

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor : K. G. MASHRUWALA

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TWO ANNAS

INVESTMENT IN VANASPATI INDUSTRY

It is said that about 22½ crores of rupees have been invested in the *vanaspati* industry. There are 42 factories in operation and 17 under construction. They produced 1,50,000 tons of *vanaspati* in 1949, but are expected to produce 4 lakh tons by the end of 1950. They produced for the Government an income of more than 4½ crore rupees in 1948, and will certainly produce more hereafter. They employ more than 15,000 workers throughout the country and support over 50,000 middlemen, besides office staff of various establishments. Can such a big industry be, in good conscience, asked to wind itself up?

I have taken these figures from a pamphlet published by the Vanaspati Manufacturers' Association. The pamphlet does not give the amount of profit which the investors have made since the date of investment till now. But from the fact that about 7 lakh rupees are said to have been set apart for propaganda purposes only, it is safe to assume that it must have already paid back to the investors all the money sunk in it. My information is that on a modest estimate the profit on 4 lakh tons (expected to be reached this year) would be about Rs. 1½ crores.

But more important than the amount of capital invested is the amount of extra annual cost to the consumer for getting his oil hydrogenated. The difference between the price of oil and *vanaspati* is said to be about Rs 600 per ton. If we reckon only 2 lakh tons to be the annual consumption of *vanaspati* for food, it amounts to Rs 12 crores annually. This saving more than compensates the loss of investment, assuming that it will all have to be sacrificed.

Another fact which deserves to be borne in mind in this connection is that *vanaspati* is made at present from edible oils only. However, all the *vanaspati* is not consumed as food, but is also used in the manufacture of soap, which too is a growing industry. Another pamphlet published by the Association points out that "it is estimated that our average daily *per capita* consumption of fats and oils of all kinds is about ½ oz. as compared with the estimated dietary requirements of about 2 oz." Yet this article

of food is taken away from human diet, and consumed for the manufacture of soap, which might as well be made by using non-edible vegetable oils. Not only is the oil so misused but also its oil cake. The latter also is an edible article, and essential for the food of cattle. It may also be used by man. But 50 per cent of it is compulsorily mixed with earth. (I give the figure for Madya Pradesh). Lest the agriculturist might eat up the cake or give it to his cattle, the Government itself takes the trouble of mixing it with earth and makes it inedible!

Herein lies the clue for carrying on the industry without reducing the fat diet of the people or making it more expensive, and without injuring the village *ghani* industry, the diet requirements of cattle, and loss to the *ghee* trade. If the *vanaspati* manufacturers will turn their attention to non-edible oil-seeds, extract their oils and process them to hydrogenation, they will start a genuine new industry, which will not only not conflict with any village industry, but will give new employment to hundreds of villagers usefully for collecting several kinds of non-edible oil-seeds which go to mere waste now. These hydrogenated oils will manufacture soap and rubber needed by the country. Some of these are of great medical value. It is possible that more non-edible seeds might be discovered than are hitherto known. The refining process might yield some good volatile oils also, or the refinement might make some of the oils edible. Their oil-cakes would make as good manure as those of edible oils. Industrialization should not mean just destruction of a thousand small *ghanis* to build a big factory. It should involve intelligent enterprise, research, creation of an original line of productive activity, in fact, production of *new wealth*.

They say that if *vanaspati* is prohibited it would mean a loss of 22½ crore rupees. Let us calculate how many *ghanis* have been destroyed by the oil-mill industry, and the total amount of capital so lost. Was it not sacrificed simply because the owners of these one-bullock-power factories were the voiceless poor? At the time the oil-mill industry was started a *ghani* and a bullock might have cost about a hundred rupees; at the present rates they would cost not less than Rs 500. Taking Rs 250 as a middle figure,

Rs 22½ crores is equivalent to the price of 9 lakh *ghanis*. Nine lakh *ghanis* would not be needed to feed the whole country with *ghani*-oil. In no case the total investment would be greater than that employed in *vanaspati*. It would employ as many lakh *ghani*-men and the members of their families; people would get fresh oil, several of them from their own seeds, pressed in their own presence, so that there would be no fear of adulteration. The class of middlemen would almost disappear, so also difficulties of transport and distribution. Consumers would get oil free from income tax, railway freight etc. There would be no fear of loss through sabotage, and of a muddle or trick like the one perpetrated by the Sugar Industry and Government. There would be no unequal distribution of profits, and no employer-employee disputes, so far as this article of diet is concerned. There would be no need for wasting seven lakh rupees on advertisements with false praises of the stuff. The time and energy of science experts need not be wasted to find an artificial colour and aroma, at considerable expense on experiments and travels all over Europe and America to report at the end that no colour was available and none need be discovered. And, if as suggested, the industry will take to non-edible oil-seeds, it need not collapse and the Government need not lose its part of the revenue. Incidentally the *vanaspati* industry proves the uneconomic method of our programme of industrializing the country. All scientists and politicians are now agreed that it is high time that industries should be decentralized even if power is to be employed to work them. Still we start new industries on large scales, sinking considerable capital in them, and making it extremely difficult afterwards for small factories to stand against them. Village industries are ruthlessly destroyed to start a big industry and in course of time they will block the way of decentralization.

Wardha, 11-7-'50

K. G. MASHRUWALA

Second Year of Sarvodaya

Sarvodaya, the Hindi monthly, published under the editorship of Acharya Vinoba Bhave and Dada Dharmadhikari, is entering upon its second year of publication from August, 1950.

Subscribers are requested to register their names as early as possible so that they may get all the issues from the beginning of the year, as it may not be possible for us to supply back issues later on. To ensure your copies please send in advance the annual subscription, which is Rs 8/-.

Sarvodaya Karyalaya,
Bachhraj Road,
Wardha (M. P.)

L. N. BHARATEEYA,
Manager

DISABILITIES OF HARIJANS IN SOUTH KANARA

[The following speaks for itself — K. G. M.]

The editorial article in *Harijan* dated 20-5-1950, "Why Is the Hindu Hated?", deserves the thoughtful attention of every Hindu. Many a time the same thoughts had occurred to me and I had desired to disown Hinduism. But for Mahatmaji I would have put my thought into action. Mahatmaji has given us hope and our faith in him makes us remain in the Hindu fold.

In the villages in the South Kanara District, the Harijans are still given tea in cocoanut shells and they are made to sit on the roadside or fields outside the tea shops. In some towns, separate seats are kept for the Harijans in the tea shops and they are offered tea in separate cups which they are made to wash themselves. The Muslims and Christians are treated as brothers while the Harijans are considered as inferior beings by the caste-Hindus. The caste-Hindu barbers shave all people including Muslims, but the poor Harijans are denied admission in their saloons even today. The Civil Disabilities Removal Act provides for punishment for those who discriminate against the Harijans in public places. But the Harijans are too weak to assert their rights and they have no local sympathizers to help them.

The Harijan Day is celebrated with meetings and sometimes with feeding of Harijans, but no serious attempt is made to remove their civil disabilities. Even in towns like Mangalore and Kasaragod there are separate elementary schools which are attended by Harijans only. These children have no opportunity to mingle with caste-Hindus. They can be taken to the local temples occasionally so that they may feel that they are also Hindus. But the headmasters of these Harijan schools are Christians who cannot do this work. Recently I noted that Harijans were served meals separately from other children in one of these Government schools. Even the Harijan Welfare Inspector desired that non-Harijans should not be polluted by Harijans during meals. The headmaster would not allow the Harijan children to take water from the well which Muslims are permitted to touch. One feels disheartened with this sorry state of affairs. We are expecting action to be taken in this matter.

We are thankful to the present Government which is keen in the enforcement of the C. D. R. Act. Though the Government is earnest and sincere, it is sad that some subordinate officials attempt to undermine the Government policy. A case against a village *munsif* in South Kanara, who did not allow Harijans to enter his village court, was dismissed by the Sub-Magistrate because of some mistake of the Sub-Inspector of Police. The offences under C. D. R. Act are not treated seriously and so the caste-Hindus continue their old attitude towards the poor

Harijans. I was hooted in a village when I tried to take the Harijans into the tea shops. We however believe that the spirit of Mahatmaji is guiding us and so we do not mind the humiliations and sufferings in this non-violent crusade against untouchability.

Payyanur, 20-6-'50 SWAMI ANANDATIRTH, M.A.,
Member, Harijan Sevak Sangh, Malabar

GROUND-BREAKING FOR SHANTI SENA

The idea of Shanti Sena seems to have appealed to many workers. Some have written to me expressing their willingness to join it and abide by its discipline. They are ready to start whenever I call them.

It would appear that they are under the impression that the Shanti Sena we have formed here is intended to be a central organization for the whole of India. It is not so. A Shanti Sena should and can be conceived mainly as a local organization. Each place should have its own separate Shanti Sena.

The conclusions, which we arrived at after deliberations held at Wardha about the nature of this organization are expressed in Shri Shrimannarayan's article and my speech. Both of these have appeared in *Harijan* dated 6th and 13th May, 1950 respectively. The workers, however, are free to make such alterations in the details of the plan as might be required to suit local conditions.

The workers who met in the Angul Conference were also agreed about the need of the Shanti Sena. After a full discussion, they decided that experiments in this direction should be made in various parts. Some appear to think that they should wait and watch its development at Wardha, and then extend it elsewhere. But our country is so vast, and the work so important, that it is unnecessary to hold it up for observing the Wardha experiment. Though the organization may be new, the idea is clear enough. Bapu had discussed it fully, as will be seen from his various writings collected in the book, *For the Pacifists*,* published by the Navajivan Press, Ahmedabad.

The main difficulty in starting any new scheme is: How to set about the work? The work gets going once it is begun. Vyasa experienced the same difficulty as he began to write his great *Mahabharata*. He did not know how he should name the first canto of his epic. Ganesha (his divine scribe) said, "Why do you worry yourself about the name? Call it *Adi Parva* (the Initial Canto), and I shall myself make the beginning by writing *Om*, so that you may now proceed further." This solved the difficulty. The ground was broken and the *Mahabharata* ran on merrily for eighteen long cantos. The idea is that the beginning has to be natural and very modest, so that it can be developed to any extent later on. The same principle would apply to the Shanti-Sena work. Make a very natural beginning. Take a day off in a week and go out as if for an excursion. Go

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to a village alone, or with friends and members of your family five or six miles away. Take your food with you for the day. The visit may be with or without previous intimation to the villagers. Both have their advantages. Mix with the people there, make friends with them. Interest yourself in their joys and sorrows. In this way make your acquaintance with a few villages in the neighbourhood one after another, and then repeat the cycle. The time would soon arrive when the village-folk will learn to look on you as their friend who does not make any demand on them other than that of love and co-operation.

Here I may recall what happened in Wardha twenty years ago. The inmates of our Ashram used to circumambulate all the 306 villages of the Wardha taluka once in a month. This went on for a year or two. They used to be on tour for 25 days and for the remaining 5 days they stayed at some centre and compared notes. Finally the touring came to an end, and we settled down to regular work. Those days are long past but people in the villages still remember them longingly. The upshot of our experiences was that we need not bother overmuch about what work we should choose. The people themselves will take service from us once we have proved our credentials as qualified and willing workers.

The *Vedas* say: "The sleeping man is in *Kali* (the Dark Age); when he sits up, he enters the *Dwapara* (the Age of Semi-awakening); when he stands up he is in the *Treta* (the Age of Ritual); and when he begins to walk he enters the *Krita* (the Age of Action). Therefore, they command, 'Move On, Move On.'" Moving among the people is the initial stage of the programme before Shanti Sena; to move on without stopping as it was said of Narada. The rest will follow automatically.

Hence, let him, who is ready for work, take to it without delay, collectively if fellow-workers are forthcoming, singly if he is alone. Collective co-operative work is to be welcomed but there is to be no waiting for help.

I should like every *sewak* of *Sarvodaya* to attach himself to this activity and work for it and send an account of his work to the Secretary, Shanti Sena, Wardha.

Paunar, 9-6-'50

VINOBA

(Abridged from the original in *Hindi*, from the *Sarvodaya* of June, 1950).

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HARIJAN

July 22

1950

CONDITIONS IN EAST BENGAL

My article, "War Mania" (6th May), brought me a few angry letters, accompanied with some useful information. I was accused of being callous to the sufferings of East Bengal Hindus and the sentiments of Bengal Hindus in general. I was told that before enthusiastically expressing satisfaction for the mere conclusion of a paper pact, I should have put myself in the position of a Hindu householder actually residing in East Bengal, and to evaluate its worth after realizing how it would affect him. In the absence of any such endeavour my satisfaction meant nothing more than that I was just a selfish non-Bengali and de-Hinduized Hindu, to whom the safety of the life, property and honour of the Hindus of East Bengal did not disturb much, his sole anxiety being that the country should anyhow be saved from being plunged into a war, which might assume dangerous proportions and put out of gear the safe course of his own life. I was asked to examine my creed of non-violence and pacifism to see if it did not hide cowardice under its cloak.

I am grateful to my correspondents both for their challenging criticism and the information sent by them. It led me to make further enquiries from sources I could trust for impartiality and sound outlook and to study statements and reports of public men.

I must confess that the impression created upon my mind is that the conditions in East Bengal are not yet such as can create confidence in an average peace-loving Hindu, with women, children and property to safe-guard, to return to East Bengal without trepidation. It must be remembered that East Bengal Hindus have not migrated or want to migrate to West Bengal or other parts of India, because of any prospect of greater benefit in India. They come to India as refugees, homeless, shelterless, with no definite programme as to where they will have to stay and what they will do to earn their living. They lose much of their property during the migration. Nothing could be more delightful to them than an opportunity to return to their old home and live there honourably. But they are unwilling to do so. They are more prepared to put up with privations here than go back to East Bengal. It is essential to enquire why this should be so. Their answer is that their main consideration is that the honour of their women is safe in India; added to this is that none will insult them in India for being Hindus; that they will not have to do anything against their own will to prevent themselves from being marked out as Hindus. Until they see such change in

the attitude of the Muslims of East Bengal as will create confidence in them on these points, they — more so, their women — cannot be induced to return to their homes.

When an evil is confined only to a handful of men in a large society and the general public not only takes no part in it but disapproves of it in an unmistakable manner, it is possible to designate that small number *goondas*, even if that small body is so strong that the Government finds it difficult to curb it effectively. But when the evil takes the form of a hostile mentality pervading large numbers of people, with a history of government backing in the past, so that only a small section of rather ineffective citizens are left to condemn it or help its victims, the evil must be regarded as general public opinion, even though actually only a handful of people are actively involved in expressing the evil mentality through a series of deeds. The actual perpetrators of crimes will generally be only a few. But whether their crimes should be regarded as the offences of those individuals and their clique only, or should be attributed to the people in general, depends upon whether the general people approve or disapprove of such crimes. We might take the instance of a war. A majority of Americans have never seen a Korean in their life, and will not be able to distinguish between a North Korean and a South Korean even if they see them. They will never kill a Korean, but will mind their own avocations even when the war is very intense. Yet if they carry a feeling of hostility for the North Koreans and their hearts are gladdened on reading reports of their reverses and destruction, it would be natural to attribute a feeling of enmity towards North Koreans to all the Americans in general. No doubt such feelings are not inborn in them. They are nourished in them by the propaganda of war-minded politicians. But the evil of an inhuman training consists in the fact that an evil trait once nourished persists even after the original sinners have themselves come to a settlement. Thus in course of time the political leaders of U.S.A. actually responsible for the war might come to terms with North Korea; but the feeling of hostility for the North Koreans nurtured in the mind of the average American will persist for a long time even after the war, and if he accidentally happens to meet a North Korean somewhere he is likely to experience the instinctive feeling of the cat at the sight of a mouse.

We know how intense communal propaganda was carried on for years and years by the Muslim League, helped by the counter-propaganda on the same destructive lines by the Hindu Mahasabha and accompanied with serious and prolonged riotous disturbances from time to time. It has created this cat and mouse feeling in the average Mussalman of East Bengal towards the Hindu. That Pakistan was to

be an Islamic State — a term interpreted by the average Muslims as meaning a State for Muslims only — and that Hindus should have no place in it was the goal preached by the Muslim League for such a long time both before and after the birth of Pakistan, that even if the Pakistan Government now interpretes the word Islamic State very liberally, it now becomes difficult for the average Muslim to think of a Pakistani Hindu as one staying there as of right. Not that the average Muslim will, therefore, pounce upon a Hindu as a cat pounces upon the mouse, or will rob him, abduct his women, or commit rape upon them. Not only that he will not himself do these things, he will even protect a Hindu victim seeking his shelter. But a feeling of hostility might still persist, disabling him from creating a public conscience against such acts. He cannot denounce them emphatically. After all, he feels, why should Hindus insist upon staying in Pakistan? Why should not they migrate to India as quickly as possible? They know that the Muslims do not like them, and they create embarrassing problems by their obstinately staying on. Like the conscientious objector of America and Europe, the active and sincere friend of the Hindus in Pakistan has to work more or less in an unsympathetic atmosphere.

It seems to me that this feeling persists without much change even after the Pact. The Pact is looked upon as an affair between the two Governments. The sanction behind the Pact is their respective executive machinery. The machinery itself is not wholly manned by officers, whose mentality is different from that of the people. And since the mentality of the people remains what it was before, the Pact lacks the sanction of the people, who will ultimately decide the fate of the East Bengal Hindus. It is clear that until the East Bengal Hindus feel that they can stay there with the goodwill of the Muslims, and that they would have the clearest help of the Muslim officers and the co-operation of the people against any stray *goonda* incident, they cannot muster courage to stay in Pakistan or to return to it. And it would not also be possible to advise them to do so.

Is the evacuation of East Pakistan by the Hindus then the only solution? I do not think so. But it will be best to postpone this discussion till the next week.

Wardha, 11-7-'50.

K. G. MASHRUWALA

By Mahatma Gandhi

NON-VIOLENCE IN PEACE AND WAR

Vol. I, pp. xvi + 512, Rs. 7/-, Postage etc. 10 as.

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CHARKHA JAYANTI

According to the Hindu Calendar, *Bhadarwa Vadi* 12th (which falls this year on 8th October next) is observed as the birthday of Gandhiji. Although Gandhiji is no longer in our midst, he has left for us his precious legacy of the spinning wheel. Shortly after his death, I had expressed the wish to deserve this legacy by creating one crore of spinners — this being the most fitting memorial of Bapuji.

The *Charkha Jayanti* is the suitable opportunity to work in the direction of this ideal. In this plan of one crore spinners throughout India, the share of Saurashtra will come to one *lakh* spinners.

With this aim in view, the whole country and particularly Saurashtra should observe the *Charkha Dwadashi*, and propagate the message of the spinning wheel.

The National School (Rajkot) commenced this movement in 1935 by observing a sixty-six-day programme. A day was advanced every year, and it became a favourite programme elsewhere also, the Charkha Sangh also having adopted it; so that in every province throughout the country, this programme is observed every year. Bapuji used to give inspiration to make this programme successful from year to year. It must be carried on earnestly in his absence.

On this occasion Gandhiji wrote to me in 1947:

“The *charkha* is the royal road to political, economic and social freedom. But it is clear that the masses have not adopted it. If the people had adopted it as the symbol of non-violence, the tragic condition which prevails today would never have come. What shall the believer in the *charkha* do in this atmosphere? *Dharma* teaches that when the surrounding atmosphere is adverse, the faith of the devotee becomes brighter. How many such may there be? My spinning continues. I do not miss half an hour daily.”

This year the spinning term commences from 21st July, Friday; and the programme begins at 7-30 a.m. with a prayer.

Every one should resolve to spin for 80 days with full zeal. This they may do with full understanding of the deep implications of the *charkha* and intimate their resolution to the undersigned.

Those who subscribe every year to this fund are requested to pay eighty coins this year.

Constructive work in Saurashtra owes its extensive activities to this fund. The subscribers are requested to fill the *Daridranarayana's* bowl with a liberal hand as usual.

It is expected that as usual some prominent leader of the nation will be made available by

Sardar Vallabhbhai at the conclusion of the programme.

NARANDAS K. GANDHI

Rashtriya Shala, Rajkot, 10-7-'50

(Translated from *Gujarati*)

VANASPATI AND HEALTH

The Bombay Health Minister is reported to have said that the present medical opinion is as follows: (1) *Vanaspati* is not the only vegetable oil which is devoid of vitamins; (2) It is not so indigestible if the hydrogenated oil melts between 35° C to 39° C; (3) Even if traces of nickel are found in the *vanaspati*, "it is an element which is required in the body in minute traces and it is rather good inasmuch as it prevents disease" and "there is no case of nickel-poisoning that one knows of from the use of *vanaspati ghee*."

But pure *ghee* contains vitamins A & D in addition to its remarkable nutritional value. *Vanaspati* is devoid of vitamins. So avitaminosis and catalytic poisoning due to *vanaspati* must sooner or later produce grave results on the health of the consumer. About the effects of the traces of nickel, we shall speak later.

It is also stated that feeding trials carried out on human beings indicate that *vanaspati* of melting point 37° C has no harmful effect as compared with raw ground-nut oil.

No mention is made regarding the effect of *vanaspati* melting at 41° C over the health of human systems; not also regarding the diet employed in these feeding trials, whether it was a Bengali, U.P., or Madrasi diet. The comparison is only with raw or refined ground-nut oil, which is considered to be the worst fatty oil as food for human consumption. If the experimentalists have used a more nutritive diet than the diet used in the previous experiments the harmful effects of *vanaspati* will manifest themselves after a longer time. The same results observed in the Izzatnagar experiments within three generations over rats might have been seen in this case also if experimentalists had got the patience to wait up to the tenth generation. Similarly we shall see the same deleterious effects of *vanaspati* on the human systems also in course of time. Therefore time alone will prove what *vanaspati* is. So our Government also must be cautious like the American who said that the experiments of this nature will at least take the full span of life of the present scientists and pharmacologists!

Digestion of Hydrogenated Fats

Human systems will easily digest the unsaturated liquid fatty oils of lower melting points than the normal temperature of the human body. The shorter the carbon-chain length of the constituent fatty acids of the oil, the lower the melting point of the fat and easier the digestion and assimilation into the human systems, as is the case with pure *ghee*, gingelly oil, linseed oil, mustard oil, etc. When these fatty

oils are hydrogenated they become saturated and consequently their melting points also rise above the body normal temperatures and become difficult to digest.

Dr Holde and Dr N. N. Godbole (Chem. abstracts. 20,3582; 1926) made a study and isolated hexacosanic acid ($C_{26}H_{52}O_2$) which melted at 78.5° to 79°C, from the ground-nut oil. In addition, the Indian ground-nut oil is classified as a non-drying oil. So when this oil is hydrogenated the remaining unsaturated acids also get saturated and the finished product will definitely become more difficultly digestible than even the original oil. Even the raw ground-nut oil is stated to be digestible with difficulty, probably due to the presence of this hexacosanic acid melting at 79°C. We wish to mention that there is another variety of *vanaspati* melting at 41°C and naturally it is not very easily assimilated by the human system. Therefore the hydrogenation makes the oil indigestible to a large extent.

Deleterious Effects of Nickel Catalyst

The Health Minister of Bombay himself admits that there are traces of nickel in the *vanaspati*. It is pleaded that the nickel present in some of the vegetables is not causing any deleterious effect, and so also in the case of nickel present in *vanaspati*. But we disagree with this opinion for reasons mentioned below: The vegetables containing nickel are not so constantly and daily taken in as *vanaspati* fat which is used every day for cooking food and thus taken in constantly. So the nickel in the vegetables being not a constant supply does not produce any cumulative poisoning, whereas *vanaspati* which is used for cooking purposes both morning and evening will definitely tend to produce "cumulative poisoning" of the metal. Moreover, the metals that are generally found in vegetables and fruits will help the formation of blood, unlike the nickel present in *vanaspati*.

The Bombay Health Minister says that he has not seen any case of nickel-poisoning due to *vanaspati*. Nickel is a heavy metal. And pharmacologically, "Heavy metals when they are taken in even in small quantities over long periods will result in cumulative poisoning. Chronic poisoning by some of the metals may follow the repeated use for a long time even if the dose be very small." (*Text Book of Pharmacology*). Therefore, it may take a longer time than what the Bombay Health Minister thinks to show the deleterious effects of *vanaspati*. After all he may have to change his opinion some time later which time alone will prove. Such instances have occurred even in America where the deleterious effects have been proved very recently, as in the case of nitrogen trichloride which has been in use as a bleaching agent for edible flours for the last thirty years.

Harmful Effects of Vanaspati on Human Beings

As these de-colourized, de-odorized and hydrogenated oils contain no vitamins they

produce avitaminosis especially in the case of the average poor who may not afford to have pure *ghee* and are compelled to use this *vanaspati* in their daily diet and consequently may be affected with intestinal and eye troubles.

"The presence of a notable quantity of vitamin K (anti-hemorrhagic vitamin) in the soyabean oil has been shown by H. J. Almquist and E. L. R. Stokstad (*J. Nutrition*, 235; 1937). And palm oil is reported to contain from 48 to 158 international units of vitamin A per gram (*Circular* 638, U.S.D.A., May 1942). Several vegetable oils have been reported to contain vitamin D, but a critical examination of the literature indicates that cocoanut oil is the only one containing demonstrable quantities. Vitamin D is produced from ergosterol when this compound is exposed to ultraviolet rays. Cocoanut oil probably acquires some vitamin D potency when *copra* is exposed to the sun during the drying process." (G. S. Jamieson, Ph.D., U.S.A.). During the hydrogenation and de-odorization process of these vegetable fats all these vitamins will be destroyed.

"Unless these alkali-refined oils are skillfully de-odorized, their flavour reverts developing a characteristic fishy taste upon standing a short time." Some cases of bad flavour reversions have been observed in some of the *vanaspati* sealed tins.

The Bombay Health Minister has also remarked that he has not seen any case of nickel-poisoning due to *vanaspati*. We may ask whether there are any cases of experiments conducted on human systems regarding the deleterious effects of nickel-poisoning. We say it is not possible and not even generous. When we have found out the results on rats we can safely take it as granted that it is equally deleterious on the human systems. In America, the Division of Pharmacology has laid down this rule; "Where adequate knowledge of similarity between man and the tested animal is not available, it is safest to assume that man is at least as sensitive as the most sensitive species of animal tested." So we need not maintain any doubt that in course of time, human beings will have the same fate as that of the rats tested at Izzatnagar Research Station with *vanaspati*. The same Bengali or Madrasi diet is being consumed for generations together in the respective provinces without any evil effects. And so the blindness of the rats tested should not be attributed to this diet. These deleterious effects are only due to the poisonous nature of *vanaspati*.

Adulteration of Pure Ghee with Vanaspati

We have already given our frank opinion that colouring the *vanaspati* will not improve matters, and as such the manufacture and sale of *vanaspati* should be totally banned. We full well believe that it is very difficult to secure any non-toxic, non-removable and non-repugnant colouring material for *vanaspati*. The aim

of colourization is to check the adulteration of pure *ghee* with *vanaspati*. We suggest that the Government may restrict the manufacturers to simply alkali-refine the oil without further process of de-odorization and de-colourization etc., and put it in the market as alkali-refined oils in the place of hydrogenated fatty oils. These ordinary refined groundnut oils will make the adulteration of *ghee* impossible. Even the lay public will very easily detect the adulteration from the natural odour and colour of the oil used for adulteration.

Our Suggestions

In South India, the people consider the fresh-drawn *ghani*-pressed genuine *til* (gingelly) oil as a better source of fat for the body in the absence of *ghee*. So also in Northern India, the common people believe that fresh-drawn linseed oil or mustard oil is a safe and easily assimilable source of fat. We must note that all these vegetable oils mentioned above belong to the drying or semi-drying oil classifications. For any article of food, freshness counts much. Rural and agricultural economic orders ensure fresh products of food, whereas the centralized and artificial food-manufacturing concerns will only result in stored and rotten things for consumption and thereby deteriorate the national health gradually. So the popular Governments are requested to encourage the rural and cottage industries of our country, by advising the public to use fresh-drawn *ghani*-pressed vegetable oils in the place of *vanaspati*, which is an artificial food product. The Economic Planning Committee may also chalk out a plan for the coming five years to improve the village *ghani* industry on the basis of a sound and balanced method of economy. They will have to plan for the improvement of the cattle wealth of the country, and thereby increase the production of pure *ghee* which is termed in Ayurveda as *life*.

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(Abridged with necessary changes from a pamphlet entitled *Vanaspathy or Hydrogenated Fatty Oils*.)

NOTES

Passion for War

The enthusiasm which seems to prevail among the politicians of U.S.A., Britain and France since the outbreak of war in Korea shows as if they eagerly awaited an opportunity to fight it out with Russia; as if, the Second World War had not in their opinion completed its objective, having destroyed only one of the two sets of enemies of the so-called democracies. There is something devilish about the hectic activity of U.S.A., the ardour of the Tories and the recommendation of the Anglo-French Committee "to prepare an atom bomb and bacteriological offensive capable of laying Russia waste in a few hours". The measures taken by U.S.A. with reference to Formosa indicate as if it wanted an excuse to launch an offensive against the Communists for the reconquest of China. All this makes it doubtful that the alleged invasion by North Korea was an unprovoked surprise attack on the innocent South. The U.N. Council might have been deceived into believing that it was so. Any way it is clear that the enemies in view are not North Korea, but U.S.S.R. and China, and there is a hellish passion for repeating the crime of Hiroshima somewhere in this devastating sport of imperialist politicians.

Will the U.N. Council be able to localize the conflict? Will it be able to prevent the adoption of the recommendation of the Anglo-French Committee? Will Russia also abandon its interference in the affairs of other nations, and allow them to work out their respective problems in their own way? Will the small nations of the U.N.O. be able to overcome and resist the dictation of the Big ones in this matter of supreme importance to humanity? What will India and Pakistan do?

Wardha, 12-7-'50

Opinion on Vanaspati

I am informed from two or three provinces that *vanaspati* manufacturers have sent a number of forms to their dealers along with a notice that they would be assigned a particular quota of *vanaspati*, provided they returned these forms duly signed by a stated number of signatories (200 or more according to the strength of the shop). One correspondent, who is a worker in one of such stores, says that customers are induced to write down the names of every member of their families, including children six months old. Another correspondent says that the shopkeeper asks passers-by to be good enough to sign the 'petition'. The form purports to be a declaration by consumers that they have found *vanaspati* "satisfactory, wholesome and economical cooking medium", that they did not "see any justification for its ban" and that the

Government should "continue the production of *vanaspati*".

A few correspondents nervously enquire what chance there is of the success of the objectors to *vanaspati* against such organized effort, and suggest that similar methods should be adopted by the objectors. This is neither possible nor necessary, and does not deserve to be copied. There is no need to be nervous. There is neither hatred nor selfishness in our objection to *vanaspati*. It is a question of morals, health and sound economy of the nation. This is not to be decided by mere counting of hands. It is to be decided by convincing the governments, legislators as well as the industrialists themselves. We must not lose hope of being able to do so.

Wardha, 12-7-'50

K. G. M.

Goseva Sangh, Wardha

Merger into Sarva Seva Sangh

The annual meeting of the Executive Committee of the All India Goseva Sangh, Wardha, was held at Wardha on the 8th and 9th of July, 1950. Several workers from various provinces as also Shri Vinoba, Jajuji and others were present by special invitation. The question of the constitutional relation of the Goseva Sangh with the Sarva Seva Sangh was discussed. The Executive Committee came to the conclusion that in order to better achieve the programme of *Sarva Seva* (fully integrated service of the people) and the ideal of *Sarvodaya*, it was desirable that as many *Sanghs* as possible should merge themselves completely in the Sarva Seva Sangh and subject to ratification by the General Body of the All India Goseva Sangh expressed its willingness to take steps for its merger in the Sarva Seva Sangh, if the latter was prepared for the change.

Vanaspati Prohibition Bill

The meeting also passed a resolution supporting the Vanaspati Prohibition Bill of Pt. Thakurdas Bhargava in the Indian Parliament.

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