

Indian Opinion

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WHAT IS SATYAGRAHA

THE following is the concluding portion of the address delivered by Mr. B. Kalelker before the International Fellowship in Bombay:—

Fortunately for Gandhiji he came early in life in contact with a variety of religions and races. He had to conform to different standards of life. He had to live in the midst of different degrees of culture. He had to find his way out of the violent impact of the West with the East. His simple earnestness and his extraordinary intensity turned all these difficulties into so many opportunities, and he gradually evolved his philosophy of life based on his instinctive and inborn devotion to Truth. He once said to me that everything good that he has is the result of patient cultivation, but his devotion to Truth is instinctive, and that he never had to struggle to cultivate it. He went to England with the same spirit of truth and humility and learnt there more than his teachers imagined. An inscrutable destiny took him to South Africa. It looked as if it was a mere chance coincidence, but there he found a unique opportunity of meeting the East and the West on neutral ground. The Hindu, the Musalman, the Parsi, the Christian, the Jew, at one time or other, formed members of his family there. It was thus in the clime of the Southern Cross that Gandhiji reconstructed a united India, breathing the spirit of universal brotherhood and sisterhood. It was in South Africa that Gandhiji received the early shocks of man's hatred to man. He could experience there in his own life the biggest problems of the world to-day. He was fired with the noble ambition of triumphing over every misunderstanding, utmost self-seeking and racial prejudice. And this he achieved not through sermons and books but through a life of service and sacrifice, through Satyagraha.

Gandhiji is essentially a man of action. He applies himself to the solution of every problem with all the energy that he can command and he evolves his thoughts as he works. It is the situation that shows him the way.

But the man of action is always misunderstood. Action is a language that cannot equivocate and yet, it causes misunderstanding. But the remedy lies in action itself. Action believes in persuasion through challenge. It forces attention. It disturbs the inertia of the age.

And what was it that Gandhiji saw in South Africa? Indians were brought over to supply labour to white colonists under conditions bordering on slavery. The people of India knew very little about it. There was no body of their own to look after their interests. The Government of India has never

been an Indian Government. Gandhiji saw that indentured labour was nothing short of a denial of humanity. He therefore stood against it with all his might. Colour prejudice was another evil. This is a disease which Europe has developed during the past century. The white man was abroad to exploit the world. He must therefore add insult to injury. He must treat with contempt those whom he exploits and injures. Gandhiji had to apply his newly-discovered science called Satyagraha to these two crying evils. He fought for full nine years before he could make himself understood. He did not lose a single opportunity of co-operating with the white population there and serving them in the hour of their need. He generously forgave personal injury. But he tapped all the resources of law to get his countrymen's wrongs redressed and ultimately discovered that even law can become a scientific and highly organised method of exploitation. The only course left was direct action. But it must be non-violent.

In all European struggles against tyranny, the idea is to recover for the people as much power as is possible from the hands of tyrants. In India, we were indifferent as to who governed us so long as the Government was according to the ideals and wishes of the people. If the king went wrong the people asserted their will and forced the king to yield to their wishes. It was direct action but it was the direct action of people that were content to remain as subjects. They did not desire a share in the Government. But they had to have social solidarity and vigilance. With these assured, a people can assert its will and bend the mightiest Government. Gandhiji gave to these a new orientation.

With Gandhiji every external action creates an inward change. His work on behalf of the Indians in the ambulance corps in South Africa showed him necessity of Brahmacharya. He felt that public life must be a life of self-control and self-denial.

It was in South Africa that he tackled the knottiest problem of India—the Hindu-Muslim problem. As a Satyagrahi he discovered that Hindu-Muslim solidarity was essential for the proper functioning of Indian society. Social intercourse and mutual faith and trust could alone insure this. We find Gandhiji making friends with Musalmans, Parsis and Christians. This was not a political move. It was the imperative duty enjoined by Hinduism as he understood it. He was to look upon all people with the eyes of friendship.

It was in South Africa that he realized the idea of the equality of religions.

His Satyagraha thus gradually worked itself out in a life of dedication. His German friend, Mr. Kellenbach opened a Tolstoy Farm for him and he himself established a colony at Phoenix. The primary inspiration behind these colonies were no doubt the writings of Tolstoy and Ruskin but the spirit behind Gandhiji's experiments is essentially his own. It is, in the words of Gokhale, the high water mark of Indian ideal. We thus see the gradual evolution of the Satyagraha Ashram. Every phase and every item of the Ashram life is a result of a gradual evolution. It is in response to a need felt and a struggle gone through.

Gandhiji thus prepared himself for the mighty task before him in the small laboratory in South Africa, and then returned to India. His first act, even before he put his foot on the Indian soil was to help the Empire in its sorest need. But that was as an ambulance worker, his spirit as a Satyagrahi can best be understood by understanding the motive behind the recruitment for soldiers in the Kheda District. He, a votary of non-violence and a believer in universal brotherhood was prepared to help the British Government in carrying on world-wide war. He hated all war. Personally it was impossible for him to kill any sentient being and he saw that it was impossible for us to avoid taking part in the war so long as we remained within the Empire. We were indirectly helping the war already. Why not then do it consciously and directly. He stepped into the shoes of the people. This action raised an amount of controversy and there are people who feel even to-day that it was a lapse on the part of Gandhiji, that it was a temporary triumph of nationalism over his universalism. His subsequent life perhaps shows that for him at any rate it was no lapse.

After a close study of the Indian situation for a year Gandhiji delivered his message at Hyderabad (Sind). He said that India must cultivate three things:

Fearlessness, Swadeshi, and *Ahimsa* (Non-violence). Gandhiji had seen the demoralizing effect of the terrorist methods. The revolutionary may be capable of the utmost daring. Personally he may be fearless but his secret methods and the spirit of hatred and violence were not calculated to add to the strength of the nation.

The message was to be lived in Champaran. The Satyagraha in Champaran was a new age for its poor peasants. His co-workers there had to revise their ideas of agitation and public work. The Satyagraha in Kheda was another instance. Gradually, Gandhiji won the people to his side and infused hope in a despairing nation. The nation slowly began to realize that there was an effective substitute for violence as a remedy against wrongs. Man has believed in violence for thousands of years but the mass of mankind is incapable of sustained violence.

During the Kheda Struggle came the great war. During the war great hopes were raised. After the war came the disillusionment. The infamous Rowlett Act intensified it. Events followed in rapid succession. 1920 saw the birth of non-violent non-

co-operation which culminated in 1930 in the now historic Dandi March and the fierce civil disobedience. Who will deny that it was on the whole a great triumph of mass non-violence?

Notes and News

THE Pretoria correspondent of *Die Burger* has wired to Capetown on the authority of the Minister of the Interior, says Reuter, that the Indian Conference will be held between Jan. 10 and 15, 1932, at Capetown. As a result of the negotiations held during the last Parliamentary session between the Minister of the Interior and the Leader of the Opposition, General J. C. Smuts, two prominent leaders of the South African Party, who are members of the House of Assembly, will form part of the Union delegation to the Conference. These South African Party members will be Mr. Patrick Duncan, M.P., and Mr. G. Heaton Nicholls, M.P.

Miss Mary Johanna Christina fourth daughter of Mr. and Mrs. V. Lawrence was wedded to Mr. Joseph Anthony Moothoo Naidoo, the eldest son of Mr. and Mrs. M. J. Naidoo of Grahamstown on Saturday, July 11, at 10 a.m. with Nuptial Mass by His Excellency the Rt. Rev. Bishop X. Delaëre O.M.I. in the Cathedral, Durban. The very pleasant ceremony was attended by a large number of friends both Indians and Europeans and many friends were present also at the lunch given in honour of the wedded couple at the residence of Mr. and Mrs. Lawrence in Gale Street. We extend our hearty congratulations to Mr. and Mrs. Lawrence and wish the newly wedded couple a very happy and prosperous future.

It is stated at the Union Buildings, Pretoria, that beyond the fact that the Indian conference will be held at Capetown in January, the date has not yet been definitely fixed. The main purpose of the conference is the discussion of the immigration laws relating to Indians in South Africa, with particular reference to repatriation.

The following are the official figures of Indians who have been repatriated since the Capetown Agreement came into force in 1927.

Men	...	...	...	...	3,559
Women	...	...	...	...	1,546
Boys	...	...	...	...	1,484
Girls	...	...	...	...	1,393
					7,982

A Reuter's message from London states:—

Gandhi, writing in his newspaper, declared the "loincloth is an organic evolution in my life. It came naturally. It will be my duty if I reach London to add nothing more to it than the climate peremptorily demands." He says that if he goes to England it will be clearly as a representative, and he must therefore appear as his representative character demands. "I represent Congress in so far as it represents semi-starved and almost naked villagers," he says.

THE TEACHERS' WEEK

THIS week has been a teachers' week. Indian teachers from all over Natal have gathered in Durban from the beginning of the month. They have not been felled much by the climate of Durban, which no doubt they wished to do, having always heard and read so many praises from tourists who have been to this town. It is a pity that they should have had to spend their vacation days in such miserable weather. However, Nature's ways are inscrutable and they have only to blame her, and not the people, if it was not their lot to enjoy the, as a rule, beautiful weather of Durban.

And now to the point. The teachers had the benefit of the vacation lecture course for which thanks are due to the Department of Education who generously responded to the representations made by the Executive of the Natal Indian Teachers' Society.

The teachers were then busy with the third biennial Natal Indian schools arts and crafts exhibition which was opened last Wednesday by Mr. B. M. Narbeth (Principal of the Natal Technical College) at the Carlisle Street Government Indian School and was a huge success. The teachers are to be congratulated for the progress they have made in this direction. Living as we do in a Western atmosphere there is always an inclination to imitate the West in all matters including their art and we would urge upon the necessity for further development in the Eastern art. Mr. Narbeth's advice in this matter should go home to all teachers and it is to be hoped that a special study would be made for this purpose by teachers who are interested in Art. By this criticism we do not at all wish to underestimate the pains the teachers have so far taken in developing arts and crafts in the schools. They deserve every credit for their wonderful achievements.

The main purpose which brought the teachers to Durban was their fifth annual conference which was opened on Tuesday by Dr. G. P. Loram who has recently resigned from his post as Superintendent of Education and who will be missed by the teachers in particular and all those who have had the pleasure of coming in touch with him in educational matters in general, for he will shortly be leaving this country for the United States where he intends working for the depressed classes. We would take this opportunity of wishing Dr. Loram in the name of the Indian community every success in his future humanitarian work.

Dr. Loram in his address has given some good advice in the line of education which our countrymen will do well to take at heart. We fully agree with Dr. Loram that there may be different races in this country but that there should be only one civilisation. But the only drawback is having one civilisation is the lack of equal opportunities for all races which is essential if there is to be one civilisation. So long as equal opportunities for development are not given to the different races it would not be correct to say that the conflict of civilisation is the only cause of the hostility of the white race towards the black in this country. There is some-

thing besides and that is the fear of the black races gaining predominance over the white. And here comes the question of colour and not of civilisation.

The presidential address and the resolutions have not as yet reached us. We shall therefore defer our comments thereof for another issue.

In the meantime let us hope the teachers will have concluded their work successfully and with the fullest satisfaction.

ARYA YUVUK SABHA

ARYA YUVUK SABHA is composed of a band of enthusiastic workers, mostly colonial-born, who interest themselves in every public work and are ever ready to render any service asked of them. None of them are highly educated. Most of them have not received more than the primary education. They are neither well-to-do men nor sons of well-to-do men. They are not independent. They have to serve their masters being mostly engaged in clerical or some other work from which they earn their livelihood. But their one outstanding quality is that they are selfless and public-spirited. They do not wish to utilise their spare time in their own selfish interests but in the service of their fellowmen. Thus inspired they brought into existence the Aryan Benevolent Home which is situated in Mayville near Durban, the tenth anniversary of which was celebrated last Sunday amidst an influential gathering. The report of the proceedings which is published in this issue speaks for itself. The recognition the institution has received by the Provincial Administration and the Durban Municipality who make it a grant of £100 and £25 respectively is fully merited by the institution. It would also appear from the report that the activities of these selfless workers has not ended with the establishment of a Benevolent Home for their destitute brethren, but they have also opened a school for the children living in their neighbourhood and the school is attended by no less than 200 pupils. This means a brighter future for Indians living in that district. We have no hesitation in saying that these men deserve all the support the community could give them. While heartily congratulating the Arya Yuvuk Sabha for the very useful services they are rendering in the upliftment of their poor and needy brethren and wishing their institutions a long life we cannot help expressing the wish that friends in other districts too would derive inspiration from the Sabha to do likewise in their own districts. They could do much in the matter of education, health and sanitation. They would thus be rendering help not only to their own brethren but also to the State which we are bound to render if we wish to live in this country.

M A Y A.

(By L. W. RITCH)

"A false self in the midst ye plant
And make a world around that seems."

The proper study of mankind, it has been said, is Man. If man did but know himself, most if not all of the "ills he is heir to" might be banished for ever and aye.

Man, the sages have taught, is the victim of delusion because he is fog-bound by ignorance—ignorance concerning the self of him, ignorance concerning the "world around that seems."

The man is a unit of Consciousness or, perhaps more correctly, a Centre of Consciousness or "awareness." Within that consciousness we call the man, there arises the notion of a subjective "I" or self, the notion of a phenomenal world objective to that subjective "I"—the "Not-I" or "Not-Self"—and the various thought-sensations that may be said to represent the relationship between the "I" and the "Not-I." Translated into more homely language a man says: I am conscious of my being, of my "is-tense," of my existence; conscious of the existence of beings and things other than "I"; conscious of thoughts and sensations arising from association or non-association of this "I" with those others, or some of them, that are not "I." In this wise would the plain man give expression to his thoughts on the subject, provided, of course, that he gave the matter consideration, at all.

In the Bhagavad Gita, Arjuna gives utterance to the expression "What we know or *think* we know." Now that word "think" offers the key to a very profound truth. The things we speak of as being real objects which we know, are really "thinks." Indeed, the whole of our objective world, the world we say we know, is, to us, a congeries of "thinks," of transformations of the thinking principle, as the sage Patanjali puts it, or, as the ordinary person might say, mind pictures. The transformations occur by way of reaction on the part of the mind material to some form of stimulus appearing to originate in the field which the "I" or given unit of self-consciousness regards as the "Not-I" i.e. "outside of himself," outside of "his own" consciousness.

If the organ of sight be functioning, I may see my arms, legs and most of the members of my physical body, a chair on which I sit, a conjurer performing the rope and mango tricks. One speaks thus, and really believes one is speaking the truth. In reality what happens is: In what I think of as *my* consciousness, (because of the sense of I-ness (ahamkara) that prevails in it), there arises an "awareness" of a form with certain characteristics appertaining to it, which similar experience in the past, stored up as memory, suggests to the "I" part of the consciousness that it perceives a chair etc., i.e. that there exists a physical reality—a chair—corresponding to the transformation of which the "I" part of the consciousness becomes cognizant, and that it is the thing in itself that is actually cognised. It becomes apparent, then, that the "I" in the Consciousness is suffering from a delusion; that what it becomes aware of is a transformation in the substance of the mind and not the actual object constituted of physical matter etc. it believes it perceives. In short, we cannot truly say that we know the "otherness," we call our environment, *as it is in itself*, for the objects we are accustomed to regard as constituting that otherness are but the "thinks" impressed upon the material of our consciousness.

The world, then, in which the normal man lives, moves and has being is a world of "thinks," and those "thinks" by no means necessarily correctly reflect, as they purport to, things as they really are.

In fact the world of reality, that is, the world of "things" as *they are in themselves*, may be very different from the concept of them formed from the transformations that take place in the thinking principle.

Turning to the "I" each speaks of as the self of him, as "himself," what really is it? Do we know or merely "think we know"? Can we truthfully say of this "I" that the average man *knows* any more of it than that within the consciousness he call his, there arises a *sense* of being and of separate selfhood. Is this "I"—notion other than a "vritti" or transformation similar in character to that we call consciousness of a tree or picture? Nor is it even as (seemingly) tangible as the latter, for although "the thing in itself" of say the tree may be very different from what it seems in the mind of the cognizer, nevertheless there is presented to the latter a form that is familiar, with characteristics that are recognised. The same, however, cannot be said of the "I" or self, unless, of course, the "I" be identified with the physical form or body, and that those, at least, who have probed into the nature of man's real being know better than to do.

Could mankind be brought to a realisation of the truth that there is but one Self—the spirit deep-seated in every creature's heart—to which that man calls "himself" really belongs; that this notion of a separate, independent "I" is also just a "vritti" of the consciousness resulting from imperfect knowledge, what call or place could there then be for the conflict of "I's"? For the strifes and struggles to secure unrealities for the gratification of a fictitious self?

"The unreal hath no being; the Real never ceases to be," teaches The Gita. "Never was time I was not, nor Thou nor these Princes of men, nor even at any time hereafter shall we cease to be," Krishna reminds His disciple.

True, indeed, is it that "we suffer from ourselves" and that we live in a world of woes because "delusion fashioned it," and created the wants we foolishly occupy our lives in endeavouring to satisfy.

Indian Teachers Conference

Interesting Address By Dr. Loram

The sixth annual conference of Indian teachers was held at the Sastri Training College, Currie's Fountain, on Tuesday morning. Some 400 teachers attended, and the conference was presided over by Mr. E. J. Choonoo, president of the Natal Indian Teachers Society.

Among the many prominent personages present were Sir K. V. Reddi, the Agent-General for India; Mr. E. Baring, chief secretary; Mr. Maurice Webb, chairman of the Durban Library Group; the Rev. H. Cotton; Mr. B. M. Narbeth, principal of the Durban Technical College; Professor Fife; Mr. C. S. Ricketts; Mr. O. K. Winterton, of the Department of Education; Dr. McConky and the Revs. J. Metcalf and Sigamony.

The visiting delegates were welcomed by the Mayor of Durban, the Rev. A. Lamont, who paid a tribute to the officials of the Natal Indian Teachers Society.

Dr. Loram's Address

Dr. C. T. Loram, Superintendent of Education, delivered an address on Indian education.

"It was 25 years ago," he said, "when I became an Inspector of Schools. Durban was my first job, and at once I came into contact with Indian education; but the Indian education of to-day are two different things, and although we all know that we have not brought Indian education to be what it might, when we look back we see, what great

progress has been made, and in all the studies and investigations of a social character I feel we want to think not only where we are, but how far we have got; and during this quarter of a century the progress in Indian education, has been remarkable.

"A Prosperous Future"

"I took out some figures to show you that you have strong and prosperous future in front of you. When I came here there were 32 Indian schools in Natal; to-day there are 82. Of these 32 five were Government schools and 27 were Government-aided schools, so we have about three times as many schools as we had then.

"In 1906 there were 70 teachers employed in these schools; to-day we have 427. In those days in the Government schools we had 740 pupils, and in the aided schools 2,656, a total of 3,396. To-day we have more than four times that number in our schools, namely, 14,701, of whom 3,258 are in the Government schools and 11,443 in the aided schools.

"In 1906, on Indian education, the Colony of Natal—as it was then—spent £5,538. This year the Province of Natal has spent £68,114. We are now sending 12 times as much on Indian education as we spent 25 years ago, but it is not only in numbers that the improvement has taken place; it is also in the quality of the work done.

"I always think the greatest work Mr. Srinivasa Sastri ever did for South Africa was not perhaps the Indian agreement, in which he played so large a part, but rather that he showed the White people of this country that a man might be an Indian and yet at the same time a highly cultured gentleman in the best sense of the term.

"After all, there is only one kind of education for all groups. Education is the same whether the children who receive it are White, Black or Yellow, whether they are European, Indian or Native.

"It seems to me that certain aspects of education need greater stress with some groups than with others. Following my friend Dr. Jesse Jones, I look to all education in terms of what he calls 'essentials.'

"To be educated a man and a race must have good character. They must have a conscience as regards health matters, they must be able to make full use of their environment and understand their neighbours, they must make provision for the female and they must make provision that mind and body receive proper recreation."

Dr. Loram went on to say that it appeared to him that no people had made better use of their environment than the Indian people. From the very beginning Indian education in Natal took on what people termed the Western civilisation aspect, and it became Europeanised. At the time Indian education followed on the lines of European education simply as a matter of tradition.

Education And Civilisation

"Perhaps it was the only kind of education that the authorities had thought about; but, looking backward to-day, I think we can congratulate ourselves that there was this European outlook on Indian education, because, as I see the future of South Africa, it seems to me that there can be only one civilisation.

"There may be different races, but the civilisation I think will have to be of the Western type, because although there is room for more than one race I do not think there is room for more than one civilisation, and it is because the kral Native is so different from us White people that we cannot imagine anything like an equal position for White and Black.

"It is because a number of the Indian people

live in a way so different from that which the ordinary Europeans follow that there is this anti-Asiatic feeling that we hear of from time to time, but as the groups approach a common civilisation their animosities disappear."

A Palliative Only

Under the above heading the *Natal Mercury* writes the following leading article in its issue of July 14:

No public statement has been made indicating at whose suggestion the decision was taken that representatives of the Union and India should again meet in Conference, but as the Indian repatriation scheme has so completely failed to attain the results which were anticipated from it in official quarters it is by no means impossible that the suggestion came from this country. Of that failure the dispatch from our Calcutta correspondent published yesterday bears eloquent witness. The scheme operated effectively only during the first year or 18 months after its initiation. Subsequently the number of repatriates steadily diminished until during 1930 they numbered no more than 690—a very small percentage of the natural increase of the Indian population in South Africa—and the numbers are still falling and will in the near future become negligible. That such failure has occurred is not altogether remarkable. Certain Indian organisations in this country conceived it to be their duty to carry on an agitation against the scheme among the classes of Indians who would have proved the most suitable emigrants while, on the other side, there has been even more influential agitation against acceptance of the offer, coupled with wholesale allegations that the Indian Government had failed to provide adequately for those repatriated. Undoubtedly a number of emigrants seem to have fallen upon evil times, but, judging from detailed official reports, this appears to have been almost invariably due to their refusal to accept such work as was available or to accept work of any nature at all. The critics are silent regarding the fortunes of the very large body who accepted the offer to take up land on the irrigation scheme in North Arcot, to which approximately 25 per cent. of those emigrating up to the end of 1928 proceeded.

There is not sufficient evidence available in this country to enable the public to judge whether the falling away in the number of the emigrants is due to these agitations, to mismanagement in India, or to some other cause. The fact remains that the emigration scheme is fast approaching complete failure, even if it has not already failed, and yet it was mainly because of the adoption of the emigration agreement—this can be inferred by the statement issued jointly by the two Governments, when the terms of the agreement were announced—that the Areas Reservation Bill was not proceeded with by the Union Government. Though for a time the agreement reduced friction between the European and Indian communities, discontent soon reappeared. The condonation scheme which was put forward by the Minister of the Interior shortly after the completion of the agreement in order to regularise the position of illegal entrants was strenuously opposed by a section of the Indian population, and the Transvaal Asiatic Tenure Bill, introduced to give effect to what a Select Committee of the Legislative Assembly regarded as the previously expressed clear intention of the Legislature, gave rise to further agitation, and apparently also to representations from the Government of India. The time is therefore fully ripe for further discussions between the

two Governments, for the general position is but little changed as compared with that when the Areas Reservation Bill was drafted. The Capetown Agreement has proved no more than a temporary palliative, and it now is clear that something further is required.

Having regard to the exceedingly vague statements which have been issued regarding the coming Conference it is quite plain that neither Government at present has more than a vague idea how further accommodation can be secured. This much, however, is certain: The European population of South Africa will insist that—to quote the Select Committee's report—"the previously clear expressed intention of the Legislature must be carried out"; and, further, that if the policy contained in the Areas Reservation Bill is not to be proceeded with, the Indian Government shall formulate some other scheme of greater promise for relieving the pressure caused by contact of European and Asiatic civilisations in South Africa.

Working Of The Assisted Emigration Scheme

Madras Government's Report

The number of emigrants from South Africa under the scheme of assisted emigration was only 690 during the year, as against 1,345 in 1929, states the Madras Government's report on the working of the Indian Emigration Scheme during 1930, which document has just been published.

The Madras Government's special officer explains that the pecuniary inducement of £20 bonus and a free passage which is offered under the scheme has no effect on the bulk of the Indian community in South Africa.

Increased Confidence

The total amount paid as bonus to assist the return of Indians from South Africa during the year was Rs. 186,954 and the savings brought by them from South Africa amounted to Rs. 39,069, excluding jewellery, which was worth Rs. 24,881. Nearly 64 per cent. of the total amount of the bonus was deposited with the Special Officer and this shows, declares the report, that the repatriates' confidence in this official is increasing.

Regarding the steps taken to settle the emigrants, the Special Officer says: "Family groups, as a rule, belong to the unskilled labour class and settle in the villages as agricultural labourers. They are more prudent than single persons and invest the bulk of their bonus amounts in the purchase of land and cattle and get themselves easily absorbed into rural society.

Irresponsible

Thirty per cent. of the repatriates are single persons. These include skilled labourers who were employed in South Africa in the mines, collieries, Railways and Harbours, etc. Many of these have been found to be irresponsible and improvident. They insist on the immediate payment of their entire bonus money, squander it and then return to the Special Officer for jobs. In several cases the repatriates soon left the jobs which the Special Officer had secured them after great effort. In some cases these persons who had had appointments secured for them were dismissed for misconduct which prejudiced the subsequent entertainment of other repatriates in the institutions concerned."

In spite of these handicaps the Special Officer was able to secure jobs for almost all those who were really in earnest about getting some footing.—*Natal Mercury*.

Vacation Course For Indian Teachers

This year's Indian teacher's winter vacation course which was originally inaugurated by the Department of Education as a direct result of representations made by the Executive of the Natal Indian Teachers' Society in 1929, was held from July 4 to 10, at the Sastri Indian Training College, Currie's Fountain, and was attended by nearly 300 teachers from all parts of Natal. They took full advantage of the liberal facilities afforded by the Department of Education.

The lectures were of a very high order, being both instructive and informative. The lecturers were Europeans and they handled their respective subjects with admirable and consistent thoroughness.

Miss Ashton, who is a kindergarten expert, lectured on the value of kindergarten education and with the aid of half-a-dozen Indian school children under the age of seven, gave some really interesting practical demonstrations, showing how the mind and mentality of the average intelligent child could be developed with advantage.

She logically differentiated between practical and theoretical training.

Mr. Pringle, who was formerly attached to the Department of Education as an Inspector of Schools, discoursed on the subject of arithmetic and gave some very fine examples of simplified arithmetic. His methods were easy to grasp and his elucidation of complicated points was always appreciated by his listeners.

Mr. H. Allsop, who is a lecturer of distinction, dealt with the important subject of hygiene in the schools and his handling of the subject won him universal praise. This gentleman is a full-time lecturer at the Indian teachers' training classes, Maritzburg, and is popular in Indian teaching circles. Of course, much of the success is due to the strenuous efforts of Mr. J. H. Lawlor, of the Education Department, who left no stone unturned to make the one week's vacation course a notable success.

A word of praise is also due to Messrs. T. M. Naicker, V. N. Thunbadoo, E. Thomas, A. Rai, E. Choonoo, and J. Thomas, the hon. general secretary of the Society, for their share.—*The Natal Mercury*.

The Round Table Conference

Expected To Have Double Purpose

The Calcutta correspondent of the *Local Daily* sends the following message:—

Although the conference between representatives of the Indian and Union Governments to be held next January is at present dwarfed by the impending Round Table Conference in London, and the personnel of the Government of India's representation in the Union is still unannounced, the Government of India has been giving the matter some consideration.

Already notes in which it is emphasised that the Capetown conference will prove to be of great importance to Indian labour in South Africa and to emigrants returning from there to their homes—if they have any—in this country, have been drawn up for the guidance of the representatives from India.

In these notes it is pointed out that a careful study of the whole problem is desirable in order to avoid

ill-founded optimism and misunderstanding of the causes of any disappointment that may follow the Cape conference.

Purpose Of Conference

This conference, it is stated will have a double purpose. The Indian Government's representatives will be concerned to induce the Union Government to quash the proposed Transvaal Bill or to modify its rigours and to give fair treatment to South African Indians generally. In return, India's representatives will no doubt be asked to consider ways and means of so improving the lot of returned emigrants as to encourage an Indian exodus from South Africa.

The Calcutta *Statesman's* Simla correspondent telegraphs that South African Indians themselves have claimed representation at the Capetown conference, but in official circles in Simla, he declares, it is considered almost certain that the Union Government will not agree to that. Whether the Government of India will support the South African Indian's claim cannot be stated at present.

Meanwhile, agitation has arisen in ill-informed quarters against what has been called the Indian Government's neglect of returned emigrants, including those from South Africa. Many of these people who have found their way back to India declare that nothing that can be done for them is good enough for them, and demand assistance for their re-emigration to South Africa.

The Indian Government's answer, adds the *Statesman's* correspondent, is that everything that can be done for them has been done.

Aryan Benevolent Home

Tenth Anniversary Celebration

The tenth anniversary of the Aryan Benevolent Home was celebrated on Sunday last at the Home grounds, Mayville, before a good gathering. His Worship the Mayor, the Rev. A. Lamont, presided and was supported on the platform by the Mayoress, Sir Kurma Reddi, Councillors Mrs. Benson and Mr. Wm. Fyffe, Mr. H. Robinson (Acting Protector of Indian Immigrants), Mrs. H. Robinson, Messrs. S. Smith, A. I. Kajee, Sorabjee Rustomjee, B. M. Singh, G. L. Sinha, A. Koru, R. K. Kapitan, A. Asharam, Rev. B. L. E. Sigamoney and others.

The president of the Society Mr. D. G. Satyadev in his opening remarks welcomed the Mayor and Mayoress, Sir Kurma Reddi and the other persons who responded to the humble invitation of the Society, and expressed the hope that in all future deliberations of the institution those present would afford their sympathy and goodwill. He then garlanded the Mayor and Sir Kurma Reddi and presented bouquets to many others present.

Secretary's Report

From the secretarial report, Mr. S. L. Singh, the secretary, gave an insight as to the workings of the Home. This institution is run on non-sectarian lines, Hindus, Mahomedans and Christians fraternising freely, and on an average 24 persons were tended to daily throughout the year. Destitutes have been admitted from various Provinces of the Union. During the year one male was received from the Free State, another from Transvaal, three from Addington Hospital, and one from the Protector of Indian Immigrants. An annual grant of £100 was received from the Provincial Council and £25 from the Municipality of Durban. Other donations totalled £80 being £50

short of last year's total. Thanks were expressed to the stallholders and squatters of the Indian Market for having provided the Home with vegetables, meat, fish, etc. throughout the year free of charge. Groceries to the extent of £30 approximately were collected from the Indian storekeepers of the Gray Street area, for which appreciation was also expressed. An appeal was made to the community to provide the necessary funds for the erection of new buildings to replace the dilapidated front portion, and in this connection Messrs. Sorabjee Rustomjee, B. M. Singh, A. I. Kajee, R. K. Kapitan and B. M. Patel have expressed their willingness to co-operate with the officials in raising the required sum.

School Run By Society

Another function carried on by the Society was the maintenance of a school adjoining the Home, where from very small beginning, the school at present accommodates over 200 children. The available space has been taxed to its utmost capacity, and children have to be turned away. Plans have been prepared for new additions and the work has been put in hand. A sum of three hundred pounds is required for the new wing, of which amount Messrs. B. M. Singh and K. Baijnath have liberally contributed £100. The school has been created a Government-aided school, and Mr. H. Hindson has been appointed manager, with whom the Committee have been able to work harmoniously. A staff of one headmaster and five assistants have been maintained, and a most favourable report from the Education Department has been received.

Other Speeches

Sir Kurma Reddi expressed his thanks on behalf of his countrymen to the Mayor and other Europeans for their presence. He greatly regretted that the Society could not make the desired progress owing to lack of funds, but hoped that with the goodwill and co-operation of Europeans and Indians conjointly, the desired object would be attained. He spoke on the laws of "Karma" and emphasised that their actions were compensated according to their deeds. He appealed to His Worship the Mayor to kindly consider this institution, even though it be outside his Borough boundary, as any outbreak of disease would seriously jeopardise the interests of the town.

Other speakers who followed included Mrs. Benson, Messrs. Wm. Fyffe, A. I. Kajee, Sorabjee Rustomjee, Koru, B. M. Singh, Sydney Smith, and the Rev. B. L. E. Sigamoney, all of whom wished the Home well, and hoped that members would not be discouraged by reverses, but that they would persistently carry out their ambitions in the amelioration of the conditions of the poor and needy.

Japanese Consul Answers Criticisms

No Fear of Japanese Trade Menace

The following interesting statement has been made by Mr. T. Hongo, the Acting Consul for Japan in the Union in reply to recent criticisms against Japan usurping South Africa's trade:—

All the current rumours as to the establishment of warehouses in South Africa by Japanese merchants and other reports, which are continually appearing in the Press, are a gross exaggeration of fact.

It is now nearly nine months since the agreement came into force and no Japanese warehouse has been established in this country.

It is really ridiculous to talk about a "Japanese trade menace."

When one considers for a moment, one can see easily that the market in South Africa is neither big enough nor remunerative enough for there to be any reason to fear a "Japanese trade menace," when Japan has such boundless and promising markets nearer home, such as China, British India and the Dutch East Indies.

Furthermore, South Africa is very far away from Japan, and it is exceedingly expensive to do business.

As to the alleged sweated labour in Japan, the persons making such misstatements of actual fact ought to be ashamed of their ignorance of conditions in the Far East. Wages in Japan are not so insignificant as misinformed persons here would have us believe.

Labour Conditions

Recently labour disputes between employers and employees have been greatly intensified, especially owing to the world-wide depression, and the demand for high wages and the threat of strikes are an ever-increasing source of annoyance to capitalists.

We must further take into consideration that employers are compelled under the factory laws to provide health insurance, sick funds, equipment for amusement and other recreations for employees. Moreover, wages are not an important factor in deciding the cost of production.

The low price of Japanese goods is due to good management, the excellent organisation of industries, efficient machinery, the application of scientific methods and a system of mass production.

Why Prices Are Low

For the current low price of Japanese goods in this country, I think that South African business men ought to shoulder part of the responsibility, as there is a great deal of unnecessary competition among themselves.

In conclusion, I would like to urge that we desire nothing more than to promote the benefit and prosperity of both countries.

Japan is a great industrial country and the rapid progress made in manufacturing, in the chemical industry and in other industries, necessitates the importation of various materials from abroad, not only of raw materials, such as cotton, wool, ore, coal, etc., but also of half-worked materials such as hides, skins, leather, caustic soda, worsted yarn, etc., of which products Japan has been importing great quantities in recent years.

"Westernised" Japan

On the other hand, the daily life of the Japanese is becoming more and more Westernised and Western merchants should take advantage of this tendency.

The Japanese market, with its population of 80,000,000 and its annual import trade of £220,000,000 is not one to be neglected by South African merchants.

I hope that South African business men will go to Japan to study economic and commercial conditions there and establish connections with Japanese merchants with a view to developing and encouraging the export trade from the Union to Japan.—Ruler.

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