

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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TWO ANNAS

VEGETABLE MILKS AND RELATED PRODUCTS

(By M. M. Moorjani, D. S. Bhatia & V. Subrahmanyam)

Vegetable milks have been used as articles of dietary in China and other Far Eastern countries for possibly thousands of years. Soya-bean is mainly used for the purpose, and practically every home finds use for the product.

Soya Milk

The cultivation of soya-bean and the uses of soya products have spread rapidly in America, but the use of soya milk itself has not spread very much in Western countries excepting as a special type of invalid or diabetic food. Dr. S. S. Bhatnagar did some very useful pioneering work in deodorizing soya milk and is trying to popularize it under the name 'soyalac' in England. The Western countries have not, however, taken kindly to soya milk probably because of the abundance of cow and buffalo milk in most of these countries.

In India, several attempts have been made during the past 30 years to popularize the soya-bean. Mahatma Gandhi was a great believer in the possibilities of the bean and its various products. The majority of the consumers tried the bean however only as a pulse in which form it does not cook well or digest easily. Aykroyd and Krishnan and, subsequently, the Soya-bean Sub-Committee of the Nutrition Advisory Committee of the then Indian Research Fund Association reported that, as a pulse, the soya-bean is not superior to any of the Indian pulses in spite of its containing practically double the amount of protein as contained in any of the latter.

Between 1945 and 1948, an intensive programme of further work was done at the Indian Institute of Science, Bangalore (under the auspices of the Food Ministry and the Indian Research Fund Association) to study the effect of processing and particularly the possibilities of utilizing soya-bean milk prepared in an improved way as an article of human food. This investigation showed that the digestibility and the biological value of soya-bean protein are greatly improved when the bean is steeped, germinated, pasted and then processed into a milk. An extensive programme of human feeding experiments

was also carried out which showed conclusively that the milk had a good supplementary value to poor cereal diets. These results were accepted by the Indian Council of Medical Research which also recommended that the Government should explore ways and means of increasing the area under soya-bean cultivation. This recommendation has so far remained only as a record and no action has so far been taken on it.

Soya-bean milk itself has a somewhat nutty flavour which is pleasing, but it takes some time for one to get used to it; but the sour curd and the buttermilk prepared out of it have practically the same flavour and taste as those out of cow or buffalo milk. As curd or buttermilk constitute the chief dairy products consumed by the poor sections of the people who constitute the majority in the country, the practical possibilities appear to be immense.

At the present time, the country produces hardly 25 per cent of the cow or buffalo milk required by the people for normal well-being. Even out of this, a certain part is utilized for making butter and *ghee*. Over considerable parts of the country, the average consumer gets hardly 2-3 ozs. of milk per day. A large section of the people gets no milk at all. Although there is a very strong case for augmenting our present limited milk supply with a product like soya-bean milk or curd, practically no progress has been made. This is to no small extent due to the fact that soya-bean is still new to our country and much has not been done to popularize it. In the United States, the cultivation has spread very fast during the past few decades, so much so that it has now taken the foremost place in that category of concentrated foods.

Groundnut Milk and Related Products

Side by side with the experiments with the soya-bean milk, the Bangalore investigators also carried out a programme of work on the processing of groundnut for milk. In the early days, the use of groundnut offered some practical difficulties, chiefly because of the characteristic odour and also the instability of the milk as compared with soya-bean milk.

During the past two years, the Central Food Technological Research Institute, Mysore, has carried out an intensive programme of work with the object of overcoming the above defects of

milk and to produce nutritious and palatable products that will be acceptable to consumers. This work has now been successfully concluded and it is possible to produce a groundnut milk practically free from the groundnut odour and of the same keeping quality as cow or buffalo milk. The product has also been fortified with minerals and vitamins so as to raise it to the same level of nutritive value as cow's milk.

Groundnut milk can be converted into curd and buttermilk in exactly the same way as cow's milk. It is in this form that the milk has found the maximum favour. If prepared with the necessary care, the curd and the buttermilk can be rendered practically indistinguishable from the cow or buffalo milk product.

Since about the commencement of 1951, the Central Food Technological Research Institute has been producing the vegetable milk curd out of groundnut on a pilot plant scale and has been distributing it in the city of Mysore chiefly through the restaurants in the city. The product has found ready use and being also comparatively cheap, the advantage of using it have been generally appreciated.

Speaking generally, one pound of groundnut kernel yields roughly 7 lbs. of milk with about the same composition as cow's milk. Depending on the price of groundnut, the milk can be made at a cost of annas 2 to 2-6 a lb. In addition to the milk, there is also a useful by-product in the form of the white paste containing the residual part of the kernel. This paste is already finding application in a variety of ways as an article of food.

The method of processing consists in steeping the groundnut kernels in water, removing the outer skin, then pasting very finely, filtering to remove the suspended solids, then deodorizing and finally fortification. The operations are comparatively simple and suitable machinery is available in India. To make the curd the milk is cooled and then seeded with buttermilk. The setting of the curd is complete in the course of a few hours.

The vegetable milk can also be made in the home, but the technical details are such that the various operations cannot be easily put through with the available facilities. Moreover, the procedure may appear elaborate if only small quantities are made. The quality of the milk would not be so good as that obtained after suitable mechanical processing. The machinery is however comparatively inexpensive and quite large quantities of milk can be produced either as a cottage industry or on a large scale. In the latter case, with automatic machines, the cost can be reduced to even less than annas 2 a lb.

India is the biggest producer of groundnut and our present production is of the order of 3.5 million tons. Even if a small part of groundnut is diverted to the production of milk and curd,

we can hope to produce very substantial quantities which would be useful as a supplement to our existing supply of cow and buffalo milk products. The production of vegetable milk products will come particularly as a boon to the poorer sections of people who are not in a position to buy the cow and buffalo milk products.

Over many parts of the country, particularly in the *ghat* regions where there is heavy rainfall, the cows and buffaloes do not flourish. All along the regions of the Western Ghats and particularly in South and North Canara, in Coorg and Travancore-Cochin, in the Malnad Districts of Mysore and in Assam, cow and buffalo milks are very difficult to obtain. In such regions the availability of vegetable milk products will be a very great boon to the people. The production of the milk on a fairly large scale also offers scope for the development of new industries whether on a cottage scale or on a factory basis. If a beginning could be made in these regions, where the necessity is most urgent, the uses of the vegetable milk and its products could then be extended to other regions to make up for the deficiency of cow and buffalo milk products.

Although the scientific evidence is fairly conclusive and the practical possibilities are also very clear the biggest obstacle to progress is prejudice. This has been the difficulty that has stood in the way of practically every new product. With a certain amount of enterprise and active publicity, however, it should be possible to bring home the practical possibilities to the public. If the products are successfully established at even a few centres, their uses are soon bound to spread to other countries. Health and social workers, as also the Press in the country, can render very valuable service by popularizing the use of such food materials.

Central Food Technological Research
Institute, Mysore

(Comments hereafter — K. G. M.)

Addendum

In the article *Sarva Seva Sangh: Three Years' Training* published in the last issue on page 383, column 1, please add, after item 5, the following:

6. The three years' training is divided as follows: 9 months each in the Hindustani Talimi Sangh, Charkha Sangh, Gramodyog Vibhag and Krishi-Go-Seva Vibhag respectively. The following will be the general feature of training of each:

Talimi Sangh: Nai Talim

Charkha Sangh: From kapas to cloth

Gramodyog Vibhag: *Principal Subjects*:

One of the following: *Ghani*, Paper-making, Pottery — 4 months.

Secondary Subjects: Apiary, *Tad-Gur*, *Chakki*, *Magan-Chula*, Soap-making, *Magan-Deep*, *Ghani*-practice — 5 months in all.

Krishi-Go-Seva Vibhag: *Krishi & Go-Seva*.

SHANKARRAO DEO

ALCOHOL AFFECTS JUDGMENT OF DRIVERS

Severe tests which included "reversing on a seven-inch wide plank" were recently carried out on 37 expert motorists in Sweden to test their reactions to alcohol. The experiment was organized by Dr. Leonard Goldberg of Sweden's Caroline Institute.

The 37 drivers had to drive at speed out of L-shaped garage-ways, steer in confined spaces, and brake and start in deep sand.

Their powers of concentration and judgment were carefully studied. Then they were split into two groups, drinkers and teetotalers.

'Concentration Poor'

Drinks were served to the drinkers and the tests were resumed over the same course, all drivers being "apparently sober".

On the second run, the drinkers were slower, but the teetotalers were 20 per cent more successful than on the first attempt.

Dr. Goldberg reports that drinkers suffered from over-confidence, inferior judgment, and poor concentration.

One of them was unaware he had knocked down a row of marking poles, another did not know his car had slipped off the seven inch plank.

A third became so furious at his failure to back on to the plank that he made 15 attempts without even changing his methods.

The Result

After analysing individual times and faults, Dr. Goldberg came to the conclusion that "even a slight amount of alcohol caused a deterioration of between 25 and 30 per cent in the driving performance of expert drivers."

The Swedish experiment confirmed experiments made in Britain by Dr. H. M. Vernon, an adviser to the National Institute of Industrial Psychology.

Dr. Vernon's researches proved that some motorists could become dangerous drivers after drinking only one half-glass of mild beer.

32 Per Cent Decline

Small doses of alcohol, he found, not only impaired judgment and concentration but produced slower physical responses of the eyes, hands, and feet.

The Swedish and British tests also proved that after one or two drinks, a driver's vision deteriorated by as much as 32 per cent.

"Alcohol," said Dr. Goldberg, "has the same effect on vision as driving with sunglasses in twilight or darkness."

Although the drivers in these tests were proved to be a road menace, no action could be taken against them under the law of the land.

They suffered no slurred speech, unsteady gait, or other signs of intoxication on which the police could base a charge.

Dr. J. Arthur Gorsky, Metropolitan Police Surgeon, in a paper on alcohol's relation to accidents says that the first effect of alcohol, and the effect of the smallest doses, is upon the highest functions of the brain.

This infuses the individual with a temporary happiness and sociability but leads to an impairment of judgment, concentration, self-criticism, and the power of estimating risks.

The scientific facts, says Dr. Gorsky, present "a serious objection to the consumption of alcohol, even in small amounts, by anyone who is to drive a car."

Dangerous

A Government report on accidents states:

"Even where there is no question of drunkenness, a small quantity of alcohol is for many drivers most dangerous.

"It is essential that these drivers and the public should realize that 'under the influence of drink' does not necessarily mean intoxication in the ordinary sense, but that driving skill is affected long before a man is consciously under the influence of Alcohol."

Some countries have tackled the problem by forbidding motorists to drink while driving. In Norway it is illegal to sell beer to motorists.

(From *The Sunday Express*, London, 14-10-'51)

A HEROIC CLERK

There is too much of sordid selfishness around us and even elementary humanism seems to have become a refugee. Happily it is not altogether dead yet and when heroism makes its rare appearance, it has an ennobling effect and wins public appreciation.

Early last month (Nov. '51) a Colombo clerk, Ramanayake, rushed to help a college girl who was in difficulties while boarding a moving train. The girl was saved but the rescuer fell and was killed under the wheels. He was the sole breadwinner of his family — wife and eight children — and, a poor clerk that he was, they were left penniless.

A wave of admiration and sympathy rose among the public. A Colombo paper started a fund for the orphan family and within five weeks it swelled to Rs 1,00,000. A Colombo doctor promised an individual contribution of Rs 100 for every Rs 1,000 collected by the paper and he has been as good as his word. Similar rich donations have been few and the bulk of the contributions has come from clerks, workers, teachers and students.

Ramanayake covered himself with glory in his heroic death; only less glorious is the manner in which the humane poor have unstintingly given their mite to help the hero's family.

(From *Times of India*, 28-12-'51)

HARIJAN

Jan. 12

1952

TANNERS AND COBBLERS

The harmful effects of the bone-export policy on agriculture and village economy have been already examined. The plight of the hereditary tanners and shoe-makers of India is equally sorrowful. Since times immemorial there are well-defined groups scattered all over India, that carry on these occupations with such scanty means, resources, implements and technical knowledge as have been handed to them from sire to son. For nearly three hundred years at least neither the Indian society even during the old Panchayat system nor any of the Indian governments, indigenous or foreign, seem to have taken any interest either in advancing their technical knowledge, improving their economic condition, or providing them with facilities and means of manufacturing their goods. They have survived till now on sheer unexhausted past momentum.

The British Government was only an alias of the East India Company. It existed frankly for commercially exploiting India. The Indian commercial communities became their willing agents. The Western nations were rapidly developing technical science, and regarded no occupation or industry as beneath their dignity. So, in their own countries, they gave to every occupation the benefits of technical science and produced superior and cheaper goods than our poor, neglected and resourceless artisans could.

Indian commercialists have learnt only one maxim of economics: buy in the cheapest and sell in the dearest market. We have a well-understood hierarchy of high and low, pure and impure occupations, but have made no distinction between Swadeshi and foreign — patriotism and nationalism having been an undeveloped sentiment with us.

Tanning and shoe-making have been two of such impure occupations with us. And since we transfer the impurity of an occupation to its workers, the tanners and cobblers are too impure people to associate with the clean. Hence none cared whether they lived or died, as long as we could get our leather requirements from the shops. And it did not matter to us if they were manufactured in some foreign factory of Europe or Japan. We could think, if necessary, of a political boycott of British goods for a temporary period, but the principle of Swadeshi was not ingrained in our blood. Truly, in commerce we have always been internationalists.

During the last quarter of the nineteenth century, there did arise in Maharashtra a group of enlightened men, who saw the impending evils and gave out clear warnings. But theirs was a voice in the wilderness and the process went on

unchecked until Gandhiji with his dynamic energy and marvellous organizing capacity took up the cause. For him Swaraj had no meaning if it did not work for the rehabilitation of our indigenous artisans and revive their occupations.

Swaraj is supposed to have come. But has it come with a meaning? Has it set in motion policies, which can be taken as indicative of a change in our educational, industrial and administrative outlook and set-up? There are quite a few million tanners and cobblers in our country. Though the consumption of shoes and various types of leather goods has increased perhaps a thousand-fold during the last half of a century, how is it that those who carried on these occupations for countless centuries, instead of finding more employment, are being almost driven out and cast on the streets?

On 17th September 1950, the *Nagpur Times* had published the following letter over the signature of a shoe-maker of Nagpur:

"Recently I happened to read an article by Thomas Bata, the well-known Czech shoe-magnate, in the latest issue of 'Vyapar', a Gujarati journal of Bombay. Describing his achievements, Bata boasts that he came all the way from 4000 miles to India where there are excellent opportunities to make money by tons in shoe-making business. He says that 20 years ago he used to import 120 lakh pairs of shoes from his country and sell them here. Then Bata opened his factory in India near Calcutta. Now he claims that he manufactures about 800 lakh pairs of shoes every year and sell them like hot cakes in all the cities and towns of India. His factories, numbering 43, overproduce as a result of which there is an annual surplus production of ten to twelve lakh pairs of shoes. Bata has over 800 shops all over the country and does trade. He is full of praise for the Government of India which helps him in all possible ways and affords him several facilities to flourish.

"Now I wonder, so also the lakhs of Charmakars in the country must be wondering, how is it that the National Government of free India is allowing all these facilities of trade to a foreign concern like Bata's to the great detriment of indigenous manufacturers and traders — the Charmakars — who have to make their living by leather cottage industry? Whatever the legacy of the British Raj, our Congress Government should not have allowed foreign capitalists like Bata to continue to exploit Indian market at the cost of poor Indian Charmakars — the sons of Mother India. I shall be stating bare truth if I say that Bata with the aid of a few thousand Indians and the terrific production power of machinery, is carrying away annual loot of crores of rupees from the pockets of the newborn Indian Republic. Has our own Government given any thought to the plight that the Indian leather cottage industry will be reduced to by continuing the patronage to foreigners like Bata? The Charmakars have been a downtrodden Harijan Community for ages, and have suffered terribly. Yet they have been serving their countrymen all along by producing leather goods for the people on cottage industry basis. Will the Government take note of this gross injustice being done to Indian leather industry by foreign capital? — P. Ramaswami."

He tried to approach Nagpur leaders to take up his cause. But who would take up the cause of so low a caste as the shoe-makers? Moreover, our learned leaders have unlike this man, studied the Economic History of other countries, and

perfectly understood that the liquidation of indigenous petty industrial occupations and the unemployment of such artisans is an unavoidable stage in the process of industrial revolution and advance of a country. So, to argue with this man or to moan for him was useless. Industries of this type have to go and the earlier he and his comrades realize this truth the better for them.

How is this man of practically no learning to answer such great scholars? He and his community are not yet willing to die. They want facilities to live and to thrive. He came to me last November, and again in December for advice.

It must indeed be a false and illusive industrial revolution which demands the involuntary and slow death of large sections of people as a price of its supposed blessings.

Japan did not lag behind other European countries in its industrial technique. But it does not seem to have allowed its indigenous, domestic industries to sustain any injury. Indeed, Shri Sahasrabuddhe, Pranlal Kapadia, Kumarrappa all assure us that for the people's own daily requirements Japan is still a staunch advocate of village and decentralized industries. And what an amount both of hand and sense skill and application of scientific methods has it developed simultaneously? It has not neglected its manpower in the criminal manner in which we have done it.

It is not only the Government which can be blamed for this, though as being composed of the most advanced sections of the people, in their personal capacity they must necessarily come in for a large part of the blame for not giving a right lead to the people. Nevertheless, a great part of the blame must rest on the people themselves and their religious, social and local guides and controllers. They have not merely neglected, but actively promoted the ruin of our indigenous artisans by treating them as even lower than animals. Our social structure based on a perverse view of religion is one of the chief causes, if not the principal one, of our industrial, economic and political downfall and even of large scale conversions of these masses to Islam and Christianity. In order to make Swaraj a blessing, we have to discard, on the one hand, our traditional social structure and, on the other, the superstitions going in the name of economics and science. Not until then will even our politicians, economists and businessmen realize the injury they have done and seem still bent upon doing to our country.

Bombay, 1-1-'52

K. G. MASHRUWALA

COW IN INDIA

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By Satish Chandra Dasgupta

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30TH JANUARY

(By Dharendra Mazumdar)

This year, too, the country will observe the Gandhi anniversary on 30th January as usual. On account of the election fever that has enveloped the country, the people do not seem to have realized the importance of 30th January. Why is it so? Bapu lived and worked for India's independence and laid down his life while fighting the perils to the country's freedom. In the face of this fact there exists popular indifference. What is the reason for it? Is it the repetition of the story of the *Puran*? Like Shiva Bapu drank the poison that emerged from 'the churning of the ocean'. Will the great gods of the country fight among themselves in sharing the nectar of Independence? Will they, in the heat of this 'sharing', forget Bapu? The gods might forget Shiva after he drank poison, but how could his *ganas* (followers) afford to forget him? Similarly even if leaders of India forget Bapu, how can his *ganas* — the millions in the country — forget him? If we are not to forget him, let us observe 30th January with indomitable zeal. We have to re-awaken the sacred memory, not of Bapu's physical body but of his spirit that gave a revolutionary message for the solution of the problem of the age.

The present age is torn with economic centralization and capitalist economy. We have to perform the task of destroying the capitalist economy and of establishing in its place in every home the decentralized one. They in whose hands are centralized power and wealth will not shoulder this task. But they in whose hands ultimately this power and wealth are to fall after achieving decentralization, will do it.

At present the wealth is centralized in two forms: The industrial system and the zamindari system. During his life-time Gandhiji pointed out the method of liquidating capitalist industrialization. He gave the *charkha* as the symbol of its liquidation and opened the way to decentralization. But before he could give a dynamic plan for decentralizing land among the people, he was snatched away from us. Now Vinoba has taken upon himself this task left incomplete by Bapu. He has given to the country and the world as well, the non-violent technique for the distribution of land.

By the non-violent path pointed out by Gandhiji India wrought a great political revolution and solved the political problem of the independence of the country. Will that India now lag behind in solving her social problems through non-violence? Indeed, the spirit of India has assimilated the *mantra* of non-violence, and I have a firm conviction that it will definitely adopt it.

The *yajna* of this great social revolution has already been initiated. Shri Vinoba, its sacrificial priest, has commenced the uttering of *mantras*. The question now is: Who should get the

oblation (हविर्मान) after the offering is made on the altar ?

I hope, nay, firmly believe that on this auspicious occasion workers will work with zeal to give a momentum to this *yajna* and landholders will make maximum offering in it with full faith and devotion.

Sevagram, 1-1-'52
(Rendered from Hindi)

SHRI VINOBA'S TELANGANA TOUR XIV

April 25, Ajalapuram (Eleventh Halt, 10 miles)

From Nagilla we started early in the morning for Ajalapuram. On the way, about two miles from Nagilla we met a crowd greeting us with the cries of *Jai* and the sonorous sound of the conch-shell. They belonged to a fairly big village about a mile still farther off. Though the greeting was affectionate, the people seemed distressed. On enquiry, we found that there was a virulent outbreak of cholera in the village for the last two days. It had already taken a big toll and a few were lying in a precarious condition. The contagion had come from a recent *meta* held near-by. The authorities at the tahsil headquarters, not very far away, had been informed of the situation, but no aid had arrived so far. We asked the people to observe the usual precautions, sent a note to the Health Minister and moved on.

Ajalapuram, our place of halt, was a small village but dirtier than any we had visited so far. There were no public-spirited local workers even. The arrangements for our halt were made by the Tahsil president. There were symptoms of the impending cholera in the village, and so we were put up under the shade of a tree outside the village in a hut specially constructed for the purpose. We could have dropped this village from our itinerary, but Vinoba wanted to see the situation in the districts other than those of the Communist-dominated Nalgonda and Warangal. Even this part of the district of Mahbubnagar has not escaped the destructive influence of the Communists. The bad behaviour of the village *patel* and the *deshmukhs* had antagonized the people against them and the Communists found a ready field for their activities.

Vinoba went round the village and personally contacted the *patel* of the village and some others. There was lack of sincerity and internal purity, even as there was that of external cleanliness. The *patel* had to suffer jail during the Congress movement, having been charged with collecting and using arms. The village complained of the tyranny of the *patel*, while the *patel* deplored the behaviour of the villagers. The Communists had murdered three of the *patel's* relatives. And he suspected that the villagers, together with the local *lambadas*—a tribe of Rajputs who migrated there long back from Rajasthan—had helped the Communists in these murders. The *lambadas* had flocked to the hut of Vinoba from early morning and were waiting to talk to him of their tale of woe. But they were afraid of being harassed after Vinoba had left. Vinoba called them to his side and asked them to speak to him of their troubles and trials. And it came to light that they were being evicted from lands which they had been cultivating for the last fifty years. Next he called the *deshmukhs*, the land-lords, and tried to make them realize the wrong they were doing to these poor tenants. At first they were reluctant to own anything and feigned innocence, at which Lakshmi behn lost her patience and flared up: "You are sitting in the presence of a *rishi*, why cannot you be truthful? You must repent of your past misdeeds and promise not to oppress your poor brethren any more in future."

Vinoba pacified Lakshmi behn, and spoke to the elders of the village assembled there:

"The military has been looking after your village for the last two years. It does not redound to your credit that men from far away Delhi should come here for keeping peace and order and giving protection to the helpless. Many of you on either side have made mistakes in

the past; we have to forgive and forget those mistakes and try to create peace. Let me offer you a solution how you can create peace, a solution which I know to be true from my experience: I ask for land from those who have it and offer it to those who have it not and need it." The *deshmukhs* gave thirty acres. Of course, they responded to the call haltingly, for they could not outgrow the suspicion that villagers had been in league with the Communists and were responsible for the murders of their near ones. Indeed, distrust dies hard, and yet who would deny the pernicious influence which it casts over human affairs while it lasts?

In the post-prayer speech Vinoba exhorted the people to shake off all hatred, forget the past and join to create a new life of love and co-operation. He said: "I have now some understanding of the problem in this part of the province and know how the situation has so much deteriorated. There are too many landlords, the *deshmukhs*, *deshpandes* and *jagirdars* and the people have been tyrannized for long. Yet I will advise the people not to take to the ways of violence. It is wrong to indulge in murder, loot and arson. It will not lead to the good of the poor. The only effective way out of this malady is the way of Gandhiji. I am moving about from village to village and I am trying to prove its efficacy in solving all our ills. That is the reason for my having come to you. I pray that the Lord who is in the heart of every being may manifest Himself both in the poor and the rich. That is how the rich and the poor would come together. I do not feel inclined to give lectures and waste words. I prefer to pray to Him that He may grant us the purity of mind which is true intelligence."

Referring to his talk with the *deshmukhs*, he said, "I tried to make them understand their duty. But I could see that I could not make way to their hearts by lecturing to them. They have suffered grievous wounds in the murder of their kinsmen and the memory rankles in their hearts. God alone has the power to reopen the springs of love and kindness in their hearts. After all, the little kindness that I have in me is also derived from the same infinite source. I therefore keep praying to Him: Thou art full of love, O Lord, and we are Thy children. Wilt Thou not give us a share of that richest of endowments?"

Vinoba had begun his speech today with a quotation from a hymn of Shankaracharya. 'भूतदयां विस्तारय, तारय संसारसागरतः'। Explaining the verse he said, "Shankaracharya prays to the Lord to give him kindness for every being and make it grow and expand. I also offer this same prayer to the Lord, and I am happy to confess that every day that passes, the Lord gives me a new lesson in kindness. I go to the villages and everywhere I hear of the destruction which the Communists have wrought, woeful tales of murder, loot and setting fire to houses and crops. And I pray in my heart: Lord, let me be kind to the Communists also. They indulge in violence, but how can we blame them? For even the Congressmen had done that on certain occasions, and done it in the name of Gandhiji."

It would be recalled that Vinoba began his Telangana tour with a visit to the Communists in the Hyderabad jail. For he felt that though they were following a path opposed to his own, he must still convince them of their mistake if he could.

Vinoba was much tired today and his feet were aching. But his mind was weighed down more with the thought of filth and disease which he had seen in the village and the troublous conditions prevailing there. There was cholera raging in these villages, but none seemed to have the time to go there and organize help. He said: "I ask the people to stop taking *stndi*. But I do not know what I am to do about this filth and disease. Who will come to counter this deadly menace? The press-reporters, the Socialists and the Communists, none of these seem to mind it and the Congressmen are straining every nerve for the sole purpose of obtaining success in the elections, and the regaining of power. The Communists

are content to spread hatred and violence that they may hasten the revolution.

"But what do you want the power for? And what will you do with the success in the elections? If you aim at a revolution, why? The only valid reason for it can be that you may have the opportunity to serve the people and bring prosperity to them. The opportunity for service is waiting for you. So, why not betake yourselves to it here and now? And if you do that, all the rest may be added unto it. You may gain political power and bring about the revolution too. The revolution after all consists in the eradication of the prevailing base sentiments and in the substitution of virtuous ones in their place. This cannot be attained unless, we take to the ways of love and service. When you see around yourselves so much misery and disease and ignorance, how can you think of power or success in elections or a bloody revolution? Why not attend to things which call your attention and bring all your energy to the service of the poor through the eradication of these evils?"

(Translated from Hindi)

D. M.

PRECAUTIONS AGAINST CATCHING COLDS

Two United States Government agencies in Washington — The Public Health Service and the Office of Education — have prepared a leaflet for use by school teachers in helping children and parents follow sensible health rules in dealing with colds.

Colds are caught in only one way, the leaflet points out, and that is from a person who has one. For the first two or three days, the secretions in the mouth and nose of an infected person contain great numbers of cold viruses, the micro-organisms that cause the disease. These germs can easily be passed on to other people. The spray from a cough or sneeze, for example, may be loaded with cold germs.

The following precautions, suggested in the leaflet, may help you avoid catching cold:

Keep away from people with fresh colds whenever possible. When there is an epidemic of colds in your community, stay away from crowded places.

Wash your hands thoroughly and often, and always just before eating. Don't use a drinking glass or towel that may have been used recently by a person with a cold.

The leaflet also suggests things to do for a cold if you do catch one.

If possible, stay home during the first two or three days and rest. You will be more comfortable, more likely to recover quickly, and less likely to give the cold to others. If you must go to work, keep at a distance from other people and cover your coughs and sneezes. Try to keep comfortably warm.

Instead of handkerchiefs, use some kind of tissues that can be disposed of without handling again. Blow your nose gently and through both nostrils at the same time so as not to force infection into your sinuses and the canals leading to the ears.

Drink plenty of liquids. Don't experiment with pills, nose drops, or other remedies, unless prescribed by a doctor.

If a child in the family has a cold and living quarters are limited so that it is impossible to isolate him at night, some doctors suggest this arrangement: Make up a bed so that children can sleep at opposite ends. This will prevent the infected child from breathing and coughing in

the face of his companion. Also, it is a good plan to space single beds about five feet apart.

(From USIS, Newsfeature)

20-12-1951

KASTURBA GRAM-SEVIKA VIDYALAYA, INDORE

On 1-12-51 Shri Jawaharlal Nehru performed the opening ceremony of the Kasturba Gram-Sevika Vidyalaya, at Kasturbagram, Indore. The following are extracts from the speeches delivered on the occasion by Shri G. V. Mavlankar, the President of the Kasturba Memorial Trust and Shri Jawaharlal Nehru.

Shri G. V. Mavlankar

Addressing Shri Jawaharlal Nehru, Shri Mavlankar said that within the last one year, the Kasturba Trust had lost two of its prime architects. Just fourteen months ago, on the 2nd October, 1950 Sardar Vallabhbhai Patel had laid the foundation stone of the Kasturbagram. After Gandhiji, it was he who had guided them as its President. He had felt very happy when he laid the foundation stone of the Gram. Indeed, he said his happiness was even greater in performing that function, than when he created the Madhya Bharat State. He died shortly afterwards giving the Trust a grievous blow. But though the body departed, the path he had chalked out for them was there and the Trustees were resolved to follow it to the best of their ability.

Hardly had they recovered from the shock of the Sardar's passing away when Death dealt a still heavier blow to the Trust, by taking away from their midst Shri Thakkar Bapa on January 19, 1951. Thakkar Bapa was the founder of the Trust, its father and guardian. He was like the Angel of Mercy, who would go running to the aid of the poor, the stricken, and the down-trodden in any part of the country. How could he ignore the suffering sisters in the villages? His life, which he devoted entirely to the service of the suffering humanity, will ever remain for them a beacon light and inspiration.

The activities of the Trust had been growing day by day, Shri Mavlankar said. Even so there was wide-spread ignorance about its work. That was so because the Trust work was located in the villages, and there it went on peacefully without creating any hubbub. At present, they were running twelve schools, working in eleven provinces. The number of students was about 300. These schools trained pupils for Basic and Pre-basic teaching, village-industries and midwifery. The total number of students trained so far was 750, out of whom 450 were working in 275 village-centres.

These trained *sevikas* had contributed a good deal to the progress of social awakening in the villages. They helped in prohibition, removal of *parda* and untouchability and in settling village disputes. In the recent Assam earth-quake, the *sevikas* and the students of the Assam Kasturba-Sangh did commendable service in the afflicted areas. The Punjab *sevikas* in the turbulent days following the partition braved all dangers with courage and ministered devotedly to the needs of their victimized sisters. The India Government recognized the services rendered by the Punjab branch and the Trust was happy to note that they had appointed Shrimati Rameshwari Nehru, their Punjab Agent and one of their valued Trustees to the responsible position of looking after the Rajpura Mahila Sadan.

Shri Mavlankar then gave a brief history of the development of the Kasturbagram.

The Trust had started in 1945 under Gandhiji's guidance. Soon afterwards, Shri Devadas Gandhi placed before the Board of Trustees a scheme of work. And the Trust started centres for training women-workers to undertake the uplift of women in the villages which was the main objective of the Trust. The training centred round *safai*-work, dissemination of practical knowledge for an efficient home and civic life, children's education and maternity-welfare work. Changes were made in the syllabus of courses and the period of training extended in the light of the

experience gained at the various centres. In course of time the need for a Central Training Institute was felt.

Thus, what in 1945 existed only in the form of an idea and a hope, materialized and progressed, till in 1949 they moved a long way and thought of setting up a big Central Training Institute. The decision to start a Central Vidyalaya was made in 1949, and a committee was formed to find out the most suitable place where it could be located. It inspected many places and finally selected the present one in view of its central position and healthy climate. Another factor which influenced the choice of the committee in favour of that place was the presence of a large number of workers there who were keenly interested in the Gandhian constructive programme.

The Trust had spent, so far, on this undertaking a sum of four and a quarter lakh rupees. It was estimated that altogether about 20 lakhs would have to be spent on the construction of buildings. But there was no hurry about it. It would be done as the work grew and the need was felt. The Trust believed in setting about on a modest scale, so that it might build on a firm foundation.

The Trust had, at present, 293 acres of land which the Madhya Bharat Government had transferred to it on a permanent lease. They were also to give it another 75 acres. Steps were being taken to acquire also the hills nearby Kasturbagram.

In the Kasturba Vidyalaya they intended to provide for the training of three types of *sevikas*: the *sevikas* for general village-uplift work; teachers, and midwives. They also intend to start a hospital for the training of midwives, and a decision had been taken in that regard. The Vidyalaya would formally enter on its work with Shri Nehru's blessings. At present they had enrolled trainees from Nepal, Uttar Pradesh, Madhya Pradesh, Kashmir and Madhya Bharat.

Concluding Shri Mavlankar said,

"We are very fortunate in having you, Jawaharlalji, to inaugurate the Vidyalaya. I am sure this will go down as a landmark in the history of the institution. It also enhances our responsibility.

"We got possession of the land in July last year. The foundation was laid on the 2nd October, 1950. Preliminary preparations took two to three months, and yet we were able to complete the construction work within the span of a year. The credit really goes to the Madhya Bharat Government, its Chief Minister, his other colleagues, the Chief Secretary, and other officials, and a large number of the service-minded friends from the local population. Shri V. G. Apte, the Divisional Engineer of the Public Health Department, and Shri V. N. Ghode, a prominent citizen of Indore, have helped us a great deal by giving us much of their valuable time and energy. Mention must also be made of Shri Chandan Sinhaaji Bhadaktia who has been helping the institution ever since we first came here for the inspection of the site.

"I now request you to declare the Kasturba Gram Sevika Vidyalaya formally open, and give your blessings to the undertaking and the workers."

Shri Jawaharlal Nehru

Acceding to the request, Shri Jawaharlal Nehru congratulated the Kasturba Trust for carrying on its work silently. He regretted that people seemed to think now-a-days that unless they made a good deal of din and noise, they could not work. Politics supplied a field for din and noise and it seemed to be casting its noxious influence on other spheres of work as well. At the moment, the elections were causing an enormous amount of hullabaloo. But it was obvious that it did not help the country. The progress of the country depended on those who worked silently. If all were to join in making an uproar, the country would surely not only not go even a step forward, but totter and go under.

Shri Nehru believed that India could not progress without the progress of her women. The measure of the

progress of women was the measure of India's progress. Someone had rightly said that if one desired to have an idea of a country's culture and civilization, all they had to do was to examine the conditions of her women and the laws which governed the women. He agreed with that view, and regarded that one of the reasons why India had lost her vigour and lagged behind was that their women had grown weak and were left behind.

The movement for the uplift of women, Shri Nehru observed, really started when Gandhiji invited them to come out of doors and join in the service of the country, and thus not only take the country forward, but themselves too. The women responded to his call. They joined the forces of the movement, and much work was done. Shri Nehru regretted that the spirit which inspired them at that stage had now weakened and the work suffered.

Shri Nehru wanted work to be carried on among women, especially among the women in the villages. In cities that type of work did go on in some measure, but it was necessary to carry it into the villages where it was most needed. This, he thought, was the basic principle which the Kasturba Trust had been following in its activities.

Having seen the Kasturbagram he was impressed that the work the Trust was doing, and the way they did it was no momentary thing born of excitement and emotion. There was something in the women he saw there, which distinguished them from the rest and which was lacking in the women in the villages generally. They did not work as they did in Kasturbagram. He wished that young ladies would go to villages and wake them up and give them knowledge. The progress of women in the cities and villages was the necessary condition for the progress of the country.

Shri Jawaharlal Nehru wanted many things to be done for the country. And because he was a little impatient, he felt exasperated at times that things in the country moved at such a slow pace. "Why cannot we march forward rapidly? But exasperation is of no use; after all we can march forward swiftly only when we work speedily. All of us must co-operate in this kind of work. I congratulate you on the energetic manner in which you are working here."

(Translated from Hindi)

Sarvodaya Paksha Celebration

Shree Dharendra Mazumdar, President of the A. I. S. A. has, in the *Sarvodaya* of December 1951 (or in the *Harijan* of 15-12-1951) suggested a detailed programme to the constructive workers and the people for the Celebration of the Sarvodaya Fortnight from the 30th January to the 12th February 1952. I hereby appeal to all the *sevak*s of the Sarvodaya Samaj to endeavour to make the Celebration fully successful in their respective fields of activities.

SHANKARRAO DEO,
Secretary,
SARVODAYA SAMAJ

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