

# HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: MAGANBHAI P. DESAI

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TWO ANNAS

## DEHUMANIZATION IN MODERN SOCIETY

(A Lecture by Rene Fullop-Miller, U. S. A.)

[Readers probably know Rene Fullop-Miller as the writer of the famous book, *Lenin and Gandhi*. He is a close student of modern society and the new trends in civilization that are taking shape in the West under the revolutionary impact of modern science, art, psychology, politics and social philosophy. The result of such study was recently given by him in one of his lectures in America. Shri Richard B. Gregg has kindly sent a copy of this very instructive lecture to the *Harijan* for Indian readers. I propose to reproduce some of its interesting parts in suitable instalments. The following is the first instalment.

The original heading of the lecture is "The Roots and Dangers of Dehumanization in Modern Society". Of course, modern society is the western type of society in Europe and chiefly America, which, due to various reasons, has at present become a dominant type in the mind of the civilized world. English educated opinion in India has been almost swearing by that type as the one worthy of our adoption. We are at present planning to build new India; there are certain ideas and ideals, — social, cultural and economic — with which those who are at the helm of our planning are proceeding. There is some cause to fear that there is a certain unconscious bias towards Americanization of our economy at least. We should be clear in our mind about it. The European and American way of life is based on a certain philosophy of man and society. Rene Fullop-Miller analyses this in his lecture and tells us some home-truths which amply bear out some of the things which Gandhiji taught us, in his simple style and language, in the course of the last eventful epoch of the birth of Free India. It will, I hope, interest the reader to read some of them interpreted in terms of modern thought and learning.

28-1-'53

M. P.]

While politicians are worrying about the bankruptcy of our economic or social set-up, very few people trouble themselves about an even greater impending danger; the bankruptcy which threatens the dignity of man.

There has scarcely been a time when man was as insecure as he is today. The insecurity which bothers us is not only outside, it is also within ourselves. It is part of us. And we often wonder whether there is not a guidepost that will point a way to a meaningful, happy and creative kind of life.

Since we have become unaccustomed to think for ourselves we look for some ready-made programme, which will solve our problems. After all, there are programmes which were worked

out by the keenest minds and which aimed at providing for the needs and happiness of men. Perhaps all we have to do is to fall back on these programmes and stick to it. But let us look at these programmes a bit more closely, to see what they promised and check which promises they kept.

The programme that is closest and dearest to us is of course that of democracy, which offered to uphold the sacredness of the individual. This offer was based on good foundations, — derived from the ideals of Christianity and from the humanism of the Enlightenment. When the original offer arrived a great many people put in their order for democracy. When the goods were delivered, they received the right to vote, trial by jury, a free press, religious freedom, the freedom to choose their jobs and the freedom to speak their minds. They also got bread and shelter and many commodities which made life easier.

On the surface the order seemed to be filled neatly, but underneath there was an unorderd item; economic man. This led to a brand of capitalism which laid too much stress on purely material security, and too little stress on inner security; too much stress on the capacity to produce goods and too little stress on the capacity of leading a purposeful life. And in the end the promised happiness was still wanting.

Then there was another offer made by socialism which came along later and tried to outbid its liberal democratic competitor. The socialist bid sounded good and convincing, so a lot of people filled out the order blank. But the international shipment ran into difficulty and eventually there was a change in management. The Bolsheviks took over most of the outfit, and their original offer read no less appealingly. They promised to help the under-dog, they promised a just distribution of goods and the protection of labour. Many people rushed in their orders, and from Russia they received their collective security, and a common purpose of the working class. But they also received an unorderd item: mass-man, or collective man. The mass-man was produced by the State and came equipped with a synthetic outlook on life. He was conditioned to accept freedom from thought, freedom from

choice and freedom from personal decision, and in return he received the emotional security of a robot.

Now interestingly enough the two unordered items, economic man on the one hand and mass-man on the other hand, reveal that democracy and communism share a basic misconception of man. While both have a great deal to say about "the concrete human being," while both combat abstract generalities, they both fell victim to the very thing which they professed to be combating, namely, to abstraction. They fought idealistic generalizations because they abstracted from the concreteness of man. But the religious-humanitarian abstraction lifted man up by idealizing him and seeing in him the crown of creation. The new abstractions of economic and mass-man, however, dragged man down by reducing him to his material needs.

There is also another similarity between the two camps. Both share an almost religious faith in the miracles of modern technology, which is chiefly concerned with mass production, statistics and speed. This outlook gives preference to quantity over quality. The result is a highly mechanized life which puts the main stress on technical achievements and leaves our innermost being unsatisfied. Thus it seems that neither of the two programmes can fully meet man's requirements.

All the promises that are made on either side have a hollow ring. And I think the reason for it is that the most important thing—human values—was lost in transit. Without such values, the kind of values which you can take with you when you die, neither the individual nor the State, neither social reforms nor science and technology are able to function satisfactorily. Yet it seems that in the various programmes to date these values have been left out. What happened to them? How and why did they disappear? Why is it that on the one hand terms like "cash value", "big value", "special value", and on the other hand "ideological values", "planned values", "proletarian values", have replaced the value of man?

In a democracy at least the right to be ourselves is not being contested. We have a chance to grow and develop according to our own possibilities. This makes me feel that basically democracy is man's best bet. Still there is room for improvement.

We have freedom, but freedom for what? There is progress, but progress whereto? Freedom is not an end in itself. It should not be confused with licence. True freedom entails responsibility; it is the right to choose what we ought to do. The ultimate freedom is a freedom of self-dedication. Progress again is not a wild onward rush. We need a higher goal toward which we want to progress. We need a purpose which we want to achieve.

## HEALTH AND SMOKING

(By Kshitindra Kumar Nag)

Smoking now bids fair to overwhelm the nation. It goes without saying that cigarettes and their imitations are responsible for such an alarming increase of smoking. A cigarette is a very simple thing ingeniously designed—a puny piece of paper with some tobacco inside to be carried, and indulged in, whenever and wherever the smoker pleases.

Dr. Henry C. Link, Ph.D., Director of the Psychological Service Center, New York City, writes in his article, "So You Are Going to Stop Smoking?" published in the *Your Life* of August, 1938:

"Sooner or later, nearly every cigarette smoker discovers that he is not smoking by choice but by habit, and that the habit is probably harmful. So he tries to break free from it, but he finds that he does not know how. Sometimes half-heartedly, sometimes earnestly, he wrestles with his addiction—but in vain."

Even, grave concern has been recently expressed by American insurance companies over the life-shortening effects of smoking and other habit-forming drugs.

The ailments as either caused or aggravated by smoking, which, according to the formidable list prepared by the Carl Henry Company of New York, amount to forty-three in number, are published in *Gone Up in Smoke* of Dr. Prynns Hopkins, a Fellow of the American Psychological Association, British Psychological Society and Royal Geographic Society and a member of several other scientific bodies. (p. 95). Again, Dr. W. E. Dixon of Cambridge University, in his paper on *Tobacco Habit* published in 1927, described more than fifty diseases or symptoms in which tobacco was a factor.

Further, Dr. Frank Leighton Wood, M.D. refers to a recent statistical bulletin of the Metropolitan Life Insurance Co. regarding their concern about increase of mortality, in his book, *What You Should Know About Tobacco* containing recognized medical and scientific research of this drug recently disclosed by Dr. Raymond Pearl of John Hopkins University and the Mayo Foundation, and enumerates the views of the Insurance Company as follows:

"Among the diseases causing great concern were pneumonia, meningitis, cancer, diabetes, cerebral hemorrhage, diseases of the coronary arteries, angina pectoris and chronic heart diseases. In the cause, course and cure of all these diseases with the possible exception of meningitis, the use of tobacco is often an unfavourable factor. In all of the circulatory diseases mentioned, it is an extremely important factor." (p. 7).

As for the effects of smoking on the lungs, let us hear Dr. F. L. Wood:

"There is much convincing evidence of both the local irritating and the harmful constitutional effects of smoking upon the throat, the bronchial tubes and the

lungs. The local effects are caused by the irritation of chemical substances contained in the smoke. The constitutional effects are of two kinds: those due to interference with the blood supply to the lung tissue and those referable to the effects of smoking upon the general nutrition and resistance to disease. (p. 97).

"Smoking is a predisposing cause of tuberculosis of the lungs for three reasons. In the first place, anything that brings about an inflammatory condition of the bronchial mucous membrane predisposes to the implantation of the germs of tuberculosis there. (p.100).

"Smoking also predisposes to tuberculosis by causing poor nutrition and loss of weight. Smoking lessens the appetite for food... We do know, however, that most confirmed smokers begin to gain weight as soon as they stop smoking. (p. 101).

"The third way in which smoking predisposes to tuberculosis and hinders its cure is through interference with the blood supply to the lung tissue." (p. 102).

Consequently, Dr. Wood has justified a different name formerly attributed to cigarettes — 'coffin nails', as they were already recognized as being injurious to health and as a factor in the causation of tuberculosis.

Next, let us heed the serious warnings of British doctors Lennox Johnston and F. C. Morgan :

"Tobacco smoking violates almost every principle in treatment of pulmonary tuberculosis—fresh air, immobilization of the diseased lung (smoking gives rise to coughing, the activity which above all others disturbs healing and starts Hemorrhages)..... Can it therefore be doubted that smoking aggravates the course of pulmonary tuberculosis in a degree dependent in the main on the consumption of tobacco and the type of smoking?" (*The British Medical Journal* of September 9, 1950, page 630).

Let us also compare the latest P. T. I. reports of Madras, December 27, 1952: Dr. H. J. F. Maisin, Belgian cancer specialist, and Secretary of the International Cancer Union, said here today in a Press interview that recent research on the effects of smoking had led to the conclusion that smoking was a major cause of cancer of the lungs. Chain smokers invariably contracted cancer of the lungs after 25 years of such smoking.

Again, *The Johns Hopkins Medical School* says :

"A heavy smoker shortens his life by 9.2 years. A moderately heavy smoker shortens his life by 4.6. Normal life expectancy for non-smokers is age 69; for smokers age 60."

Dr. Wood again warns us against so-called moderation in smoking by saying :

"Do not be misled when doctors or others tell you that smoking in moderation is harmless..... That may be relatively true, but once you have become smoker, you cannot smoke in moderation, if moderation is properly defined." (*Should Women Smoke?* p. 49).

As to the position of a doctor permitting his patients to smoke, Dr. Hopkins explains how far the physician excuses himself in putting forth excuses for his patients :

"A doctor who has become a smoker is of course, unable henceforth to advise his patients effectively against the practice except where it is 'excessive'—a term every one interprets to suit himself. For, in the first place, few persons will admit there is much wrong in a habit they dislike to give up. And in the second place, if smoking doctors did speak out boldly against smoking, their patients would consider them hypocritical and discount their advice. In addition, we must not forget that it is as hard for a doctor, as for anyone else, to give advice which will arouse antagonism and perhaps send the patient to a rival who will be more complacent." (*Gone Up in Smoke*, p. 129).

After all, the idea of indulging on our part in this luxury of the rich West is in no way compatible with the stark poverty of our land lacking primary necessities—food, clothing, health and education. Yet how serious it has become to the thinking American public will be revealed from the following notable passage quoted from *What You Should Know About Tobacco* :

"There are many millions of contented smokers, male and female, young and old, in this country, who will go on smoking indefinitely, oblivious of the dangers to their health and their very lives to which they are subjecting themselves, simply because, through the influence of money and tobacco companies, the press has suppressed or withheld the facts concerning tobacco toxicity from the American people. There are many more millions of young people who have not yet acquired the tobacco habit who might be saved from the slavery of the drug habit if they were permitted to know the facts. There are other millions unborn who might be born better, thrive better as babies, and grow up to be better citizens if their parents, and particularly their smoking mothers, know the real facts concerning the many toxic effects of smoking upon the human body, mind and spirit."

In view of all these, the habit of cigarette smoking should not be taken with ease as a trivial thing in the human phase of life as strangely or indifferently thought of. It ought to be a grave concern for the smokers and non-smokers alike to make amicable attempts for its abatement rather than add fuel to fire. Continuous and powerful propaganda, subtle too, is now being carried on, especially designed to induce our women folk to smoke to which they are naturally averse. Women who are, in general, emotionally weaker, become victims to a habit more fatally than men, and that it will be a travesty of fate not only for all ideals of Indian womanhood but also for the future of humanity if our fair sex gets entrapped in the grip of this vicious habit.

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# HARIJAN

March 14

1953

## THE PRESIDENT'S ASSURANCE

(By Maganbhai P. Desai)

The President, Shri Rajendra Prasad, in the course of his reply in Hindi to the address of welcome presented to him (Feb. 22, 1953) by the Dakshina Bharat Hindi Prachar Sabha, Madras, said that :

"It has been made clear in the Constitution that the national language of India would be Hindi.....

Emphasizing that it was not the intention to make Hindi compete with regional languages for a position, the President pointed out that the desire was rather to enrich the various regional languages like Tamil, Telugu, Malayalam and Kanarese in the South and Marathi, Bangali or Gujarati in other regions. The competition, on the other hand, was only with English, the question being how soon it could be replaced by Hindi. Therefore, he said, it would be improper for any one to think that Hindi was trying to replace the provincial or regional languages or to weaken any of them. No one should entertain such an idea. Those who were responsible for the framing of the Constitution, at any rate, never entertained such an idea in their minds.

"The Constitution gave the pride of place to regional languages and sought their enrichment and if there was any misunderstanding among people in the South that Hindi was trying to dominate other languages here, the President said, he wished to assure them that it was not the desire to allow the regional languages to be supplanted by Hindi which ought to be regarded as the national language and used as such. It had come to be adopted as such by the Constitution because it was the easiest language understood by the majority of the people in the country. It was necessary for people who wished to make their voice felt not only within their respective States but throughout the country to give up their faith in English and take to Hindi." (From *The Hindu*, Madras, 24-2-53)

It is obvious that one of the places which our great regional languages should legitimately occupy is to be the medium of instruction in all stages including higher education and research. It is not contemplated by the Constitution of India that Hindi should compete with them here in any way. However there are certain people who think to dislodge regional languages from their legitimate and rightful place in their own regions. Well may they note that it is not only wrong and unjust but also against the spirit of the Constitution of India. Therefore the emphatic assurance from the President in this vital matter of our cultural freedom and advancement is very welcome, even to clear the befogging atmosphere that may be still there in this connection.

5-3-'53

## THE DOWRY EVIL

(By Gandhiji)

A correspondent sends me a newspaper cutting showing that recently in Hyderabad, Sindh, the demand for bridegrooms has been increasing at an alarming rate, an employee of the Imperial Telegraph Engineering service having exacted Rs 20,000 as cash dowry during betrothal, and promises of heavy payments on the wedding day and on special occasions thereafter. Any young man who makes dowry a condition of marriage discredits his education and his country and dishonours womanhood. There are many youth movements in the country. I wish that these movements would deal with questions of this character. Such associations often become self-adulation societies instead of becoming, as they should be, bodies representing solid reform from within. Good as the work of these bodies is at times in helping public movements, it should be remembered that the youth of the country have their reward in the public appreciation they get. Such work, if it is not backed by internal reform, is likely to demoralize the youth by creating in them a sense of unwarranted self-satisfaction. A strong public opinion should be created in condemnation of the degrading practice of dowry, and young men who soil their fingers with such ill-gotten gold should be ex-communicated from society. Parents of girls should cease to be dazzled by English degrees, and should not hesitate to travel outside their little castes and provinces to secure truc, gallant young men for their daughters.

*Young India*, 21-6-28

The system has to go. Marriage must cease to be a matter of arrangement made by parents for money. The system is intimately connected with caste. So long as the choice is restricted to a few hundred young men or young women of a particular caste, the system will persist, no matter, what is said against it. The girls or boys or their parents will have to break the bonds of caste, if the evil is to be eradicated. Then the age for marrying has also to be raised and the girls have to dare to remain spinsters, if need be, i.e. if they do not get a suitable match. All this means education of a character that will revolutionize the mentality of the youth of the nation. Unfortunately the system of education has no connection with our surroundings which, therefore, remain practically untouched by the education received by a microscopic minority of the boys and girls of the nation. Whilst, therefore, whatever can be done to abate the evil must be done, it is clear to me that this evil and many others which can be named can only be tackled, if there is education which responds to the rapidly changing conditions of the country. How is it that so many boys and girls who have even passed through colleges are found unable or unwilling to resist the manifestly evil custom which affects their future so intimately as

marriage does? Why should educated girls be found to commit suicide because they are not suited? Of what value is their education, if it does not enable them to dare to defy a custom which is wholly indefensible and repugnant to one's moral sense? The answer is clear. There is something radically wrong in the system of education that fails to arm girls and boys to fight against social or other evils. That education alone is of value which draws out the faculties of a student so as to enable him or her to solve correctly the problems of life in every department.

*Harijan, 23-5-36*

## NOTES

### The Great Dictator

Very sad news reached yesterday that Marshal Stalin passed away at 1-20 A. M. (Indian time) at Moscow. All will deeply sympathize with the people of the U. S. S. R. in this their irreparable loss and great bereavement. History will record that M. Stalin was the maker of modern Russia. Among the few persons to whom God gave the great work of shaping world politics of our generation, M. Stalin was one. He was called to function in the most stirring period of world history. He was a colleague and co-worker of Lenin, his illustrious predecessor in the office of Prime Minister of the U. S. S. R., which he assumed in 1924 and occupied upto the end of his days. During all these years, he strove to make Russia great and strong according to the light that he got from the Bolshevik Revolutionary Party to which he had the honour to belong. Howsoever one may disagree with the doctrines of that party, it will be universally admitted that M. Stalin strove, with all his strength and vigour, to live upto what he held to be true and good for his people and the world, and, thank God, succeeded in this his life-mission. Let us hope, as his life, his death too will be for the peace and glory of Russia. May his soul rest in eternal peace.

7-3-53

M. P.

### Gubernatorial Expenditure

The other day there took place discussion about an item of supplementary demand in the Bombay Legislative Council. It was regarding renewals of curtains and covers of chairs and sofas, purchase of silver *thals* and accessories at the Raj Bhawans, Bombay State. A member objected that money should not be spent for costly furnishing materials as well as silver *thals*, specially so when the province was famine-stricken.

The Finance Minister in reply justified the expenditure and said that the dignity and prestige of the head of the State ought to be maintained and explained how renewals etc. had to be undertaken as they were pending for a few years last.

The question of dignity and prestige is one of values; and there is no doubt there are among

us such notions of dignity and prestige of kingly pomp and costly glamour etc. still lingering as of old. But are they or should they not be considered as outmoded and requiring to be revised by Republican India? Should *thals* be silver ones, and not of good decent type commonly used by us? And regarding the covers, curtains etc., why should they not be of Khadi? Governors should set an example to the people and their Governments by using Khadi wherever they can for the furnishing of the Raj Bhawan and by having neat and simple style in their household. This is not to suggest economy only but to lend dignity and prestige to the beauty of simple style and democratic nobility.

3-3-53

M. P.

### The Toll of Alcohol in New York City

The following excerpts from an article in *The New York Times* show by contrast what a divine mercy prohibition is to the people of Bombay State:

'This city has 200,000 to 300,000 chronic alcoholics. . . . The . . . annual private and public cost to the victims and community is \$ 200 m. [95 crores of rupees]. The toll includes \$ 50 m. in lost wages and \$ 13 m. in home relief, a tenth of the city's relief bill. . . .

'About 20 per cent show up in Skid Row areas, courts, jails and hospitals. . . .

'Of the men 85 per cent are between 35 and 55 years old, the prime years of achievement and responsibility. The alcoholic's life span is reduced by twelve years.

'[There is] greater crime-proneness among alcoholics than for the general population. Their homes are more often broken; 16 per cent of married male alcoholics have been divorced and 25 per cent separated; 70 per cent of marital cases in the Home Term Court involve alcoholism. . . .

'Ten thousand of the 14,590 admissions to Rikers Island Workhouse in 1951 were owing to alcoholism.'

V. G. D.

### The Money In It

[The following paragraph is reproduced from *Drinking and What to Do About It* by William A. Dewitt. It is a 1952 publication from U. S. A. The para reproduced here speaks about illicit distillation going on along with the licit and in a larger quantity. It will interest the reader to read it in continuation of Dr. B. Kumarappa's article 'Is Illicit Distillation Due to Prohibition?' that appeared in the issue of the *Harijan* of February 28, 1953, p. 443.

7-3-53

M. P.]

Today our national tab for alcoholic beverages is close to nine billion dollars, the high having been in 1947 when we drank \$ 9,640,000,000 worth. But in 1950 \$ 4,380,000,000 went to beer and \$ 510,000,000 to wine, with only \$ 3,870,000,000 spent on spirits. This represents a very considerable moderation in drinking taste. In the century following 1850 our per capita consumption of hard liquor fell off nearly fifty per cent, while beer drinking rose from 1.58 gallons per head annually to 18.56 and wine drinking from 0.27 to 0.87. Most legal distilling, vinting and brewing nowadays, however, is done

by relatively large corporations. Individual farmers, when not engaged in illegal liquor-making, tend to be opposed to drinking and form a large proportion of the voting strength that keeps about twenty per cent of the United States area Prohibitionist by local option. But legal distillers estimate that there is more contraband being produced today than tax-paid liquor. Perhaps even more than the bootleggers produced under the Eighteenth Amendment. This the distillers attribute, naturally, to high taxes. More than sixty cents of every dollar spent on legal liquor goes to the tax-collector, which leaves a handsome margin of profit to the illicit producer who ostracizes the Bureau of Internal Revenue.

### Our National Anthem

Dear Editor,

I hope you will agree with me when I say that we have not yet been able to discharge our public duty in respect of properly singing our National Anthems—the 'Jana-Gana-Mana' and the 'Vande Mataram'. Is it not a pity, may I say disgrace, that these National Songs are sung on public occasions, without the least regard to the sentiment expressed in the songs and to the tunes and the melody fitted for them? Is it not our experience that the songs are sung according to the sweet will of the singer or the singing-master in charge of the item of the programme, and also in total disregard to its grammar (and often pronunciation too.—Ed.)? When it is a convention to sing only two stanzas of the 'Vande Mataram', is it not discourteous to sing the entire song, and keep the restive audience standing and waiting for a long time?

It is now five and a half years that we have attained independence. Is it not high time that we rectify this misconduct of ours very early? Do you not think it is proper that a committee consisting of representatives of eminent educationists and cultured musicians in various States be set up to decide the method and manner of singing the National Anthems uniformly, melodiously and with one voice? Once the decision is taken, it will be the function of the Ministry of Information and Broadcasting to transmit the notes and tunes of the songs to every nook and corner of the country through AIR. Then alone it will be possible to sing the National Anthems in a chorus.

P. K. MOHANI

(I quite agree with the correspondent. Schools also can help here, provided they teach the song truly and well.—M. P.)

### The Ensuing Hindustani Examinations

The ensuing Hindustani examinations from *Likhavat* to *Tisri* will take place on the 26th April 1953. The applications together with the fees should be sent to the Wardha office before the 26th March 1953.

For appearing in these examinations it is necessary to know both the Nagari and Urdu scripts. For further information please write to the following address:

Hindustani Prachar Sabha, AMRITLAL NANAVATI,  
Wardha, (M. P.) Secretary

### EXPERIMENTAL RESEARCH AND NON-VIOLENT MOVEMENT

[The other day there was held in New Delhi a UNESCO Seminar to study Gandhi's technique of peace and no-war. In our country, there are people who wish to know how Gandhi's technique of Satyagraha could be utilized in the new political set-up under Swaraj. People all over the world love to have peace and goodwill on earth, and desire to change things as they are to become what they truly should be. Various remedies, including hot and cold wars, are being tried at present to no satisfactory end. Therefore groups of people outside India are devoutly trying to study the Gandhian Way and are joining hands with co-workers in the field in other lands. One such group, the Peacemakers from U. S. A. (246, Washington Street, Glen Ridge, New Jersey) sends us a copy of the first report of their Research Committee to be shared by like-minded people here. The following is reproduced from their interesting report.

29-1-53

— M. P.]

All of us want a peaceful co-operative society which is free of exploitation and violence. Many of us, Peacemakers and pacifists generally, are working part-time or full-time in an attempt to build this better world. But our efforts are often weak and very confused.

Listen to a group of pacifists talking; one says that we should build co-operative communities, another wants to oppose universal military training, another thinks we should send a deputation to Puerto Rico, one argues for using non-violent direct action on race problems, and still another calls for a tax refusal campaign. Finally someone says that each should take part in the activity to which he feels called and then someone ends the discussion with the comment that all the activities are necessary and there needs to be someone active in each area.

The pacifists go back to work, but their forces are divided between the many different schemes and the sharp edge of their enthusiasm is dulled by doubt. Each wonders if his pet activity really does make a contribution to the building of a non-violent society. Why is there so much confusion, diversity of action, and lack of certainty? Why is there no clear vision of where we are going and what we must do to get there?

Could it be because we do not understand ourselves and the nature of the forces at work in our society? We talk of peace when we neither understand peace nor war; we believe in non-violence, but we neither understand violence nor non-violence; we want to build a co-operative society but we know little about co-operation or competition; we talk of love and hate but we don't even understand our own emotions and motivations.

We need to replace wishful thinking with sound theory, sentiment with an experimental attitude, and ignorance with a thorough study of non-violent campaigns and the social sciences.

Successful military leaders are men who have spent long hours studying battles of the past. Successful revolutionaries are men who have analysed carefully the revolutions of the past, studied social and economic theory, and tried to understand the forces at work in society. If there is ever to be a successful non-violent movement it will have to include people who have made a careful study of the past non-violent campaigns; people who have a clear philosophy of non-violence and a sound theory of non-violent social change.

It should also be recognized that believers in non-violence are concerned with more than "success" of a movement. The very quality of our living and actions, individually and collectively, is as important to us as the immediate realization of any particular goal. This quality of living, too, depends to a large extent upon a more realistic understanding of ourselves and society.

A group of Peacemakers met recently to discuss the need for such research and theory building in the area of non-violent revolution. The group discussed the areas of non-violence which needed to be studied and made plans designed to encourage research and to provide for the interchange of ideas, findings, and research services.

The group (for the time being called the Peacemakers Research Committee) believes that there are students, action groups, and social scientists who may be interested in research in non-violence, but who are not doing this type of research. They may not have a clear idea of what problems need study or of how to attack them. Action groups may be interested in evaluating their methods but lack research skills. Students may want to do papers on non-violence, but lack knowledge of sources of information or they may need help in setting up a study.

The Peacemakers Research Committee plans to stimulate research in non-violence by: (1) drawing up statements of the problems which need study; (2) compiling lists of sources of information—books, articles, pamphlets, etc.; (3) encouraging the interchange of ideas and research findings; and (4) making contacts between people who are interested in similar types of studies in non-violence.

There are at least four areas of non-violence which need study: (1) techniques, strategy and tactics used in non-violent campaigns; (2) the constructive programme; (3) social theories; and (4) a philosophy of non-violence. The Peacemakers Research Committee plans to draw up problem statements in each of these four areas.

Those who feel that they have something to contribute are encouraged to contact the Committee.

## WHY ALLOPATHY ONLY ?

It is reported in newspapers today that National Health Service will be introduced in Bombay (and other Indian provinces) in next January 1953. I, therefore, for the public good beg to invite your kind attention to the following article published in the *London Health Review* which says:

"Recent tendency of legislation and of articles in the press seems to suggest that allopathy (European system of medicine) alone is competent to deal with national health and is the only one to be considered in setting up the new National Health Service Scheme.

"If allopathy were indeed able to maintain the health of the country at the highest practicable level, there would be less objection to claims to its exclusive recognition, but that is very far from being the case.

"Very many people have had the unsettling experience of receiving quite incompatible diagnosis of the same illness from different doctors, as the medical profession is well aware. In consequence, when treatment of a patient depends on correct diagnosis, many mistakes are made.

"When diagnosis has been made, the choice of the remedy is not clear. Almost without exception the remedy—medicines, vaccines, inoculations—is found to have disadvantages, some very serious; here and there catastrophes occur. There is a continual urge to find and try new remedies. This is a disquieting state of affairs. Allopathy, therefore, should not be the sole system recognized for the Health Service. Any claim for exclusive recognition of the European system of medicine as the only method for the cure of diseases is wrong. It is seriously submitted that to base National Health Service on allopathy alone is a fundamental mistake. Other methods of curing diseases are well known and are available.

"Herbalism claims that its remedies produce no ill effects, a risk from which allopathic medicines—drugs, vaccines, serums—are admittedly not free.

"Herbalism and homeopathy have large followings and have contributed to medical progress. It would be unwise to exclude their respectable practitioners from National Health Service.

"Nature Cure treatment of diseases (recommended by Gandhiji and Shaw) has a considerable and rapidly growing number of supporters in Europe and America.

"The attraction of Nature Cure is that it offers a complete alternative to medicine. No medicine, drugs or vaccine poisons are used at all in Nature Cure. Striking improvement results in Nature Cure treatment. Many courageous and honourable medical men who seek the truth and real benefit of suffering people are sympathetic with Nature Cure system of treatment of diseases.

"For instance Dr. R. Fielding Ould, M.D. of the London University, M.A., Barrister-at-law and a man of great ability, has come to the conclusion that in Nature Cure are to be found the right methods of curing diseases and of maintaining good health.

"Those who are dissatisfied with filthy, useless and dangerous inoculations should surely be free from obligations to contribute to the Health Service Scheme, for they are convinced that they will not benefit.

"Such persons as wish so to do should be allowed complete freedom in respect of the Health Service to provide their own treatment of Nature Cure, Homoeopathy (Ayurved, Unani) etc.

"In short in the new Health Service Scheme (of the Government of Bombay, Madras, Bengal and other Provinces of India which will shortly come into force from January 1, 1953) no system of curing diseases practised by respectable people should be suppressed or excluded by the tyranny of (allopathic) vested interests.

"A great number of people, and the number is growing, do not want drugs, vaccines and operations for sound reasons and in our (now happily) free country (India)

these should not be forced upon them; there should be freedom of choice.

"A large number of highly qualified doctors look upon vaccination and inoculation with deep scorn (as useless and harmful).

"For the good of the community and in the cause of freedom and progress Nature Cure, Homoeopathy, and other progressive methods of healing diseases should be included in National Health Service Scheme (of Bombay and other Provinces of India).

"Nature Cure or drugless system of treating the sick now employed by hundreds of thousands of people is crying evidence of public dissatisfaction with European system of vaccines and medicine (Allopathy) which people find unable to cure them in spite of the outrageous costs. They turn to simpler forms of healing by Nature Cure with successful results. Doctors belonging to European system of medicine are practitioners of a woefully wrong and mistaken system of medicine. Nature Cure is the only true mode of bringing health to diseased-ridden mankind." (*London Health Review*)

Bombay,  
20-11-52

SORABJI R. MISTRI

### MACHINE v. MAN ?

(By R. J. Soman)

When Man first gazed upon the marvel of his own making, viz. a power-driven machine, he would hardly have suspected that it represented his doubtful ally or even his potential enemy. In the pre-machine age, Man was satisfied that his small, little farm and cattle which he reared on it, combined with his homely handicrafts supplied him his needs. His life was versatile and full of varied interests then. He was a farmer as well as a spinner, weaver, or a carpenter etc. with his simple tools. The social economy which was born out of it was of a contented village community living its life in a free and self-reliant manner. It was a peculiar civilization having its own cultural and social values.

Almost like the forbidden fruit of the Garden of Eden, the mechanical inventions which Man in his curiosity came upon, disturbed the even tenor of his way of life in various ways: Firstly, the power-driven machine furnished abundant supply of manufactured goods, to the eventual unemployment of the working men and the doom of cottage industries and of agriculture, because the latter alone could not maintain the peasants. And secondly, it made it possible for wealth and economic power to concentrate in a few hands, making for bad and unequal distribution. The result was what we see today. Men who were happy and contented in their own homes and rural environments, are almost uprooted and thrown by machines as slaves in a none-too-welcome urban atmosphere.

How do they who are so uprooted fare in their new surroundings? They are brought face to face with economic slavery, long hours, child labour, evil shop conditions, slums, dirt and diseases, industrial accidents and sickening ugliness. "There is no beauty, happiness, leisure, learning and religion, but a bare and desolate place, without colour, air or laughter, where man, woman and child work, eat and sleep. This is the sullen rhythm of their lives."

But are they secure even in these awful surroundings? No. The constant terror of

unemployment hangs upon their heads as a result of the continuous researches in science and consequent rationalization of machinery. An army of scientists in service of machine-owners are busy devising improvements in machines which would eliminate men and would make machines more 'efficient'. Efficiency, they define, is the capacity of the machine to eliminate Man!

Mr Stuart Chase in his *Men and Machines* writes that up to 1927, 12000 new labour-saving machines were introduced into America and they took away the work of nearly 50,000! Henry Ford changed from model T to model A and laid off 60,000 men for an indefinite period. Only two decades ago, 500 men and 1,000 oxen were necessary for the purpose of ploughing 1,000 acres. Today only 10 tractors are enough to do the work! Only one steam shovel is sufficient at present for digging as much iron ore as was only a few years before dug out by 500 men. Mr Gregg in his *Which Way Lies Hope?*\* tells of a new American invention of "electronic thinking machines which are capable of rapidly solving exceedingly complex mathematical problems and of exercising certain types of judgment!" These machines would necessarily displace before long not only manual workers but even clerical and 'white collar' staff. Is this not the economics of a mad-house?

The modern man has such a pathetic infatuation for machinery that it renders him almost blind and even unconscious to the growing indignities and hardships to which he is subjected on that account. Verily the discovery and use of machine by Man is not an unmixed good for us as is insidiously being projected on the mass-mind by modern mechanical science and economics. Maybe it is given to India to dispel this hypnosis and bring back machine to serve Man! Gandhiji has well said, "The supreme consideration is Man.... I am aiming, not at eradication of all machinery, but limitation." (*Young India*, 13-11-'24)

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