

Indian Opinion

No. 41—Vol. XXVI.

Friday, October 19th, 1928.

Registered at the G.P.O. as a Newspaper.
Price Fourpence.

NOTES AND NEWS

THE Rt. Hon. Srinivasa Sastri, P.C., Agent of the Government of India, returned to Durban from his Transvaal tour last Monday afternoon. On Tuesday evening he entertained a gathering of representative Indians to dinner at the Peter's Balcony Cafe. During the day the executive of the Natal Indian Congress interviewed Mr. Sastri to convey to him the anxious desire of the community that he should prolong his stay in this country in order, at least, to see the education scheme completed but the executive did not succeed in their endeavour to persuade him.

Mr. Sastri sailed on Thursday for Capetown where he will remain until the beginning of November. Mr. P. Kodanda Rao accompanies Mr. Sastri while the Agent's secretary Mr. J. D. Tyson and Mr. C. S. Ricketts will remain in Durban at Mr. Paruk's residence at Curry Road.

The decision recently given by the Vryheid Court in the test case of a Chinaman in the matter of domicile has apparently not decided the fate of other Asiatics who were similarly served with notices to quit under the new Northern Districts Act. The Immigration authorities are intent upon driving as many Asiatics as possible out of those Districts and they have decided to take each case separately. Avocate A. Christopher is appearing for the defendants on behalf of the Natal Indian Congress and Mr. S. R. Naidoo, Secretary of the N.I.C. Maritzburg branch, has accompanied him to render necessary assistance.

A message from Capetown states that seven Indians who had applied for condonation certificates but on investigation were found not to have had the necessary residential qualification have been sent by the coast steamer to Durban, where they will be transhipped to a steamer due to sail on Monday for India.

A Joint Council of Europeans and members of the South African Indian Congress has been formed in Johannesburg. The members are framing a constitution which will make provision for the conduct and development of uplift work in the city. Mr. Sastri is a member of the Council, which also includes representatives of various denominations, professional and public institutions. The personnel is exceptionally influential, including the Rt. Rev. Dr. A. H. L. Karney (Bishop of Johannesburg), Mrs. Ethelreda Lewis, the novelist, Mr. Howard Pim, and several University Professors. The Executive will at an early date apply itself to formulating an elaborate welfare policy. There is a movement on foot in other centres also to form similar bodies with the object of promoting the social work suggested in the Capetown Agreement.

The People (Lahore) comments thus on the Kellogg Pact:—

The Kellogg Pact, a very mild and innocuous thing as originally prepared in the Washington

laboratory, has been diluted further by Chamberlain and Briand to such an extent that it has been possible to get 14 signatures to it. Of these 14 there is only one by an Asian diplomat. The Pact is now practically a hypocritical European imperialist affair. Even if Kellogg were as sincere as Wilson was believed to be, he has been fooled as much by Chamberlain and Briand, as Wilson had been by Lloyd George and Clemenceau. Only a few weeks after the Locarno Pact had been signed people began to ask—What remains of Locarno except Sir Austen's garter? It is possible that the Nobel Trustees may confer the Peace distinction on Kellogg next year. In that case people will soon be asking—what remains of the Pact except Kellogg's Nobel prize?

SOCIAL UPLIFT

AFTER Mr. Sastri's arrival in South Africa two institutions of Social service have come into being. They are both a year old and within that period they have done a good deal of concrete work. One of these institutions is the Social Service Committee and the other the Child Welfare Society. The former has by its activities done much to improve the sanitary conditions in Indian quarters and it has brought to light the insanitary conditions of the dwellings of the Indian employees of the Durban Corporation who as a result is compelled to take at least some steps to improve those conditions. The Child Welfare Society, on the other hand, as its annual report published elsewhere in this issue reflects, has rendered useful service in the upbringing of children.

Both these institutions are yet in their infancy. They are essential to a growing and civilized community and it is up to us to see that they do not die a premature death owing to want of interest and care. We are sorry to learn that the Social Service Committee is almost nearing its end owing to some internal disagreement. It would be a pitiable thing if petty bickerings were allowed to hinder the good work that has already been done and is to be done by the Committee. It only requires a little liberal-mindedness on the part of each of the members to overlook their own little

displeasures in face of the more important work before them. Both these institutions are initial steps to uplift and let it be remembered that the essential part of the uplift work will have to be done by ourselves. We should, therefore, not suffer such institutions to die but should support them whole-heartedly and establish others in every centre where there is a large Indian population. That such institutions have not been hitherto in existence reflects no credit to the community. It rather shows its criminal apathy towards the welfare of its growing generation.

The work of the Child Welfare Society is by no means to be underrated. Being their first attempt it is deserving of every praise. The Indian community owes a debt of gratitude to the European sympathisers who have taken interest in this movement and rendered valuable assistance and also to the Durban Child Welfare Society to which this institution is affiliated. The generous donation of £10 per month until his stay in this country from Mr. Sastri and £2 per month from Mr. J. D. Tyson should go to awaken the community to their sense of duty to their growing and future generation and we hope they will not be backward in fulfilling that duty to the best of their ability.

Shop Assistants' Wages

Wage Board Report

In the course of its report in connection with Shop Assistants in certain areas the Wage Board refers thus to the representations made on behalf of the Indian community:

European shopkeepers in Capetown, Port Elizabeth, East London, Durban, Pietermaritzburg, and Krugersdorp complained bitterly about competition from Indian shopkeepers. It was stated that Indian assistants were paid very low wages. This is certainly not always true. It must be remembered that Indian assistants are generally provided with board and lodging, meals being usually taken by them with the employer. Such board and lodging may be valued at from £3-10s. to £6 per month. One Indian employer in Durban has four Indian employees who are paid respectively £25, £17 10s., £17, and £8, with all found. The employee at £8 is a juvenile. Six Asiatic salesmen are receiving a wage between £25 and £35 per month. The Indian employer seldom employs female assistants, only two being included in the returns received by the Board. Representatives of the Natal Indian Congress urged that this would place Indian shopkeepers at a disadvantage as against their European competitor, as the latter could keep down the average of their wages by employing large numbers of low-paid female assistants. These representatives stated that Indian shopkeepers suffered under several disadvantages as compared with European shopkeepers; that they, in practice, were debarred from opening shops

in the best business centres in Durban and were restricted to the poorer quarters; that great difficulties were placed in the way of their obtaining licences or renewals of licences; that educational facilities such as those provided by commercial schools and technical institutes were not open to Indian shop assistants; that their travellers had great difficulties to contend with, as they frequently could not get suitable accommodation and the ordinary social aids to getting business were not open to them. The Congress representatives said that they would have no objection to paying the same rate of wages to their assistants as might be laid down for European assistants, if conditions could be improved for Indian merchants by the removal of these disabilities, but until they are removed they asked for special treatment for them in any recommendation.

The Board has no power to differentiate between employees or employers on the ground of colour or race, and, as in commerce European employees predominate overwhelmingly in the occupations affected by this investigation, the Board feels it has no option but to adopt a European standard as the basis for a recommendation. There can be no question that the presence of a substantial number of people in business at a lower standard than that of Europeans must and does inevitably reduce the standard of wages and of living of the Europeans. The Indian Congress representatives stated that they wished their members to rise to the European level, not to bring down the Europeans from their present level. The scale proposed in the accompanying recommendation is by no means too high for Europeans, but it will mean a very big increase for most Indian shop assistants.

It was suggested that some help might be given to Indian shopkeepers by allowing employers who employ no female assistants to have twice the number of male juvenile employees that would be allowed to employers who have female assistants. It was urged that this would ease the position for Indian shopkeepers who do not employ women or girls and would place them relatively in a fairer position in comparison with their European competitors than they would otherwise be in. The Board feels that it cannot adopt this suggestion, as it might lead to the dismissal of female assistants in shops where only a small number of them is usually employed.

The Housing Problem

Central Housing Board To Commence Investigation

To the Provincial Secretary, Maritzburg, the senior magistrate of Durban, the town clerk, Durban, and the local administration and health boards of the Sydenham, South Coast Junction, Umhlatuzana, Greenwood Park, Malvern and Mayville areas, the Secretary for Public Health, Dr. Edgar Thornton, has forwarded copies of the official minute addressed to Dr. J. Park Ross, assistant Union Health Officer, dealing with the central housing board's forthcoming investigation into the sanitary and housing conditions of the Indian population of Durban and the peri-Durban districts.

This investigation is the sequel to the decision taken at the round-table conference held in February, 1927, when it was proposed that the inquiry should include appointment of advisory committees of representative Indians and the limitation of the sale of municipal land under restrictive conditions.

"The Minister has now decided," Dr. Thornton states, "that the Central Housing Board inspect and investigate the housing and sanitary conditions of Indians and that the Indian community be given

full opportunity of submitting its views. It is not intended, however, that the board should deal with the question of the sale of land under restrictive conditions (otherwise than incidentally if it is found to affect housing and sanitary matters).

The Central Housing Board proposes to commence the inquiry at 2 p. m. on Tuesday, October 23, and to take evidence only in Durban, and to this end I shall be glad if you will kindly ascertain whether it will be possible for a committee room in the Town Hall to be placed at the board's disposal on the Tuesday and Wednesday. On the afternoon of Tuesday it is proposed that the Board discuss the position with representatives of the Durban Corporation and the Indian community or local associations in Durban, leaving the whole of Wednesday for meeting representatives of the peri-Durban local authorities and the Indian health associations in these areas.

It is proposed to devote Thursday and Friday, October 25 and 26 to getting a bird's eye view of existing conditions.

At the request of Dr. Thornton, Dr. Park Ross has mapped out a provisional programme, which has been submitted for approval of the authorities, so as to facilitate the board's work.

At a meeting of the special housing committee, the following five councillors were appointed to interview the members of the Central Housing Board on the occasion of their visit to Durban: Councillors Mrs. Benson, Mrs. Knight, the Mayor (Mr. Eaton), and Messrs. T. Burman and Oliver Lea.

This committee will discuss with the Board the many problems bearing on the adequate housing of the native and Indian population, including the lack of land within the borough and the transport problem which would be entailed in providing for the needs of peri-Durban settlements.

Morgan Evans Again

Further Attack On Mr. Sastri

Mr. Morgan Evans, Deputy Mayor of Klerksdorp, who took such a prominent part in the demonstration against the visit of Mr. Sastri to Klerksdorp a short time ago, was one of the speakers at a meeting in Turfontein last Tuesday night—a suburb noted for its anti-Asiatic feeling—in support of the candidature of Mr. Becker, the Labour National Council's nominee for the Provincial Council by-election.

Mr. Evans told his audience that he was prepared to take full responsibility for his statements and would leave it to their good judgment as to whether they agreed with him or not. He described the Asiatic as South Africa's greatest enemy.

"I started my campaign," he said, "in true Labour fashion. I also went on strike. I even threw a bomb to shake people up. I refused to associate or dine with Indians. I declined an invitation in the interests of Indian uplift and Mr. Sastri's insidious propaganda. I told him straight out that I did not fraternise with Indians, but that as an Afrikaner I was much more concerned with the welfare and uplift of my own people, and that I resented and strongly deprecated their presumption to civic equality."

Mr. Evans contended that Mr. Sastri had done everything in his power to consolidate Indian interests. "As an Afrikaner," observed Mr. Evans, "I take it as an insult and a disgrace that Mr. Sastri, as the ambassador of India, was ever allowed to go beyond the compass of his office to tour the country and use his tremendous oratorical influence to turn the heads of our people. Mr. Sastri is not in South Africa to foster good feeling or assist the Government. The Gentleman's Agreement was all eyewash."

"Ladies and Gentlemen," Mr. Evans concluded,

"South African Party, Nationalists, Labourites, Pactites, Crewellites, or Councilites; whatever you are, this is not a question of politics, it is a question of bread and butter. The determination of our right to be white, to live white, the right for every man and woman to earn a living wage in South Africa, this is my ideal, this is your ideal. Not England. Not India. South Africa first."

Both Mr. Becker and Mr. Jack Allen, M.L.A., identified themselves with Mr. Evans' view.

A message from Klerksdorp states that the police authorities here received intimation that the Attorney-General declines to make any prosecution in connection with the disturbances at Mr. Sastri's meeting here on September 15.

Durban Indian Child Welfare Society

First Annual Meeting

The first annual general meeting of the above Society was held in the Parsee-Rustomjee Hall on Saturday the 13th October, at 7.30 p.m. with the Deputy-Mayor the Rev. A. Lamont in the chair.

The chairman of the Executive welcomed the Deputy-Mayor and paid a tribute to the Right Hon. V. S. Srinivasa Sastri, P.C., at whose suggestion the Society came into being.

The report and the financial statement were read by the Secretary and Treasurer and duly accepted, the adoption having been proposed by Mr. V. Lawrence and seconded by Mrs. P. G. Naiker.

The Secretary Mrs. Simon in her annual report stated:

A general meeting of the Indian Women's Association was held at the Parsee-Rustomjee Hall on July 23rd 1927, the Right Hon. V. S. Srinivasa Sastri presiding. Miss Mackenzie (Organising Secretary, South African National Council for Child Welfare) and Mrs. McNeilly were among those present. Mrs. Stanford (Hon. Presidency Magistrate, Madras) delivered a lecture on "Child Welfare Societies in India." She appealed to the Indians in Durban to launch a Child Welfare Scheme, and the Right Hon. Mr. Sastri, in pointing out the great need for such a Society amongst the Indian community, spoke strongly in favour of the formation of it. As a result a provisional committee was formed.

At a subsequent general meeting held on August 6th, 1927, in the presence of Mr. Sastri, a report of the recommendations of the Provisional Committee and the draft Constitution were read and adopted.

The following office-bearers were elected: Patron—the Right Hon. V. S. Srinivasa Sastri, P.C.; President—Mr. Sorabjee Rustomjee; Vice-Presidents—Messrs. E. M. Paruk, J. W. Godfrey, Muhammed Ebrahim, V. Lawrence, M. A. Motals, Bryan Gabriel, V. S. C. Pathcr, Tyeb, P. G. Naiker, R. B. Chetty and B. M. Singh; Committee—Chairman—Mrs. S. Moodley, Hon. Treasurer—Mrs. V. Lawrence, Hon. Joint Treasurer—Mr. P. R. Pather; Hon. Secretary—Mrs. Simon, B. A.; Committee Members—Mrs. Naiker, Mrs. Godfrey, Mrs. Gabriel, Mrs. M. Gandli, Mrs. Mahomed Ebrahim, Mrs. Tyeb, Mrs. Patel, Mrs. Kandasamy Pillay, Mrs. Rathipal Singh, Mrs. Abraham and Mrs. Neservanjee.

Thirty members were enrolled in the Society.

The Committee meets on the last Saturday of every month and fifteen such meetings were held during the year.

Miss Mackenzie, Mrs. McNeilly and Mrs. Stanford are life members, and the Committee is grateful to

Miss Mackenzie for her presence at some of their meetings and for her valuable help.

The Society's centre is at 137 Victoria Street, which is open every day excepting Sundays from 8 to 10 a. m. A woman attendant paid by the Society is on duty and some members of the Committee take it in turns to supervise the work.

The Committee thanks Dr. Cawston for his visits to the Centre and for his offer to render services when maternity work is established.

An average of twenty-five children per week come for treatment. 1,378 cases have been attended to during the year, most being ear, nose, throat, eye and skin troubles.

The Society has had to confine itself to such elementary welfare work owing to lack of funds to attempt anything on a large scale. The Society can be of greater service to the public and there is undoubtedly a wider sphere of usefulness and a really insistent demand for it. The public is certainly aware of the necessity for an established maternity centre where it would be possible for mothers, expectant mothers and infants to receive proper medical attention and expert advice from a fully trained nurse and doctor. The Committee having this important end in view have considered the advisability or otherwise of bringing out a fully trained Indian nurse from India. Financially this would be too great an undertaking, hence it has been decided to find locally a fully qualified nurse who may be able to take charge of the Centre for the present. Negotiations are being made for facilities for training Indian girls as qualified nurses, and it is hoped that such will be made available before long.

The outstanding event of the year was the Bazaar and Concert held in the Tamil Institute Hall on August 11, in aid of the Society. Councillor Mrs. E. A. Benson opened the proceedings. Councillor Mrs. Benson announced the generous offer of Mr. Sastri to give a monthly contribution of £10 per month during the time of his stay in South Africa towards the working of the Society, and that of Mr. Tyson of £2 per month for five months.

The stalls which were very well stocked with gifts from the public were ably managed by Mrs. Lawrence, Mrs. S. Rustomjee, Mrs. M. Gandhi, Mrs. J. W. Godfrey, Mrs. P. G. Naiker, Mrs. Bryan Gabriel, the Misses Lawrence, the Misses Moodley and Mrs. Simon.

The Indian Social Service Committee rendered great assistance in the organisation of the Bazaar and Concert, and the grateful thanks of the Society are due to them and to all others who contributed to its success.

In March 1928 the Society applied to the Durban Child Welfare Society for affiliation and this was considerably granted.

The Report concludes with the following words:—

"The tendency to consider the welfare of just one's own family to the exclusion of that of others must give way to a larger and more comprehensive vision of our duties to the community as a whole. The wealthier members of the Indian community (and I do not exclude our menfolk) may be tempted to feel no need for such a Society, as they may be in a position to command for themselves the best medical attention available—but their hearty support of our endeavours goes to show that they see with us the necessity and the need for such a provision as a Maternity and Child Welfare Clinic, which would undoubtedly be a boon to all."

One of the speakers was Dr. Cawston who emphasised the fact that sunlight and fresh air were essential to good health. Skilled midwifery was necessary as also provision for a free dispensary.

Miss Mackenzie (organising secretary, National Council for Child Welfare) pointed out that child

welfare work was still in its infancy, but it was a matter worthy of people's support. The men should take their part in the furtherance of the Society by relieving the women members of the Committee of the burden of raising funds, thus enabling them to concentrate on the practical development of the work. She appealed to the members of the Indian community to come forward to the aid of the Society by assuring it of a regular income by contributions whether large or small.

Advocate Mr. A. Christopher said that the community owed its grateful thanks to all the promoters (both European and Indian) of the Child Welfare movement especially to Miss Mackenzie and hoped that the Indian public would give the Society all the support it deserved. He pointed out that the men would be a great asset in the organisation sphere of the Society.

Dr. Witkins spoke on the equally great importance of anti-natal as post-natal care. No single community should be neglected, as conditions of health of the one act and react on the other. For the purpose of the Child Welfare movement a strong propaganda was necessary as in educating the public in the scientific care of the baby.

Miss Mitchell (Matron, Mothercraft Training Centre) emphasised the need for strong co-operation between the men and women for the development of any welfare work. Father-craft was as important an aspect as mother-craft and child-craft. Parents were to bring their children to a clinic not only when they happened to be ill, but also when well, so as to ensure a steady health. It was to be remembered that cleanliness cuts off disease.

The Deputy-Mayor pointed out that the infant mortality amongst Indians in South Africa was high, and said that he wished the Child Welfare movement all success in its noble work. Certainly prevention was better than cure; and it was necessary in the interests of their welfare that the Indian community help forward the movement.

The meeting came to a close with a vote of thanks to the Deputy-Mayor, proposed by Mr. P. R. Pather (hon. joint treasurer); and to the supporters and friends of the Society, proposed by Mrs. J. W. Godfrey.

Lecture On Sakuntala

Mr. Sastri On India's Classic Drama

With beautiful simplicity and artistic sense of the dramatic and characteristic whimsicality, the Right Hon. V. S. Srinivasa Sastri, P.O., told the story of "Sakuntala," greatest of all Indian dramas, to what was probably a record audience at a Witwatersrand University lecture on Thursday Oct. 11. Mr. Sastri's quiet voice, which nevertheless penetrated to every part of the University Assembly Hall, held his listeners charmed for almost an hour and a half.

It required some little rashness to speak to a Western audience on a play which was so entirely Oriental, he said. There was, however, much in common in all high literature, so much common appeal, that he believed their time would not be wasted in studying this play, which had won the admiration of the greatest German critic, although he had only read it in a rough prose translation. Since then the play had been rendered into elegant verse by several scholars, the most pleasing English translation probably being that of Monier Williams.

The play was discovered and given to the West in 1789 by Sir William Jones, who was president of the Calcutta High Court and also founder and president of the Bengal Asiatic Society. He translated "Sakuntala" into Latin, which he believed was the

medium coming nearest the original. Mr. Sastri claimed that "Sakuntala" ranked among the greatest plays in the world. He wondered if Shakespeare's "Julius Ceasar" had been played more frequently.

Mr. Sastri in a masterly manner then sketched the simple theme of the play which Kalidas had taken from an old story, after the manner of Shakespeare, only changing the story here and there in accordance with the requirements of his art. Between the original form and the form in the play, however, there was all the difference which genius could make, all the difference that lay between the bald stories which inspired Shakespeare and the plays he wrote on them.

The beautiful poetry and the deep human understanding of the play were revealed in many passages Mr. Sastri read, passages which any Indian school-boy who learned Sanskrit could recite by heart, and which, he said, he had often recited to himself in his quiet moments.

The lecture was held under the auspices of the University Classical Association, and the Administrator of the Transvaal (the Hon. J. H. Hofmeyr) presided. Perhaps the most important feature of Mr. Sastri's ambassadorship in South Africa has been his interpretation of India and Indian people. Mr. Hofmeyr said. Mr. Sastri had given South Africa the picture of an age-old civilisation, a country of a great literature and art, and a serene philosophy.—*The Star*.

Statistical Report Of Durban Borough

For The Month Of August

Some Interesting Items

According to the report of the Public Health Department for the month of August the population of Durban was 1,153,381 comprised of Europeans 56,840, Asiatics 17,000, Coloureds 3,371, and Natives 38,170.

Death rate amongst Asiatics during the month was more than any other section of the population. There were in all 78 deaths comprised of Europeans 41, Coloureds 2, Natives 17 and Asiatics 18.

The following births were registered during the month: Europeans 86, Coloureds 6, Natives 3 and Asiatics 20. Whereas the birth rate among Europeans was 18.12 as against death rate 8.62, among Asiatics it was 14.11 as against 12.11.

Revenue derived by the Durban Corporation from the Indian market during the month of August was £948-8-2 which included £274-3-9 from the early morning market.

Report of the Municipal Native Affairs Department for the month of August shows that the total revenue derived by the Municipality from Natives during the month amounted to £7436-6-10 of which £4671-7-0 was derived from sale of beer (62,285 gallons of Native Beer being consumed), £365-7-6 from trading fees, £1725-15-9 from accommodation, £5-9-10 from sundry charges, £131-11-0 from licences and £536-15-9 from registration.

Character is the only thing we make in this world and live with us into the next.—*Alton*

Report of the Borough Police Department shows that 1351 persons were proceeded against for contravention of Borough by-laws during the month of August comprising Europeans 321, Indians 143 and Natives 887. For the interest of the reader we give below a list of some of the by-laws and numbers of persons of the different sections that contravened them:—

Contravention of B.B.L.	Euro.	Ind.	Nat.
Animals, cruelty to	1	5	4
Prostitution	2		1
Drunkenness	54	24	171
Gambling	6		13
Indecent Conduct	3	3	30
Licence Defaulters	13	15	36
Obstructing thoroughfares	5	15	36
Sanitary Regulations	4	1	0
Motor Car	187	30	19
Shop Hours Act	5	8	1
	[as against 10	7 in August	
	1927.]		

The Orient And The White Peril

Western Imperialism In Eastern Lands

(BY DR. JOHN J. CORNELIUS, M.A., Ph.D.)

(Continued from page 306)

The greatest menace to universal peace is imperialism; it is, indeed, the scourge of the human race to-day. Look at western imperialism in China. Her abundant natural resources—coal, iron, cheap labour, made China appear as an inexhaustible treasure-house and it aroused the cupidity of the lustful West. As a result of the so-called Chinese Opium Wars—which were provoked by the British traders for selfish purposes—China was compelled to sign with Great Britain the Treaty of Nanking, by which she had to concede Hongkong to Great Britain and to open trade to five "treaty ports." This treaty is known as the "charter of commercial rights in China," if you please! It was the entering wedge which eventually threw China open to the lust and fraud of European imperialism.

The killing of a French missionary and some sort of an insult to the British flag were, of course, sufficient reasons for another disastrous war. Again China was forced to sign the treaty of Tientsin opening the Yangtse valley to foreign trade and providing for nine additional treaty ports. Subsequently forty-nine such ports were forced open by pressure of some sort or other. Later by another war the privilege of manufacturing as well as trading at the treaty ports was secured. The more the foreigners got out of China the more ravenous they became. The period from 1895 to the outbreak of the revolution is most marked by the gluttony of western imperialism in China, and this period is rightly named by a writer as "the era of unashamed theft." It is marked by a greedy scramble of the western powers for commercial and industrial concessions. Such concessions as mineral exploitation, railway building, franchise, manufacturing monopolies, etc, were coerced from the effete ruling class in return for loans. Another form of concession is that which gave a single power the prior rights of exploitation of the natural resources and human labour within a given area. This is known as the "spheres of influence." Such concessions were either coerced directly from China by one power or an-

Things alter for the worse spontaneously if they be not altered for the better designedly.—*Blair*

other, or were agreed to in some cases by an understanding between the various interested nations without taking the trouble even to consult the wishes of China in the matter.

Through such methods Great Britain obtained dominion of the Yangtse valley; Germany controlled Shantung; Russia took a portion of Manchuria while the French dominated the southern provinces of Yunnan, Kwangsi and Kwangtung bordering Indo-China. True to the mission of carrying the white man's burden, the western powers had thus marked out rich and strategic sections as "spheres of influence" as a prior step in the dismembering of China. It is America's unwillingness to join the international crooks in their plot to dismember China and share in their loot and her introduction of the "Open Door" policy that really saved China from being dismembered beyond recognition. So complete, indeed, has been foreign aggression and intervention in China that in all her extensive coast line of some three thousand miles, the Chinese empire possessed not one important harbour in which she could operate without foreign consent.

Furthermore, foreign loans and indemnities totalling almost two and a quarter billion rupees was saddled on to her. China's inability to pay either the principal or the interest furnished the needed excuse for further foreign aggression. All the powers now insisted on extra-territoriality. The collection of customs was organised under non-Chinese administration to pay to the foreigners the interest and the principal of the debts incurred by China as a result of the wars waged on her. She was allowed no vote in the fixing of the tariff schedule which were set for her at 5 per cent. With no provision for adjusting this duty to an increase in prices, China was thus made a free trade country and her markets were thrown wide open as a "dumping ground" for the manufactured goods of the West. Through such methods she was rendered economically and politically impotent by western imperialism. The weaker China becomes, the more firmly does the alien industrial and financial octopus grip her throat. China's desperate struggle to-day is one of life and death; it is a struggle to free herself from the venomous fangs of western imperialism driven deep into her naked flesh.

India, like China, has also fallen a victim to it. Her wealth, natural resources and abundant cheap labour have been coveted from the earliest times by foreign nations. Since the 18th century, however, she has been dominated by British Imperialism. India, it must be kept in mind, is one of the few countries which are economically self-sufficing. She is able to produce sufficient agricultural products to satisfy the demands of her people; she has more coal and iron than is necessary for her use. She has many navigable rivers and enormous reserves of water power. She has the monopoly of the world's jute; she can produce enough tea and rubber to take care of the world's entire demand. One of the richest fields in the world is found here. Some sections of India are heavily forested. With such a combination of economic and geographical factors, India should be one of the leading countries of the world.

But imperialism is not interested in developing the country to the best advantage of its inhabitants. And British imperialism is no exception to the rule. "British Rule in India," observes Gandhi, "established and maintained through military and political coercion, has as its chief purpose the exploitation of Indian resources, Indian labour and Indian markets. Through its systematic exploitation covering a period of nearly three centuries, British imperialism has reduced India to the point of economic exhaustion. The economic retardation of India is due largely to the selfish interests of British capitalists who block

all economic development save that of commerce. British industrialism is vitally dependent on India as a source for cheap raw materials for British factories, a market for British manufactured goods and a field for the investment of British capital. Therefore India cannot develop without hurting British interests, for, the economic development of India would mean the absorption of the raw materials by Indian industries and the robbing of British industries of their prime market. Moreover, an Indian capitalist group would then arise and oust British capitalists demanding India for Indians. Is it strange then that the British capitalists have largely abstained from developing India's vast economic potentialities, and have even discouraged their development by Indians or foreigners? Is it to be wondered that the British imposed excessive taxes on Indian manufactures and low duties on British manufactured goods, or even allowed them to come in duty-free? Are not such measures necessary, if Britain is to maintain control of India's internal market?

This endless pursuit of self-interest, unbridled lust and unchallenged domination have produced the modern white man and the "white peril." Such self-seeking has produced in him a sense of superiority of conquering energy and adventurous spirit; it has given him a knowledge and capacity to tackle the unfamiliar, a genius for administration and political organisation; but what is worse, it has created in him an insatiable greed for power and wealth. For the sole purpose of filling its coffers with gold, western imperialism has used force and other unscrupulous methods in exploiting Eastern lands. The peoples of the East, being non-militaristic, feared the brute strength of the West; but the western nations, drunk with the greed of gold and power, have ever remained oblivious to the idealism of the East. Imperialism has been responsible for most of the important wars in the world. The white peril to-day is the peril of western imperialism. With the rise of national consciousness in the Orient, the same imperialism with its economic motive is tending to make Asia the future seat of warfare. And if steps which threaten international peace are to be avoided, reason and justice must supplant violence and selfishness.

Western imperialism is, indeed, meaning the best interests of civilisation, in that it stifles individual expression and denies self-determination for non-militaristic peoples. War will cease only when it no longer presents hopes for gain to the greedy nations. Therefore the stupendous problem of peace can only be solved by giving to weaker nations and non-militaristic peoples freedom and justice. Thus alone can international rivalry and economic competition be transformed into international fellowship and co-operation. But the West, though it has increased its material prosperity, has failed in correlating moral progress that the world badly needs; to-day not a change of methods but a change of heart is what is really needed.

Since the Great War, Asia has become the consciousness of the "white peril" to her civilisation, nay to her very existence; and by her desperate struggle to overthrow the white supremacy she has been pushing herself steadily into the focus of the world's attention. Undoubtedly there have been crises which loomed large in past history but none of them can surpass the drama that is now being enacted in the Orient, upon the outcome of which the welfare of all mankind depends. The issue now pending can be solved in the proper way only by a sympathetic understanding of Asia's bitter experiences with western imperialism and of her present national aspirations and by a strong determination on the part of the powerful nations to ever subordinate national egoism to the larger interests of humanity.—*The Hindu*.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part IV Chapter XXXI.

FASTING

Just about the time when I gave up milk and cereals and started on the experiment of a fruit diet, I commenced fasting as a means of self-restraint. In this, Mr. Kallenbach also joined me. I had been used to fasting now and again, but for purely health reasons. That fasting was necessary for self-restraint I learnt from a friend. Having been born in a Vaishnav family and of a mother who was given to keeping all sorts of hard vows, I had observed, while in India, the 'Ekadashi' and other fasts, but in doing so, I had merely copied my mother and sought to please the parents. At that time I did not understand nor did I believe in the efficacy of fasting. But seeing that the friend I have mentioned was observing it with benefit and with the hope of supporting the 'brahmacharya' vow, I followed his example and began keeping the Ekadashi fast. As a rule, Hindus allow themselves milk and fruit on a day of fast, but that fast I had been keeping daily. So now I began complete fasting, allowing myself only water.

When I started on this experiment, the Hindu month of Shravan and the Islamic month of Ramzan happened to coincide. The Gandhis used to observe not only the Vaishnav but also the Shaivite vows, and visited the Vaishnav as also the Shaivite temples. Some of the members of the family used to observe pradosh (fasting until evening in the whole of the month of Shravan.) I also decided to do likewise.

These important experiments were undertaken while we were at the Tolstoy Farm, where Mr. Kallenbach and I were staying with a few Satyagrahi families, including youngsters and children. For these last, we had a school. Among them were four or five Mussalmans who always helped and encouraged them in keeping all their religious observances. I took care to see that they offered their daily namaz. There were Christians and Parsi youngsters too, whom I considered it my duty to encourage to follow their respective religious observances. During this month, therefore, I persuaded the Mussalman youngsters to observe the Runzan fast. I had of course decided to observe pradosh, but I now asked the Hindu, Parsi and Christian youngsters to join me. I explained to them that it was always a good thing to participate with others in any matter of self-denial. Many of the Farm inmates welcomed my proposal. The Hindu and Parsi youngsters did not copy the Mussalman ones in every detail; it was not necessary. The Mussalman youngsters had to wait for their breakfast until sunset, whereas the others did not do so, and were thus able to prepare delicacies for the Mussalman friends and serve them. Nor had the Hindu and other youngsters to keep the Mussalman's company when they had their last meal before sunrise next morning and of course all except the Mussalmans allowed themselves water.

The result of these experiments was that all were convinced of the value of fasting and partial fasting, and a splendid *esprit de corps* grew up among them. We were all vegetarians on the Tolstoy Farm, thanks, I must gratefully confess, to the readiness of all to respect my feelings. The Mussalman youngsters, I dare say, must have missed their meat during Ramzan, but none of them ever let me know that they did so. They delighted in, and relished, the vegetarian diet and the Hindu youngsters often prepared

vegetarian delicacies for them in keeping with the simplicity of the Farm.

I have purposely digressed in the midst of this chapter, as I could not have given these pleasant reminiscences anywhere else, and I have indirectly described a characteristic of mine, namely, that I have always loved to have my co-workers with me in anything that has appealed to me as being good. They were quite new to fasting and partial fasting, but thanks to the pradosh and Ramzan fasts, it was easy for me to interest them in fasting as a means of self-restraint.

Thus an atmosphere of self-restraint naturally sprang up on the Farm. All the Farm inmates now began to join us in keeping partial and complete fasts, which, I am sure, was all to the good. I cannot definitely say how far this self-denial touched their hearts and helped them in their strivings to conquer the flesh. For my part, however, I am convinced that I greatly benefited by it both physically and morally. But I know that it does not necessarily follow that fasting and similar other disciplines would have the same effect for all. Fasting can help to curb animal passion, only if it is undertaken with a view to self-restraint. Some of my friends have actually found their animal passion and palate stimulated as an after effect of fasts. That is to say, fasting is futile unless it is accompanied by an incessant longing for self-restraint. It is a mistake to think that mere physical fasting can by itself effect self-restraint. The famous verse from the second chapter of Bhagavad Gita is worth noting in this connection:

'For a man who is fasting his senses outwardly, the sense-objects disappear, leaving the yearning behind; but when he has seen the Highest, even the yearning disappears. Fasting and similar discipline is therefore, one of the means to the end of self-restraint, but it is not all, and if physical fasting is not accompanied by mental fasting, it is bound to end in hypocrisy and consequent disaster.'

Chapter XXXII.

AS SCHOOLMASTER

The reader will, I hope, bear in mind the fact that I am, in these chapters, describing things not mentioned, nor only cursorily mentioned, in the History of Satyagrah in South Africa. If he does so, he will easily be able to see the connection between the recent chapters.

As the Farm grew, it was found necessary to make some provision for the education of its boys and girls. There were, among these, Hindu, Mussalman, Parsi and Christian boys and some Hindu girls. It was not possible, and I did not think it necessary, to engage special teachers for them. It was not possible, for qualified Indian teachers were scarce, and even when available, none would be ready to go to a place 21 miles distant from Johannesburg on a small salary. Also we were certainly not overflowing with money. And I did not think it necessary to import teachers from outside the Farm. I did not believe in the existing system of education, and I had a mind to find out by experience and experiment the true system. Only this much I knew, that under ideal conditions, true education could be imparted only by the parents, and that then there should be the minimum of outside help, that Tolstoy Farm was a family in which I occupied the place of the father, and that I should so far as possible shoulder the responsibility for the training of the young.

The conception was no doubt not without its flaws. All the young people had not been with me since their childhood, they had been brought up in different conditions and environments, and they did not

belong to the same religion. How could I do full justice to the young people, thus circumstanced, even if I assumed the place of paterfamilias?

But I had always given the first place to the culture of the heart or the building of character, and as I felt confident that moral training could be given to all alike, no matter how different their ages and their upbringing, I decided to live amongst them all the twenty-four hours of the day as their father. I regarded character building as the proper foundation for their education, and if the foundation was firmly laid, I was sure that the children could learn all the other things themselves or with the assistance of friends.

But as I fully appreciated the necessity of a literary training in addition, I started some classes with the help of Messrs. Kallenbach and Pragji Desai. Nor did I underrate the building up of the body. This they got in the course of their daily routine. For there were no servants on the Farm, and all the work from cooking down to the scavenging was done by the inmates. There were plenty of fruit trees to be looked after, and enough gardening to be done as well. Mr. Kallenbach was fond of gardening and had gained some experience of this work in one of the Governmental model gardens. It was obligatory on all, young and old, who were not engaged in the kitchen, to give some time to gardening. The children had the lion's share of this work, which included digging pits, felling timber and lifting loads. This gave them ample exercise. They took delight in this work, and so they did not generally need any other exercise or games. Of course some of them, and sometimes all of them, malingered and shirked. Sometimes I connived at their pranks, and often I was strict with them. I daresay they did not like the strictness, but I do not recollect their having resisted it. Whenever I was strict, I would, by argument, convince them that it was not right to play with one's work. The conviction would however be short-lived, the next moment they would again leave their work and go to play. All the same we got along. Anyway they built up fine physiques. There was scarcely any illness on the Farm, though it must be said that good air and water and regular hours of food were not a little responsible for this.

In this connection I would also say a word about vocational training. It was my intention to teach every one of the youngsters some useful manual vocation. For this purpose Mr. Kallenbach went to a Trappist monastery and returned having learnt shoe-making. From him I learnt it, and taught the art to such as were ready to take it up. Mr. Kallenbach had some experience of carpentry, and there was another inmate who knew it. So we had a small class in carpentry. Cooking almost all the youngsters knew.

All this was known for them. They had never even dreamt that they would have to learn these things some day. For generally the only training that Indian children received in South Africa was in the three R's. On the Tolstoy Farm we had made it a rule that the youngsters should not be asked to do what the teachers did not do, and therefore when they were asked to do any work, there was always a teacher co-operating and actually working with them. Hence whatever the youngsters learnt, they learnt cheerfully.

Of character building and literary training later.

To speak wisely may not always be easy, but not to speak at all requires only silence.—Anon.

Indian Priest's Departure

(Communicated.)

A very grand and impressive function took place on Sunday the 23rd September, 1928, when the Hindi community of Sydenham and surrounding district organised a reception in honour of Pundit Kummunayan's departure to India. Notable among those present were Pundit Ravishanker Hirjee, Messrs. Sooknandan Maharaj, Roopen Maharaj, R. L. Munpath, Rugoobeer, J. S. Rooparian, T. Sew, J. Seebreen, Seerbadree and Meghram. The function was preceded by Katha after which the assembly sat to a sumptuous repast. Speeches were delivered during the afternoon in which Pundit Kummunayan's interest in the community was applauded. He was a sincere and devoted resident of Sydenham and by his departure the district felt that they were losing a really good friend. In wishing him a bon voyage Pundit Ravishanker Hirjee on behalf of the audience prayed that Pundit Kummunayan's days on this earth would be prolonged so that he may return back to Durban safe and once more provide an opportunity to the community in sharing his valuable company. Towards the termination of the function a collection was made. The high esteem in which the Pundit was held was well shown when within a few minutes the sum of £11 10s. was collected women also liberally contributing.

Pundit Kummunayan thanked them all for the high tribute paid to him. It was with no joy that he bade farewell to so large a circle of warm hearted friends. He only hoped that the day would not be distant when he would have the pleasure of enjoying their company once more.

After the termination of the function with prayers the Pundit was accompanied by many friends to the Point where he was given a hearty send off.

ઉત્તમ ગરમ મસાલો વિગેરે

અમારે સાં જાતી દેખરેખ નીચે તાજાં અને સફાઈથી ધરમાં ફળેલો ગરમ મસાલો, કરીપાઉડર, હલ્દર, મરચાં, વિગેરે હંમેશાં થોડો યા જથ્થામાં અમારી ગેરંટી સાથે મળી શકશે. આનો ઉત્તમ માલ, અથાશ્વા વિગેરે માટે તમે ધરમાં બનાવી શકતા નથી. એક વખત મંગાવી ખાત્રી કરો.

મળવાનું ઠેકાણું,

K. N. PADIA,

122 Victoria Street, DURBAN.

O. R. PATEL

Fruit & Vegetable Farmer
Telephone 1. P. O. Box 1,
Warmbaths, T'vaal.

ઓ. આર. પટેલ

ફ્રુટ એન્ડ વેજિટેબલ ફાર્મર.

૧૨૬ જાતની સાલવાજ, લીંબુ, ઘેરડી (ખાવા લાયક) અને ફળેલાની અમારા બજારમાં પાકે છે. અમારા જોડાણ પર પુરતું ખાનગીપણામાં આવશે. અમે ઉપલા સરનામે.

The price of efficiency is discipline; the price of victory is self-sacrifice; the price of sympathy is suffering.—Anon.