

# Indian Opinion

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## N. I. CONGRESS ON EDUCATION

### STATEMENT SUBMITTED TO THE COMMISSION

**A** LENGTHY statement was submitted to the Education Inquiry Commission by the officials of the Natal Indian Congress last Thursday which reads as follows:—

Sirs,—We, the undersigned officials of the Natal Indian Congress, a body which represents the Indian community of Natal, venture to submit to you a statement of our observations and requirements in connection with Indian education in Natal.

We beg to tender our respectful thanks to the Provincial Administration for the appointment of this Committee which, we trust, would give its due and earnest consideration to our representations.

#### Historical

It would be well nigh impossible to understand the situation obtaining within the Province of Natal a right unless the past be in a measure understood. We would therefore crave leave to briefly trace the history of Indian settlement in this part of South Africa.

In response to a prayer by the Durban Corporation, to the then Governor of the Cape, Indian labourers first landed in Natal on the 16th of November 1860 under indenture which continued for about six years and then stopped for a time, the reasons for which need not be entered into here. It restarted in 1874 and continued without interruption until the year 1911 when it ceased. Indian traders from Mauritius and thereafter from India came in their wake to serve the material wants of the community. In 1866, the population numbered about 5,000 and in 1921 when the last census was taken, the number was 138,302 and it is estimated that the population to-day would be about 142,000. It is an incontrovertible fact that but for the introduction of Indian labour, Natal would hardly ever have experienced her undoubted prosperity and progress of the present day. The name of the "Garden Colony" has been gained for the Natal Province to a large extent by the labour and industry of the Indians.

It devolves upon us to analyse briefly the position of Indian education as existed during the early days of Indian settlement and how the powers that be, paid scant attention to the needs of the community in this direction.

Legislation was only brought in the year 1879 by the promulgation of Law No. 20 of 1878 entitled "To provide for the promotion of Education among the Children of the Indian Immigrant Population in the Colony of Natal" which created a Board of Education consisting of five persons, one of whom was the Protector of Indian Immigrants, which was to establish and maintain schools throughout Natal for the education of Indian children. The only schools under the control of the Protector of Indian Immigrants were:

- (1) Victoria Street Elementary,
- (2) Railway School known as N. G. R. School,
- (3) Umgeni Indian School.

The late Mr. Colepepper, one of the clerks in the office of the Protector of Indian Immigrants, was appointed as an Inspector of these schools which were latterly known as Government Indian Schools.

Subsequently schools under the aegis of the mis-

sionary bodies such as the Church of England, Wesleyan and Roman Catholic, were started in many parts of Natal. The last named opened one in Durban and one in Pietermaritzburg though the latter was not exclusively for Indian children; the first named opened one at Tongaat and another in Stanger, whereas the Wesleyan Mission opened schools at the following places on the North Coast, namely, Ottawa, Blackburn, Verulam and Tongaat.

So far as the Wesleyan Schools were concerned, they received certain grants from the Protector of Indian Immigrants and depended to a very great extent on contributions from European sympathisers; the Church of England Schools relied to an even greater degree on voluntary contributions from their European wellwishers and on Mission Fund.

Some time later, the Indian Schools were brought under two heads, namely, Government and Government-aided Schools.

Prior to Law No. 20 of 1878, a Law was passed the previous year (Law No. 15 of 1877) entitled "to make better provision for Primary or Elementary Education in the Colony of Natal" which provided for the establishment of a Board or Council of Education and for the establishment and maintenance of certain Schools as Model Primary Schools and for the establishment, maintenance and support and aid of other Schools affording Elementary or Primary Education and otherwise for the promotion of Primary and Elementary Education in the Colony of Natal. Law 1877 provided for the promotion of Higher Education and Law 4 of 1880 defined the meaning of the term "Primary Schools" as Schools in which Elementary Education was the principal part of the education.

Law 5 of 1894 repealed Law 20 of 1878 which provided for Indian Education and vested the powers of the Council of Education in the Governor-in-Council.

The Law further provided that the Indian schools created and maintained under the repealed Law No. 20 of 1878, shall be deemed to be schools created and maintained under it.

#### The Dawn of Colour Bar

Up to the year 1899, the public schools of the Province were open to all, without any distinction whatever as to race. In that year, Sir Henry Bale, who was the then Attorney-General and Minister of Education, with a view to carrying on the Colour Policy of the Government of the day, stopped Indian children from going to the public Schools attended by European children, and created a Higher Grade Indian School in Durban for those Indian children whose parents were able and willing to pay required school fees and conform to European habits and customs. Whilst the Indian community did not willingly consent to this, yet in order not to embarrass the Government by insisting upon Indian children attending schools where European children were taught, it acquiesced in the position and patronised the Higher Grade School, which was, as promised, on exactly the same terms as the ordinary schools of the Province as regards fees, staff, curriculum and discipline. The girls were not affected.

by the new scheme, but continued to go to the ordinary schools as usual, until in August 1905, when they, with the Indian infants, were dismissed and provision made for them in the Higher Grade Indian School. Soon after, the girls were dismissed, but owing to a strong protest from the community these pupils were re-admitted and taught as before, separately by a competent lady teacher. About six months afterwards, a new Assistant Inspector of Schools was appointed and he dismissed all the infants and insisted upon the senior boys and girls being taught together with the result that the number of girls attending the school coming down to almost nil. Shortly after this, the vote on Indian education in the Higher Grade School was reduced and children above the age of 14 were dismissed but were re-admitted a few months after owing to a protest from the Indian community which threatened to apply for an interdict in the Supreme Court, only to be re-dismissed a few months after, the Government in the interim being strengthened by the issue of a series of regulations under the Education Act of 1894.

Just to show you in what a perilous state Indian education was after nearly half a century after the introduction of Indians into the Province, we beg to quote from the findings of an Education Commission appointed in the year 1909 by the late Natal Government. Mr. R. D. Clark, M.A., presided over this Commission which reported as follows:—  
"Though this matter is not specifically mentioned in the order of reference, the Commission feels bound to call attention to the grave disabilities under which the Indians of Natal are placed as regards education. Our Indian population which exceeds that of European colonists, may be divided into three classes:

- (a) Indians under indenture.
- (b) Free Indians.
- (c) The so-called Arab merchants of Mahomedan faith—Traders.

"For the children of class (a) save in the case of one or two planters only, no educational provision is made whatever and the Commission is of opinion that it should be made compulsory on the holder of any Estate, where there are twenty or more children of indentured employees between the ages of five and twelve to supply them with elementary education at the employees' cost, preferably by teachers of their own nationality, who would act at a much lower salary than a European teacher could afford to do. The Commission feels bound to express its regret that while the large employers derive great benefit from the services of Indians, these employers show themselves so callous in regard to the future of the children of their servants and so little alive to the future interests of the Colony on the score of the little expense.

"(b) With regard to the children of free Indians, the Commission will recommend that in districts in which this class of our population is most congested Government Primary Schools should be established. The contributions of this class of citizens to the revenue entitle them as our fellow subjects to the elementary education at least.

"(c) As regards the children of Mahomedan traders who generally live in towns, the educational facilities already provided seem to the Commission to be adequate, while those who, live in the country, if Primary Schools are established as already proposed, such children would be provided for."

Having given you a brief history of Indian settlement and a survey of the condition of Indian education as existed in the early days, we will now deal with the question as it exists to-day both generally and with particular reference to the undermentioned aspects as far as the subjects lie within the scope of the Natal Provincial Administration.

## The Existing Facilities as a Whole In Town and Country Areas

### 1. GOVERNMENT AND GOVERNMENT AIDED SCHOOLS

There are nine Government Schools which are as follows:—

Carlisle Street, Durban; Depot Road, Durban; Mitchell Crescent, York Road, Maritzburg; Estcourt, Ladysmith, Dundee, Umgeni, Stanger.

There are 1858 boys and 153 girls making a total of 2011 children studying in these schools.

The highest standard taught is Standard X in the Carlisle Street School, Durban, where a pupil can study up to the matriculation.

There are 44 Primary Schools aided by Government, of which 21 are controlled by the Missionary bodies.

Altogether there are 9934 pupils taught in both Government and Government Aided Schools.

There are no Government schools exclusively in Natal. The only girls' schools which are three in number are conducted by the Wesleyan Mission and the Church of England. The former has one in Centenary Road, Durban, where there are 336 children studying and another in Tongaat where there are 45 girls and 12 boys of infant class, and the latter has one school at Sydenham where 156 girls are taught.

The gradual increase in the number of girls in the Government and Government-aided Indian Schools for the past few years shows a keen desire on the part of Indian parents to educate their daughters equally with their sons.

As a community forming part of the permanent population of Natal and having to fit ourselves in the body politic of this country and share its burdens equally with the other communities, as citizens of a common State, we irresistably feel that equal facilities as are enjoyed by the European community of this Province should be granted to us to improve our conditions in life, and in this respect we firmly but respectfully urge that free and compulsory primary education be extended to Indian children at the earliest opportunity.

Realising however that our aim and object cannot be achieved immediately owing to the financial resources of the Province we venture to suggest the following improvements in the present system of Indian education in this Province.

While being deeply indebted for the great good and noble work that has been done by the Missionary bodies which have been the pioneers of English education among Indians in Natal, we feel strongly that the aided schools conducted by them in their present condition are so badly housed and equipped that the time has arrived when the whole basis of the grants-in-aid system should be revised in order to provide more funds to improve and place them on a sound footing.

It is an admitted fact that Government schools are more efficient and the education imparted therein is of a better type than that imparted in Government-aided schools. The reason for this is not far to seek as the aided schools suffer from the want of efficient teachers, better equipment, accommodation, discipline &c., due to the poor aid given to them.

In view of this fact we urge that apart from new schools being built and controlled by Government in the localities where there are no Government schools, some of the aided schools be taken over by the Government immediately, and others be converted gradually as circumstances permit in order that the number of Government schools be increased so that in every important centre there is at least one Government school. By way of comparison, we may state that there are some 160 Government Schools for Europeans and only 32 Aided schools, while Indians have only 9 Government and 44 aided schools.

Facilities should also be provided in all Government schools for pupils to be taught up to Standard 10.

As in the case of Europeans separate schools for girls who have attained puberty, should be created in the large centres like Durban and Maritzburg. Girls' Schools from the infant class upwards under Government control should be opened and that apart from teaching up to Standard 10, Domestic Science should also be taught.

## 2. ACCOMMODATION

The great majority of the buildings wherein the aided school children are taught is constructed of wood and iron and of wattle and daub, poorly ventilated with insufficiency of light badly equipped and with no proper sanitary arrangements. Most of these buildings are in a state of disrepair having been built in some cases by means of loans raised by the Grantees which are subsequently repaid out of fees and grants-in-aid.

We maintain that the present schools in the Province are far from being sufficient to supply the needs of the community. There are about 32,000 children of school going age out of which only about 9,900 are receiving tuition. The accommodation available in the schools in Durban and other large centres are all taxed to the utmost with the result that many hundreds of children have been refused admission.

The building of schools by private individuals or local committees in the districts where there are fair numbers of children should be encouraged on the £ to £ basis on capital expenditure and grants-in-aid for maintenance extended to them and ultimately to be taken over by Government.

## THE CONDITION OF SERVICE OF INDIAN TEACHERS IN GOVERNMENT AND GOVERNMENT-AIDED SCHOOLS INCLUDING SALARY, PROMOTION, DISCIPLINE AND PENSION.

The condition of service of Indian teachers is very grave. In the aided schools some teachers are expected to serve for a paltry sum of one pound per month, with the result that the quality of teaching is very poor.

We beg to refer to a letter recently written by the Principal of the Fort Hare College in which he says: "If I may be allowed to state my general impression of the Indian students, I should say that while they seem to me to be of average ability, they are generally weaker in their preparation than any other single group that comes to Fort Hare."

Since the community has accepted the principle of equal pay for equal work there should be a uniform scale of salaries graded according to qualifications applicable to all teachers whether they are European or Indian. We submit that in this respect the Union and Provincial Governments might put this principle into practice in furtherance of the Capetown Agreement, and thus give a lead to the country.

While the European teachers, whether in Government or Government-aided schools are entitled to pension, the Indian teachers should also enjoy this privilege, but at the present time only Indian teachers in Government schools come under the pension scheme. In only two cases teachers in the aided schools who have served for periods of 34 years and 38 years respectively received a small gratuity of £25 each but this was given purely as a matter of grace.

## THE PRESENT SYSTEM OF PROVINCIAL GRANTS-IN AID AND ANY CHANGES WHICH MAY BE CONSIDERED TO BE NECESSARY

The first record of a fixed grant was in or about the year 1904 when a sum of £1 10s. per capita on average attendance was paid to the aided schools. This was subsequently increased to £2 10s. per capita on average attendance for children above the age of sixteen years.

The rate of subsidy received by the Provincial Administration from the Union Government for Indian as well as coloured children is £5 5s. per child. For European children a subsidy of £17 17 6 per child is provided. The total amount of subsidy received and the total amount spent on education will show that while in the case of European and Coloured children the Provincial Government is spending a large sum of about £50,000 per annum from its resources, in the case of Indian children the Government is not spending even the amount it receives as subsidy in respect of those children. It is not only necessary that the whole amount of subsidy received in respect of Indian children should be spent on their education but in addition to this, the Provincial Government should provide a substantial amount from its own resources as it does for European and coloured children.

The large amount that has been saved from the Union subsidy for Indian education for a good number of years could now be utilised for capital expenditure such as building of new schools where necessary.

With regard to the grant of £2 10s. per child in aided schools, this is indeed inadequate and does not admit of the schools being conducted on suitable lines. It is very necessary that the amount of grants-in-aid should be raised sufficiently to enable the schools being properly staffed and equipped and salaries paid at an adequate rate.

## THE FINANCIAL BASIS OF INDIAN EDUCATION

We are conscious of the fact that the improvements we have suggested would entail further expenditure but it is the duty of the State to devise ways and means to meet such expenditure as it has done in the case of European and coloured education.

We may here state, that the Indian community bears its share of general taxation both Provincial and Union, equally, if not more, with the other communities. Apart from this the community has to bear taxes that specially affect it, such as food-stuffs and other merchandise that come from India proper and a sum of £63,700 was paid as Custom dues in the year 1926 for such goods that came into the harbour of Durban alone. The amount that is contributed to the Provincial Exchequer is by no means small, as it is estimated that the wheel tax and revenue from the registration of motor and other vehicles derived from the community amounts to a sum of £28,000 per annum apart from the revenue from trade licences which is approximately £35,000 per annum. Notwithstanding the poverty that exists among the rank and file of the Indian community, the Personal Tax in 1926 was well and loyally paid by the Indians.

We also beg to point out that the subsidy by the Union Government was fixed before the Capetown Agreement was arrived at by the Union and Indian Governments. The Union Government has by that Agreement laid down the principle that "it is the duty of every civilised Government to devise ways and means and to take all possible steps for the uplifting of every section of their permanent population to the full extent of their capacity and opportunities and accepted the view that in the provision of education and other facilities the considerable number of Indians who will remain part of the permanent population should not be allowed to lag behind any other sections of the people." In view of this declaration it is only right and proper for the Union Government to increase the present subsidy to such a figure as would enable the Provincial Government together with a contribution from its own resources to carry out such improvements which would be the means of uplifting the Indian community as contemplated by the Capetown Agreement.

## General

We wish to state that the medium of instruction shall always be in English.

As a first step towards the extension of free and compulsory education, we request that the fees levied in all the primary schools be abolished. The amount involved is very small and the step would be an incentive to the poorer section of the Indian community to send their children to school.

Indian children should be encouraged by opening the Government Bursaries to them, so that the promising students can proceed to Durban or such other centres for higher education.

While we are afforded an opportunity to discuss the question of Indian education, we venture to submit certain other needs of the Indian community which are equally essential for their upliftment and advancement and in this respect we beg to mention the following :—

### (1) VERNACULAR EDUCATION

We commend the following resolution in so far as it relates to Vernacular Education, passed at the eighth session of the South African Indian Congress, to which our Congress is affiliated, held at Kimberley on the 2nd, 3rd, 4th and 5th January last, viz :

"That this Conference of the South African Indian Congress assembled in Kimberley while expressing its satisfaction at the appointment of an Education Enquiry Commission by the Provincial Council of Natal to enquire into Indian Education regrets the non-inclusion of one or two educational experts on the personnel of the said Commission and requests that during its investigation on Indian Education in Natal, the Commission will give consideration to the question of including vernacular education as an optional subject in the curriculum in Government or Government-aided Indian Schools or in the alternative to extend the system of grants-in-aid to vernacular schools conducted on approved lines. This Conference further begs to point out that it is the desire of the Indian community that the Government be approached to enquire into the present educational system as affecting the Indian communities in the Cape and Transvaal Provinces, and further requests the Union Government that the pressing requirements of the community in the direction of providing free and compulsory primary education, also technical, industrial and agricultural training of Indian youths will receive consideration."

In view of the fact that European children are allowed to take up as an optional or extra subject the learning of any of the modern European languages such as, French or German, it is the desire of the Indian Community that Indian children should be given the opportunity to learn the modern Indian languages such as Gujarati, Tamil or Hindi, whichever is chosen by the child itself.

While discussing this subject we beg to mention that there are some 50 schools throughout the Province run by either private individuals, Committees or religious bodies, wherein religious and / or vernacular education is imparted to the children. Some of these schools also teach English to a limited extent. It is proposed that where English forms part of the curriculum and the requirements of the Department such as accommodation, equipment and competency of the teachers are met, grants-in-aid on the basis given to the English Schools, should be extended to these Schools. This system is in vogue in the Cape Province and would encourage these Schools to take in a good number of children who are now without any education.

### PHYSICAL CULTURE

No facilities are provided for Indian children in this respect. The development of the brain is largely depen-

dent upon a sound and healthy body. In most of the Aided schools there are no play grounds, which are essential for the children's physical development. It is proposed that suitable arrangements be made in this direction.

### BOY SCOUTS AND GIRL GUIDES

The movements of Boy Scouts and Girl Guides which instil in the minds of the children, service to their King and Country, be introduced in the Indian Schools.

### FIRST AID

Indian pupils should also be taught First Aid and for this purpose First Aid Outfits be provided in all schools and a system of periodical lectures in the Art be arranged.

### TECHNICAL, INDUSTRIAL AND AGRICULTURAL EDUCATION

Although this subject does not come under the purview of the Provincial Administration, yet it is our desire that in view of the majority of the Indians in this Province being engaged in Agriculture and to some extent in Industries, representations should be made to the Union Authorities to afford facilities for their children to acquire special training in modern and scientific methods of cultivating the land and for improving their knowledge in the various branches of the Arts and Crafts as are provided for European children.

### HIGHER EDUCATION AND TRAINING OF TEACHERS

The little that is provided for Indians in this respect does not at all meet the requirements of the Indian Community. As a mark of its eagerness it has already subscribed a sum of nearly £20,000 for the erection of suitable buildings for these purposes. The Right Hon. V. S. Srinivasa Sastri, P. O., who has initiated the scheme is to be congratulated on his success so far and it is hoped that the Provincial Government would render all assistance to make it a success.

### Summary

To summarise our observations and requirements, we submit :—

- (1) That Free and Compulsory Primary Education be extended to the Indians at the earliest opportunity.
- (2) That the Government aided schools be taken over and controlled by the Government immediately and others be converted as early as possible.
- (3) That further Government schools be built where necessary and grants-in-aid towards Capital Expenditure and Maintenance be extended to schools built to cope with the large number of children who are now denied education.
- (4) That the present grants-in-aid be raised in order that more efficient teachers, better equipment, accommodation, and other improvements could be provided to such Aided schools that are not likely to be converted immediately.
- (5) That the levying of school fees in all primary schools be abolished.
- (6) That no distinction be made on grounds of race or colour in the payment of teachers' salaries and that the principle of equal pay for equal work be strictly adhered to.
- (7) That no pensions be granted to Indian teachers in Government-aided schools.
- (8) That Technical, Industrial and Agricultural schools be opened for Indian children.
- (9) That Government Bursaries be open to Indian children.
- (10) That Physical Culture and First Aid be taught in all schools.
- (11) That the Boy Scouts and Girl Guides movements be extended to Indian children.
- (12) That the principal Indian vernaculars be introduced as optional subjects in the Primary Schools or grants-in-aid be given to Vernacular Schools conducted on approved lines.

### Conclusion.

We have, in the foregoing Statement, dealt with the question of Indian Education in all its aspects on broad lines without going into details as to the local needs and requirements of the various Districts in the Province. These shall be submitted to you by evidence from

independent witnesses from each of these Districts, who will communicate with you in due course.

In conclusion we earnestly appeal to you to give due and sympathetic consideration to our observations and requirements contained in this statement and sincerely thank you in the name of the Indian community for affording us the opportunity to appear before you and for the courtesy and patience with which you have heard our representations.

[NOTE :—A supplementary statement has been submitted besides the above by the Natal Indian Congress which deals with the financial side of the question. We hope to publish it in our next issue.—Ed. I.O.]

## Notes and News

**V**ISCOUNT TREMATON, only son of the Earl of Athlone, Governor-General of the Union of South Africa and nephew of Queen Mary, died in hospital at Melville-sur-Saone as a result of injuries received in a motor accident on April 2. Lord Trematon, who was 21 years old, was an undergraduate at Cambridge. At the time of the accident he was making a motor tour through France with two companions. One of these, the son of Brigadier-General Madox, was killed instantly, while the other received only slight injuries. The Indian community of South Africa joins the other sections of the Union population in tendering their deepest sympathy to his Excellency the Governor General and Princess Alice in the grief that has suddenly befallen them.

Among the notable passengers sailing for India by the Indian mail boat Karagola on the 23rd are Mr. Ebrahim Alli of Messrs E. A. Tayob & Co, who has been an ardent supporter of the Congress and Mr. Ahmed Mahomed of Kimberley a leading member of the Cape British Indian Council and his family and Mr. Mookrey a prominent resident of Kimberley. We wish them all a pleasant voyage and a safe return.

The Public Health Committee of the Durban Town Council last Monday gave consideration to a report from the Indian Social Service Committee in connection with the Committee's visit to the quarters provided by the Municipality for their Indian employees which were found in a shameful condition. After discussion, the Health Committee left the matter in the hands of the Town Clerk and Medical Officer of Health to prepare a further report on the whole question, and to report to a later meeting on what action had been taken. The subject is much discussed in the local daily papers.

An Indian Trade Delegation appointed by the Government of India is expected to arrive at Lourenco Marques on May 25, on their way to the Union where it is to spend 14 days.

The Trade mission which is comprised of the director General of Commercial Intelligence of India, Mr. Neel Eral, Dr. Meek, the secretary of the Bombay Mail Owners' Association, Mr. Maloney, with Mr. J. P. Dutta as commercial adviser, and Mr. W. Bose as clerk and secretary will commence its investigations at Durban on May 30, the date of arrival, and is more particularly concerned with the export trade developments in Indian cotton yarn and Indian cotton piece goods. The intention is to make a survey of the markets outside India, and it will pay attention to the possibility of South African developments in the Indian cotton trade.

Apart from its commercial significance there is a further aspect associated with a desire for better understanding between the two countries, said Mr. J. D. Tyson, secretary to the Indian Agent, The Rt. Hon. Srinivasa Sastri, to a representative of the *Natal Witness*. One of the results of the investigations on the part of the Indian commercial delegation might be the appointment of Trade Commissioners both in India and South Africa.

240 Indians sailed by the King Line steamer Umsinga last Saturday under the Assisted Emigration Scheme. These Indians it is reported are predominantly from Natal districts and Durban urban areas, only one man from Johannesburg being included in the batch. Another seven left last Monday week by the Indian mailboat Karoa. Most of the Indians are from the poorer classes.

The members of the Hilton Young Commission that went to inquire into conditions in East Africa arrived at Cape Town on their way back to England last Monday as the guests of the Union Government. The Commission which consists of Sir E. Hilton Young (chairman), Sir Reginald Mant, Sir George Schuster and Mr. J. H. Oldham, with Mr. H. F. Dowrie as Secretary to the Commission sails to-day (Friday) for England.

## THE MAYO STUNT

**T**HE following message has been transmitted from Bombay by Reuter's Agency :—

Two caste Hindus, one untouchable, and two children, are reported to have been killed at Trivandrum in a clash between caste Hindus and untouchables concerning the rights of the latter to enter the temple.

News contained in the above message has nothing significant about it. There are worse feuds taking place in other countries with much less population than India has, and no notice is being taken. But there is something significant about the message itself. It is significant of how Miss Mayo's stunt is being worked through British agencies to present India before the world in its blackest possible form and thus to antagonise it against India's present aspirations. While this piece of news of a street fight has been deemed by Reuter's Agency of importance to give to the world a resume of the very important debate on the question of the Depressed Classes of India that recently took place in the Indian Legislative Assembly which has revealed the fact that what was not done in a hundred and fifty years of British Rule is now being done for the amelioration of the Depressed Classes by the people of India, and yet Lord Birkenhead will claim their trusteeship. This debate, a report of which we hope to publish next week, only goes to show how the evil of untouchability is gradually dying out in India while in America it is being growing in an advanced

and civilized country like South Africa where the White Brahmins treat their black brethren as untouchables.

Had Reuter's Agency given the report of the above-mentioned debate it would have been an eye-opener to the world as to what progress India was making. But, no, the Mayo stunt will not allow that. It is in the interest of the British Government in India to show only the evils of India—to give only a one-sided picture to the world. Is that not what even the Simon Commission is doing? Sir John Simon has talked about the support they received in India but said nothing about the strong opposition they met with. This attempt to keep the truth about India hidden is bound to end in a hopeless failure for, has not the White Brahmins' own Poet very rightly said:

*"In vain thou strive'st to cover  
shame with shame;  
Thou by evasions thy crime  
uncover'st more."*

## Union And Indian Education

### 'Advertiser' Advocates Natal's Case

The *Natal Advertiser* dated April 11, contains the following interesting leading article on Indian education:

The sittings of the Indian Education Inquiry Committee will be resumed next week, and it is not our purpose to discuss in too much detail the evidence led before it until that evidence is complete. At the same time, sufficient has been revealed to make clear two contentions about which there can be no doubt hereafter. The one is that the present provision for Indian education is utterly inadequate and the other is that it is going to cost a pretty penny to remedy this state of affairs.

Must it be remedied? There are, we regret to say, a considerable number of people in our midst who are not in favour of giving the Indian more education than he is getting to-day. Their reasons are simple, easily stated and, in a sense, easily understood. They consider that the less one does for the Indian in South Africa the more inclined will he be to leave the country and so solve our Asiatic problem on the lines of voluntary repatriation. In some cases, too, they go further. They would withhold education whether or not the Indian decided to stay in our midst, because they believe that a depressed and uneducated Asiatic proletariat is a source of economic value to the white man, whereas an educated Indian populace might be a source of great danger. In other words, ignorance can be exploited whereas knowledge has a way, like water, of finding its proper level at all times.

### The Danger Point

People who argue like this do not want the present Indian education problem solved. Happily they are in a minority, though not a very considerable minority. Most of us pay at least lip service to education, and we cannot very well or consistently deny to others what we claim is of paramount value to our own. We know that an ignorant country is a weak and menaced country; and we know, too, that the measure of our national advancement is the measure of advancement recorded by the poorest and most depressed in the community. If there is anything in education so-called to-day then the only limits that ought to be set to its operations are the

limits that are imposed by the capacity of the young to receive it. You do no harm in withholding learning from those who have not advanced enough to profit by it, but you do very great harm when you withhold it from those who have equal aptitude with your own to profit by what it has to offer. These principles are, in the main, appreciated by most people either willingly or otherwise. At the same time many of those who share these views are not over-eager to extend Indian education in Natal if this extension means more expense to the Province; and the danger we foresee in this controversy is likely to spring partly from the hostility of the economists and partly from the intransigence of that first mentioned element which is opposed on principle to doing anything at all to uplift the Asiatic. When A objects to doing anything for the Indian because he wants to keep the Indian down; and B is willing to uplift the Indian if someone else will foot the bill; and C merely shrugs his shoulders and says the matter is one that solely concerns A and B; there is very little likelihood of anything at all being done by any of the three. Each will rest satisfied that the responsibility at least is not his.

### An Impasse

This is an impasse to which we fear the issue will be allowed to drift unless the underlying principle of responsibility for "uplift" is decided at an early stage in the controversy. That the Indian has been promised educational facilities in Natal is clear enough. The promise is implicit in the Capetown Agreement; and since it was made by the Union Government presumably it must be honoured by the Union Government. But we rest our contention in this matter on older foundations than the agreement of last year. A great deal of Natal's bitterness on this Indian question—a great deal, we had almost said, of justifiable bitterness—springs from the initial harsh iniquity at Union when a ring-fence of legislation hemmed the Asiatic in this Province. Men have grown in course of time to hate their burden because of the monstrous unfairness of fastening the whole of it on the shoulders of a few. Had there been a dispersal of Asiatics throughout the Union eighteen years ago there would have been prejudices still. But there would have been none of the violent antipathies there are to-day. A burden distributed between a million and a half Europeans would be a far different thing from one of equal dimensions riveted on the shoulders of a tenth of that number.

### A "Gesture" Wanted

We say that the least the Union Government, acting for the people of South Africa as a whole, can do in this matter of Indian uplift is to meet and meet generously such charges as will be entailed in any improvement of educational facilities for Asiatics in this Province. The State does not attempt to saddle the Province with the charges for Indian repatriation. This is recognised to be a national burden, and the Union Exchequer carries it. But no less is it a national matter to give the Indians who elect to remain here such advantages as are implied in the Capetown agreement, and not leave the honouring of a national bond to a section of the people rather than the people as a whole. If to-morrow the State decided to take all education under its charge (and there are far more unlikely things than that) Indian as well as native education would at once become a national burden. There would then be no question as to who should meet the charges involved in a scrupulous carrying out of the Capetown Agreement. The affair would be a national rather than a territorial or Provincial one; it would no longer breed the exasperations that are so acutely felt in Natal to-day.

We are raising this issue now because there are evidences that, as the inquiry progresses, most of its initial justice is likely to be overlaid by European fears that Natal will be made to carry added burdens it ought not carry. There is a testing time coming for the Indian Agreement, and it will come when that unique Agent of the Indian Government—the Right Hon. V. S. Sastri—leaves these shores at the end of the year. It is he-



cause we dread that period that we should like to see some early gesture or hear some pronouncement from the Union Government expressing its willingness to make a national and not a Provincial matter of such burdens as the Agreement imposes on the authorities in Natal. We do not want black looks, snilen demeanours and grudging acquiescence from Natal in terms of the Agreement, with a silent intensification of the race antipathies that exist in this Province; and the best way to exercise these things is to get the Union Government as promptly as possible to shoulder all the material burdens that are involved in the fulfilment of the Agreement. After all, Natal already carries more than its fair share of the burden in furnishing asylum for practically the whole of the Asiatic population of the Union; and this monopoly is not of her seeking!

## The Question Of Condonation

### Terms Stated By The Minister

Capetown April 17.—In the House of Assembly this afternoon, Mr. Coulter asked the Minister of the Interior:—

(1) What are the general conditions on which the illegal entry of Indians into the Cape Province is to be condoned; and

(2) Whether any extension of time, after Oct. 1, 1928, will be allowed, within which application for condonation can be made?

The Minister of the Interior replied:—

(1) The conditions governing the condonation of the illegal entry of Indians into the Union, other than the Orange Free State, are as follows:

(a) Every Indian who has illicitly entered the Union prior to July 5, 1924, must apply, on his own behalf, or through the South African Indian Congress, or a body affiliated thereto, in the Transvaal, to the Commissioner for Immigration and Asiatic Affairs, Pretoria, and in the Cape and Natal Provinces to the Principal Immigration Officers, at Capetown and Durban, respectively, and shall furnish such particulars as may be required by these officers. Such applications must reach the officers mentioned on or before Oct. 1, 1928. Indians who are in possession of registration certificates, or certificates of domicile, or other documents, authorising them to enter, reside or remain in the Union, or any province thereof, obtained by fraudulent representations made by them, or on their behalf, must apply for the protection certificate, or authorisation to retain the documents in their possession referred to in paragraph (b) hereof.

### Protection Certificates

(b) If the Minister is satisfied that an applicant comes within the terms of this concession he will direct that a protection certificate be issued to the applicant in the prescribed form, or authorise him to retain the documents illegally obtained. No application will be entertained from any individual whose case does not fall within the terms of this concession.

(c) The protection certificate, or the documents he has been authorised to retain under paragraph (b) above, will preserve to the holder all the rights enjoyed by him at the date of commencement of Act 37 of 1927, namely, July 5, 1927, and the holder will be regarded as having entered the Province concerned in terms of Section 25 of Act No. 22 of 1913. But, if he has not already brought his wife and/or children to the Union, such wife and/or children will not be admitted.

(d) An Indian whose entry into the Union, or

any Province thereof, was illegally made and who after Nov. 1, 1928, is not in possession of a protection certificate, or who has not been authorised to retain his documents in terms of paragraph (b) above will be dealt with in accordance with the law, irrespective of the date of his entry.

(e) The Minister reserves the right to apply the provisions of the Immigration Law in the case of an Indian who illicitly entered the Union prior to July 5, 1924, and who has, after that date, been convicted of a deportable offence.

### Mr. Marwick's Questions

Mr. Marwick: Is there not a penalty for illegal entry into the Union, and why is it necessary to condone such cases?

The Minister: This concession is in the nature of a quid pro quo. Certain undertakings have been given to us by the Indian community through their Association.

Mr. Marwick: What are those undertakings worth?

The Minister: Well, we will see.

Mr. Marwick: Does the Minister propose to pass a Bill confirming his action in condoning these offences?

The Minister: It is altogether unnecessary. Under the existing laws it is done administratively.

[Note: We are informed by a member of the sub-committee appointed by the South African Indian Congress to deal with the matter that the Minister's proposals have not yet been accepted by that committee and the matter is still under negotiation.—Ed. I.O.]

## Education Inquiry Commission

### Further Evidences

### Mr. Sastri Gives Evidence

Maritzburg, April 8.—To-day's proceedings of the Indian Education Inquiry Commission were rendered specially notable for the evidence of Mr. V. S. Sastri, the Agent-General of the Government of India, who gave a convincingly sincere and outspoken exposition of the Indian point of view says the City correspondent of the *Natal Mercury*.

Mr. Sastri's evidence was remarkable in that while speaking largely as an idealist, he never lost sight of the practical side of question, and conceded many points to the members of the Committee.

At the request of the chairman, Mr. Dyson Mr. Sastri, as one of the draughtsmen who assisted to prepare the Agreement between the Union Government and the Government of India, gave his interpretation of the much-discussed clause relating to the "upliftment" of the Indian community to Western standards of civilisation.

On the question of the subsidy granted by the Union Government to the Province of Natal, while admitting that the Provincial Administration was under no legal obligation to expend the whole of this subsidy on educational objects, he contended that there was a moral obligation to do so.

Mr. Sastri said that he had not prepared any written statement, but he would be glad if the members would ask him any questions which they might like him to answer.

Mr. Dyson said that he would be glad to hear Mr. Sastri's considered opinion, as a member of the Conference which drew up the Indian Agreement with the Government, as to the interpretation of the clause known as the "uplift" clause.

### The Right Standpoint

Mr. Sastri said that this clause summed up the goal which the Union Government would keep in

mind in its work of uplifting the Indian population. "Interpreted broadly," he said, "it would mean that the present way of looking at these questions should be dropped—that is to say, in considering what should be done for a community it must not be asked who they are, and what is their race or colour, but one must consider their capacity for development under measures of upliftment. To illustrate this, take the matter of education. In considering how much education an individual should receive, we should not ask who he is or to what race or colour he belongs, but what is his capacity for learning. He must be made an efficient member of the entire community, and an education must be provided for him which will draw from him the best which he is capable of. No man would ask that this goal should be reached to-morrow, considering the difference between theory and practice in a country such as this. But we should make no distinction between the different elements of the community. The goal may be reached by several steps, and it may be very long in being consummated, but that is what is clearly visualised as the goal of effort."

Mr. Dyson went on to refer to the proposed High School which Mr. Sastri has been raising money for, and said that he presumed that Mr. Sastri proposed to control the building, subject to expert advice, and then to hand the school over to the Provincial Education Department for equipment and staffing.

Mr. Sastri replied that they intended to furnish it so as to hand it over complete.

#### Teachers Available

Mr. Dyson: Would it be difficult to obtain 10 fully qualified teachers from India for this High School?—Mr. Sastri: Oh, no, I don't think so. On the other hand, we hope to be able to provide you with some of our best men. We are in full hopes that, for the first five years, the school will be well equipped and well taught.

The school will, of course, not be ready for use for two years or so?—Oh, yes. When a start has been made it will be built in six months. In talking of this High School I should like the Commission to remember that there is already a High School in Durban, in Carlisle Street. This will be attached to the new school.

In reply to a question from Mr. Dyson in regard to the position in India in the matter of compulsory primary education, Mr. Sastri said that in India all compulsory schemes so far embraced a course of five years. It had at first been started at four years, but the Education Department there had impressed upon the authorities that this was merely a waste of time and money. They had recommended six years, but in Bombay and Madras and some other municipal towns they had started with a compulsory five years' course. In the municipal towns in some of the territories of Native Rajahs compulsory education had been in force for some long time, and had proved very successful. "I should say," said Mr. Sastri, "that if we aim at anything less than five years we shall be wasting time and money."

In reply to Mr. Acutt, Mr. Dyson explained that Mr. Sastri was in favour of compulsion only as regards a definite period of years during which children must attend school.

In regard to payment for education, Mr. Sastri said that the primary schools in India were now mostly free. There were a large number of private schools, however, which were allowed to levy or remit fees as they wished, but where they remitted fees they were reimbursed by the Government.

Asked whether he was of opinion that there should be a proportion of European teachers retained in the Indian schools, Mr. Sastri said that he would prefer that, as a goal, they should aim at having the education of Indians entirely in the hands of Indian teachers, but he would not wish to press this point.

#### Insufficiency of Ground

Mr. Kichlu then asked Mr. Sastri whether there was sufficient ground at the site of the new training college in Durban to provide for space for teachers to be taught now to give proper physical instruction.

Mr. Sastri said that, in the two acres which had been all that the Durban Corporation would allow them, there would hardly be sufficient for this purpose.

Mr. Dyson: I understand that you were applying for an extension?—Mr. Sastri: I am afraid, Mr. Chairman, that that has been turned down now.

Mr. Acutt: Could not the sports grounds adjacent to the school be used for physical training?—Mr. Sastri: Yes, that could be done, but matches are played on that ground, and we would be at the mercy of various sporting organisations.

Mr. Sastri went on to say that, between the ages of eight and twelve, boys and girls attended mixed schools. "On this question," he said, "I am prepared to abide by any decision arrived at by the Education Department, in consultation with the recognised leaders of the Indian community."

#### The Grantee System

Questioned by Mr. Dyson regarding the grantee system, Mr. Sastri said:—"I am a practical man, Mr. Dyson. Whatever my ideals are, I endeavour to go forward keeping them. I am not prepared to advocate the abolition of the present grantee system. I do not think there should be any drastic transfer from grantee schools to Government schools. There are a number of difficulties concerning grantee systems. It is burdened with work, and it is becoming something of a profession."

Mr. Sastri, proceeding, said that he perfectly understood that the Provincial Administration was under no obligation to spend the whole of its subsidy on educational objects. If the grant was increased from £2 10s. to £4 per head, it would lead to very material improvement in the position.

#### Test of Voluntary System

Mr. Sastri agreed with Mr. Clarkson that voluntary attendance should be tested fully before compulsion was thought of.

Addressing Mr. Sastri, Mr. Lidgett said that the average cost per pupil in Government schools was £7 15s. If the children at present in other schools were placed in Government schools, the extra cost involved would be very high. Mr. Clarkson's estimate of £250,000, although smiled at by many witnesses, was not really an exaggeration. He was glad that Mr. Sastri had accepted these suggestions merely as a goal to be aimed at and not as immediate objects.

Mr. Acutt said the improved conditions would mean further taxation, which rested mostly upon the European community. "Would it not be better to have differentiation in taxation to raise funds?" he asked.

#### Moral Obligation Towards Disenfranchised People

"It is a very thorny problem," answered Mr. Sastri. "I would like time to consider the question."

One of his ideals, he continued, was that, in any advanced States, while the franchise might be well withheld, the elements of social well-being, such as citizenship, could not be withheld from any section of the community. Everyone contributing to the State had the right to share in the elements of social well-being. The poor man, by his consumption of taxed articles, contributed indirectly towards the State. He thought that it would be proved by representatives of the Natal Indian Congress that Indians were taxed to their utmost capacity. The question as to how much they actually paid in direct taxation should not be taken into consideration. It should not limit the extent of their education or their share of the other elements of social well-being.



Having the vote you have a double responsibility towards the Indian community, he said. I don't envy you your position. You have a solemn and onerous moral responsibility before God towards those people from whom you have taken the franchise. I trust that the same God will grant you the power and magnanimity to fulfil that solemn responsibility."

From the general revenue, he continued, money was taken as needed for European education, but from the general revenue of the Province nothing was taken in respect of Indian education. The Indian community was at present paying for European education.

### Expenditure on Indians

Mr. Clarkson: You are losing sight of the fact that Indians are using the roads and hospitals free of charge. We spend a great deal on Indians in the hospitals. If you take a balance-sheet there will be a debit balance against the Indian community.

Mr. Clarkson went on to say that he wished to correct the impression that the Provincial Administration was using for other purposes money which had especially been earmarked for educational purposes.

Mr. Sastri agreed that, on the legal aspect, the Provincial Administration was under no moral obligation to spend the money on education, but contended that there was a moral obligation.

### Miss Payne Smith's Evidence

Miss Payne Smith, a grantee of a number of Indian schools connected with the Anglican Mission, described St. Paul's, which is the oldest school in Maritzburg, as "prehistoric." Since Mr. Lawlor had started his special training classes, the capabilities of the Indian teachers had greatly improved.

### Low-Paid Teachers

Replying to Mr. Kichlu, witness said that the highest salary in ordinary circumstances paid at St. Paul's was £4. Higher salaries could only be paid out of her own pocket, or by raising subscriptions, with the exception of the Railway School. The Union Government had not in any way contributed towards the construction of the school buildings. In many cases the Indians commenced duties at the age of 15. The usual salary was 30s. per month, and the rate of increase depended upon the capabilities of the teacher. The school under her charge would be put on a sounder footing if the grant was increased from £2 10s. to £4 for each scholar.

Indians were desirous of completing their primary education, but many pupils left school after Standard IV, on account of the poverty of their parents.

In reply to Mr. Acutt, Miss Payne Smith said that very few parents failed to pay the fees. Indian parents had been opposed to sending their girls to school, but nowadays many girls attended schools. She had once asked the boys why they did not bring their sisters to school. "They chattered together in their own languages," witness proceeded, "and when they had gone into committee they turned to me and said, the women must learn to work in the house."

Continuing, Miss Payne Smith said that the establishment in their schools had had a civilising influence upon the Indian community.

### Mr. R. M. Drummond's Evidence

Mr. R. M. Drummond, representing the parents of the Indian pupils of the Estcourt Government School, said that in the Estcourt district, there was

only one school for Indian children. The accommodation was totally inadequate. The premises were once used as an agricultural hall. There was only one classroom, the size of which was 57 feet by 20 feet, which housed 87 pupils in eight different classes. The remainder of the buildings provided living accommodation for the headmaster and his family.

"It would be superfluous," said Mr. Drummond, "to stress how extremely insufficient these premises are for the purpose for which they are being used. Beyond the limited accommodation, however, the schoolroom itself is badly ventilated and insufficiently lighted. It would never pass the test of any health regulations. In fine weather, classes are held on the verandah, but in wet weather the position is impossible for the carrying on of teaching. The attendance could be improved by at least 25 per cent. if the accommodation permitted."

### Training College Needed

Mrs. J. L. Venables, of the Ladysmith School Advisory Board, said that at Ladysmith there were 184 children attending the school, which had seating accommodation for 170 pupils. The addition of two new classrooms was a necessity. More ground should also be obtained for recreation purposes, and better facilities should be available for the training of Indian teachers. She urged the establishment of a training college for that purpose. There were many girls of school age not attending school at present, and some effort should be made to ensure the attendance of all Indian children, if facilities were offered. Provision should be made for meals for the poorer children, and a hostel provided for the children of Indians who resided at considerable distances from schools. There were 75 children in the country districts waiting to occupy a hostel, if one was provided.

Mrs. Venables added that a woman teacher would be a great assistance in attracting Hindu girls to the schools. The conditions under which Indians were allowed to live in the Ladysmith district were absolutely deplorable.

In reply to Mr. Dyson, Mrs. Venables said she considered that school attendance should be made compulsory up to Standard IV.

In reply to Mr. Kichlu, Mrs. Venables said that the erection of two additional classrooms and a hostel would meet the position. There was no demand for girls' education. The districts round Ladysmith were very sparsely populated.

### Mr. S. R. Naidoo's Evidence

In the afternoon evidence was given by Mr. S. R. Naidoo, of the Maritzburg Branch of the Natal Indian Congress, who appeared with Mr. J. M. Sundrum.

Mr. Naidoo said that the total Indian population of Maritzburg was estimated at 9,000, and it was computed that there were 1,800 children of school-going age. There was one Government school and five Government-aided schools, including one at Sutherlands. The number of children attending these schools was:—York Road Government School 83 boys and seven girls, accommodation 105; St. Anthony's, 263, 157 and 300; Wesleyan School, 146, 87 and 206; St. Paul's, 140, 80 and 200; Railway, 188, 55 and 180; St. Silas, 97, 34 and 190.

At St. Anthony's School a latrine had recently been converted into a classroom. The school had refused admission to 40 children on account of lack of accommodation. St. Paul's, which had recently added a classroom, had refused accommodation to 15 pupils at the beginning of the year.

"Deducting the number that are at present attending schools," continued the witness, "from the total

number of children of school-age, we find that 463 children are growing up in absolute illiteracy. In the cases of the aided schools, the buildings left much to be desired. They neither stood the test of the Public Health Act, nor the rules of common hygiene. The effect of the appearance of the buildings was unwholesome and the ravages of time had left its mark upon them. They were dilapidated and only fit to be demolished. If they had been used for dwelling purposes they would have been condemned as unfit for human habitation long ago.

The witness contended that the Administration should consider the gradual conversion of aided schools into Government schools. Most of the aided schools were overcrowded with children to the disadvantage of both the pupils and the teachers. Another disadvantage was the employment, in the majority of cases, of uncertified teachers in aided schools. Their inefficiency retarded education.

He urged that this system should be either mended or ended. He thought that the duty fell on the Education Department to make the appointment of teachers in the aided schools. He advocated the establishment in Maritzburg of a Central Primary School for beginners up to Standard IV. The erection of the school would not only relieve the congestion in so far as the attendance was concerned, but would provide fuller facilities for education. He also emphasised the need for a primary school for girls. Co-education was not regarded with favour by Indians.

Mr. Dyson asked the witness if he could give any instances of the Indian community having done its share in regard to the matter of education.

The witness replied that, in the opinion of the Indian community, primary education was the duty of the State. The Indian community had established many schools, including those for vernacular training.

Mr. Dyson: If this is done, the Indian community will have to come up to standard. The instances which you have quoted are by no means general. When do you consider boys and girls should be separated in schools?—Mr. Naidoo: At the age of 12.

Mr. Naidoo added that he considered that compulsion should apply equally to boys and girls, exemptions being solely granted on religious grounds.

Asked by Mr. Clarkson whether he had any idea what it would cost to provide compulsory primary education, witness replied: "It will cost money."

Asked by Mr. Acutt if he considered that the Indian community paid its fair share of taxation, the witness said he thought he would be able to prove that the revenue derived from the Indian community was as much, in proportion, as that derived from the European population.

In reply to Mr. Kiehn, Mr. Naidoo said that, in many of the outside districts, schools had been established without the aid of the Government. An instance was at Greytown.

Mr. Clarkson: I put it to you that 80 per cent. of the Indian community have no intention of leaving Natal.—Mr. Naidoo: I think a little over 50 per cent. will remain here.

Mr. Dyson: I think it is a very conservative estimate. We are not going to embark on any big scheme if 50 per cent. of the children are going to disappear. You can make an estimate on the safe side, but I think it will be over 50 per cent.

Mr. Naidoo persisted in his statement that only a little over 50 per cent. would remain in the country.

The proceedings were then adjourned till the following day.

## The Franchise Question

### Mr. Sastri's Lecture to Library Group

Before a large audience in the Art Gallery, Durban, Mr. V. S. Sastri lectured recently on the question of the franchise. The lecture was the first of a series of lectures on racial questions, organised by the Durban Library Group.

Mr. Sastri dealt with the problem of the franchise in India and the attempts to solve it. "It has been said," Mr. Sastri remarked, "that South African politicians have been afflicted by Providence with many serious problems. Providence, however, has been equally active in other countries. We have, indeed, in India many more problems, racial not the least, than you have in this country. We are building up a system of Parliamentary government modelled on the British system, with modifications suited to our particular problems.

"Our population is drawn from many races, elements and cultures, and we had the problem of making a franchise that will weld these elements into one common citizenship—a task that well-nigh taxes the best brains of the world. To have a coherent citizenship requires a homogeneous people, and, if the full note of democracy is to be attained, the franchise must be given to every adult. In 1918 it was decided to give a common franchise, and a Commission was appointed to travel all over India and to gather information as to the wishes of the people. I had the honour to be one of that Commission, and can speak with some inside knowledge. The chief difficulty was that the people of India had not learnt to regard themselves as one people, and believed that the new Parliament would menace certain of their interests, each of which had to be protected by a special provision. The overwhelming majority was held by the Hindus, and the great minority was the Mahomedans, who numbered about 70,000,000. These Mahomedans immediately complained that the extension of the franchise would give all power to the Hindus, and they would be practically powerless in the Parliament. So, instead of making one common franchise, we made several. The Mahomedans felt that their interests would be preserved only if they voted for their own community. The Mahomedans were therefore especially favoured.

### Evolution of Common Franchise

Instead of giving them representation based on numerical proportion, they were given separate and excessive representation. They demanded not only a voice in Parliament, but a voice that must be heard. You see how tender we had to be with the susceptibilities.

"It is to the spirit of the British Parliament that the whole tendency of our political institutions is to encourage those who are in any way weak and to give them every chance to enable them to attain to a common and even citizenship."

Mr. Sastri went on to describe the gradual evolution of the principle of the common franchise. He described how men who were the outcasts of society took their places in the Parliament, and how they rose from silence to be champions of their classes.

Referring to South Africa, Mr. Sastri remarked that it was strange that those who could thus extend the franchise to all classes in India were the same people who refused to give the franchise in this country.

"In South Africa," continued Mr. Sastri, "the problem is exceedingly simple—you simply deny the franchise to all. Yet the time may come when you may desire to change this system, thinking it is not just or stable. The franchise is the full attainment of democracy, and men must keep their eye steadily on the shining goal, never faltering, never

weakening, and thus shall they save the generations in their own time and their children after them."  
—*Natal Mercury*.

## Indian Politics

### Sir John Simon Home Again

A Reuter's message from London dated April 15th states:—

The Simon Commission has arrived in London from India. Sir John Simon, interviewed by Reuter at Folkestone after landing, expressed the opinion that the visit had done a great deal of good. The Commission is now in a much better position to undertake the main task. Much of the opposition is now weakened or broken, and the Commission was assured of the goodwill and co-operation of an important section of the Indian public.

Sir John Simon was of the opinion that many Indian politicians now felt in their hearts that the boycott was not a political instrument. The Commission's proposal to Indian committees to work with the Commission on equal terms at a joint conference still afforded an opportunity for responsible Indian statesmen to join in the work of constructing the future constitution of India.

Three Provinces, as well as the Council of State, had declared their intention of following the sensible course. The Commission's offer had not been withdrawn and still stood for acceptance by others.

The Commission was a happy, united body, and there had not been the smallest difference between them. They were going to learn a great deal more about the facts, however, before they ventured on suggestions.

## Indian Community's Reception To Bishop

The Indian community of Newcastle held a reception in the School Hall recently to bid farewell to the Lord Bishop of Natal, the very Rev. F. S. Baines.

After the Bishop was introduced to the members of the Indian community severally, Mr. Ismail M. Mathir took the chair, supported by Mr. Sheik Ameer and Rev. W. H. Satchell.

The chairman welcomed His Lordship to Newcastle. He mentioned the services that the Bishop rendered the Indian community in particular and the country at large when the Areas Reservation Bill and the Colour-Bar Bill were before Parliament. In the name of the Indian community, he then garlanded the Bishop with a beautiful garland prepared by the Misses T. and G. Pillay.

Several speakers followed, among whom were Messrs. A. M. Ephraim, M. S. Osmaney, L. C. B. Ephraim, Sheik Ameer, O. J. Christopher, and Dr. K. D. Joshi, who spoke with praise of the good services that His Lordship rendered the teachers in 1917 when he presented a petition on their behalf to the Provincial Administration and succeeded in getting the grant-in-aid raised from 30s. to fifty shillings. He mentioned also the Bishop's kind forethought in inviting the Rt. Hon. V. S. S. Sastri to address the Clergy of the Province prior to the last Synod, and for the manifestation of the true Christian spirit during his 27 years in Natal, when in recent years he associated himself with others in the country, like Dean Palmer, the Bishop of Pretoria, and the Bishop of Johannesburg, in their stand for justice being meted out to all alike.

### Vicar's Appreciation

The Rev. W. A. Satchell said he felt it a privi-

lege to be with the Indians - to join them in bidding farewell to one who was very highly esteemed and who had been serving with the Christ spirit within him. He concluded by saying that if they would all try to serve their fellows after his noble example, they would be making the world a fit place to live in.

The Bishop, in his reply, said that he was taken by surprise when he learned upon his arrival in Newcastle that a reception by the Indian community awaited him. He felt deeply touched with the expressions of gratitude and of love used by the many speakers. He had always associated himself with, and taken an interest in, the schools of the Province, and knowing Mr. Ephraim as he did these many years, he felt he could state that in him was an excellent Headmaster.

Touching upon the interest he had taken in the politics of the country during the last few years, His Lordship said that it was not only to prevent what he felt was or might become a serious injustice to the Indian community that he once or twice intervened, but also for the sake of saving the good name of the Europeans. Having met such outstanding men as the Rev. C. F. Andrews, the Lord Bishop of Calcutta, and the Right Hon. Mr. Sastri, who have the interests of the Indians at heart, he had come to take a greater interest in Indian affairs.

Seeing the representative gathering in the hall, the touching manner in which he was garlanded, and the feeling manner in which the speeches were addressed, he felt that a new and lasting link had been forged. It was a unique occasion in his life and he would cherish and keep its memory green.

The meeting terminated with the blessings being asked by His Lordship.

## Indians in America

A Statement addressed to American citizens, was recently issued by twenty-two leading American missionaries residing in various parts of India on the question of the denial of citizenship rights to Indians who had acquired them and their exclusion from the United States according to the law of immigration as interpreted by the Supreme Court. This document sets out in a lucid fashion, the reasons why, in the opinion of the signatories, remedial measures should be taken without delay to repair the injustice done to India and restore the good name of America which, by this act of grave injustice, had been brought into contempt. The judgment of 1923 in what is known as the *Third case* held that Hindus, being of Caucasian origin, were not "free white persons" within the meaning of the Naturalisation Act and therefore could not become American citizens. The Government, which pressed for this judgment, acting against the fundamental principles of jurisprudence, deprived forty-five Indians of rights of citizenship which they had already acquired, and thus reduced them to the position of men without a country. In November 1926, the U. S. Circuit Court of Appeals in San Francisco held that Mr. Pundit did retain his American citizenship on the technical ground of *res judicata* and the utmost that can be done is, as has been pointed out by Mary K. Das, for two dozen Indians whose cases are pending to cite the Pandit case and secure relief. An appeal against this judgment is now pending before the Supreme Court of the United States, and that the larger question of the position and status of Indians is not affected by this decision. Attempts were made to get a bill passed in the Senate in order to restore the rights of American women

who had married Hindus naturalised in America, but the Government placed obstacles in the way of such legislation. Senator Copeland introduced a bill in order to make Indians in America entitled to rights of citizenship, but it has shared the same fate. The position, therefore, is that those forty-five Indians who had been given naturalisation rights have now been deprived of them and that India continues to be a country the citizens of which are considered to be inferior to those who may be admitted into America from the worst slums of Europe. India can have no claim to interfere with the right of America to determine the composition of its population, but she is entitled in the first place to demand that rights conceded to her nationals by the United States should not be taken away and in the second place that no statute should relegate Indian to a position of inferiority. The signatories to the manifesto say that the exclusion of Asiatics is an "unnecessary racial discrimination" that the application of the quota basis to countries in Asia would only enable a very small number to enter America constituting "neither a social nor an economic problem." They go further and state that America stood to gain by the admission of select Indians because the latter belong to a great civilised country and they have a solid contribution to make to the life and culture of the United States. American missionaries, anxious about the reputation for fair dealing of their country and its prestige in the East, naturally apprehend that they would be unable to defend the United States against allegations of insincerity. In words breathing deep sympathy, the statement characterises the clauses in the Naturalisation Act as "a violation of good faith and of international ethics, an affront to the people of India, and a source of deep racial resentment and antagonism" and opposed to Christian principles. Well directed propaganda is proposed to be carried in America by and on behalf of the signatories.—*The Hindu*.

## The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part IV. Chapter VII.

EXPERIMENTS IN DIETETICS

I am afraid I must continue the digression until the next chapter. Along with my experiments in earth treatment, those in dietetics were also being carried on, and it may not be out of place here to make a few observations as regards the latter, though I shall have occasion to refer to them later on.

I may not, now or hereafter, enter into a detailed account of the experiments in dietetics, for I did so in a series of Gujarati articles that appeared years ago in INDIAN OPINION and which were afterwards published in the form of a book popularly known in English as "A Guide to Health." Among my little books this has been the most widely read alike in the East and the West, a thing that I have not yet been able to understand. It was written for the benefit of the readers of INDIAN OPINION. But I know that the booklet has profoundly influenced the lives of many, both in the East and the West, who have never seen INDIAN OPINION. For they have been corresponding with me on the subject. It has therefore appeared necessary to say something here about the booklet, for, though I see no reason to alter the views set forth in it, yet I have made certain radical changes in my actual practice of which all readers of the book do not know, and of which, I think, they should be informed.

The booklet was written, like all my other writings with a spiritual end, which has always inspired every one of my actions, and therefore, it is a matter of deep distress to me, that I am unable today to practice some of the theories propounded in the book.

It is my firm conviction, that man need take no milk at all, beyond the mother's milk that he takes as a baby. His diet should consist of nothing but sunbaked fruits and nuts. He can secure enough nourishment both for the tissues and the nerves from fruits like grapes and nuts like almonds. Restraint of the sexual and other passions becomes easy for a man who lives on such food. My co-workers and I have seen by experience, that there is much truth in the Indian proverb, that as a man eats so shall he become. These views have been set out elaborately in the book.

But unfortunately in India I have found myself obliged to deny some of my theories in practice. Whilst I was engaged on the recruiting campaign in Kheda, an error in diet laid me low, and I was at death's door. I tried in vain to rebuild a shattered constitution without milk. I sought the help of the doctors, *vaidyas*, and scientists whom I knew to recommend a substitute for milk. Some suggested *mung* water, some *moohra* oil, some almond-milk. I wore out my body in experimenting on these, but nothing could help me to leave the sick-bed. The *vaidyas* read verses to me from Charaka to show that religious scruples about diet have no place in therapeutics. So they could not be expected to help me to continue to live without milk. And how could those who recommended beef-tea and brandy without hesitation help me to persevere with a milkless diet?

I might not take cow's or buffalo's milk, as I was bound by a vow. The vow of course meant the giving up all milks, but as I had mother cow's and mother buffalo's only in mind when I took the vow, and as I wanted to live, I somehow beguiled myself into emphasising the letter of the vow and decided to take goat's milk. I was fully conscious, when I started taking mother goat's milk, that the spirit of my vow was destroyed.

But the idea of leading a campaign against the Rowlatt Act had possessed me. And with it grew the desire to live. Consequently one of the greatest experiments in my life came to a stop.

I know it is argued that the soul has nothing to do with what one eats or drinks, as the soul neither eats nor drinks; that it is not what you put inside from without, but what you express outwardly from within that matters. There is no doubt some force in this. But rather than examine this reasoning, I shall content myself with merely declaring my firm conviction, that for the seeker who would live in fear of God, and who would see Him face to face, restraint in diet both as to quantity and quality is as essential as restraint in thought and speech.

In a matter, however, where my theory has failed me, I should not only give the information, but issue a grave warning against adopting it. I would therefore urge those who, on the strength of the theory propounded by me, may have given up milk, not to persist in the experiment, unless they find it beneficial in every way, or unless they are advised by experienced physicians. Up to now my experience here has shown me, that for those with a weak digestion and for those who are confined to bed, there is no light and nourishing diet equal to that of milk.

I should be greatly obliged, if any one with experience in this line, who happens to read this chapter, would tell me, if he has known from experience, and not from reading, of a vegetable substitute for milk, which is equally nourishing and digestible.