

Indian Opinion

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NOTES AND NEWS

AS a result of a disastrous collision last Sunday night between the mail train from Johannesburg and the Cape mail from Durban at Klaarwater, a little halt near Mariannhill, two Indians and a Native were killed and two Indians and three Natives and a number of European passengers are reported to have been injured. Among the Indians killed were Mr. Suleman Mahomed Denatt of Waschbank and Mr. Mariemuthoo Pillay of Etna Lane, Durban. Mr. E. Thomas of the Mitchell Crescent School, Durban, was bruised and an Indian boy from Waschbank was hurt. Miss Cowan and Miss Baines both of the Railway Administration, who were travelling by the fateful train, are reported to have rendered splendid service to the injured which included an Indian who almost bled his life away. Their services, we have no doubt, are much appreciated by the community.

The following are the members of the Pact Cabinet:—

- General J. B. M. Hertzog, Prime Minister and Minister of External Affairs.
- Dr. D. F. Malan, Minister of Interior, Health and Education.
- Colonel F. H. P. Cresswell, D.S.O., Minister of Defence and Labour.
- Mr. N. C. Havenga, Minister of Finance.
- Mr. C. W. Malan, Minister of Railways and Harbours.
- Mr. F. W. Beyers, K.C., Minister of Mines.
- Mr. P. G. W. Grobler, Minister of Lands.
- General J. C. G. Kemp, Minister of Agriculture.
- Mr. H. W. Sampson, O.B.E., Minister of Posts and Telegraphs.
- Mr. O. Pirow, K.C., Minister of Justice.
- Mr. E. G. Jansen, Minister of Native Affairs.

A farewell banquet in honour of Mr. H. Williams, postmaster of Dannhauser, who has now been transferred to Maritzburg, was given by the Dannhauser Indian community under the presidentship of Mr. Shaikh Abdool, one of the oldest residents of that village. Europeans also participated in the function. As a tribute to his courteous and sympathetic treatment of the people generally in his official capacity Mr. Williams was presented on behalf of the Indian community with a leather suit case and a gold-mounted walking-stick and Mrs. Williams was presented with a leather blouse case. Mr. Williams in returning his thanks on behalf of himself and Mrs. Williams said he was happy to think that his services were appreciated both by Europeans and Indians, for after all he was only doing his duty.

The *New Statesman* (London) commenting on the result of the Union Election criticises General Hertzog's Native policy and expresses the opinion that the denial of liberties and status of the black races will only spell ruin for the white civilisation in the South African Union and beyond it.

The Imperial Indian Citizenship Association has cabled to General Hertzog congratulating him on the election results, which the association values as an emphatic endorsement of the Capetown Agreement, says a Reuter's message from Bombay. The association expresses the hope that his Government will sympathetically investigate the complaints of Indians about certain recent measures and see that the agreement is fulfilled in the same generous spirit in which it was made.

Reuter is officially informed that the Judge-President of the Transvaal, Mr. Justice de Waal, will preside at the enquiry into the Durban native riots on July 3. The Chief Prosecutor in Durban will lead the evidence.

A Reuter's message from Simla states:— Lord Irwin announced that he intends to seek an opportunity in England of discussing with his Majesty's Government all grave matters concerning India, "including the honourable settlement of India's Constitution," in a speech at a dinner given in his honour by the Chelmsford Club on the eve of his departure for England.

THE STORM AND ITS LESSON -

MONDAY the 17th and 24th of June this year will be long remembered by the people of Durban. They have been two stormy days. On the one there was the storm of Native riots with the pelting of stones and brick-bats which was met by hostile retaliation resulting in the victory of the strong over the weak. That storm was destructive in its own way. Many heads were broken and lives were lost. On the other, that is on Monday last, there was a storm of a different type, with its thunder, not like that of the real guns as was heard on the previous Monday, but with much worse effect when it actually took its real shape, and before which the thundering of the man-made machine guns would be lost into insignificance. There was the pelting, not of the ordinary stones and brick-bats, but of hail stones with unimaginable force and a thousandfold disastrous mercilessly smashing to atoms everything that came in its way. And yet, amazingly unlike the previous storm, it was

met by meek submission and prayer. It is significant that this devastating storm should have come almost on the heels of the storm of human beings, with a section, on the one hand, enraged for not being given what actually is their birthright and another section, constituted of the mighty and powerful, on the other, in the intoxication of their power, crushing the weaker section with contempt. Is it not a reminder and a stern warning that there is a Higher Power which can and will act when the proper time comes and that when It frowns all the earthly powers, however great they may be, will melt away into oblivion? Is it not a warning that "from dust thou hast come and unto dust thou shalt return," and that it is not the mansions, nor the glory of man nor his great powers that will remain but that the good deeds he may have done alone will remain after him in their fullest glory and will go with him and stand him in good stead in the account that he will have to give of his doings to his Creator? Is it not a warning that when that Great Power comes down on us with all Its fury our guns, our aeroplanes and the most treacherous weapons that man may have made for destruction will completely fail us in that hour of trial? Yes, to the sane and to those who seek to learn from nature this devastating storm is a great lesson and a stern warning to correct their ways while yet there is time to do so. The pride of power of those who have a fat bank balance very probably will not have subdued even by this ruinous storm. They might not think very much of it, make good their losses and then perhaps soon forget all about it. But this storm may also teach them that they may not even depend on the power of money for that too is possible to melt away before the wrath of that Mighty Power and humanity may find itself bare and helpless as when it was first born seeking the tender care and mercy of its Creator. Those who are not atheists but believe in the greatness of God and believe that it is to the love and mercy of that Great Power that is eternally watching over us that we owe our present existence will, no doubt, take a great lesson from this storm and think of the duty that devolves upon every human being that is thrown on the face of this earth; that our Creator cares not of our greatness in wealth and power but in righteousness; that human beings, be they high or low, rich or poor, are all alike unto

Him; that if some have power bestowed upon them it is not for their own interests but with that power is thrown a greater responsibility over their shoulders; that they are entrusted with the care and not the exploitation of the weak and needy. It is these thoughts that this great storm with its short but ruinous visit brings to us and should bring to all those in power, and, might we say, also to the rulers of this country and awaken them to their sense of duty which is not to exploit and crush as they are now doing but to take greater care of the weaker and the voiceless sections of humanity over which they are ordained to rule and to treat them with one common standard of justice for all whether they be black or white.

FIGURES THAT SPEAK

THE area of the Union is 473,000 square miles or 143,000,000 morgen or 300,000,000 acres, which is one-twenty-fourth of the total area of Africa, or one-eighth the area of Europe, or one-sixth the area of the United States, or four times the area of Great Britain or more than the united areas of France, Germany, Switzerland and Portugal. Of the total area 59 per cent. falls within the Cape Province, 7 per cent. within the Province of Natal, 11 per cent. within the Orange Free State Province, and 23 per cent. within the Transvaal Province. The country is sub-divided into over 200 districts. The European population of the Union is 1,700,000, of which about 700,000 or 42 per cent. are classified as rural. The non-European population is approximately 6,000,000. The density per square mile of the European population is 3.54 and of the total population 15 as compared with 482 in the United Kingdom and 665 in Belgium. The density of the rural European population per square mile is 1.44 and of the rural non-European population 9.67. The total population of South Africa is only slightly more than that of the city of London, England, with its 7,300,000 inhabitants. Seven urban centres have a European population of over 20,000, amongst which are Johannesburg 171,000, Capetown 131,000, Durban 71,000, Pretoria 54,000, and Bloemfontein 23,000. Six centres have a European population between 10,000 and 20,000, forty-seven

centres a European population between 2,000 and 10,000.

These figures are taken from the introduction to the "Handbook for Farmers in South Africa" published by the Department of Agriculture, Pretoria. We quote them here because they speak more eloquently than the most gifted man in eloquence can. Notwithstanding that the Union can challenge Great Britain or France, Germany, Switzerland and Portugal all put together in respect of the vastness of the area of its land it can find no room to accommodate a hundred-and-seventy thousand Asiatics, most of whom are British Indians, to live peacefully in the land to earn an honest living! What will the world say to that?

Indian Flower Sellers in Johannesburg

Supreme Court Decision

Indian flower sellers in Johannesburg were recently arrested for selling flowers on the streets without taking out a licence. Mr. L. W. Ritch, for the defendant, it will be remembered, contended that the by-law imposing a licence upon these people was *ultra vires*, which was upheld by the Magistrate. The City Council appealed against the Magistrate's decision and a considered judgment of Mr. Justice Solomon was last week delivered by Mr. Justice Tindall at Pretoria Supreme Court.

A flower seller, Veeparan, was before the magistrate on the charge of carrying on, in contravention of the street trading by-laws, the business of street trader, to wit, flower seller, without being in possession of a licence issued in his name by the City Council. He was described in the charge sheet as a flower seller. The provisions of the Local Government Ordinance, read with the Licences Consolidation Act, debarred the City Council from making a by-law requiring "any street vendor of flowers" to take out a pedlar's licence. But the City Council made by-laws for street traders under which it was contended a street vendor of flowers was bound to take out a licence as a street trader and not as a pedlar.

The charge against Veerappan was that he was carrying on his business of flower selling as a street trader without taking out the monthly five shilling licence imposed by the by-laws. On exception being taken before the magistrate that the by-laws were *ultra vires* of the City Council the magistrate assumed that the accused carried on his business of flower selling from a vehicle propelled by himself and thus fell within the statutory description of a pedlar, and as such was exempted from taking out a licence, and that the by-laws for the contravention of which he was charged were bad.

The City Council now asked for a ruling from the Court as to the correctness of this decision.

Mode Of Trading

His lordship held that the magistrate ought to have heard evidence as to the accused's mode of trading. The exception, although worded "any street vendor of flowers," must, from its context, be

confined to those persons whose trade of flower selling was conducted in such a way as to bring them within the description of pedlar and could not be read in its literal and more extended sense, which would include any street vendor of flowers, even if he did not answer to the description of pedlar.

As there was no evidence that the accused peddled his flowers in the street in the manner of a pedlar as described although the magistrate assumed he did so, it was impossible to say whether the exemption applied to him. In the absence of evidence it was impossible to say whether he came within any exemption at all. As drafted, the by-law embraced all flower sellers exempted and therefore was beyond the powers conferred upon the City Council. It applied to all street traders and required even those whom the City Council was forbidden to tax, to take out and pay for licences. It was therefore *ultra vires* of the City Council and invalid.

On the question of costs, it had not been proved that Veerappan was an exempted person, his interests in the proceedings had not been proved and in those circumstances there would be no order as to costs.

The Judge-President concurred.—*The Star*.

Wages Of Press Workers

National Industrial Council Agreement

In a Government Gazette Extraordinary dated June 21, a wages agreement, duly authorised by resolution of National Industrial Council of the printing and newspaper industry in South Africa, is published in full. The agreement is a lengthy document, covering 14 closely-printed pages.

Under the agreement the wages of journeymen in the magisterial district of Durban will be £7 2s. 6d. per week for day work, and £7 16s. 9d. per week for night work, as compared with £7 12s. 6d. and £8 7s. 9d. respectively, in Johannesburg. In Rhodesia the rates will be £8 12s. 6d. and £9 9s.

These wages are subject to variations, according to cost-of-living figures.

The working hours to be observed throughout the industry will be 46 hours per week for journeymen (day work) and 40 hours per week when on night work. An elaborate scale has been drawn up for the payment of overtime, in connection with which it is "agreed that efforts be made by all parties to ensure the limitation of overtime to the smallest possible amount."

Cost Of Living

The revision of wages will be dealt with exclusively by the council, and, for the purposes of deciding what wages adjustments may from time to time be necessary, the official cost-of-living figures as issued by the Union Census Department, will be acted upon. The particular cost-of-living figures to be accepted for this purpose are those relating to food, fuel, light and rent for the principal towns of the Union (regarded as a whole), and an official certificate from the Director of Census stating the percentage increase or decrease in the cost of living shall be regarded as the final and conclusive evidence upon which an action in reference to wages shall be taken.

Any employee required to work on Christmas Day shall be paid at double ordinary rates, and shall be given another day's holiday with pay. The same conditions apply to New Year's Day and Good Friday, with the difference that employees will not be entitled to another paid holiday.

Employers' Co-operation

A noteworthy feature of the agreement is the attention paid to the maintenance of efficiency. To this end, in the event of an employer engaging persons holding

provisional cards of the union in the skilled or semi-skilled branches the Union will be prepared, after a period of eight weeks' probation, to receive and give full consideration to a report submitted by such employer upon such probation before granting full membership of the union.

The employers agree to co-operate with the employee in maintaining the discipline of the union. All journeymen before being employed must be members of the union, but foremen are left free to choose for themselves.

The agreement will be binding on employees in any trade or occupation of a technical or mechanical nature in the printing, newspaper, bookbinding, stationery manufacturing, paper-bag making, cardboard box-making and allied industries.

Importation Of Men

In the event of any employer desiring to import men, he must communicate with the local branch secretary of the union, stating the reason for such proposed importation. Should the union disapprove, the employer has the right of appeal to the standing committee.

This applies to compositors, machinists, bookbinders, stereotypers and process workers. Draft copies of agreements that must be used in connection with the engagement or importation of employees on contract are given, and only persons who are members, in good standing, of a recognised trade union shall be imported.

The agreement is signed by representatives of the following parties: the Federation of Master Printers (S.A.), Newspaper Press Union, S.A. Typographical Union and the National Industrial Council of the printing and newspaper industry of South Africa.—*Natal Advertiser*,

Rabindranath Tagore

(BY C. F. ANDREWS)

[The Rev. C. F. Andrews very kindly sends us the story of the Poet, Rabindranath Tagore from Canada which he wrote on the occasion of the Poet's successful visit to that country. It will, we have no doubt, be read with great interest by the readers of INDIAN OPINION.—Ed. I.O.]

The story of the poet, Rabindranath Tagore goes back to Raja Ram Mohan Roy who was born in 1771 and was one of the most remarkable personalities who ever flourished in the East. He was an intellectual and spiritual genius of the first order. When a boy of sixteen he left home and travelled in the inaccessible country of Tibet in order to enquire about the Buddhist religion. There he nearly met his death in his search of truth. He was saved from execution by the Tibetan women who pitied his youth. In later years he became the greatest social reformer that India had known for centuries past. He helped to abolish Suttee, or the Burning of Widows.

Prince Dwarkanath Tagore, the grandfather of the poet who is now coming to Canada, was the disciple of Raja Ram Mohan Roy. The Prince had inherited immense wealth and was one of the greatest landowners in Bengal. But on account of his lavish generosity and liberal munificence he spent his patrimony and had incurred debts when he died.

The father of the Poet, who was the eldest son of the Prince, became his heir, at the early age of eighteen when the Prince died. The family estate was entailed upon him and could not be touched by his father's creditors, but the son's character was so upright that he called his father's creditors together and offered to pay off the debts incurred by his father to the last farthing and gave them the income of his landed property for that purpose.

The creditors could hardly believe it. They thought they were going to suffer a great loss; but he made over to them everything that he had. They

consulted with one another and came to the conclusion, that such a faithful young man would certainly be faithful with their property, as he had been with his own. So they made him Manager of the family estate, which was now being held under their trusteeship. He so faithfully observed his trust that he became free from all his father's debts and re-deemed the family lands.

But wealth and property in no way attracted him and he longed to be far away from these responsibilities. He married according to the precepts of his religion, thus becoming a 'householder.' He had a very large family of children; nearly all of them were sons. The youngest of all was Rabindranath Tagore, the poet. This boy was the son of his old age.

Now the father had reached the age of fifty. In India, among those who are men of religion, the thought comes at that age that the time of spiritual retirement has arrived. They think rightly that men should gradually retire from the active life of the world and spend the rest of their time with God. So he went with his little boy, who was six years old, up to the great Himalayas, hoping there to find a place of solitude where he might spend most of his time in prayer and meditation. He took his child with him because he found great solace in his youngest son. The child had a beautiful voice and would sing hymns about God. That helped his father greatly in his silent prayers. But in the mountains the old saint could not find the place his soul desired; so he went once more down to the plains and came to the banks of the Ganges in order to see if he could find there a place of retirement; but even there he could not discover what he wanted.

As he was going on this pilgrimage, seeking to find a place of rest, it happened one evening just as the sun was setting, that he came to an open barren plain with the trees in the distance quite by themselves on some rising ground, and a fringe of palm trees along the horizon. He went to these trees and sat under them just as the sun was setting. The sudden thought came to him: "This is at last my place of rest, the home of my pilgrimage."

As he received this impression, his soul was so filled with joy and illumination, that he knew instinctively that he had found the very place which his soul desired. Therefore, all that night he remained in the inner peace and joy of God's presence. Throughout the night he remained awake; sleep was the last thing he thought of in the joy he was then experiencing. Early in the morning, when the sun rose, he said: "This is my home of peace." Therefore he called it "Santiniketan," for "Santi" means "peace" and "Niketan" means "home."

It is in this very place called Santiniketan that the Poet, Rabindranath Tagore, has now built up his world-famous Institution which is rapidly developing into an indigenous University of a peculiarly Indian type. The Poet inherited this hallowed place, which his father left heir before his death. His father ended his days with such a saintly reputation throughout the length and breadth of India that he became universally called 'Maharshi' which means 'Great Saint.'

There is a true story about Maharshi which has become a household tale in Bengal. One day as he was seated in meditation at Santiniketan the captain of a band of robbers who was a murderer came to kill him, thinking there was some treasure hidden beneath the tree. Just as he crept towards him, with dagger in hand, he saw the face of the saint in meditation. So startled was he by the beauty of the countenance of the old man that he threw away his dagger and confessed his sin and asked to be taken as a disciple. Maharshi took him as his disciple. Thus the robber and murderer became one of the truest and noblest men in Bengal.

The story is also told how the owner of the large area which is now called Santiniketan laid his title deeds at the feet of Maharshi, saying "You are far more worthy of it than I am." In that remarkable manner the old saint was offered the property whereon Tagore's famous Institution has been built. The youngest son of Maharshi, Rabindranath Tagore, really gained his earliest inspiration from his father—there is no doubt about that. As he used to sit there, he would instinctively learn something of his father's spirit. The poet has told us in his "Reminiscences" how he used to play about, while his father meditated. He would wander around, building up his childish fancies and thinking that all the new things he saw were wonderful discoveries—playing while his father was saying his prayers. The Poet learned from his father the love of solitude, peace, prayer and devotion; and so he grew up to manhood.

Then the illumination came to him, but in a different way from his father. The family of Tagore is one of the most famous for intellectual genius in the whole of India. It contains poets, painters, artists and philosophers. The young Poet was precocious even from boyhood. Beneath the intellectual brilliancy, there was a deep undercurrent of spiritual thought. How the inner change came to him was very wonderful indeed. He told it to me with his own lips at South Kensington in 1912. The clouds outside were thick and the London fog was dense. But the story which he told me that morning had about it all the charm and beauty of the East.

He said that he ran out to the balcony early in the morning to greet the sun which was rising through the trees across the way. He was living in Free School lane, in a large three-story building. As he came to the balcony, the trees were just gathering the first beams of the sun. In a moment, there came to him, as it were, a great illumination. Everything in Nature seemed one. The Universe itself was one. All that lived and moved and had its being seemed full of love and light, inexpressible to mortal eyes. All the rays of the sun seemed to be full of beauty and joy. The veil of Nature was drawn away. He could see beyond and beyond, infinities of light and beauty. This, to his own ear, brought such a joy that it became almost a pain. The neighbourhood in the street below appeared to be filled with human love. He could see a little street beggar and his whole heart went out to him. He saw the boy put his arm round his comrade's neck, and the sight seemed almost too poignant, so that tears sprang from his eyes.

The appeal of this vision—this 'light that never was on sea or land'—remained with him, day after day, and he began to think that the whole of his life was going to be spent in one perpetual ecstasy. Then his elder brother said: "I will take you up to the great mountains. For if we go to Darjeeling and see those wonderful scenes, the joy might be even greater still."

The elder brother had seen the wonderful change that had come in his younger brother's life. So they went up into the mountains together, where the young poet thought in his own heart that he would experience some new revelation of joy. But he smiled to me, as he told me the story, and said: "I was mistaken, the joy departed; everything went back and faded into the light of common day. Instead of seeing a greater beauty, the joy vanished." He told me that the loss of spiritual vision at that time was one of the deepest lessons of his life. I said to him, "What has it meant to you?" He answered, "It meant this. We must not go searching for God in our own way; He must search for us. We must, in His own way, realise Him. Instead of

finding Him in the mountains, far away from mankind, we must find God among the poor."

Rabindranath Tagore was advised by his aged father to retire from the crowded life of Calcutta and go to the villages to live among the simple village people. He went to the family estate on the banks of the Ganges at Shileida and there he lived for twenty years in partial retirement writing his poems and plays. In some ways, this was the most fruitful period of his life. At times when the solitary mood came upon him he would retire in a house boat to the sand-flats in the middle of the Ganges which at some places is more than three miles from shore to shore. There he would commune alone with Nature.

At last when he was more than forty years old he felt the call for a new work and occupation. His heart was restless and he could not at first understand what he was intended to do.

This period ended by his going to his father, who was still there in Santiniketan. He wanted his father to give him this place to build a school on. If he could only educate a handful of little children there in his own way and teach them to grow up as ideal men and women, then he felt he could obey the meaning of this call from God and be happy. His father recognised this and gladly gave him this area of land called Santiniketan, the "Home of Peace." Soon after the gift was made the father of the poet died.

Thus the son took up his father's work. But then there came a succession of blows and sorrows one after another.

His wife died whom he loved most dearly of all. Then his youngest daughter became ill with phthisis and he nursed her until she also died. Then last of all, his youngest son, who had already begun to show signs of brilliant poetic genius like his father, fell ill on a holiday. He was seized with cholera while he was away from home. The father was called and his son died in his arms on the night of the full moon. The child would not allow anyone to touch him except his father; he would only rest in his father's arms. So the father sat there under the light of the moon with the dying child in his arms. But the poet has often told me that out of that time of sorrow came his second great illumination. He knew for certain, then, that Death was not the end, but the fulfilment of Life.

Since that time the Poet has made his way to the West. He came to Europe first in a state of illness and underwent a very serious operation which was completely successful. It was at this time that with much fear and trepidation he published his own translation of his Bengali poems which were called "Song Offerings" or Gitanjali. This tiny book of poems made him world-famous, and he received the Nobel Prize for World Literature in 1913.

He retired to his School and has never ceased to make its organisation and growth his chief care. All the income which he has derived from his books and also from the Nobel Prize he has given to his school. Little by little it has grown into the beginnings of a University and it now goes by the name of Visva-Bharati, which means 'World Culture.' He has invited there scholars and students from all parts of the world. They meet in a common fellowship of work and culture. Some of the most eminent men in Europe and Asia have come and stayed there for a time, varying between a year and a few months, studying Indian art and music and culture in one of its most famous resorts. The Poet is usually there as a Teacher and its Founder-President. He has given it not only all the wealth he possesses but his own life.

He is now nearly seventy years old and the time



has come when he should be relieved of the heavy burden of still further supporting this Institution of Santiniketan almost unaided. His visit to the Dominion of Canada is an expression of his goodwill and friendship towards the new and younger world of the Far West. Those who meet him in Vancouver will appreciate his self-sacrifice in venturing on such a long and arduous journey in spite of the infirmities of old age.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XVIII.

As far as was possible, we placed each school in charge of one man and one woman. These volunteers had to look after medical relief and sanitation. The womenfolk had to be approached through women.

Medical relief was a very simple affair. Castor oil, quinine and sulphur ointment were the only drugs provided to the volunteers. If the patient showed a furred tongue or complained of constipation, castor oil was administered, in case of fever quinine was given after an opening dose of castor oil, and the sulphur ointment was applied in case of boils and itches after thoroughly washing the affected parts. No patient was permitted to take home any medicine. Wherever there was some complication, Dr. Dev was consulted. Dr. Dev used to visit each centre on certain fixed days in the week.

Quite a number of people availed themselves of this simple relief. This plan of work will not seem strange when it is remembered that the prevailing ailments were few and amenable to simple treatment, by no means requiring expert help. As for the people, the arrangement answered excellently.

CONDITIONS IN VILLAGES

Sanitation was a difficult affair. The people were not prepared to do anything themselves. Even the field labourers were not ready to do their own scavenging. But Dr. Dev was not a man easily to lose heart. He and the volunteers concentrated their energies on making a village ideally clean. They swept the roads and the courtyards, cleaned out the wells, filled up the pools near by, and lovingly persuaded the villagers to raise volunteers from amongst themselves. In some villages they shamed people into taking up the work, and in others the people were so enthusiastic that they even prepared roads to enable my car to go from place to place. These sweet experiences were not unmingled with bitter ones of people's apathy. I remember some villagers having frankly expressed their dislike for this work.

It may not be out of place here to narrate an experience that I have described before now in many meetings. Bhitiharva was a small village in which was one of our schools. I happened to visit a smaller village in its vicinity and found some of the women dressed very dirtily. So I told Mrs. Gandhi to ask them why they did not wash their clothes. She spoke to them. One of the women took her into her hut and said: "Look now, there is no box or cupboard here containing other clothes. The sari I am wearing is the only one I have. How am I to wash it? Tell Mahatmaji to get me another sari and I shall then promise to bathe and put on clean clothes every day."

This cottage was not an exception, but a type to be found in many Indian villages. In countless cottages in India, people live without any furniture,

and without a change of clothes, merely with a rag to cover their shame.

AN UNREALISED IDEAL

One more experience I will note. In Champaran there is no lack of bamboo and grass. The school hut they had put up at Bhitiharva was made of these materials. Some—possibly some of the neighbouring planters' men—set fire to it one night. It was not thought advisable to build another hut of bamboo and grass. The school was in charge of Sjt. Soman and Mrs. Gandhi. Sjt. Soman decided to build a pakka house and thanks to his infectious labour, many co-operated with him, and so brick house was soon made ready. There was no fear now of this building being burnt down.

Thus the volunteers with their schools, sanitation work and medical relief gained the confidence and respect of the village folk, and were able to bring good influence to bear upon them.

But I must confess with regret that my hope of putting this constructive work on a permanent footing was not fulfilled. The volunteers had come for temporary periods, I could not secure any more from outside, and permanent honorary workers from Bihar were not available. As soon as my work in Champaran was finished, work outside, which had been preparing in the meantime, drew me away. The few months' work in Champaran, however, took such deep root that its influence in one form or another is to be observed there even to-day.

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આ જાહેર ખબર અંગે ગભીર ફરક મિનિટ
ફાયદા કરશે:—

વાંચો અને તુરંતજ ફાયદા હાથ કરો. ચાલુ
સિઝનમાં ખાસ તક!

બોક્સ અને ટેબલેના ભાવે ઘણાજ ઘટાડા છે.
ઘટાડેલા ભાવેનું પ્રાઈસ લીસ્ટ મંગાવો. વાંચી
વિચાર્યો કરશો તો રખત ફાયદો જરૂર ગુમાવશો.

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