

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: MAGANBHAI P. DESAI

Vol. XVIII. No. 10

AHMEDABAD — SATURDAY, MAY '8, 1954

TWO ANNAS

THE BODH-GAYA SARVODAYA CONFERENCE

(By Suresh Ramabhai)

The sixth annual session of the Sarvodaya Samaj was held at Sarvodayapuri, within a stone's throw of the world-renowned religious abode called Bodh-Gaya, on April 18, 19 and 20 last.

The Sammelan started in the afternoon of the 18th April, just three years after when Vinoba obtained the first Bhoodan in Telangana, — with an all-religions' prayer. Then, in a few words, Shri Gauri Shankar Saran Singh, convener of the Reception Committee, offered the gathering a hearty welcome. The Secretary of Sarvodaya Samaj, Shri Shankarrao Deo, requested Shrimati Asha Devi Aryanayakam to take up the task of conducting the deliberations. Touching Vinoba's feet and taking his blessings, she expressed her acceptance of the same. Next Shri Vallabhswami, the Joint-Secretary of Sarvodaya Samaj, gave a brief review of the work done during the past one year and expressed the hope that the Sammelan would contribute to make us all stronger and purer. 'As he was closing, there arrived Pandit Jawaharlal Nehru and Dr. S. Radhakrishnan, accompanied by Bihar Governor and Chief Minister. Shri Vallabhswami garlanded the distinguished guests with hand-spun yarn. Then the president requested Vinoba to address the house.

Vinoba began with a Vedic prayer: "We may grow, one in mind, one in heart, one in purpose."

Referring to the present situation of the country, he expressed his horror at the aggravation of casteism and communalism on account of elections — an evil which has been the constant target of attack of all our patriots and reformers from Raja Ram Mohan Roy to Mahatma Gandhi. He inquired whether crisis was a prerequisite for fostering united and harmonious action and whether the prevalent multitude of differences in the country were not enough to warrant the same. He refused to believe that if good men sat together they would not chalk out a common programme.

Next tracing the origin of Bhoodan Yajna, Vinoba observed that it might not succeed in solving all the issues before us, but it definitely possessed the strength to bring hearts together. During the last three years had been created a new climate of public opinion whereof land could not be regarded as a personal property. Likewise, said Vinoba, ownership of all wealth vested in the society. One must feed others before taking his own food. Vinoba contended that as the thirsty should be provided with water, the cultivator should be provided with land. He could imagine a man being refused entry in a temple, but he could not think of one being refused land for work.

Vinoba then turned on to the basic necessity of introducing spinning in the country. As in England, everybody knows swimming and boating, spinning should be universal in India. Vinoba reiterated with emphasis his demand for imparting spinning-instruction to every citizen.

Concluding, he said that though we had secured the objective of collecting 25 lakhs of acres within two years, we were but nothings. With his characteristic humility, he appealed to Pandit Nehru to show us the way (*marg-darshan*).

Pandit Nehru, at the very outset, confessed that he had not come to show them the way, but to understand and learn. The problems before us were many, in fact they were 36 crores. He acknowledged that communalism was on the increase, but it was not so easy to do away with elections in democracy.

Coming to Bhoodan, Jawaharlalji remarked that it offered a revolutionary method of solving the land problem. But he was afraid that if the Government intervened, its form and character would be altered. He expressed his acceptance of the principle of spinning. But there too we had to fit in with the new world of technology.

Dilating upon the international situation Pandit Nehru affirmed that we of India could not rely on armed might, but on our inner strength.

Dr. S. Radhakrishnan spoke next. He observed that the Bhoodan movement would not only bring about an agrarian revolution in the country, but also lead to the dissolution of caste-barriers. Quoting Aristotle, he said that one must live before one can live well. Sound physique — beauty, radiance and invulnerability — was an essential requisite.

As regards untouchability, he said that its practice was but doing violence to the dignity of man, which was a great sin. No religion permitted it. With lucid quotations from the scriptures of various religions — Hinduism, Buddhism, Jainism, Judaism, Christianity and Islam — he pointed out that Dharma was that which brings society together while Adharma breaks it asunder. Social coherence was the need of the hour.

Finally, Dr. Radhakrishnan hoped that land legislation and abolition of caste prejudices would lead to betterment of society.

Then they all shifted to the prayer ground where more than a lakh of people had already assembled. In his post-prayer address Vinoba declared that "anybody who did not donate land was a traitor to the country." There should be as many donors in Bihar as there are landholders. He said that he had spent 19 months in Bihar and called upon its people to respond to his call of 32 lakhs.

Then Pandit Nehru rose to address the gathering. He severely denounced casteism and remarked that Bihar, of all States, suffered from this curse most and its heat reached even Delhi. What was needed was greater integration of hearts, otherwise forces like those of Hydrogen bomb could not be successfully met. Pandit Nehru entreated the people to rise above mutual differences and build a new India.

On the 19th, the Sammelan met in the morning for a combined spinning programme for half an hour. Then there was departure from the usual routine. In place of having a joint discussion, work was divided up into five

groups: (i) Growth and development of Bhoodan, (ii) Problem of land-distribution, (iii) Training of workers, (iv) Sampatidan Yajna, and (v) Village reconstruction and Nai Talim. The group deliberations continued up to 11-30. In the afternoon session, the conveners of the Bhoodan committees of some States gave an idea of their work done in their States. The saga of Mangroth, a village in Hamirpur district of U.P., whose entire land was donated to Vinoba by its inhabitants in May 1952, was also briefly told. The members of the *Sarvodaya Mandal* of Mangroth, i.e. a 16-member committee of Mangroth villagers to which Vinoba has entrusted the charge of Mangroth management, also presented themselves before the Sammelan. Then followed perhaps the most outstanding event of the Sammelan—the address of Shri Jayaprakash Narain.

Jayaprakash Babu expressed his regret, a Bihari as he is, at the sad fact that Bihar had not yet fulfilled Baba's (as Vinoba is known in the countryside) demand. He felt certain that Bihar could do it. But neither the members of the Congress Party nor those of the Praja Socialist Party, both of which had passed resolutions supporting Baba's call for 32 lakhs of acres, had taken up the work with proper zeal and spirit. He added that personally, his faith in the efficacy of the movement was growing day by day. Law could not unite hearts. Nor could any Party pass a law making land a social property. Of course, that could be done by the sword, but sword gave rise to more problems than it solved. Shri Jayaprakash pleaded for speedy action as urgency was of the essence since time waited for none. The paramount need was to dedicate one's whole life to this cause and he called upon his countrymen, specially the youth, to come forward and donate their life to it—*Jivan Dan*. He closed with the solemn announcement of offering himself for the cause.

In a slow, moving tone Vinoba warmly appreciated J. P.'s resolve. He was sure that as the Bhoodan movement succeeded it would also be able to transform the life of many persons. He regretted that constructive workers had not yet cast off their mutual ill-will and suspicions. Could they work with a broad vision and large heart, added Vinoba, as the members of one family called the 'Gandhi family' they would not only find new workers joining them but would also ennoble their own life. He urged upon them to work with as firm a resolve as that of Jayaprakash Babu.

The evening prayer meeting was addressed by Acharya J. B. Kripalani. He said that Gandhi's constructive programme must be taken as a whole. And he gave the warning that Bhoodan alone was not enough and a mere collection of five crore acres of land and their distribution would not serve the purpose. The whole standing structure had to be taken into account and revolutionized. Hence politics, argued the Acharya, could not be overlooked. Either they would have to go into it or control it. He also expressed his pleasure at J. P.'s decision to dedicate himself to Bhoodan cause—a decision which tempted him also. But much heart-searching and purity, Kripalani pointed out, were required for such dedication. Our ambitions, rivalries, etc. must all go before we took such a bold step.

On the third day, the 20th, came the climax. After the morning spinning the President, Shrimati Asha Devi, announced that Shri Jayaprakashji had sent her two letters—one his own and the other from Baba. She read them out. Shri J. P.'s letter said:

"I enclose a letter received from Baba. I have no words to comment on the donation of life to a small fry like me by a man who has inspired us all. I shall say only this that I am totally unfit for accepting such an invaluable donation. On the contrary we have to donate our life in the name of God to Baba himself.

Yours in humbleness,
Jayaprakash"

Vinoba's letter to J. P. was as follows:

"In response to your call of yesterday here is the offering of my life for a non-violent revolution based on Bhoodan Yajna and with village industries as its mainstay.

Vinoba"

The whole audience was spellbound. In pin-drop silence Shrimati Asha Devi Aryanyakam, the President, offered her entire self for the great cause. Then came Shri Dharendra Majumdar who said that with some diffidence he also offered himself for the same. The diffidence was that donation did not mean a mere speeding up of the land collection programme but a discarding up of old values in every sphere of life. It meant a dedication to new, human values and giving oneself up to the building up of a casteless and classless and stateless society. Calling upon the workers to realize its deeper implications, he hoped that a good number of them would offer themselves. Then Shrimati Asha Devi requested Shri Jayaprakashji to read out the various letters of dedication. This took up the whole morning.

In the afternoon session, the last sitting of the Sammelan, the conveners of various sections gave a brief resume of the discussions held the previous morning. Then came the main resolution—the only resolution—of the Sammelan, read out by Shri Shankarrao Deo. Expressing joy at the collection of 28,15,101 acres from 2,37,022 donors within two years, the resolution affirmed that the underlying idea was not to collect or distribute land but to build up an exploitation-free stateless and classless society. It asked all those who were anxious to establish human values in the society to come ahead and devote themselves to make the movement a success. In a reasoned speech, Shri Shankarraoji explained the secret and import of the resolution. He finished saying that the message of this Sammelan was that life was itself a Yajna. Shri Jayaprakash announced that no less than 550 persons—both men and women—had offered their life in *Jivan Dan*.

Next Dr. Rajendra Prasad, the President of India, who had arrived while the resolution was being read, addressed the gathering. He said that three years ago he had written an article in Hindi, entitled 'Asamanj's' (confusion), not meant for publication, in the then strange condition of the country. Curiously, the same word, added Rajendra Babu, appeared in the resolution put forth. But thanks to the progress of Bhoodan Yajna, the clouds of confusion had very much disappeared from his mind. He also referred to the Khadi and Village Industries Exhibition being held at Delhi. The life donation (*Jivan Dan*) scene had further increased his faith and he hoped that new India, thus built on solid foundations, would be able to hold her own in the world.

Then followed the valedictory address of Vinoba. Referring to *Jivan Dan*, he drew pointed attention to Acharya Kripalani's warning. He said that the meaning of new resolve was life-purification. It gave us all an opportunity to take to incessant self-criticism. Next he dilated on *Dharma*. He asked the workers to recognize the *Param Dharma* and, not keep themselves involved in the old, insipid *Dharma*. Also he expressed his acceptance of the conclusions reached at by Kripalani yesterday with regard to politics. He agreed that political structure must be altered. But he said that he need not take the trouble of holding its reins himself, they would be held by those who would do his bidding. He also remarked that one of the causes of the change produced during the past three years was the creation of 'Jana-Shakti' founded by Bhoodan Yajna. He claimed that the raising up of required popular strength would change the whole administration and help in the establishment of 'Shasan-mukta' (administration-free) society. So he called upon Acharya Kripalani to offer himself in the task. He also appealed to all political workers to cast off their differences and take to producing 'Jana-Shakti' through the

common medium of Bhoodan. That would, concluded Vinoba, convert our power politics (Raja-Niti) into popular politics (Loka-Niti).

The Sannelan then came to a close. No account of it can be complete without a reference to Vinoba's new dream, 'Samanvaya Ashram', an institution seeking a harmonious blending of the Vedanta of the Upanishads and the non-violence of Buddha. It would be an international meeting ground of all religions, cultures and spirits, where man can obtain rest and find peace. Fortunately a plot of about six *bighas* of land has been donated, to Vinoba for this purpose near the sacred Mahabodhi tree. Shri Kaka Saheb Kalelkar, fresh from Japan, explained the functions and significance of such an Ashram in his one hour speech in the morning of the 18th April.

The Bodhi-Gaya Sarvodaya Conference would be regarded as a memorable event in the annals of our country. It offered a platform where could eat, meet and talk together persons with conflicting shades of political opinions. It confirmed the amenability of the Indian mind to the call of love if invoked in a becoming manner. It indicated the readiness of our youth to dedicate themselves for a cause noble and sublime. It demonstrated India's faith in the efficacy of soul-force and its potentialities to meet all other forces combined. Finally, it showed the immortal spirit of Buddha pervading the air and beckoning us all to the Right Path.

PASTEURIZING vs. BOILING OF MILK

(By Om Prakash)

There is a race going on at present in India to copy blindly all the methods and processes which are used in Western countries and pasteurization of milk is one of them. Time and again voices have been raised against this craze of mechanization of the industries which affect the great number of our masses. A scientific study of the process of pasteurization of milk has been made and it has been found that there are more viable bacteria left in the pasteurized milk than are found in the fresh sample in the milking pot due to the tropical climate of India.

In Western countries pasteurization and immediate refrigeration is the legal standard of preliminary treatment of milk. The presence of bacteria in milk in large quantities is the cause of many diseases and hence methods have been developed to check the growth of bacteria in the milk and pasteurization is one of them. This practice is also adopted in the military and civil dairy farms in India. In all the big cities pasteurized milk is supplied by some Government and public agencies.

Dr. Rangappa and K. T. Acharya of Indian Institute of Science, Bangalore, had studied this problem. They have found that at the time of milking the number of bacteria per cubic centimeter in the milking pot was 6,300. If the milking pot is left as such for two hours after the milking the number of bacteria becomes 2,25,000. And if the milk is pasteurized within a period of 2½ hours after milking, which is also a general practice in all the dairy farms, the number of bacteria per c.c. comes down to 9,400. In a well-knit organization the pasteurized milk

is bottled within half an hour after pasteurization. And if after this period i.e. 3 hours after milking, the bottled milk is tested for its bacteria count, the number per c.c. is found to be 15,000. And the pasteurized milk returned from delivery 18 hours after milking, is found to contain 1,21,000 bacteria per c.c. Hence it is easily seen that in spite of the elaborate process of pasteurization and subsequent cooling of the milk, the number of bacteria are more than in the fresh milk. Not only this but the quick multiplication of these bacteria under ordinary conditions of preservation shorten the life of milk.

That this method of treatment and preservation in cold storage is not commendable to the Indian farmer, not only from the point of view of economy but also from its unsuitability under tropical conditions, has been emphasized by Write in his 'Report of Marketing of Milk in India and Burma, 1943', p. 213 on the development of the Indian Dairy Industry. The expensive and elaborate nature of the equipment are the obvious drawbacks while its sterilizing efficiency is questionable.

In contrast to this method of processing the simple method of boiling is best suited for Indian rural conditions. Srinivasan and Banerjee have investigated the bacterial destruction after pasteurizing the milk and have compared it with the methods of steaming for one hour in an autoclave at atmospheric pressure and boiling. When the sample of raw milk containing 1,20,000 bacteria per c.c. is steamed for one hour the number of bacteria reduces to 100 per c.c. When a sample of raw milk containing 1,50,000 bacteria per c.c. is boiled for 5 and 10 minutes its bacteria count is reduced to 5,000 and 30 respectively and when it is boiled for such a time so that its volume is reduced by 5 per cent and 10 per cent respectively, the bacteria count is reduced to 23 in both the cases. When the sample of the milk boiled for 10 minutes is cooled and kept at room temperature for about 8½ hours the number of bacteria is only 3,200 per c.c.

Hence the method of boiling milk for ten minutes is evidently more efficient than pasteurization. It has also been found that fresh milk so processed keeps for more than 24 hours at room temperature when cooled in a closed vessel and then stored. This method is perfectly suitable to Indian conditions where the farmer and the housewife have to store a small amount of milk and as it needs no special equipment and demands little skill.

Not only this, the quality of boiled milk is comparable to that of pasteurized milk (though variations take place in the composition of milk, physical nature of its constituents and its digestibility when milk is pasteurized or boiled), but also the protein, fat, lactose and mineral constituents remain practically the same in both the

cases. While the vitamin A of the milk is not destroyed by boiling, about 22 per cent of vitamin C is lost at the first boil and 66 per cent after ten minutes of boiling. Exposure to light of raw milk also causes loss of vitamin C. Vitamin B₁ (Thiamine) and vitamin B₂ (Riboflavin) are very little affected by the type of processing or preservation of milk. All the enzymes of milk, which alter the rate of chemical reactions, are all destroyed when milk is pasteurized or boiled. As regards the digestibility of milk it increases in the order, raw, pasteurized and boiled.

Thus we see that our centuries old method of boiling the milk is not only safe, easy to handle, but scientific too.

HARIJAN

May 8

1954

REORIENTATION OF SERVICES

(By Maganbhai P. Desai)

A few weeks ago, in Delhi, Pandit Jawaharlal Nehru inaugurated the Institute of Public Administration. This was, we were told, as per one of the recommendations of the Appleby Report on re-organization of the services. As reported in papers, the new body will undertake research in problems affecting public administration. As I have not before me its authorized prospectus I am unable to say more about it. What projects the new body will first take up, is not declared still. But it is hoped, some of the few problems that are agitating the public mind regarding the day-to-day working of our public services will be the first to be undertaken by the Institute.

What these questions are is well known to us. For example, the Chief Minister of Bombay referred to the most important one when addressing a conference of District Collectors of the whole State a few weeks back in Bombay. He said, "Quick disposal of cases, complete honesty and creation of confidence among people that their grievances would be effectively redressed in time were the three ways in which the administration could be made more efficient and effective." "The test of efficiency and effectiveness lies in the satisfaction of the general public." To put in common parlance, these questions are red-tapism and corruption and unreasonable delay in disposal of cases. What the common citizen is intimately concerned with is a demonstrable change in these.

Obviously, these are matters for the Government to go into; the Institute at best can go into them by scientifically investigating and studying them in an objective manner and put its findings before competent authorities as well as the public.

There are a few other questions which are of general importance and are fundamental for our new administration.

We all know that the services are now working in a democracy; they are not a bureaucracy under foreign rule. This means they should now have a totally different outlook about and approach to their work. But unfortunately the old ways of foreign rule have gone too deep in the Government machinery and its mannerisms to go away as easily and quickly as one would desire. It is necessary to analyse and study these and uproot them by a well planned programme for Government servants.

The Ramamurthi Committee in Andhra revealed one such thing: the bureaucracy undid the declared policy of Government. A similar thing was noted, if I remember aright, by the M. P. Prohibition Enquiry Committee also. The new Institute should take up such projects for its dispassionate and objective study.

There are other questions which are much more basic than these. They relate to the future of our services. What about their future recruitment, their educational equipment, their training etc.? For example, the medium of instruction in the universities is intimately connected with that of administration. The latter requires us to go into the question of linguistic equipment of our future Government servants, keeping in view the Constitution of India. It lays down, in its 8th Schedule, the languages of India that our people will normally use. It also lays down what the all-India medium for inter-State communion will be. The new Government servants will have to fulfil these needs; the universities will see to it that students are accordingly trained. While they will learn through their own regional languages, they shall know Hindi, the all-India medium, and also English as the third language.

There are various other allied problems which, we hope, the new Institute will take up for its study. It is now daily growing upon the public mind, as we proceed further in reconstruction, that unless the services are radically changed, the idea of a Welfare State will not be realized and particularly the glow of Swaraj and freedom that we possess now will not reach the remote corners of our land, which urgently need to see it.

24-4-54

By Mahatma Gandhi

DRINK, DRUGS & GAMBLING

Pages xi, 175 Price Rs. 2-8-0 Postage etc. As. 14

By Bharatan Kumarappa

WHY PROHIBITION

Pages vii + 43 Price As. 12 Postage etc. As. 3

NAVAJIVAN PUBLISHING HOUSE

Post Box 105, AHMEDABAD - 9

NOTES

The University and the Idea of Democracy

Shri Mirza Ismail in his interesting book of recollections and reflections, 'My Public Life', remarks about the above subject which is worth reproduction. On p. 94, he says,

".....that the Vice-Chancellor (except the first) should be elected by the Senate. This was part of the mistaken application to the University of the idea of 'democracy'. On this matter much might be written, but suffice it to say that the corruption which tends to invade Indian universities is made possible by the many types of 'election', the most disastrous of which is the election of the Vice-Chancellor. A Vice-Chancellor's powers are great and comprehensive, and if he is to be free to act judicially, and in accordance with his conscience and his academic ideals, he must be independent of the popular vote."

28-4-'54

M. P.

Is It True ?

A friend drew my attention to the following news item from the P.T.I. Navasari, that appeared in the Gujarati evening paper *Lokanad* of 24-4-'54, Ahmedabad :

"Speaking as the President of a meeting on the subject 'The Best Education System for India', (the Minister of Education, Bombay) said that there will be no difficulty in preparing text-books in Hindi, and that preparation of text-books in the regional languages should be banned."

If this report is true, it is a matter of deep anxiety. It is difficult to understand why a ban on the development of regional languages should be necessary for promoting the inter-State medium, Hindi. It is surely not easier to prepare books in Hindi than in Gujarati or other Indian languages. Rather, some of these languages are more developed than Hindi. Therefore, if at all there are difficulties, surely they are not more for other languages than for Hindi.

However, supposing, for argument's sake, that there are, even then, it only requires us to remove them, because our regional languages are also to be promoted and developed.

One difficulty is alleged that books in regional languages in certain faculties at least will be prohibitively costly. There existed, I am told, such a difficulty even in the English language, a few decades ago. To overcome it, in our case, we shall have books in Hindi, Marathi, Bengali etc. over and above in English which also we may surely use. As we know, there are no text-books as such but prescribed courses or syllabi for higher studies. A few best available books on each subject are recommended for use by students. We may take up Hindi books also if they are found helpful and useful. Therefore, it is in no way necessary to ban the growth of Indian languages books. I hope the news is not correct.

3-5-'54

M. P.

(From Gujarati)

By Mahatma Gandhi
BASIC EDUCATION

Pages viii+114 Price Re. 1-8-0 Postage etc. As. 6
NAVAJIVAN PUBLISHING HOUSE
Post Box 105, AHMEDABAD-9

BAD EFFECTS OF TODDY AND BEER

(By C. Rajagopalachari)

I have just read in the course of a report in the Press of the Prohibition Week celebrated in Bombay that Dr. Jivraj Mehta has referred to and refuted a nutritional claim made on behalf of toddy by Prof. Julian Huxley.

Some 24 years ago I read an article signed by Prof. Julian Huxley referring to the enzyme and B. Vitamin content of beer and toddy over and above the admittedly harmful content of alcohol. This was not a plea for alcohol but a plea for something that supplied B. Vitamin although it contained alcohol (4 per cent in the case of beer and 8 per cent in the case of toddy is the alcoholic content). When I saw this in 1931 I immediately got into touch with Col. McCarrison, the illustrious nutritionist, who was then working in our country. He authorized me to say what I thereupon printed at page 25 of my Prohibition Manual which I quote below, as my book is now out of print :

"It is sometimes claimed for beer that it contains enzymes, and is therefore good; and similarly that toddy contains Vitamin B and is therefore useful. In non-technical language the enzyme in beer is the malt that was in it, and the Vitamin B in toddy is nothing but the yeast in it. Enzymes are secreted by cells in our bodies, if we keep them in healthy efficient activity. Yeast Vitamin can be readily obtained in many ways without having to consume alcohol for it. Col. McCarrison, our best expert in nutritional research, has stated : 'To drink beer in order to ensure efficient enzyme action in the body is as unnecessary as to drink toddy in order to ensure a sufficient supply of Vitamin B.'"

Having said this, now let me say all about it as it may be useful at this juncture.

Alcohol has a degenerative effect on the structure and functions of the human body, especially on the brain cells. The higher centres of the brain are the first to suffer under alcohol. Self-control is one of the highest functions of the brain. Alcohol weakens this. Many persons recognizing this fact consume a large quantity of liquor as a preliminary to the commission of crime.

The impairment of reason and judgment by alcohol is well recognized. The drinker is not able to value events properly. A light affront or a trifling matter may appear to his unbalanced judgment a matter of great gravity. Alcohol incites the baser instincts of combativeness and licentiousness. These effects are mistaken for courage and increased vitality.

The first result after the consumption of a small amount of alcohol is a heightened sense of pleasure and wellbeing. It is this that gives alcohol its power over men. Alcohol diminishes the feelings of hunger and weariness and sends an increased flow of blood to the skin causing a feeling of warmth. Its first and apparent effects are stimulating. But real effects are to depress the nerves which fail to register true conditions. It blunts sensibility. It causes dissipation of heat by sending the warm blood to the surface. The

depressant effect of alcohol upon the higher centres of the brain produces a lessening of restraint and a lowering of standards and a slackening of checks upon the animal nature. This is the reason why speech becomes readier. Confidence grows as efficiency declines.

The first effects of stimulation of alcohol is like the increased pace of a horse when the reins fall away from a drunken rider's hands. The brain and the nerves correspond to the rider and the reins; the muscles of the body are the horse. Energy is let loose and, therefore, soon exhausted.

Dangers

A famous British physician, Dr. Saleeby, wrote in April 1926: "All first-hand scientific students of alcohol from Sir Charles Sherrington, President of the Royal Society, and Sir Humphrey Rolleston, President of the Royal College of Physicians, downwards are agreed that alcohol from first to last in health and in disease is not a stimulant as mankind had so long believed but a narcotic. It mocks us as a stimulant, because simply it narcotizes control, and lets loose and therefore exhausts our reserves. Why reserves? We have known for a generation that alcohol paralyses the white cells of blood, which are the defence army of the body."

Alcohol inflames the throat and the lining of the stomach. It hinders digestion, by coagulating foods and precipitating solutions. It permanently dilates the blood vessels, inflames the tissue of the liver, poisons the heart-muscles, and causes accumulation of fat therein. It prevents proper nourishment of muscles by robbing them of their oxygen. It hinders the functions of the mind by paralysing the delicate cells of the brain.

Alcoholism is a term denoting acute alcoholic poisoning. It occurs as a result of overdoses taken by habitual drunkards. But there is a disease, sub-acute alcoholism, from which the habitual taker of moderate dose suffers. The symptoms are carelessness of dress, habits, desires, welfare and family affection which are all subordinated to a craving for drink.

Prof. John Hay of Liverpool University has written: "It is not properly recognized by many people that the alcoholic patient, or even the moderate drinker, has his resistance to infection lowered by his alcoholic habits." The British Board of Education syllabus has it that "alcohol lowers the resistance of the body to disease."

Sir Victor Horsley, the great English doctor about whom the British Medical Association passed a resolution, when he died in Mesopotamia in 1916, that the nation owed him a debt of gratitude, presents the following tabulation of the diseases caused solely or in part by the use of alcohol:

Diseases due to alcohol alone: Acute alcoholic poisoning; acute mania; delirium tremens; chronic alcoholic insanity; alcoholic epilepsy; alcoholic neuritis; nevalcoholic paralysis.

Diseases of which alcohol is frequently a determining or contributing cause: Pharyngitis; arterio-sclerosis; gastric catarrh; increased susceptibility to inflammation of the lungs; congestion of liver.

Contributing cause: Pharyngitis; gastric catarrh; congestion of liver; cirrhosis of liver; fatty liver; albuminuria; Bright's disease; gout; glycosuria; inflammation of the skin; functional disorders of ovaries and breasts; dilatation of heart; fatty heart; arterio-sclerosis; increased susceptibility to inflammation of the lungs; consumption; chronic dyspepsia; dilatation of stomach; bronchial catarrh; increased susceptibility to the inflammatory diseases of the eye; epilepsy; melancholia; hysteria; dementia; idiocy; sun stroke, erysipelas; blood-poisoning; tubercle; syphilis; diphtheria; cholera and lead poisoning etc.

No Nourishment

There is no nourishment in beer, toddy or wine. There is a trace of substances that may be called food in these drinks, but there is more nourishment in a few grains of rice, especially if not over-polished, than in a gallon of beer or toddy. The amount of poison in the drink far exceeds the small trace of nutrition dissolved in it. People fancy that there is nutriment in fermented drinks, because the alcohol deadens the feeling of hunger, which is a very different thing from being food.

The fact that toddy is drawn from the palm tree, or that wine is made from grape juice, or beer and whisky from grains, should not make us believe that these drinks have the nourishing or other good qualities of the fruit or the grain. The alcoholic ferment alters the whole character of the thing, making poison out of food. The sugar which was good has been split by the ferment into two totally different substances, viz., alcohol and carbonic acid.

Tonic Wines?

Dr. Robert Hutchinson, physician to the London Hospital, wrote about tonic wines: "The use of these wines can on no grounds be recommended. On every ground their manufacture and sale should be strongly deprecated by the medical profession."

The Select Committee on Patent Medicines appointed by the House of Commons in 1914, after a thorough investigation came to the following result embodied in their report: "There can be no doubt that many persons acquire the drink habit by taking these wines and preparations."

The Committee exposed the claims of these preparations to contain nutrition by its finding that alcohol cannot contain meat extract in solution and that any medical man desiring to administer meat extract would do so without mixing it with alcohol.

Some people believe that alcoholic beverages help digestion; on the contrary alcohol injures the digestive organs. Alcohol hardens food, whereas for digestion food has to be softened. Alcohol weakens the gastric juice by precipitating the pepsin in it. Alcohol deadens or stupefies the delicate nerves of the stomach. This is the cause of the false relief obtained by the use of alcohol when there is pain in the stomach. This leads to no cure, but to worse forms of the complaint. Rest for the stomach and a change of diet are what is wanted in such cases. Alcohol leads to inflammation and injury of the stomach glands. Alcohol injures, besides, the heart, the liver, the kidneys and the lungs.

(Adapted from *A.I.C.C. Economic Review*, 15-4-'54)

REQUISITES OF GRAM-RAJ*

(By Vinoba)

The villagers live away from the cities and carry on their work without outside help. There are no facilities for education nor for medical aid. To add to the difficulties: they have also lost almost all the subsidiary occupations with which previously they used to supplement their meagre earnings. Agriculture is now their only support. But agriculture does not suffice to sustain them all. Those therefore who find it difficult to maintain themselves under the circumstances leave the villages for the cities. They migrate to Gaya, to Patna, to far off Calcutta in search of livelihood and somehow manage to eke out a precarious existence in those cities. Hardly anyone cares to visit these small villages. Those who do go there for purposes of exploitation or, as is now often the case, for canvassing support in the elections which is just another form of exploitation. But no one from outside goes to them to render service and help to them. There are about five lakh such villages in our country. Our peregrinations in and through the villages are however aimed at establishing an intimate, heart-to-heart contact with our village-brethren and doing them what service we can.

You know until only a few years back our country was being ruled by the British. They had to go away and thus a heavy burden which had weighed us down for a long time was removed. They had to go because the people of this country did not want them and they could not stay in defiance of the will of the people. A particularly heavy burden was thus removed and an opportunity was presented to us for building up a brave new India after our own ambitions. But a brave new India could be built up only if we helped our peasants and workers and our villagers to become strong. Most of our people live in the villages. It is they who have to be made strong. They are sorely in need of strength. That is the objective we seek to fulfil through our wanderings.

I will tell you how you can become strong. You know the Pandavas were only five in number. They had to live and move about from place to place in the forests. But their enemies could not do them any harm. Why?—because they were united. That was also why Lord Krishna loved them. You will do well to follow their example. It will make you invincible and help you to overcome all your difficulties. That is the way to develop strength. Be united and live like a family sharing all your work and wealth in common.

This is the message I preach wherever I go. I am glad people are responding to my call. There is an awakening among the poor who are beginning to feel that the time has come for them to demand justice and drive out poverty. They are right. Peasants who are ready to work will no more be without land. Bear it in your mind that the poor too are equally entitled to serve the Mother Earth. We want to awaken the land-owners also. You all live in one and the same village, then all that there is in the village must be deemed to belong to all equally. None can have an exclusive ownership of land. Most of the land, however, today is owned by a tiny minority while many are landless. I therefore say to those who are more fortunately placed in this respect to distribute their possessions to their less fortunate brothers and thus earn their love and gratitude. I have so far received twenty-five lakh acres of land in this way. But the need is greater than that and will not be met unless every single village makes its own contribution to this effort. Each village has to undertake the responsibility of rehabilitating its landless peasants and contribute enough land to fulfil this responsibility.

The next thing I have to do is to develop suitable industries in every village. Every village must have all the industries to meet its primary wants. At present, though wheat and paddy and oilseeds are produced in the villages, the flouring of the wheat, dehussing of rice, and pressing of the oil-seeds for oil are done in the cities. This is wrong. All these industries should be carried on in the villages. Cloth too should be produced in the villages. The women will do the spinning and men will do the weaving and you will easily get all the cloth you need without spending a single pie for it. Supposing that an individual needs approximately ten rupees worth of cloth annually, a village with a population of one thousand would consume ten thousand rupees worth of cloth. And if all this cloth is purchased from the cities, so much money will flow out of the village and leave it poorer to that extent. How can then the village become strong? This drain has got to be stopped before we can hope to resuscitate and strengthen the villages. That is why Gandhiji said always that we must all take to spinning. We have been spinning in our

* From a speech at Nisakha (Gaya) on 8-4-'54.

Ashram, for all these years. We grew our own cotton and wove all our cloth ourselves with the result that the rise in the prices of cloth during the war and afterwards left us absolutely untouched. The beauty of spinning is that everyone can do it. Even a four year child can do it quite as easily as anyone else.

Thirdly, there should be no one in the village but can read and understand such books as the *Ramayana* of Tulsidas, the *Gita-pravachan*, the *Autobiography* * of Gandhiji etc. How are we to do it? Could it be done by opening the present day schools where boys are trained only in reading and writing without having anything to do with work? No, such schools will be worse than useless. The schools which we want will devote only one hour for reading and writing, for the rest of the time both boys and teachers will do some useful work. And the teachers will not be paid in cash. The villagers will look after their needs. There may also be night schools for the adults where they will be told of what was happening in the world and trained to interpret the changing situation inside and outside our country.

Fourthly, every village must be kept absolutely clean. The human excreta and other refuse which is at present allowed to lie anywhere in the village and breeds disease and pestilence can be turned into valuable manure. It is estimated that the urine and excreta per man can give enough manure to produce six rupees worth of crops. Therefore cleanliness and conversion of the filth into manure are very important for the prosperity of the villages.

Lastly there is no need to go to the courts in the cities for settling your disputes. There are a few good men in every village. Go to them and accept their decision as you accept that of your elders. If you continue to carry your disputes to the courts in the cities, the result will only be waste of precious money, perpetuation of enmities and disappearance of love. You must therefore manage to get all your disputes settled amicably in the village.

These in short are the requisites of a *gram-raj* and you will not get the real taste of Swaraj until you are able to build up every village into a self-sufficient and self-dependent *gram-raj*.
(Adapted from Hindi)

* Price, Rs 7-0-0, Postage etc. Re 1-9-0.

By Mahatma Gandhi

REBUILDING OUR VILLAGES

Pages v+126 Price Re. 1-8-0 Postage etc. As. 6

NAVAJIVAN PUBLISHING HOUSE

Post Box 105, AHMEDABAD-9

THE PACIFIST CONFERENCE, IN JAPAN

(By Bharatan Kumarappa)

[From a brief reply to the Governor and the Mayor at the opening of the Pacifist Conference Session in Fukuoka, South Japan.]

In many respects Japan is a very suitable place for holding a Pacifist Conference. Japan has had direct experience of war — having waged it herself, and suffering as she is from the effects of war and from atom bombs even at the present day. We are faced here forcibly with the problems of war and peace, as we are not in India, where we have so far been saved from the horrors of modern warfare.

Besides, from what we have known of your country in the last few decades, we feel that if you once take to an idea, you will work it out speedily and thoroughly. Thus, for example, you took to industrialization, and you surprised us by the phenomenal progress you made within a few years in industrializing your country. You were able to compete successfully with highly industrialized countries of the West like Britain and Germany, and captured their markets.

Then, like the West you took to militarism and showed remarkable prowess in war. In a very short time you perfected your war machine, and filled the highly industrialized West with fear, and us in India with amazement.

Now, you are pledged to peace, according to your Constitution. Perhaps with your genius for efficiency and thoroughness, you can lead the world in working out ways and means of doing without an army, navy and air-force, and weapons of destruction. I submit that this would be a remarkable contribution for Japan to make, if she took up the task of doing without war as wholeheartedly as she took up industrialization and militarism.

We from India can help in the task by telling you of the teachings of Gandhiji in regard to overcoming conflicts and violence. And our friends here from the West bring with them their capacity for organization and efficient management.

So with you in Japan, and us from India and those from the West, we hope that together at this Conference, we can find ways and means of achieving peace for our war-worn world.

CONTENTS	PAGE
THE BODH-GAYA SARVODAYA CONFERENCE .. Suresh Ramabhai	77
PASTEURIZING vs. BOILING OF MILK .. Om Prakash	79
REORIENTATION OF SERVICES .. Maganbhai P. Desai	80
BAD EFFECTS OF TODDY AND BEER .. C. Rajagopalachari	81
REQUISITES OF GRAM-RAJ .. Vinoba	83
THE PACIFIST CONFERENCE IN JAPAN .. Bharatan Kumarappa	84
NOTES:	
THE UNIVERSITY AND THE IDEA OF DEMOCRACY .. M. P.	81
IS IT TRUE? .. M. P.	81

Subscription. Rates — Inland: One year, Rs. 6; Six months, Rs. 3; Foreign: One year, Rs. 8 or 14s. or \$2.
Printed and Published by Jivanji Dahyabhai Desai, Navajivan Press, Ahmedabad 9.