

THE "FORT HARE SCHEME"

THE Pretoria Islamic Society has passed the following resolution:—

"This Committee views with deep concern the Union Government's Fort Hare scheme aiming at the arrogation of the inferior status to the Indian community of South Africa and records its emphatic and indignant protest against them to safeguard the political status of the community in the sub-continent."

"Further it is of opinion that pressure should be brought to bear upon the Government of India to demand through the Agent-General in the Union equal facilities in the European universities, failing which to ask for special provision for the Indian students in the Union of South Africa."

Though the wording of the first part of the resolution does not seem very clear the sense of it is quite clear. The Society is opposing the Union Government's Fort Hare Scheme. We wonder if those responsible for passing the resolution really took the trouble of understanding what the scheme is. The "scheme" is a part of the Capetown Agreement in which the Union Government have expressed their willingness, "(a) in view of the admittedly grave situation in respect of Indian education in Natal, to advise the Provincial Administration to appoint a Provincial Commission of inquiry and to obtain the assistance of an educational expert from the Government of India for the purpose of such inquiry; and (b) to consider sympathetically the question of improving the facilities for higher education by providing suitable hostel accommodation at the South African Native College at Fort Hare and otherwise improving the attractiveness of the institution for Indians."

We fear the members of the Islamic Society have woke up rather late in the day, for they seem to be ignorant of the fact that Indians including their co-religionists have been taking advantage of this institution for some years and are not only not any the worse for it but they believe it to be a blessing to them; further that what the Union Government have now promised to do, and that not on their own but at the request of the Indian community, is to increase the facilities that are already existing in that institution in order that Indian students may be able to take better advantage of it and be more comfortably accommodated.

Now, is this what our friends in Pretoria are out to oppose? and for what reason?

What they are opposing is a thing

that is long in existence and if they slept over it all these years there is surely no justification in their opposing further improvements being made.

But the reason that has prompted them to oppose is worth considering. Their argument is that by placing them together with Natives they are being given an inferior status. They do not know that the class of Natives at Fort Hare is just as good if not superior in intellect and manners to the Indians that go there, and that if things are left to go on in their present state and if Indians only look after their purse and not to the improvement of their social and intellectual standard, in a decade or so they will find to their utter astonishment that Natives will have surpassed them in every respects and that it will be no longer a case of Indians not wanting to be amongst Natives but Natives not wanting to be amongst Indians. It will be well to bear this fact in mind.

Moreover, when we object to being placed amongst Natives, what justification have we to protest against Europeans discriminating against us? Have they not the right to feel, even as we claim to have, that their status would be lowered by having Indians as their neighbours?

Whilst on the one hand we oppose, tooth and nail, the principle of segregation, on the other we are actually justifying segregation; for that is what the Pretoria Islamic Society's resolution amounts to. It is the race pride that prompts us to do this. We with our bitter experiences in India of the untold miseries in consequence of that race pride should be above it. It is that race pride, we have not the least doubt, that will bring about the downfall of the English people. We who protest against Europeans in South Africa treating us as inferiors have no right to treat others as such.

We are surprised that it has not dawned upon our Pretoria friends that an institution that was hitherto closed is now open to us is a step forward.

We who are opposed to the principle of segregation believe it to be the inherent right of every citizen irrespective of race or colour to have access to every institution. There should be no such thing as "exclusively" for Indians, or Natives or Europeans or any particular race. No good Government would allow such a thing or base its legislation on those grounds.

Whilst, therefore, the first part of the above resolution of a section of Pretoria Indians is condemnable the latter part, we feel, is commendable. Their claim for equal facilities in the European universities is in keeping with our objection to the principle of segregation. For the Union Government to take that step would be a laudable thing, but we are conscious of the fact that it will take some considerable time to eradicate a deep-rooted evil.

Meanwhile it will be wise for Indians to remember the old saying "God helps those who help themselves," and do everything possible independently for their own education and not idly rely upon the Government to do something.

We regret the action of the Islamic Society of Pretoria who have evidently been enamoured with the view of Mr. Habib Motan who was very rightly rebuked by Dr. Rabindranath Tagore. We have the satisfaction of knowing, however, that that view is shared by an insignificant section of our community.

Have Indians Done Nothing For Their Own Education?

A False Charge Against The Community

The following are instances of self-help on the part of Indians by subscribing to or actually building the following schools and in the case of the 50 private schools; not only building but paying for the upkeep of the schools which indeed falsifies completely the charge against the community that they have done nothing for their own education:—

Government-Aided Schools

NAMES OF SCHOOLS.

- | | |
|-------------------|--|
| 1. Clairwood | Paid partly by the community. |
| 2. Clair Estate | Built by Mr. Baboolal an Indian. |
| 3. Darnall | Partly paid by the community. |
| 4. Fairbreeze | do do |
| 5. Greenwood Park | Built by local Indian residents. |
| 6. Hill View | Built by Indian community; Grant of £50 was given to the community for building from the school income by Grantee. |
| 7. Lidgetton | Entirely built by Indian community—the best wood and iron school. Indian school committee called a meeting and assessed themselves according to their wages. |
| 8. Malvern | Built by parents and guardians of the Indian children attending the school. |
| 9. Newlands | Built by Indian community. |
| 10. Nonoti | Built by Sanathan Vedic Sharma Partisala. |

- | | |
|--------------------|---|
| 11. Newcastle | Indians pay the rent and recently increased their fees to run the school. |
| 12. Sutherlands | Partly enlarged by Indians. |
| 13. Sea View | Partly by subscription from Indian community. |
| 14. Tinley Manor | do |
| 15. Tongaat Girls' | do |
| 16. Merebank | Entirely by Indian community. |
| 17. Umbloti | do do |
| 18. Umzinto | Partly by subscription from Indian community. |
| 19. Verulam | do do |
| 20. Howick | Put up by Indian Sabha. |
| 21. Estcourt | Supplied Furniture. |
| 22. Verulam | Will make their building over to Govt. |
| 23. Portshepstone | Partly erected by subscription. |

Private Schools

- | | |
|----------------------|--|
| 1. Newcastle | Hindu Pathshala. |
| 2. Dannhauser | Hindu school. Madrasa. Miss Thomas' school (English). They are prepared to find the money for a school.) |
| 3. Dundee | Tamil school (Madrasa). |
| 4. Ladysmith | Hindi school, (Madrasa). Will hand them over to Government if vernacular could be taught out of regulations. |
| 5. Glencoe | Hindi school. |
| 5. Lower Tugela | English school—will give land for a Government school rent free. Farm school (Meyer's farm). |
| 7. Estcourt | Hindu school. |
| 8. Durban | Madrasa. |
| | Teachers' training school. |
| | Tamil Institute cost £2500. |
| | Tamil school in May Street and 20 other schools. Parsee Rustomjee gave £1600. |
| 9. Stanger | Madrasa cost £200. |
| | Hindustani |
| 10. Umzinto | Hindustani. |
| 11. Estcourt | Hindustani. |
| 12. P.M. Burg | do do are willing to place it at the disposal of the Department. |
| | Tamil school. |
| 13. Tiger Kloof | English school. |
| 14. Burnside Collier | do do |
| 15. Isenembi (Tonga) | do do they are prepared to give two acres and to raise the money for a building if Govt. will start a Govt. school. |
| 16. Chaka's Kraal | English school. Will make it over to the Administration. |
| 17. Pentrich | Hindu school. |
| 18. Greytown | English school. |
| 19. Tongaat | Madrasa cost £800. Tamil school cost over £3000. Willing to hand over to Government. |
| 20. Richmond | Erected quarters at a cost of £200 for Head Teacher on a £ for £ basis. During the last two years there has been a deficit which local Indians have met. |
| 21. Pinetown | Private. |
| 22. Sarnia | do. |
| 23. | do |
| 24. Sea Cow Lake | English school. |
| 25. Sans Souci | do |
| 26. Sydenham | do |
| 27. Overport | do |
| 28. Kearsney | Tamil school. |

Indian School At Chaka's Kraal Beach Control Draft Ordinance

Opening Ceremony By Mr. Sastri

The opening ceremony of the new Indian school at Chaka's Kraal on the North Coast was performed last Sunday afternoon in the presence of a large crowd of Indians and Europeans by the Rt Hon. Srinivasa Sastri. The school was already existing there but the building not being suitable Indians in the district collected funds and erected a new building which is very well ventilated and situated on a beautiful site on a hill-top and will accommodate about 200 children.

Among those present at the function were included besides the Rt. Hon. Srinivasa Sastri Messrs. K. P. Kichlu the Indian Educationist, P. Kodanda Rao, V. S. C. Pather, Sorabjee Rustomjee, P. R. Pather, A. I. Kajee, M. M. Gandhi, P. Dinshaw from Durban, Messrs. Loonat and Advocate B. Gabriel from Stanger, Mr. Choonoo from Tongaat, Mr. and Mrs. Lazarus from Darnall and many others.

The school building was gaily decorated with palm leaves and at 3 p.m. on the arrival of Mr. Sastri Mr. Roopsingh welcomed those present and after chanting a verse by a well-known Indian poet on the praise of education offered a golden key to Mr. Sastri who opened the building amid applause. The Hall was fully packed within a few minutes and after a few welcoming remarks by the chairman Mr. Sastri was garlanded by one of the school girls and bouquets were presented to Messrs. Kichlu, Rao and other prominent members of the community.

Speeches eulogising the work of the district Indians in erecting the spacious school building were made by Messrs. B. Gabriel, Choonoo, V. S. C. Pather, Sorabjee Rustomjee and others and the Secretary read his report which showed that a sum of £50 was donated towards the school by the Rustomjee Education Trusts which was acknowledged by the school committee with thanks.

Interesting recitations and dialogues were performed by some of the school boys and girls.

Mr. Kichlu then spoke in Urdu congratulating the district Indians for the keen interest they were showing in the education of their children. He advised the parents not to take their children away from school after they had passed the second or third standard but to give them complete education at least up to the sixth standard for that was the only way in which they could make good citizens of them.

Mr. Sastri in the course of his address gave the hope that good results would come out of the recent Education Inquiry. He commended the example of self-help the district Indians had shown for it falsified the view held by the authorities that Indians did nothing on their own in regard to their education. Speaking of the Training College proposed to be built in Durban Mr. Sastri said he wished the College would be officered entirely by Indians and that it would be a proud day for Indians if it could be officered by South African Indians. He suggested a scheme whereby that could be possible and that was that the Indian community should collect a sum of £2000 or more and bank that amount and from the interest derived they could send a few students to India annually to qualify themselves as graduates and that by so doing they would in the course of a decade or so, have a number of well trained men amongst them who would enhance the status and prestige of the Indian community generally.

The proceedings terminated with a vote of thanks to Mr. Sastri those present being served with light refreshments before they departed.

Indian Community's Petition

The following is the text of the petition submitted by the Natal Indian Congress to the honourable the chairman and members of the Natal Provincial Council:—

The petition of the undersigned, the President and Joint Honorary Secretaries of the Natal Indian Congress, a body representing the Indian community of Natal, and having its headquarters in Durban respectfully sheweth that:—

1. Your petitioners in their capacities as aforesaid also represent the Indian Ratepayers of the Borough of Durban.

2. The Durban Corporation has promoted an Ordinance, entitled "To confer additional powers upon the Town Council of the Borough of Durban, in regard to the Beach and Foreshore of the Indian Ocean," which Ordinance has gone through the first reading before your Council.

3. In the said Ordinance the said Town Council seeks power from time to time by Bye-law to regulate, control and restrict the use of the foreshore by the public, and for that purpose prescribe the places where, the times and periods when and the conditions generally upon which persons may or may not be or enter in or upon the foreshore for any particular purpose, may or may not do any particular act or thing in or upon such foreshore, and in particular to provide for the purpose of bathing separate places in respect of European, Coloured persons, Asiatics and Natives, and farther prohibit the use of any place so set aside for any purpose except that of bathing and also prohibit the use of places set aside in respect of any one of the said classes by persons of another class.

4. Your petitioners feel that the setting aside of places for the different communities for bathing purposes is wrong in principle and amounts to segregation of the different races who are all burgesses of the same Borough.

5. That the foreshore as defined in the said Ordinance includes both the upper and the lower roads running parallel with the high water mark, and are used by the Indian community along with the other communities both for pedestrian and vehicular traffic.

6. Your petitioners fear that the said Town Council under the wide powers sought in the Ordinance, may restrict the use of the foreshore, other than for bathing purposes, to the Indian community.

7. The Indian community for obvious reasons, never at any time attempted the use of the present bathing enclosure at the Beach, and therefore your petitioners feel that there is no need for such powers being given to the said Town Council to differentiate between one burgess and another.

8. Wherefore your petitioners pray that your Honourable Council will be pleased to take their case into favourable consideration and grant such relief as it may deem fit.

9. And your petitioners as in duty bound will ever pray.

(Sgd) SORABJEE RUSTOMJEE
President.

A. I. KAJEE
P. R. PATHER
Joint Honorary Secretaries.
Natal Indian Congress.

Mr. Sastri Visits Wesleyan Conference

Appeal For Conciliation

A very cordial welcome was given by the Wesleyan Conference at Maritzburg last week to the Rt. Hon. V. S. Sastri, P. C., who accepted the invitation of the Conference to meet the members and address them.

In the course of his remarks Mr. Sastri said he regarded it as a privilege to say a few words to the conference. The mission of the Wesleyan Church was well known in India, and the Church was doing excellent work, bringing education to the poor and relief to the suffering. In this country he noticed that the Wesleyan Church was occupying a prominent position in the Indian community.

It was a great pleasure to him the other day, said Mr. Sastri, to open a school for Indian children, for which the Rev. J. Metcalf was responsible, and he expressed thanks for such service.

"I look to you and to others," he continued, "to engage in the ministry of reconciliation."

He had received much sympathy and assistance, went on the speaker, but much remained yet to be done in various spheres. "You," said Mr. Sastri, "are engaged in this work, and are competent to deal with it."

Change of Heart.

It presupposed a change of heart, he continued. The task was beyond man's powers, unless the blessing of God rested upon it. Until all people were brought together in common love the future was not clear.

In regard to trading licences the deepest prejudice and strongest opposition were manifest against his countrymen, who found it difficult to get justice; but he paid a high tribute to the law courts of the country. The position of his people would be a sad one if they were not allowed to trade, and that seemed to be the trend to day.

It was here, he thought, that the value of the work of reconciliation came in. His people were, perhaps, impatient, but they had suffered long. There was need to teach the elementary principles of brotherhood, whatever the man's race or colour. He appealed with confidence, and felt assured that whatever was just in his demand would not be denied. He was much obliged to the conference for allowing him to speak, and he felt that he was speaking to friends who seemed to understand and sympathise.

Education Inquiry Commission

Further Evidence

Natal Indian Teachers' Society

The Natal Indian Teachers' Society submitted a lengthy and very interesting statement to the Commission. Space does not permit us to give the full text of the statement here but the summary of their statement is as follows:—

1. All Indian children of school age should receive education within the maximum period of ten years, but a commencement should be made immediately.

2. Government Schools, by preference, should be established where there is a settled Indian population.

3. Further extensions should be effected to those Schools where, owing to insufficiency of accommodation, a large number of children cannot be admitted.

4. Those of the Government-Aided Schools that are situated in permanently populated areas should be converted into Government Schools as soon as possible.

5. Separate Girls' Schools should be established where there is a large number of girls requiring an institution.

6. Realising that the possibility of immediate conversion of all Aided Schools to Government institutions is remote, we would suggest that to bring about uniformity in the management of Aided Schools, the Inspectors of Schools may be appointed grantees and a uniform scale of salary should be prescribed with provision for leave, promotion, etc. in respect of teachers employed in these Schools.

7. (a) Adequate provision should be made for the establishment and maintenance of a Teachers' Training College in Durban with hostel arrangements.

(b) In the same institution facilities might be given for Secondary education to those students passing Standard VI at any Primary School and desirous of continuing their studies.

8. An improved scale of salaries should be introduced for Indian Teachers in the Government Schools.

9. The present grant-in-aid payable at the rate of £2-10-0 on average attendance in respect of the Aided Schools, is totally insufficient and should be increased to £4-0-0.

10. The pensions Act 31 of 1910 applies to European Teachers employed in the Government Aided Schools in Natal. It is suggested that some similar provision be made for the benefit of Indian Teachers employed in the Government-Aided Schools.

11. Having regard to the insufficient subsidy given to Indian Education in Natal, we beg to suggest that the Union Authorities be approached for an increased amount in order to meet the expenditure entailed for improved conditions and the amount so received shall be earmarked for expenditure on Indian Education.

The "Federation" Gives Evidence

S. P. Nicholas, C. M. Anglia and R. M. Naidoo, of the South African Indian Federation, submitted a lengthy memorandum emphasising that the onus was upon the present Provincial Administration to liquidate the outstanding debt to the Indian people of safeguarding their interests and educating their children. It was contended that there was an unspent balance of £11,500 diverted to other channels from the grant which the Province received under the Act of Union in respect of non-European education.

Mr. Dyson assured the delegation that there was no such "accumulated surplus."

Replying to Mr. Dyson, Nicholas said that his society was not purely political, but looked after the general welfare of the community. It might be possible that the condition of Indians to-day was 50 per cent. better than in their fathers' time. He would not agree with the suggestion that Indians were antagonising the Europeans.

"I do not like to hear people complain about conditions when they make no effort to improve them," said Mr. Dyson.

Nicholas could not suggest any method whereby the Indian could be taxed without hurting him.

Mr. Dyson expressed regret that the delegation had imported a political flavour to their ranks, and pointed out that the welfare of the Indians depended on the Capetown Agreement, which he referred to as "a gentleman's agreement."

"There is, as you know, acute feeling between Europeans and Indians," said Mr. Dyson.

"I don't admit it," replied Nicholas.

Mr. Dyson: It was so acute that a resolution was passed in the Council against the spending of money on Indian education as the Indians were endangering trading conditions of the Europeans.

Nicholas: In the printing and cabinet trades the Europeans are cutting in on the Indians.

Mr. Dyson: The amount is a mere bagatelle, but you have done nothing towards education. Since Mr. Sastri arrived £20,000 has been placed in his hands, and he has placed the matter on a basis of sheer merit. Even those who are not anti-Asiatic would fight your suggestions tooth and nail. You are not doing anything serious yourselves for education and content yourself with saying we are not doing for the Indians what we are for the Europeans.

Nicholas said the average yearly earnings of an Indian was £15 per annum.

Mr. Hollander: You say that the administration is not assuming the burden of Indian education. What is your authority for this?

Nicholas: That is what we understand.

Mr. Hollander: We are spending £6,000 to £7,000 per annum, which shows that the statement is not correct.

In further replies to Mr. Hollander, Nicholas said no application had been made for the surplus in the hands of the Protector of Indian immigrants, but they would be prepared to have this amount (£18,000) spent on Indian education.

Referring to the nine points of the survey, Mr. Hollander asked if the federation had taken any steps to ascertain the cost of the nine proposals.

Nicholas replied that it had not, but would do so.

Replying to Mr. Fell, Nicholas said that it was essential that the Indian children should be put on the same footing as the Europeans as they would never understand each other and there would be no end to the agitation.

Mr. Acutt: How would this remove race hatred?

Mr. Nicholas: Under the present condition the Indian boy is two years behind the European and this causes friction.

Mr. Acutt: If they were equally educated would this not increase the friction, as they would come into competition?—No.

Mr. Hollander: Could the actual Indian occupations absorb all the Indian boys who left school after being educated?—It would absorb a fair proportion and the remainder would find a natural outlet.

Mr. Hollander: Are you not forgetting that under the Capetown Agreement there will be a diminution of the Indian population?—That may or may not be.

In reply to Mr. Dyson, Nicholas said the federation totalled 800 members, 750 being of the Colonial-Born Association. The number of the Natal Vigilants Association was not known.

News In Brief

Mahatma Gandhi has abandoned his European tour this summer owing to the death of Maganlal, his nephew, who was to have taken his place during his absence. While the above message has been sent from Calcutta by the Rev. C. F. Andrews a Reuters message from Bombay states that Mahatma Gandhi's visit to Europe has been abandoned. "Be that as it may," he said, "I have no message to deliver personally to the West, but I hope to have one in 1929."

The Rev. C. F. Andrews writes from Calcutta that Rabindranath Tagore will reach Marseilles on June 2, accompanied by Mrs. H. His health has been extremely precarious owing to heart trouble and increasing old age. He has been appointed Hilbert lecturer, but may find some difficulty in fulfilling the engagement.

The delegates who will represent India at the meeting of the Empire Parliamentary Association in Canada are Sir D'Arcy Lindsay, who was one of the members of the Habibullah Delegation to the Union in 1926; Pandit Motilal Nehru, the leader of the Swarajist Party; Dewan Chimanlal and Mr. T. C. Goswami.

Depressed Classes of India

What The People Have Done For Their Amelioration.

An interesting debate took place recently in the Indian Legislative Assembly on the Depressed Classes of India which elucidated facts that were hitherto unknown. The debate took place on the motion of Mr. Jayakar recommending that instructions be issued to all local Governments to provide special facilities for the education of the untouchables and other depressed classes and also for opening all public services to them, specially the police.

Mr. Bajpai.

Mr. Bajpai, replying on behalf of the Government, said the principle of the resolution was unchallengeable. The point at issue was the facilities provided for the education of the depressed classes. He did not call them backward classes, because he knew from personal experience of some Brahmins in U.P. who were as poor and backward as any other class. Education being a transferred subject, the Government of India was concerned only with the educational facilities in the minor administrations. These areas had 180,000 persons belonging to the depressed classes. Beside 30 lakhs provided every year for education in those areas, the Government had sanctioned five to ten lakhs as additional recurring grants and 30 lakhs as non-recurring grants.

Mr. Joshi: How much of this is spent on higher and how much on primary education?

Mr. Bajpai replied that the bulk was spent on primary education. Figures had been collected, showing that during the decade 1917 to 1926, the number of depressed class scholars had increased all over India from 295,000 in 1917 to 667,000 in 1926, which represented over a hundred per cent increase. The provincial figures were:—Madras, scholars increased from 114,000 to 209,000 during the decade; Bombay, 28,000 to 55,000; Bengal 36,000 to 125,000; U.P. 16,000 to 75,000; Punjab, 3,000 to 19,000; C.P. 26,000 to 34,000. He was told there were no depressed classes in Burma and Assam.

Mr. Bajpai said, while within this decade there had been over a hundred per cent increase in the number of scholars from superior classes it had risen only by 33 per cent. Most of this improvement had taken place since the inception of the Reforms. A larger percentage of depressed class students were reading in general schools, while in the special schools for them members from the superior classes were also now getting admission. (Applause.) Remarkable results in this matter had been obtained through special schools, special scholarships, remission of fees, liberal grants-in-aid, and special capitation grants to teachers employed in schools which admitted depressed classes. In the Central Provinces they had gone further and were granting a bonus to the headmaster of every primary school for every member of a depressed class, for whom he could obtain a primary certificate. (Applause.) Besides these measures, which were common to all provinces, 36 out of the 48 districts in the United Provinces had appointed special advisers to foster education among these classes. In Bombay there was a special officer and in Madras the commissioner for labour looked after their position.

Mr. Bajpai claimed that this record showed that the local Governments were keenly alive to their responsibility in the matter, and it would, in the circumstances be supererogatory on their part to send directions to the local Governments. The spirit of tolerance among the communities was quickening and broadening and he was looking forward to the

day when resort to any special measures for further education among the depressed classes would not be necessary. He offered to communicate the discussion to the local Governments.

Lala Lajpat Rai's Amendment.

Lala Lajpat Rai characterised the Government's reply as very disappointing, especially after the loud claims made as trustees of these classes. He insisted that special measures must be taken until these communities were brought up to the level of others. (Applause.) Last decade's records did not show that even one per cent of these classes went to school. Hindu private organizations were responsible for a good part of the progress in this direction. The elder brother of Mr. Birla was spending Rs. 15,000 to Rs. 20,000 a month on these classes. He wanted figures showing what had been done by Government effort as distinct from private help. He further wanted that roads and public wells be thrown open and that a census be taken of these classes, as the figure of 60 millions had been put up arbitrarily by the Government to be exploited for political purposes.

Lala Lajpat Rai, accordingly, moved his amendment. This amendment wanted the Government of India to sanction one crore for the education of the depressed classes from the central funds and issue orders that all wells that are not private, all streets and roads that are public and all institutions which are financed or managed partly or wholly from public funds be opened to the depressed classes and that a special list be made of untouchables and others who are not untouchables but are at present included in the depressed classes in the Government records.

Mr. Arthur Moore

Mr. Arthur Moore held that the problem was one which must be tackled from the top and not from the bottom. The crore that Lala Lajpat Rai wanted should be set aside to educate the oppressors and make them concede the ordinary human rights to the depressed classes. Mr. Moore detected certain undercurrents on both sides of the House, showing a desire to make capital out of untouchability. But he asked what were they doing for them. There was a tendency to be self-satisfied. Recalling the words uttered by Mr. Gandhi two years ago in Calcutta, that if they attained Swaraj before the removal of untouchability, it would be a curse instead of a blessing, Mr. Moore declared that nowhere in the world such conditions existed. He deprecated special facilities which meant preservation of the principle of untouchability. 'Let us have an army of people going about touching the untouchables, drinking water with them. In that way the problem which must be ripe for solution can be solved, because we do know that things are moving and advancing. But it is the great problem of India, the great problem at the basis of politics, and until we realise that the whole of this population must at least be recognised as human beings, that we cannot have in a country claiming to have parliamentary institutions this age-long helotry continuing, until we realise that, I do not think we can progress very far. But I do feel that if we do unite our efforts, if we do work together in a partnership, British and Indians alike, to remove this thing, we will find that while we are working together, we have made immense strides at the same time in solving the problem of self-government.'

Mr. Bhargava

Mr. Thakurdas Bhargava, speaking as an orthodox Hindu, declared that every section of Hindus was prepared to welcome on equal footing the depressed classes.

Mr. Moore: Will you shake hands?

Mr. Bhargava: I will even eat with him.

Pundit Malaviya

Pandit Malaviya opined that mass education was the only solution of the question of amelioration of the condition of the depressed classes. With this end in view, various demands were put in the Legislatures from time to time. But from 1815 to 1918 the Government opposed them or were apathetic to them. It was only after the reforms were introduced and education came into the hands of Ministers in the provinces, that a definite advance was made. Either the Government should now spend more money or hand over the finances of India to Indians and then they would find that in ten years' time the problem of the depressed classes would become a matter of past history.

Mr. Jayaker's Reply

Mr. Jayaker, replying to the debate, urged the Government to formulate a policy in the light of the debate and forward the same to the local Governments. When a private individual could spend 15 lakhs in five years, why should not the Government spend a crore a year? He confessed there was a political meaning in his resolution, just as there was political meaning in the Government's emphasis on the depressed classes problem. He wanted their progress to be speeded up.

Government's Reply

Mr. Bajpai, replying, said the untouchables in India numbered only 28.5 millions and not 60 millions. The Government of India were precluded from spending central funds on provincial transferred subjects. He, however, offered that in forwarding to the local Governments today's debate he would bring out the points which had emerged from the debate.

Lala Lajpat Rai's Amendment Lost

The Chair then put to the vote the amendment which was rejected by 47 votes to 25; and Mr. Jayaker's resolution, as amended, was put and passed in the following terms:—

'This Assembly recommends to the Governor-General in council to issue directions to all local Governments to provide special facilities for the education of the untouchables and other depressed classes, particularly by reserving seats in the teachers' training classes for them and also for opening all public services to them.'—*The Leader* (Allahabad.)

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part IV. Chapter X.

A SACRED RECOLLECTION AND PENANCE.

A variety of incidents in my life have have conspired to bring me in close contact with people of many creeds and many communities, and my experience with all of them warrants the statement that I have known no distinction between relatives and strangers, countrymen and foreigners, white and coloured, Hindus and Indians of other faiths, whether Mussalmans, Parsis, Christians or Jews. I may say that my heart has been incapable of making any such distinction. I cannot claim this as a special virtue as it has been in my very nature, rather than a result of any effort on my part, whereas in the case of *ahimsa* (non-violence), *brahmacharya* (celibacy), *aparigraha* (non-possession), and other cardinal virtues, I am fully conscious of a continuous striving for the cultivation of them.

When I was practising in Durban, my office clerk often stayed with me, and there were among them Hindus and Christians, or to describe them by their

provinces, Gujaratis and Tamilians. I do not recollect having ever regarded them as anything but my kith and kin. I treated them as members of my family, and had unpleasantness with my wife if ever she stood in my way of treating them as such. One of the clerks was a Christian born of Panchama parents.

The rooms of the house, which was built after the western model, had no outlets, as there should be none for discharging dirty water. Each room had therefore chamberpots. Rather than have these cleaned by a servant or a sweeper, my wife or I attended to them. The clerks who made themselves completely at home would naturally clean their own pots, but the Christian clerk was a new-comer, and it was our duty to attend to his bedroom. Mrs. Gandhi managed the pots of the others, but to clean those used by one who had been a Panchama seemed to her to be the limit, and we fell out. She could not bear the pots being cleaned by me neither did she like doing so herself. Even to-day I can picture her chiding me with her eyes red with anger, and pearl-drops streaming through them as she was descending the ladder, pot in hand. But I was a cruelly kind husband. I regarded myself as her teacher, and so harassed her out of my blind love for her.

I was far from being satisfied by her merely carrying the pot. I would have her do it cheerfully. So I said, raising my voice: 'I will not stand this nonsense in my house.'

The words pierced her like an arrow. She shouted back: 'Keep your house to yourself and let me go.' I had forgotten myself, and the spring of compassion had dried up in me. I caught her by the hand, dragged the helpless woman to the gate which was just opposite the ladder, and proceeded to open it to push her out. The tears were running down her cheeks in torrents, and she said: 'Have you no sense of shame? Must you so far forget yourself? Where am I to go? I have no parents or relatives here to harbour me. Being your wife, you think I must put up with your cuffs and kicks? For Heaven's sake behave yourself, and shut the gate. Let us not be found making scenes like this!'

TRIBUTE TO MRS. GANDHI

I put on a brave face, but was really ashamed, and shut the gate. If my wife could not leave me neither could I leave her. We have had numerous bickerings, but the end has always been peace between us. The wife with her matchless powers of endurance, has always been the victor.

To-day I am in a position to narrate the incident with some detachment, as it belongs to a period out of which I have fortunately emerged. I am no longer a blind infatuated husband. I am no more my wife's teacher. Mrs. Gandhi can, if she will, be as unpleasant to me to-day, as I used to be to her before. We are tried friends, the one no longer regarding the other as the object of lust. She has been a faithful nurse throughout my illnesses, serving without any thought of reward.

The incident in question occurred in 1898, when I had no conception of "brahmacharya." It was a time, when I thought that the wife was the object of her husband's lust, born to do her husband's behest rather than a helpmate and a partner in the husband's joys and sorrows.

It was in the year 1900 that these ideas underwent a radical transformation; and in 1906 they took concrete shape. But of this I propose to speak in its proper place. Suffice it to say that with the gradual disappearance in me of the carnal appetite, my domestic life became and is becoming more and more peaceful, sweet and happy.

Let no one conclude from this narrative of a sacred recollection, that we are by any means an ideal couple, or that there is a complete identity of ideals between us. Mrs. Gandhi herself does not

perhaps know whether she has any ideals independently of me. It is likely that many of my doings have not her approval even to-day. We never discuss them, I see no good in discussing them. For she was educated neither by her parents nor by me when I ought to have. But she is with one great quality in a very considerable measure, a quality which most Hindu wives possess in a measure. And it is this; willingly or unwillingly, consciously or unconsciously, she has considered herself blessed in following in my footsteps, and has never stood in the way of my endeavour to lead a life of restraint. Though, therefore, there is a wide difference between us intellectually, I have always had the feeling that ours is a life of contentment, happiness and progress.

SAFETY



When you buy Nestle's Milk you may be sure that you are getting milk in its safest state.

Its richness, purity and food value stand alone, while its domestic uses are innumerable.

NESTLÉ'S CONDENSED MILK

ઓ. આર. પટેલ

ફરફ એન્ડ વેલ્ફેરલ ફાર્મર.

ફરફ બતાવી શકાય, લીધું, ચેરી (ખાવા લાયક) અને ફરફવારી અમારા બચીવામાં પડે છે.

બહારમાના ઓર્ડરો પર પુરવું ધ્યાન આપવામાં આવશે.

Telephone 1.

P. O. Box 1,
Warmbaths, T'vaal.

"INDIAN OPINION"

Subscription Rates.

WITHIN THE UNION :		s.	d.
Yearly	20	0	
Half-Yearly	10	0	
OUTSIDE THE UNION and OVERSEAS		s.	d.
Yearly	20	6	
Half Yearly	10	0	

Printed and Published by Manilal M. Gandhi at Phoenix Settlement, Panchajanya, Nadi.