas should give the major portion, keeping a little to themselves. In our ancient Bharat, very often, the Rajas gave away their entire possession and chose to wander about with beggar's bowls in their hands. Such is the tradition our ancient kings had set up in our country."

(From a Hindi speech in the prayer meeting on 22-3-'53 at Chalda in Bihar)

Provincewar Statement of the Work of the Sarva Seva Sangh.

Province.	Total acres of Land-gifts received up- to 10th April, 1953	Total No. Yarn hanks received
Assam	256	Nil
Andhra	7,097	2,932
Utkal	5,102	2,101
Uttar Pradesh	4,76,218	35,658
Karnataka	595	2,479
Kerala	5,800	Nil
Gujarath	5,501	40,000
Tamil Nad	6,976	5,339
Delhi	1,124	1,000
Punjab - Pepsu	1,045	6,500
Bengal	102	1,064
Bombay City		1,541
Bihar	5,50,027	15,619
Madhya Pradesh	15,042	5,213
{ Naga Vidharba		
{ Mahakosal		
Madhya Bharat	2,491	381
Maharashtra	5,000	382
Mysore	343	19,335
Rajasthan	22,072	1,118
Vindhya Pradesh	2,382	4,221
Saurashtra (Kutch)	3,000	218
Himachal Pradesh	1,006	236
Hyderabad — Deccan	42,177	110
Kashmir	—	—
Others	—	—
Foreign	—	—
Total	11,53,356	1,45,447

2119 Sevaks from all the above provinces participated in the Sarvodaya Sammelan held at Chandil, Bihar.

A POSER TO THE MADRAS GOVERNMENT

SHRIKRISHNADAS JAJU

[In pursuance of Shri C. Rajagopalachariar's suggestion in his broadcast speech on 11—6—1952 to support handlooms, the Madras Government has decided to manufacture a kind of mixed cloth with mill-yarn and hand-spun yarn in a certain proportion. The tragic irony is that one of its best Khadi centres given by the Charkha Sangh to the Govt. to work the Madras Govt. Khadi Scheme for self-sufficiency in 1947 is selected now for this purpose. Shri Jajuji has struck a timely note of warning about the danger to Khadi as a result of this mixed cloth and has argued to prove that this would neither have sentimental appeal as khadi nor any comparative advantage over other cloth.]

RAJAJI'S RADIO TALK TO SUPPORT HANDLOOM

The readers would recall that a few months ago the Madras Chief Minister, Shri Rajaji, had made an appeal over the radio pleading for support to the handloom cloth, in which among other things he had hinted at the advisability for this purpose of mixing mill-yarn with hand-spun yarn and thus producing a composite type of mixed-yarn cloth. He then got samples made of this type and now the Madras Government has come to the decision that such cloth be manufactured for the use of the *chaprasis* in various departments of the Government. According to its previous decision, Khadi was prescribed for such use. That goes now and henceforward instead of Khadi this mixed cloth passes into vogue for use in Government offices.

THE NEW MIXED CLOTH

This new cloth will use, as laid down in the decision, a double-thread twine made up of one mill-made thread of 20 counts and one hand-spun thread of 18 counts in the warp and two hand-spun threads of 18 counts in weft. Thus there will be three hand-spun threads for every mill-made thread. This slight admixture of mill-yarn will certainly make for some economy, but the question is whether it will be appreciable enough to sacrifice the long-established tradition of the purity of Khadi by going in for this mixed variety of cloth.

It is true that the use of a single-thread hand-spun yarn in the warp makes weaving difficult which therefore takes a longer time with the consequent rise in the weaving charges. But if the yarn is double-twisted, then, in spite of both the threads being hand-spun, it becomes sufficiently strong and may be woven quite easily without any higher charges being paid for it. In case of double-

twisted hand-spun yarn, it would not be necessary to mix any mill-yarn for reducing the cost of weaving. It may be that this mixed type of cloth will have a neater texture. But the point can be decided only after sufficient quantities of this cloth manufactured by ordinary weaver are examined and found to be so.

MIXED CLOTH TO BE MANUFACTURED AT THE OLD A. I. S. A'S CENTRE

Of the two centres, where this mixed variety is proposed to be manufactured, one is Avinashi which the Madras Government took over from the Charkha Sangh for working their cloth self-sufficiency scheme, but which they did not care to return to the latter even after the scheme was abandoned.

The spinners at this centre are skilled workers and the yarn produced at this centre will also therefore be of sufficiently neat texture. Why then mix a thread of mill-yarn? Will it make that cloth more durable? To this it may be said that the double-twisted hand-spun-yarn cloth — being of the same quality as at the Avinashi centre — will be equally durable. The experts are of the opinion that there cannot be much difference in respect of durability. On the contrary, some of them fear that the twisting together of a hand-spun thread and a mill-made thread will result in the latter biting the former which will render the yarn used in the warp weaker.

COMPARATIVE PRICE OF THE MIXED CLOTH

The price of this mixed cloth has been estimated at Re 1—14—0 per yard of 28 inches width. The Charkha Sangh offers its pure *Do-suti* Khadi used in the dress for the *chaprasis* at Rs. 2/- per yard, which will now sell at the reduced price of Re 1—10—0 per yard as a result of the decision of the Khadi Gramadras P.

rate of three annas per rupee. Its yarn is a bit thicker, but in the opinion of the experts it is not less durable than this mixed cloth.

Unfortunately people in the South have begun to call this cloth by the name of Rajaji Khadi. This is patently unfair to Rajaji because he regards it as belonging to the class of handloom or mill-cloth and has made it clear that it should not pass under the name of Khadi. But who can restrain the people?

A MIXED KHADI

It is likely that it may become known as mixed Khadi, because three out of every four threads in it are hand-spun. But it would be an offence to call this mixed cloth Khadi according to a Government of India Act.

NOT POSSIBLE TO RESTRICT ABUSE

For the present this cloth is being produced for use in the Government offices only and there is no intention to put it in the market. But in case the production outstrips the needs of the Government, it may find its way into the market and sell there under the name of mixed Khadi. Then others may also manufacture it and sell it by whatever name and those who have no genuine regard for Khadi but use it under the compulsion of rules and who may therefore go in for any cloth resembling Khadi, will gladly purchase it.

Of course, the Madras Government has made it clear that this cloth will be produced only at the appointed centres and has warned that other weavers must not produce this special variety. The warning says that if they do so and indulge in mixing mill-yarn in Khadi, they will be strongly dealt with. But it is not clear how they will implement this warning. When some weavers are allowed to manufacture it, others will be naturally tempted to follow suit and this will give a serious setback to pure Khadi.

HOW TO NAME THIS CLOTH?

The naming of this mixed cloth raises a difficult problem. It will be said that in the event of this cloth going into the market it should go under the name of the handloom cloth. But by what name actually will it be called?

ADULTERATED OR ASUDDHA KHADI

It cannot be called mill-cloth, because there will be three-fourths of hand-spun yarn in it. The term, 'mixed cloth' is inadequate

because it is necessary to show that it has a greater quantity of hand-spun yarn. The name mixed Khadi is likely to gain currency and though it looks very incongruous to put the adjective 'mixed' before Khadi, it seems it will be difficult to prevent the word 'Khadi' from being used as a part of its name. The use of the word Khadi, however, even though qualified by 'mixed' may still be against law. It is therefore suggested that if the use of the word Khadi for this type of cloth is unavoidable, the proper thing to do would be to call it adulterated or Asuddha Khadi.

THE DUTY OF THE GOVERNMENT

The Charkha Sangh has always insisted that the Centre and State Governments should make use of Khadi for their need of cloth in all their departments. The Khadi Gramodyog Board recently constituted by the Union Government has also placed the same demand. People expect that the Board will give a great fillip to the production of Khadi. Khadi will be produced in great quantities and since the Khadi scheme of the Board aims at providing relief from unemployment, all hand-spun yarn wherever produced and in whatever quantity, should be used. The spinning should not be curtailed on the plea that there is no corresponding consumption of Khadi.

NEITHER SENTIMENTAL VALUE NOR ECONOMIC ADVANTAGE

It is expected — there is also some assurance in this regard — that barring the needs of the Police and Military for their uniforms, every other need of cloth in all the departments of the Central and State Governments would be met with Khadi. It is the duty of the Governments to give at least this much support to Khadi.

When Government want that the people should use Khadi and thus encourage hand-spinning with a view to providing relief in unemployment, how can they themselves refuse to use it? This being so, it is not clear how the Madras or any other Government can reasonably use the mixed cloth for their needs.

The mixed cloth is bound to cost more than the mill or the hand-loom cloth because it uses hand-spun yarn — even though in part only — which is much costlier than the mill-yarn. How then can it sell in the market against the inevitable competition? People cherish a feeling of regard for Khadi and agree to pay more for it which they will not do in case of the mixed cloth. Under the situation the mixed cloth cannot hope to get a market. It is evident that Governments

whose duty it is to encourage pure Khadi can be the only customers for it.

CAN THE GOVT. GUARANTEE THE USE OF ALL HANDSPUN YARN ?

If it is argued that the use of the mill-yarn in warp will facilitate weaving and make for cheapness, then may we ask the Government whether they will be prepared to accept the responsibility to make use in this way of all the hand-spun yarn produced in the country so that the problem of the hand-spun yarn may be solved once for all? As things are at present I cannot think of Government agreeing to do so. If however they are prepared for it, they should give an express promise in this regard. And if this is not possible why is this mixed Khadi being used?

WHY THIS MUDDLE IN KHADI FIELD?

The Madras Government owes it to the people to explain why they are bent on introducing this disturbing innovation and creating the consequent muddle in the field of Khadi. They should come out with a clear explanation of their stand. If they do not do so people will be justified in blaming them. One can understand that if the out-turn of the hand-spun yarn goes beyond the point where it becomes impossible to sell all the Khadi thus produced, then the price of the hand-spun yarn itself will go down under the competitive condition of the market. But one cannot understand how the Government itself can undertake to promote the manufacture of this mixed cloth and use it for their needs or be instrumental in bringing it into the market.

(From "Harijan," 11-4-53; Para heads are our own)



A NEW FORCE FOR REMAKING THE WORLD

DR. PAUL S. CAMPBELL

There are many questions that need answering today—questions of peace and war, of capitalism and communism, questions of food and population. But the most important question facing every one of us is, how can I begin to play my part in remaking the world?

Only the very blind and the very selfish are content to leave the world as it is. Many think they have the answer, but they always want to begin with someone else. Many strive to bring a cure, but they have the wrong diagnosis. The way I see the mistakes of other men and other nations and turn a blind eye on my own is not due to communism or capitalism, to my race or class. It is due to pride and ambition and self-righteousness. It is due to my nature.

Moral Re-Armament is demonstrating on a world scale that human nature can be changed and changed quickly. To change I need to do two things: take a look at the world, and take a look at myself.

Division is the hallmark of our age. More and more conferences decide less and less. Millions live in the dread of a third world war. Half the world has been brought under the iron-clad materialistic dictatorship which can encircle the globe. Historically

there can be only one answer—the development of a new society superior to that of capitalism and communism, which brings men and nations the freedom they desire and the inner discipline they need. It must be a society which unites all nations in those great tasks; to make the work and wealth of the world available for all and for the exploitation of none; to keep the peace and making it permanent; and to give birth to a world-wide renaissance.

The world is the way it is because of the way I and millions like me live. Many of us know where we need to change. We are decidedly clear on where other people need to change and other nations. But the secret of remaking the world is to begin with ourselves and our own nation. As I am so is my nation.

The way to change is to begin putting right what is wrong. The question is where to start.

Take pencil and paper and write down the places where change is needed. Start with honesty. Absolute. What about money? I think of a friend of mine who was always complaining about dishonesty in the Government while he was avoiding the customs'

tax himself. His change meant paying back what he owed. Now instead of criticising the politicians he tells them how he became honest.

What about the person from whom I feel most divided? Is it all his fault? I may be 10 per cent wrong, but it is easier for me to put right 10 per cent than for him to put right 90 per cent. So why not start there? Honest apology works between men wherever they are—in an industry, a cabinet, an international conference.

Then, take purity. Am I out for myself or for what I can give? Am I governed by what I want or by what is right? Do I exploit others for my satisfaction or do I live clean as a whistle? Absolute purity includes thoughts as well. It's a stiff test, but we can be different and it is necessary. We cannot build a new society on broken homes.

Think of unselfishness. Most of our political, economic and social schemes are created to curb our selfishness. What would happen if we begin thinking of the other fellow more than ourselves? What would happen if each of us were to make a simple decision never to be concerned about ourselves again? Selfishness is deadly in society. It binds and blinds; it deadens and deafens; it divides and multiplies.

What about absolute love? Real care means that I live to make the other person great. It means I behave the way I would like the other person and the other nation to behave. To do that I must find an answer for ambition and jealousy in my own life. It takes a miracle. The miracle starts when we begin to listen twice as much as we talk. That is the normal way for men to live—after all we have been given two ears and one mouth.

Take time to listen—ten minutes will do for a start. Write down every thought that comes. Check those thoughts against the four standards of absolute honesty, absolute purity, absolute unselfishness and absolute

TO OUR READERS

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love. Obey the thoughts you get. You will always get something you can do, and it will always be something that needs to be done. Start every day with this discipline.

The first time I listened I had ideas about restitution to make for things that I had borrowed and kept. I had the thought to apologise to a man of whom I had been very critical, because I was ambitious for his position. I had direction to be honest with my family.

The universal experience is this, that as we begin to put right what we can, a new power is released in us which cuts through the pride, greed and bitterness which rules us so much of the time. The formula is simple. Listen honestly. Write it down. Carry it out. The results are undeniable. For everyone, everywhere, whether with faith or no faith, it works. It is tried, tested and true. It has never been known to fail. You can try to argue yourself out of it—I did. You can try to laugh it off—I did—not because it was laughable, but because I had the uncomfortable thought that I was going to have to put right a difficult situation. Laughter was my smoke-screen. But when you actually try it you will step into a new life. You will live and create unity. You will rebuild men and their relationships. You will become an effective force for remaking the world. ★

— From "Indian Express," 1st March, 1953

"Gandhi As A Social Revolutionary"

BY WILFRED WELLOCK

This is an interesting brochure written by Mr. Wellock immediately after attending the World Pacifists' Conference and visiting several Gandhian constructive institutions in India in 1949-50.

This being out of print now, we are thankful to Mr. Wellock for permitting us to publish its second edition. This is available at:—

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MAN AND THE MACHINE

— WILFRED WELLOCK

Our readers are already familiar with the thought-provoking articles of the Orchard Lea Papers from which extracts are being published in Sarvodaya. The Sixth Paper entitled "THE VALUE OF WORK: MAN AND THE MACHINE" is fully reproduced here. As Mr. Wellock says in his letter to us "this is specially intended for young people, students and others to stimulate them to undertake Creative Work."

WORK: A HUMAN NECESSITY

Work is a human necessity. From the moment of his emergence on this planet man has lived and developed by hard work, by ingenuity and invention, and when these have declined he and his life have declined. To yield to ease and luxury is usually the prelude to the fall of man.

Thought and action, or ideas and their application are the means whereby civilisations come into being and thrive. Science, art, religion, philosophy, all appear in due order to play their part in man's evolution. The totality of this evolution is work made manifest.

Life as mere breathing, eating and sleeping is not enough. There is that in man which forever aspires after a plus, a more perfect and abundant life, whence he travels by wider visions through new inventions into broader expanses of experience.

In making the evolutions not only does human experience become enriched and more significant, but man himself grows in intellectual and spiritual stature, becomes a new person, and thus is forever being reborn.

To produce a more perfect thing, be it a tool, a utensil, a piece of furniture, a poem, a picture or a scientific theory, is at the same time to produce a more capable, significant and valuable man. A man's work is himself, his personality, objectified, but in the process of objectifying itself, the self is magnified by the acquisition of new skill, insight, power of understanding and of self-expression. Man is and becomes what he does.

CREATIVE SELF-EXPRESSION

The mind and soul cannot grow except by means of creative self-expression. The

reason why man's powers of perception and understanding, the keenness of his senses and the skill of his hands are developed most completely in vocational labour, is that in such labour his entire being is keyed up to its maximum power. Nothing cultures the mind or refines the spirit like the effort to produce useful and beautiful things. Moreover one learns more about nature, life, and even about oneself in trying to make such things out of crude raw material, be it soil, clay, fibre, paint or words, than by any other means.

We thus see that work is a fundamental human function. A man's integrity and wholeness depend more upon the nature and quality of his work than upon anything else, although of course the quality of his work depends upon his outlook, his culture and sense of values. Men give their best hours and their finest energy to the tasks performed in their daily labour, and if those tasks do not develop the whole man and satisfy mind and spirit, it is improbable that these ends will be achieved at other times. They may by chance, and in a few cases they are, but in general a man's work determines the nature of his play, his values, his attitude to religion and life and develops or destroys his wholeness.

THE PROCESS OF SELF-REALISATION

At root, therefore, work is a process of self-realisation through self-outpouring for worth while ends. And worth while ends are for the most part social ends. The human relationships developed by such labour constitute a volume of personal and social wealth that is beyond computation. In this process of self-outpouring the self is constantly being realised at higher levels.

It follows that the primary aim of every community, of every Government, should be to provide the conditions wherein all its

(All the six papers are available at Sarvodaya, Tirupur at 2 As. per copy with postage extra)

members may express themselves to the utmost in their daily labour, and of every religious and cultural institution to teach the rising generation the art of doing that.

We thus arrive at a basic law, that they who lose, or give, their lives shall find them; and to labour with the whole soul for worthy social ends is to beautify the earth, magnify the soul, and glorify God.

Self-giving is LIFE, self-withholding, DEATH. All birth is self-giving, and all self-giving is birth. That profound law is proved every day in small things and is what, in fact, keeps the world going; yet we distrust it in the big things, and a decaying civilisation is the outcome.

FIVE PRIMARY FUNCTIONS

We may sum this up by saying that work has five primary functions: to earn one's bread and the wherewithal to a full life; to develop all one's powers — of perception and understanding, of skill, creation, achievement, including personal wholeness; to discover the laws of nature and the art of living; to make one's maximum contribution to the wellbeing of the community and thereby win the right to enjoy the fruits of others' labour, and a rich harvest of fellowship; to learn the art, and the values of co-operation.

WORKMANSHIP - A SOCIAL UNIFIER

Work in its fullest content therefore acts like social cement in the cultivation of a rich matrix of community relationships. A man who contributes high quality workmanship to society is a social unifier and at the same time the inheritor of immense spiritual wealth. A community of such people would constitute a civilisation of high quality. There is no limit to the volume of LIFE a man may inherit who has learned the art of self-giving in his labour.

When in English history work was responsible and creative, the people were proud of their personal and collective achievements and contemplated them with deep satisfaction, from the village church on the hill or nestling in the trees to the cottage gardens, the cultivated fields, the ricks and the hedges. The quality of every man's work was known, and by it his standing in the community was determined. It was an age in which the common man had honour.

On the farm, in the workshop and in any job whatsoever, men experienced the joys of creative, social living, while the unity of their social life was expressed in worship, in songs, dances and games, and in the great seasonal festivals. That was a satisfying life,

and with it went the habit of meditation. In those days there was time in which to meditate upon the things that mattered, temporal and eternal.

"WE ARE WORKERS TOGETHER WITH GOD"

Such a life developed the whole man, body, mind, heart and spirit, and produced a high level of family and village integration. The esteem of one's neighbours helped to make the good craftsman a good citizen and neighbour. His social instincts came into play in almost every job he did, while his soul left its mark in the homes or on the farms within his social orbit. Nature and the village existed in his mind as a significant, satisfying unity.

The rise and fall of civilisations can be related to the degree that they stimulated the exercise of man's creative instincts and powers. That concept of man appears, for example, in the earliest Hebrew Scriptures: "And God created man in his own image." Jesus upheld it in the words: "Greater things than these shall ye do," and St. Paul in the words: "We are workers together with God."

Those passages sum up the Hebrew conception of man and his function in the world, and our own in so far as we have one. They imply that man possesses God-like qualities, some spark of the divine by which he can probe and understand the created world and fulfil its purposes in building what we are pleased to call civilisation.

Moreover every great religion embodies that concept in one form or another and lays down principles and rules of conduct whereby man may fulfil the creative purpose, some inkling of which lies hidden in every human soul.

From time to time, however, man wanders from the path of truth and self-fulfilment and ends his life in disasters. Occasionally this happens on such a scale that a civilisation comes to an end. The worship of false Gods is easy, because it is the way of the flesh, of self-indulgence, of ease and luxury.

ABUNDANT LIFE OR ABUNDANT POSSESSIONS?

We are in one of those periods to-day. Our age has made the tragic mistake of equating abundant life with abundant possessions or what it calls high standards of living. In consequence it has sacrificed with scarcely a qualm the values of creative living for those of mechanical living and quantitative production. The latter values depend chiefly upon cash, the former upon the quality of a man's mind, the breadth of his vision, the

ripeness of his understanding, the plenitude of his spiritual storehouse, including his wealth of social relationships.

ECONOMY OF THE SPIRIT

The latter is an economy of the spirit and calls for the culture of the whole man, whereas the former is a cash economy which demands a high percentage of fragmented workers. Take a glance at our industrial practices to-day!

MAN'S FALL IN MODERN INDUSTRIALISM

What, in effect, the majority of industrialists now say to the boys and girls whom the Education Authorities hand over to them every year is this: "It is really very little we ask of you. This is the machine age, and machinery makes work light and easy. All we ask of you is the use of one or two tiny bits of your organism. With the rest you can do what you like. You may dream while you work, or sing, or talk, or just chew gum. We want you to be happy. Music will be on tap if you want it. We shall pay you well so that you may go to the pictures, dress well, or what you will. Keep the machines going, avoid hold-ups, and all will be well."

Thus the descent of man in the great human betrayal of modern industrialism proceeds apace. But how sad to reflect that after parents and teachers have trained and encouraged children to do and make things, and tried to stir their imaginations with the idea of accomplishing something worthy of their powers, most of them must go into offices and factories to work like automata day in day out! Their jobs interest them for a few weeks, then they tire of them and begin to wonder when they will be given a chance to do something which pulls the best out of them. But to the great majority the chance never comes. Ennui sets in and eventually despair. The sparkle leaves their eyes and dullness begins to cloud once shining faces. Within two years they have shed the inspiration of whatever education they ever received. They look around and discover that thousands of others are in a like plight, when they come to the conclusion that the only thing to do is to accept their fate. Thereafter their interests and conversation fall to the level of their work. They learn about love and sex, about film and sports stars, and give themselves up to that wide range of mass excitements which to-day serve the function of making a colourless robot existence tolerable. Hence the things of the spirit quietly pass beyond their ken. At twenty they have become fully conditioned

to a fickle existence while their creative powers which, normally developed would have produced boundless riches of the spirit, lie dormant, rejected by a soulless industrialism. In such an existence religion has no meaning.

MAN. AN AUTOMATON IN INDUSTRY

Recently a worker in a repetition factory told me that he ran in his department a weekly half-crown football sweep in which the great majority of the workers participated, including girls of eighteen and boys of fifteen. The foreman allowed the sweep because the work was very monotonous and needed the stimulus of a little excitement. In the fore part of the week the contributors discuss teams and their prospect and afterwards how they would spend the sweep money if they won it.

But what can we expect when our experts—Mr. Taylor, e. g., an authority on the Managerial State, can write:—

"All possible brain work should be removed from the shop and centred in the planning department, leaving for the foreman and gang bosses work strictly executive in its nature... Each man must grow accustomed to receiving and obeying instructions covering details, large and small, which in the past have been left to his judgment."

During the recent war Sir Stafford Cripps, who then had charge of aircraft production, claimed as a triumph of labour dilution the fact that certain aircraft factories were running with no more than 2% of skilled labour, which meant that 98% of the workers were being transformed into industrial robots.

WHAT A COST OF HUMAN DEGRADATION!

Who can count the cost of this degradation in frustration, in crime, in the spread of self-indulgence, of narcotics and other forms of dope, or estimate the loss in beauty, in the character of our towns and villages, in the quality of human personality and in vital human relationships?

No wonder employers are having great difficulty in holding the workers' attention to their jobs, and that many of them are calling in psychologists to help them in this inglorious task. What in fact the latter are doing is to degrade science by using it to condition human beings to function at a sub-human level. That the method "succeeds" is to our shame.

EMOTIONAL AND IDEOLOGICAL STARVATION

Criminologists are increasingly coming to the conclusion that repetitive industrial processes are one of the chief causes of crime to-day. Two Swiss Professors in criminology and Mental Hygiene stated in an article which appeared in the first issue of the *British Journal of Delinquency*, that a:

"serious source of aggression is the mental state of many who are caught up by modern techniques of production, particularly workers stationed along conveyor lines, where it is almost impossible for any human being to sublimate and satisfy his affections, his love and aggressiveness by work. This emotional starvation, the desire for real life, cannot be fed with substitutes, with Holywood films, mass-meetings and crime stories."

Experiments have proved that one of the best means of rehabilitating mind-warped and mind-wrecked human beings is creative occupation such as handicrafts.

WASTE OF HUMAN GENIUS

Nothing can compensate or atone for this colossal waste of human genius. After a long experience among people of all classes and colours I have come to the conclusion that there is a spark of genius in almost every person, and that lack of opportunity and encouragement is the chief preventive of its development and blossoming. This immense reservoir of potential spiritual power, which is encouraged and developed up to a point in the home and the school, is finally rejected in the interest of a shoddy, uninspiring, ersatz civilisation. Yet what a paradise of creative splendour it might produce if given its chance in an understanding world!

THE PLAY OF MASS POWER AND MONEY

The non-use of the higher faculties leads to their atrophy in due course and thus to the degradation of the human species. Modern industry may make profits and quantity of goods, but it unmakes men, dwarfs their minds and cramps their spirits, while people who do not work creatively usually end by getting their pleasures on tap. On the other hand, men who work creatively almost invariably use their leisure creatively. Every modern Dictator knows that when life is reduced to mechanistic and monetary terms, mass power and money and not the

"freedoms of democracy" determine the politics of the mass-man.

THE NEEDS OF CREATIVE SOCIETY

Vocationalism is the supreme means of developing the genius of a community, of raising the quality of its life and developing a valid democracy. Under vocationalism creative genius reaches its greatest perfection and society its maximum stability. The glories of Florence and of hundreds of mediaeval towns throughout Europe and Britain were the achievements of common men, village and small-town craftsmen who were trained and encouraged to express their exuberant spirits, craftsman inspiring craftsman until genius became as the breath of life and placed its mark on everything to which men put their hands, and not least on themselves.

It should therefore be the primary aim of every state to make it possible for all its members to embark upon a self-chosen vocation, and to train its youth to labour gloriously. The right to a vocation is basic, and gives meaning to all the other freedoms. Moreover the hope of peace finally lies in the balanced lives of whole men and women, of societies in which material demands are conditioned by spiritual values. This is the creative revolution which our age awaits. Some of its demands will be considered in O. L. P. No. 7: **The Creative Society.**

**BY WILFRED WELLOCK****BOOKS**

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WORKING OF PROHIBITION

Mr. W. A. Scharffenberg, Executive Secretary of the International Temperance Association, addressed the Madras Legislators on 24-3-'53 in the Congress Legislative Hall at Madras and Shri C. Rajagopalachariar, the Chief Minister, presided. The States that plead loss of revenue as a result of Prohibition may well consider the cost of the drink policy to the States. According to Mr. Scharffenberg "for every rupee the Government collect on liquor they would have to spend Rs. 14 on prevention of crimes, of accidents etc. the causes for which could be traced to drink." This report is from The Hindu dated 26th March, '53.

Sri Rajagopalachari introduced Mr. Scharffenberg and Mr. Pierson to the audience. He said they were office-bearers of the International Temperance Association and added that they should not be misled by the term "Temperance Association." He explained that the word temperance meant total abstinence and prohibition and not temperance as they knew, as distinguished from Prohibition. The word temperance was used in England, America and throughout Europe to mean total Prohibition and there should be no mistake about it. The visitors had come to survey the conditions in the world. They were moving from place to place and "Madras being in the world map of Prohibition they have made it a point to come here and meet us all." Sri Rajagopalachari said he took advantage of the visit and arranged a meeting. "I must tell him", he said, "that he (Mr. Scharffenberg) is speaking to an audience completely convinced on the subject and whose only interest is how to get it across to other people."

Mr. Scharffenberg quoted, at the outset, Gladstone's words that "it is the duty of Government to make it easy for the people to do well and difficult to do ill" and said that whenever he asked people why they drank, they replied that drink was available and so they drank. He expressed the view that if they could not get liquor they would not drink. He said he belonged to a place in the U. S. where there was beer all round and yet he had not had a drink so far. His stand on total abstinence and prohibition was due to his mother who had brought him up on that line.

EXPERIENCE IN U. S.

Mr. Scharffenberg narrated how total Prohibition came into force in U. S. formerly and said that in a certain place a person who had taken alcohol from a liquor shop committed a murder. The people around, coming to know that the man committed the murder while in a drunken state, demanded that the

shop should not be allowed to operate in that area. So, the shop shifted from that district. When the shopman tried to open a shop in another district, the people there came to know under what circumstances he came to that place and in turn demanded that the liquor shop should not be allowed to open in that district. Thus each district began to spurn liquor shops and 27 States had thus declared Prohibition. A Prohibition Bill was then taken up by the Congress and 75 per cent of the States endorsed it. Prohibition thus became a Federal Law. The liquor interests—dealers and manufacturers—were disappointed and they organised what was called the Association for the Repeal of the 18th Amendment (Prohibition Law). They in America had Prohibition for 13 years and Mr. Scharffenberg said it could not be said to have failed.

Reviewing how Prohibition ceased to be a Federal Law, Mr. Scharffenberg said that two circumstances arose. Firstly, there was a sort of indifference on the part of the temperance forces in the country. Once Prohibition had become a Federal Law they stopped their work and many societies closed. They failed to launch a continuous education programme. Secondly, the liquor interests tried to permeate among the people the idea that Prohibition could never work; that it was a failure; and that there was illicit drinking. They influenced big officers and made them fight for the repeal. "This was a Federal Law and I am very happy that India did not make that same mistake, and the responsibility of enforcing Prohibition is not vested in the Federal Government. How would your State police officers like the Delhi police officials coming down here and enforcing Prohibition laws? It does not work and could not work. These men, belonging to the Federal Government in U. S. thought they were big men and, not caring to enforce the law, they leaned more and more towards the men who appointed them—politicians who were endeavouring to develop an

opinion against Prohibition." Finally, he said, one party came to the front and promised a national referendum on the issue of Prohibition. Only a minority exercised their votes. A majority of them, like the poor peasants, did not vote. They never believed that Prohibition would be repealed in U. S. And yet Prohibition was repealed. But it was not correct to say that it was repealed by the votes of a majority.

RECENT TRENDS

At present, Mr. Scharffenberg said, an interesting development was taking place in U. S. The liquor interests did all they could to promote drinking in all sections of society. They were advertising through all mediums. They went too far and a reaction had now set in that something should be done about it. A Bill was introduced in the Congress last year that advertising of liquor over radio and other such media should be banned. It was lost by one vote. Another Bill of the kind was now being introduced and he would not be surprised if it was carried through this time. He said that more women were drinking today in U. S. than ever before and there was a feeling among the public that something should be done about it. There was the drinking habit among the student population also. It was also stated that about 75 per cent of road accidents happened when the car drivers were in a drunken state and also public feeling was aroused against them. The feeling was a gain growing against the liquor industry. Whereas previously about 75 per cent of liquor was purchased and consumed at the bar and 25 per cent taken home, the ratio had now reversed. Trade interests said that liquor had food value and it was also repudiated. Civic organisations had been started to educate the people on the evils of drink and to do propaganda for introduction of Prohibition. At the annual conferences of such functions no liquor was served and they took only orange juice. "I merely mention this," he said, "to show that a feeling is developed in U. S. against drink and I wish to put that idea across. We must take courage in this matter of Prohibition and India will set an example for the entire world to follow in this regard with her religious conviction, cultural ideals and realistic outlook in life."

"I believe," Mr. Scharffenberg said in conclusion, "that you in Madras and the people in Bombay will set apace an example for the nation. Let every one of you here

take a positive line and permeate the spirit that you are cent per cent for Prohibition and make an immense success of it."

Mr. Scharffenberg said that for every rupee the Government collected on liquor, they would have to spend Rs. 14 on prevention of crimes, of accidents, etc., the causes for which could be traced to drink.

SRI RAJAGOPLACHARI'S ADVICE

Sri Rajagopalachari thanked Mr. Scharffenberg for the interesting and instructive talk he had given and for the manner in which he had answered all the questions

ALCOHOLISM IN FRANCE

The cost to the State through alcoholic poisoning was estimated in 1950 at over 3,000 m. francs. This includes hospital charges, the upkeep of prisoners serving sentences for crimes directly and indirectly due to alcohol, and education of children of alcoholics. It does not include the bill for road accidents, labour injuries, burials, social security and the loss of working time involved.

— *LONDON TIMES Weekly, 12th Dec., '51*

which were worrying their minds in the State of Madras where they had taken up the responsibility of enforcing Prohibition. "Let me tell you," he said, "all the people here want Prohibition, want it to continue and want it to succeed. Their one feeling is that we have not got cent per cent success. A little stain on the clothes makes the whole thing look bad. Want of enforcement here and there is worrying their mind. All of them wonder whether you have given any tips." Sri Rajagopalachari added: "Though in the course of this generation it (Prohibition) may fail, we must go on without yielding ground and ultimately we are bound to succeed. Do we not know that in India itself, without any Prohibition law, we had so many communities—they may be small in comparison with the whole population of India but very large in number in absolute terms—which observe total Prohibition?" He said that if Prohibition was enforced, the young boys and girls would be kept away from the temptation of drink and they would become full-blooded abstainers, and that would happen in the whole country if they did not give up. But if they threw up their hands and said that Government revenues were lost, the thing would be delayed. The greatest concern of the legislators was to make money to run the Government and they would be collecting money from the man who drank if there was no Prohibition. ★

STANDARD OF LIVING

T. R. NARAYANAN NAMBIAR B. A., B. L.

There are many words and phrases that have been imported into our land through the spread of English education and Western civilisation. Most of them, if not all, are very difficult to be properly understood and appreciated. The real essential principles underlying them and their implications, however, appear to be purely materialistic and based on a quest for sensual pleasure. "Standard of Living" is one such phrase.

Western authors and especially economists freely use this phrase in their dissertations. The English-educated people of India and the leaders including our great Prime Minister, in imitation of the Westerners use it when they speak about the advancement of the Indian nation and the betterment of the masses, meaning thereby the villages of India.

Each time I come across this phrase in books and newspapers I spend some time to comprehend its real meaning and significance. I have to confess with shame that I have not succeeded fully in my venture up till now.

BASIC NEEDS FOR EXISTENCE

Man as a physical being has only a very few needs in this world; these are fundamental and inevitable. The creator has made ample arrangements in the physical nature for the proper satisfaction of these needs in due accordance with their importance in rank. Air, water, food, land and sex are primary and basic needs in order. Air, without which a man cannot live ordinarily for more than a few minutes, is supplied by nature in bountiful plenty. Water, next in importance, is provided enough, though not as plentiful as air. Food in various forms is freely available and land for rest. The sexual need, if it is considered fundamental at all, can be satisfied in nature.

Suppose a human being lives in wild forests breathing fresh, pure air, drinking heavenly water, eating leaves, nuts and fruits provided by nature, taking rest on mother earth under the canopy of the sky and mating with a companion. He will be called by us probably by the name of a beast. Himself and his companion may be the Biblical Adam and Eve enjoying an unso-

phisticated life in their Paradise or they may be a Maharishi and his wife leading an austere and self-controlled life and practising *sadhanas* for self-realisation. What is the nature of the standard of living of this couple?

Now let us suppose that the above described couple advance a little bit in their mode of living and by the exercise of their mind and intellect breathe only air made purer(?) by artificial means, drink and bathe in only hot water, eat boiled and cooked vegetables etc., lie on cots or pieces of planks placed inside the huts, thus multiplying their physical necessities to an extent. Can we say that they have raised their standard of living? Probably we may, but more probably it can be said that their inner beings as man and wife are not happier in their life on account of the rise in the number of their necessities. The quest for peace and happiness in human beings is perfectly natural and eternal.

SIMPLE LIVING AND HIGH THINKING

It may be the view of the Western thinkers and the leaders of the Western civilisation that the standard of living of a person depends on the number of necessities he has created for his worldly life, in spite of their usual saying that simple living and high thinking are the basis of a perfect and moral human being. Eastern thought and especially Indian view philosophically, are directly opposed to this. They disregard almost completely the physical life of man and look mainly to his inner condition and developments. It can, therefore, be safely said that in regard to the principles underlying the phrase 'standard of living' the outlooks of the West and the East are like the poles.

We, Indians, do not at all consider that by increasing the number of needs in physical life and thus raising the standard of living, man can be brought nearer to the ideal of perfection and bliss. Eastern thought insists upon man's proper performance of his duties and the necessity to do work giving up lethargy and idleness, no doubt, but it attaches to it an important injunction that this work should be done regardless of its fruits. Westerners on the other hand appear to have a careful eye on the fruits of their

work and do not much value the means of achieving the results of their work.

GANDHIJI'S ECONOMIC PROGRAMME

Readers may wonder why I have taken upon myself the duty of writing an article for the 'Sarvodaya' on such a subject which appears to be purely philosophical or religious. There is an object which is directly relevant and basic in the constructive activities of Gandhiji's economic programme for the advancement of the Indian villagers. I do not say at all that Gandhiji intended to take our villagers back to the state of the primitive forest life, but it is sufficiently clear that he did not want them to follow the life of Western civilization multiplying infinitely the necessities of life and thus running after the physical pleasure and happiness which are considered to flow from a luxurious and expensive high standards of life. The economics of the Gandhian way of life are entirely different from those of the Western civilized life. In the scheme of Mahatmaji we have to go back to the pristine glory of an austere life as far as practicable by individuals giving little importance to the sensual pleasures resulting from raising the number of necessities of our physical life. Just consider his objection to the use of machines for industrial and agricultural enterprises, his insistence on resorting to naturopathy for the cure of human diseases, his advocacy for all people doing manual labour, so on and so forth. His programme is a happy via media between the luxurious high civilized material life of the West and the severely austere and completely spiritual life of an Indian forest ascetic.

PRECEPT WITHOUT PRACTICE

A clear comprehension of the fundamentals of life as enunciated by Mahatma Gandhi is unavoidably necessary to the constructive workers for the success of their mission. In the hot conflict between the civilization of the East and the West, especially in this age, a complete success of Gandhiji's constructive scheme involves a huge sacrifice on the part of our people which in my humble view they are yet to make. We have still to place before them by propaganda and example meticulously followed in personal life the whole picture of the Gandhian mode of living. Our workers have to be strictly careful to adopt in their personal life all the principles preached by the Mahatma.

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"PEACE PILGRIM"

Is Walking Across U. S. A.

A young American woman is walking 3000 miles across U. S. A. carrying a peace message to every town and village through which she passes.

Perferring to remain anonymous, she has called herself "Peace Pilgrim" because she feels it imperative that the journey be a movement of the spirit of peace across the U. S. A.

In addition to handing out copies of her peace message she is distributing three petition forms.

One calls for an immediate stopping of the war in Korea, another for the establishment of a Peace Department of the U. S. Government, with a Secretary of Peace who accepts the belief that the evil must be overcome with good, falsehood with truth, and hatred with love.

The third petition form addressed to the United Nations and world leaders asks them to free the peoples of the world from the "crushing burden of armaments."

The press and the radio are giving wide publicity to her activities. The head San-Diego council of churches has approved her message and her petitions are being widely circulated in the churches

In order to remain an impersonal instrument she has undertaken a very stern personal discipline.

The following is her message:

"My friends, the world situation is grave. Humanity, with fearful, faltering steps, walks a knife-edge between abysmal chaos and a new renaissance, while strong forces push toward chaos. Unless we, the people of the world, awake from our lethargy and push firmly and quickly away from chaos, all that we cherish will be destroyed in the holocaust which will descend.

"This is the way to peace; overcome evil with good, and falsehood with truth, and hatred with love. The Golden Rule would do as well. Please don't say lightly that these are just religious concepts and not practical. These are laws governing human conduct, which apply as rigidly as the law of gravity. When we disregard these laws in any walk of life, chaos results. Through obedience to these laws this frightened, war-weary world of ours could enter into a period of peace and richness of life beyond our fondest dreams."

ALL INDIA KHADI & VILLAGE INDUSTRIES BOARD

Shri Pranlal S. Kapadia, Secretary of the All-India Khadi and Village Industries Board formed by the Central Government, has sent the following report of the Board's work during the last two months.

At the second meeting of the All-India Khadi & Village Industries Board which was held in New Delhi in the last week of March 1953, the Board approved of the budget for Khadi work and development of other village industries for the year 1953-54. Expenditure amounting to Rs. 1,08,12,600 was approved for Khadi work and Rs. 86,20,250 for work in respect of other village industries. The Board budgeted for a provision of Rs. 1,75,00,000 for Khadi work and Rs. 25,00,000 for other village industries by way of loans and advances. The detailed programme of work in both the sections was also sanctioned. The village industries selected for development during the current year are the following:

Village Oil Industry
Hand-pounding of Rice
Soap-making with Neem Oil
Hand-made paper
Bee-keeping
Palm Gur
Gur and Khandsari
Leather
Cottage Matches
Miscellaneous Industries

2. The Board has placed itself in contact with Governments of various States with a view to examining how its activities can be carried on in different parts of the country and co-ordinated with similar activities being carried on at present, either through departmental agency or non-official bodies. The Board has deputed some of its members to visit States as indicated against their names and to discuss with the Minister in-charge of Village Industries in States, the lines on which its activities can be extended and developed in the near future.

Bengal and Assam

— Dr. Satish Chandra Das Gupta

Bihar and Orissa

— Shri Laxmi Narayan

Uttar Pradesh, Punjab and Kashmir

— Shri V. N. Sharma

Rajasthan, Pepsu and Madhya Bharat

— Shri Siddharaj Dhadra

Madhya Pradesh, Madras, Andhra
and Travancore-Cochin

— Shri A. W. Sahasrabudhe

Saurashtra and Bombay

— Shri V. V. Jerajani

Hyderabad and Mysore

— Shri Dwarakanath Lele

3. Proposals were discussed about the common production programme for the oil-pressing and rice-pounding on the basis of interim suggestions received from a Common Production Programme Committee, which was appointed at the first meeting of the Board. The Board expects to submit certain proposals to the Planning Commission in respect of these two industries in the near future.

4. The Board noted the response that was evoked by the grant of rebate of 3 annas in the rupee on sales of Khadi between the period from 12th February to 31st March, '53. It has been decided to continue the arrangements for grant of rebate for the next year also.

5. The question of setting up a research institute specialising in village industries was discussed and it is expected that a scheme will be drawn up for the purpose during the next quarter.

6. Arrangements were made for establishing liaison with the All-India Handloom Board and the All-India Handicraft Board.

7. Members of the Board had a discussion with the Prime Minister and some of his colleagues on the subject of the place of Khadi in India's national economy and the scope for planned development in the next five years. Detailed proposals in this respect are being forwarded to the Central Government.

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NOTES AND NEWS

LONDON TIMES'S TRIBUTE TO BHOODAN

"It is attempting to help the 30 million to 40 million landless cultivators of India by launching the kind of appeal to the principles of common humanity which Mr. Gandhi always invoked to redress social evils.

"A campaign of this magnitude needs to be fitted carefully into the planned economy which has been officially laid down for the country.

"As Mr. Nehru has pointed out, the Bhoodan movement can neither displace the law of the land nor relieve Central and local Governments of their responsibility for agrarians' reform.

"If not wisely used, it may create as many difficulties as it solves. Yet it has great potentialities.

"Apart altogether from its practical achievements, which look like being impressive, it can do much to allay the bitter feelings that are causing dangerous unrest among the landless.

"The poorer among this class, who are the great majority, have benefited little from the existing land reforms.

"Capital compensation to former owners weighs so heavily on new peasant proprietors that the price of land has soared above the reach of many who need it most. Many of the landless have lost faith in official promises.

"Bitterness is growing among them. To them the Bhoodan movement brings new hope because it harmonizes with instincts deep-rooted in the Indian mind."

(April, 15)

THE SERVICE CIVIL INTERNATIONAL WORK IN HYDERABAD (DN.)

Ten foreign volunteers of the Service Civil International and 19 graduate students of the Agricultural College, Osmania University cleared about 80 acres of jungle land at Gachi Bawli where the Agricultural Co-operative Association of Hyderabad has proposed to establish an agricultural farm. The work was completed in 52 days from February 3 to March 28.

This information was disclosed at an "At Home" given to the volunteers by the president of the Agriculture Co-operative Association, Nawab Mehdi Nawaz Jung.

These foreign Service Civil International volunteers, who had earlier assisted the State Government in their project to rehabilitate Chenchus (aboriginal tribes, at Vatterlapalli, also planted over 1000 banana suckers over an area of 1.50 acres at Gachi Bawli.

Giving a resume of their experience at Gachi Bawli, the volunteers said that the people of nearby villages evinced great interest in their work and assisted them. Their greater pleasure, they said, was in the development of real fellowship with the villagers who joined them frequently in their "sing songs" and "musical evenings."

The volunteers disclosed that this was their 20th works camp in India since their arrival here in 1934.

The Service Civil International was started immediately after the first World War by a Swiss engineer with the object of creating a spirit of friendship between people of different nationalities by mutual help. It hoped that military service will eventually be replaced by civilian service for peaceful ends.

BHOODAN WORK IN HYDERABAD (DN.)

Hyderabad, where the Bhoodan Yagna was first started by Vinobaji, has so far collected 42,000 acres in the State. The quota fixed for Hyderabad for the year ending '53 is one and a half lakhs of acres. The Government of Hyderabad had already introduced Bhoodan Yagna special rules to regularise land-gifts and also their distribution without any cost of stamp and registration fees. So far 9000 acres had been distributed.

In order to reach the target by the end of the year a committee of M. L. As was constituted on 13th April with Shri Kasinath Rao Vaidya, Speaker, as the chairman. The committee consists of one member from each district, as also from Hyderabad and Secunderabad cities. The Chief minister, the Home minister, the Social Service minister and all the Congress women M. L. As are members of the committee.

The Chairman, Shri Kasinath Vaidya announced an offer of 30 acres and Rs. 100 on his behalf; the Supply minister, Dr. Chenna Reddy a donation of six acres. Some

of the other ministers offered each a pair of bulls. Other members also promised to give donations.

Shri Jayaprakash Narayan, the Socialist Leader, will tour Telengana for ten days from May 10 in connection with Bhoodan movement.

BHOODAN YAGNA BILL IN MADHYA PRADESH ASSEMBLY

The Madhya Pradesh Assembly unanimously passed the Bhoodan Yagna Bill to simplify the mode of transfer of land donated under the Bhoodan movement, on April 9th., '53

The Bill provides for a Bhoodan Yagna Board, the members of which would be nominated by Acharya Vinoba Bhave. The Board will have the power to grant leases of land vesting in it to landless persons. The lessee will have heritable right and must cultivate the land properly and comply with other conditions imposed by the Board. A Bhoodan lessee who has held the land continuously for ten years, in accordance with the prescribed conditions, will secure full title to the land.

Exemption from payment of stamp-duty or registration fee in the deeds is also provided for in the Bill.

COST OF MODERN WAY OF LIFE

"Every gun that is made, every warship launched, every rocket fired, signifies a theft from those who hunger and are not fed, those who are cold and are not clothed.

"This world in arms is not spending money alone. It is spending the sweat of its labourers, the genius of its scientists, the hopes of its children.

"The cost of one modern heavy bomber is this: a modern brick school in more than 30 cities.

"It is: two electric power plants each serving a town of 60,000 population.

"It is: two fine, fully equipped hospitals,

"It is: some 50 miles of concrete highway.

"We pay for a single fighter plane with 500,000 bushels of wheat. We pay for a single destroyer with new homes that could have housed more than 8000 people.

"This is the best way of life on the road the world has been taking - - It is humanity hanging from a cross of iron."

The above are not the words of the Pacifists but of the Statesman — President Eisenhower of the Republic of U. S. — the veteran war commander of the World War II.

VISVA BHARATI UNIVERSITY CONVOCATION ADDRESS

Dr. Rajendra Prasad delivered the Visva Bharati University Convocation Address at Santiniketan on 23rd Dec, 1952. In the course of his speech he said, "Gurudev considered no education to be true education unless it is complete in all respects—that is to say, unless it does seek to realise the truth in all its aspects — whether it manifested in human society or in individual personality or in the phenomena of Nature or in the devoted pursuit of Beauty and Truth. It was a matter of regret for him that 'persons receiving education in universities did not even think of the great human mass silently moving forward in an invisible manner.' He was also of the view that, if out of our indifference we pay no attention to the people the latter would not wait for attracting our attention but would move forward, for the new life of the new age was unceasingly working within them to make them forge ahead. Our life would acquire great significance if we become familiar with the tendencies and urges that are influencing the masses in whatever country they may be. Education is thus another aspect of Truth itself. So, his vision was not circumscribed by any narrow walls of religion, region, colour, caste or sex." It will profit greatly both the teachers and the taught if they read these wise words.

U. P. UNIVERSITIES' SCHEME FOR STUDENTS

The Vice Chancellors' conference of the Uttar Pradesh Universities held on Apr. 22nd at Lucknow has arrived at a decision that every student studying in the Universities in U. P. should put in at least 50 hours of manual labour in an academic year of 32 weeks. The conference has also decided to examine the possibility of reducing the present high cost of University education.

NEW SCHEME OF ELEMENTARY EDUCATION IN MADRAS STATE

The Madras Government has proposed to introduce a new scheme of elementary education in all lower elementary schools in the rural areas in the State. The scheme is proposed to be put into effect from the academic year, 1953-54. Schools in municipalities and major panchayats may not be included in the scheme at present.

The total number of elementary schools in the state at present is over 38,000. Out of this 600 to 700 schools are Basic schools and they are not included in the scheme.

According to the scheme a school day for the students will be only 3 hours instead of 6 hours at present. The working week will be extended to six days. Every school will be divided into two batches. One batch will have to work for 3 hours alternately in the forenoon and the afternoon. The second batch will come to the school during the other part of the day. The same teacher will handle both the batches.

This scheme of work will free the children from school for one half-a-day so as to enable them to join their families to do whatever the occupational work the family does. This will apply to all persons belonging to occupational families, i.e. agricultural labourers, land owning peasants, artisans such as the village potter, blacksmith, carpenter, etc., etc. All girls, irrespective of the occupation of their parents will fall under the category.

Students whose parents do not belong to occupational classes will be sent to the village craftsman to learn work during the half day. They will for all purposes work like apprentices under this craftsman. This craftsman will have to maintain an attendance register indicating that the boys are present during the allotted time. Where a school has sufficient compound a craft-shed will be erected inside the compound to make provision for more than one type of craft-industries to the students. Arrangements will also be made with the farmers in the village and the pupils will be attached to a farmer so that they could learn the methods of cultivation.

In addition to the regular learning of the craft and cultivation all the students are to be organised to render service to the village as building sheds, digging wells, improving village roads, etc., etc.

To make the local village people take an interest in the school and guide their extra activities a village council will be constituted in each village.

GANDHI GRAM STUDY CIRCLE

The following is the summary of the reports sent by Sri G. Ramachandran, Director of Gandhi Gram, Chinnalapatti, (Madurai District):—

On the 25th Jan., '53, "Rajaji's proposals to help hand-loom weavers—whether it will adversely affect the growth of Khadi movement?" was discussed. Sri. N. Ramaswami, Ex-Secretary of the Tamil Nad Charkha

Sangh (Editor, 'Sarvodaya' Tamil & English), expressed the view that the reservation of production of sarees and dhothies exclusively to handloom weavers would certainly bring help to the weavers, but the proposal for mixing hand-spun yarn and mill-spun yarn for hand-loom weaving would certainly harm the growth of Khadi movement and even ultimately destroy it. "Khadi is not a mere economic proposition but also a symbol of a way of life shown by Gandhiji and any compromise even partly with mill-yarn will weaken people's loyalty to the ideology behind it." Sri G. Ramachandran said that people should not confuse Rajaji, the Chief Minister, as Rajaji the old leader of Khadi movement. Rajaji's proposal should be viewed as that of a head of the Government dealing not only with a small number of Khadi wearers but a very large number of mill-cloth wearers. Rajaji's proposals to mix mill-spun yarn with hand-spun yarn would help to persuade the wearers of mill-cloth to come to hand-loom cloth containing hand-spun yarn and it would ultimately bring them to Khadi.

On 5th April, '53 "Communism or Sarvodaya, which is better suited to India?" was debated. Sri Jagannathan, Convenor of the Tamil Nad Bhoodan Committee, opened the discussion. He said, "Besides economic welfare man aspires also for moral and spiritual uplift. Sarvodaya is working for equal economic justice and at the same time for the development of the individual. The Sarvodaya method fitted the genius of Indian culture, history and tradition. The non-violent technique which liquidated British Imperialism is now being attempted by Vinobaji to solve the land and money imperialism within the county." Sri K. T. K. Thangamani, Bar-at-law and the well-known Communist leader of Madurai, said that the history of the world was an open chapter and it was the present social order based on violence provoking counter-violence from the oppressed people. The Communists simply recognised this fact without living in a dreamland of non-violence. The Sarvodaya people, though good, are not realists and their method is too slow and the economic liberation of the people cannot wait till all people become saints. Conditions of land and money oppression in India are the same as in other countries. So the remedies have also to be the same.

Editor: N. Ramaswami.

Associate Editor: M. Karthiayani Ammal, B. A., B. L.,

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