

Indian Opinion

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NOTES AND NEWS

SASTRI COLLEGE which is to open in the beginning of August has so far cost £15,000 to build. Mr. Sastri had asked the community to contribute at least £20,000 of which the above amount was collected and has been exhausted. The building committee has announced that another £15,000 will be required before the complete college with all its out-houses and boarding houses is completed. Indeed the amount required is not a very big one if a few wealthy merchants would be moved by a spirit of philanthropy to rise to the occasion. If not the burden will fall on the community. But it will not do to leave this great work half done. Let it not be forgotten that this institution will remain an everlasting monument to the settlement of the Indian community in this country and to their substantial contribution towards the education of their children. We sincerely hope our brethren will not fail to rise to the occasion when they are approached for funds to meet the deficiency.

The Nationalist Government have returned to power. One of the very unfortunate results of the election is the defeat in Capetown of Advocate Morris Alexander. He has been one of the staunchest friends of Indians. He was a member of the Independent Party in Parliament and has stood fearlessly at all times for the cause of justice and fairplay. Even when he has found himself to be the only one to do so he has never hesitated to make his voice heard. The Indian community will indeed miss his presence in Parliament. But we have the consolation that men like Mr. Morris Alexander are always useful whether they be in or out of Parliament.

The Cabinet is practically the same as it was prior to the election with the exception of minor changes. Mr. Tielman Roos has resigned for reasons of health from the Cabinet and his place as Minister of Justice has been taken by Advocate Pirow. That is the most responsible post. In administering justice one has to leave aside all prejudices which, we regret to have to say, Mr. Pirow's predecessor had failed to do. Mr. Pirow, we know, has also his own prejudices but if he does not lose sight of the great responsibility that devolves upon him as Minister of Justice he will perhaps not err.

We are not going to discuss here the merits or demerits of the present Government in so far as the country is concerned. But in so far as the Indian community is concerned, in view of what the South African Party candidates have spoken on the Indian question during the election, we should feel satisfied that the Nationalist Government is again in power. It will be convenient for the Agent of the Government of India as well as the leaders of the Indian community to deal with the old and accustomed hands who have had a part in the making of the Capetown Agreement as well as in the working of it so far.

In the course of a letter to the *Press*, on behalf of the Non-Racial Franchise Association, Capetown, just before the election, Sir J. Rose Innes said:—

From the point of view of native interest it would be

a calamity if General Hertzog were to return with a majority large enough to justify an expectation of carrying his Bill either at once or in the near future. Those of us who are opposed to a policy of repression would have to fight every inch of the ground.

According to the *Natal Advertiser* Nairobi correspondent, Sir Samuel Wilson, on leaving Nairobi for Mombasa said he had enjoyed a most interesting tour and was especially intrigued by Kenya's fine climatic conditions. "I was greatly struck by the future of the East African territories and the promise they hold out for development. I am a great believer in communications, because on these and on cheap transport everything depends. I am sorry my visit is such a fleeting one, but I hope to return next year for a more extended tour."

Mr. Sastri who accompanied Sir Samuel, made an eloquent plea for toleration. "I appeal to all Englishmen to drop political hatred and regard the Indian community as brethren and fellow-citizens. By their mere wish they cannot send Indians away; they are here and will remain here, and have the same right as the British to stay and make good here. With them, therefore, an understanding must be made. But you Indians must move forward and meet them in the proper spirit. If they speak a good word, then return two good words; and for every attempt at peace they make reward them tenfold by showing a spirit of forgiveness and conciliation."

"**HANDBOOK FOR FARMERS IN SOUTH AFRICA**—This is a bulky book of 800 pages just issued by the Department of Agriculture, Pretoria. It is the first publication of its kind issued by the Department and contains a mine of information on farming subjects. It is divided into 10 sections with an introduction containing a survey of agriculture in South Africa and the Union's agricultural pursuits. The ten sections deal with the farmer and the State, feeding and management of live stock, animal diseases and their treatment, soils and factors affecting plant growth, principal crops of the Union, insect pests and plant diseases, organisation in farming, and valuable other things such as Erosion, Irrigation, Farm Buildings, Machinery and Implements, Sowing Calendars, Book-keeping, etc. There are eleven maps contained in the volume showing the different agricultural conditions in the Union. The compiler of this book says in his note that, "while it is hoped that the Handbook will be found a useful source of reference, it is expected that, in addition to it, every farmer will obtain the publication *Farming in South Africa*, which will ensure his being up-to-date in respect of the Department's work and the information it publishes month by month. The Department of Agriculture indeed deserves the congratulations of the whole farming community in South Africa for the very valuable service it has rendered them. We would recommend every farmer and those interested in agricultural conditions in South Africa to treasure this Handbook which they can well afford to do, the price of it being only 5/- which is next to nothing in comparison with the store of knowledge contained therein."

AND NOW?

THE elections are a *fait accompli*, and the Nationalist Government have secured a continued lease of life for a further 5 years. How is that going to affect the Indians of South Africa, and, more particularly the Indians of the Transvaal? The latter are now reminding themselves that there still remains unsettled and unadjusted the rather vital matter of their licences, in regard to which they are still in the wood, where they have been permitted to remain—on sufferance only—while the political cat was determining to which side of the fence it would take its leap. Now that the agile creature has made its jump, what—to use a graphic if somewhat vulgar form of interrogation—“what about it?” The Indian traders still stand where they stood before the election fever distracted attention from the question of their licences. The Gold Law may, therefore, at any moment, be put into operation as an engine of destruction of their businesses, and so strike at the very root of their continued existence in the Transvaal. That, since Indians' rights of domicile are restricted to one province only, means of their continued existence within the whole of the Union.

The prospect of promoting so wholesale a reduction of the unwanted Indian trading classes by the simple expedient of allowing a twenty year old statute to operate in due course may well prove to be irresistibly alluring, too overwhelmingly so, for even the “Gentleman's Agreement” to count as of any appreciable weight in the other scale. “The law is the law!” we may be told and perhaps be reminded, politely but firmly, of the country's mandate *qua* the Government's White South Africa policy.

Well, what then is the community going to do about it? Continue in their torpor until finally ordered to take up their beds and walk, or resolutely putting aside all private and sectional interests, join forces with a view either to arresting the threatened blow or if it fall, to meeting it with the spiritual force that alone is the one worthy and all-conquering weapon?

Mahatma Gandhi has indicated what, if adopted, might be “a way out.” He suggests that the Government should proclaim the several premises of the Indian traders concerned to be “bazaars” within the meaning of Law 3 of 1885. An excellent idea if

he be correct in assuming that the Government are sympathetically anxious to find so favourable a solution. It may, of course, be that the Government are so disposed. Certainly no time should be lost in ascertaining. Either some such expedient as that proposed by Mahatma Gandhi must be urged and its adoption secured, or else the Gold Law amended. The alternative is ruin of the Transvaal Indian Traders and practically their expulsion from South Africa.

THE NATIVE RIOTS

THE accounts published in the daily papers of the Native rioting that took place in Durban last Friday afternoon and on Monday afternoon and evening, a condensation of which appears elsewhere in this issue, makes very painful reading. Natives however wild they may get at times there is no going out of the fact that they are a helpless and defenceless people in this country, and our sympathies naturally go out to them. They go out to them more because of the hooliganism displayed by the wild European crowds during the riots. It was indeed a sorry picture of the civilisation they boast of so much. The Natives were totally in the wrong, whatever and however serious their grievances may be, to have resorted to such violent methods and the police were fully justified in taking whatever action they did to quell the disturbance. Those who are arrested are likely to be dealt with with an iron heel and the real culprits who inspired the crowd to take this mad action may very likely escape. The law will justifiably deal with the miscreants and we can have nothing to say against it.

But this painful drama is not without its moral. The voiceless people who were not able to make their voice heard in the ordinary way have made it heard in this crude way. It is no use becoming angry, it is no use looking down upon them with contempt and trying to teach them a lesson never to raise their hand against the White man, by putting the law severely into effect, or by civilians taking the law in their own hands. That is not going to prevent such occurrences in the future. It is the duty of a good and civilised Government to enter into the hearts of these people and know their real grievances and take steps to redress those grievances. According to what their spokes-

man Champion has said they have long standing grievances and the local authorities have in their arrogance ignored the grievances of "mere kaffirs." Not an unlikely thing to happen. But whatever may have happened only a searching inquiry into the whole affair with the intention to do justice alone can clear the atmosphere. As the *Natal Advertiser* has very rightly pointed out, it is no use merely blaming the Communists. You may get rid of them but you cannot kill the ideas instilled into the minds of the people. If the ideas are bad it is for the authorities to take steps to educate them on right lines. Mere force will never succeed. It will not do to say that the Native will have to be taught to keep in his own place—a place designated by the "civilised" rulers. Nobody on earth can brook the progress of the world and with the progress of the world the Native will advance and will claim his rightful place in the civilised world. We cannot do better than quote here a paragraph from a leader written on the subject by the *Natal Advertiser* :—

"We are only too conscious that, in writing on any aspect of the Native problem, we are writing on a matter on which people feel more intensely and reason less rationally than on any other matter that concerns them. Yet though passion and prejudice make this problem their own in a vast number of cases, unless people are prepared to listen to the voice of reason and moderation they are likely to encounter very great national disasters in the years to come. You cannot kill all the Natives off. You cannot eternally repress them. You cannot keep them save at great peril, in a state of perpetual sullen resentment to the white man's rule. Even economic prudence (to put the matter on no higher level) ought to suggest that a Native without a grievance is a better worker than a Native who has one. At any rate the fundamental maxim will hold throughout that where men are treated justly no peril need dismay those in authority over them."

And now one word of advice to our Native friends. For heaven's sake do not resort to violence nor lead your people to do so if you wish your cause to succeed. When you resort to violence you are playing in the hands of your enemies. They are only too glad for you to do so, for they would have justifiable cause to do what

they are longing to do, namely, to wipe you out. They have fiendish weapons to do so which the modern "civilisation" has produced, which you have not. Let your only weapon be the righteousness of your cause and have faith in God. That is a weapon which no one can bend however powerful he may be. If you are brave to deal a blow with your weapons be braver still to suffer the blows without retaliating having faith in the righteousness of your cause, and that will awaken your enemies to their senses. We are with you in your resolution to give up drinking. If you have advanced so far go a step further and resolve to make a bonfire of your sticks and other weapons that you have meant to strike your enemies with. In non-violence alone lies your salvation. Violence in any shape of form will lead to your destruction. However much you may be provoked do not lose your head. That is our sincere advice to all the Natives.

Since the above was in print very gratifying news has arrived that the Town Council are taking steps to ask Government to appoint a Judicial Commission to take evidence and report on the disturbances and it has been suggested that Sir James Rose-Innes, ex-Chief Justice, should be invited to act as Judicial Commissioner. It is further reported that Champion, Natal organiser of the I.C.U., has been banished. The destination to which he has been taken is not disclosed.

Seventy-two Natives appeared at the Law Courts on charges of public violence and were remanded.

Words of the Wise

—*All just powers under God are derived from the consent of the people.*—OLIVER CROMWELL.

—*Of all forms of tyranny I believe the worst is that of a nation over a nation.*—LORD MACAULAY.

—*I am no herald to enquire of men's pedigrees; it sufficeth me if I know their virtues.*—SIR PHILLIP SIDNEY.

—*Talents are nurtured best in solitude, But character on life's tempestuous sea.*—GOETHE.

Native Riots In Durban

A very painful affair took place in Durban last Friday and on Monday when agitated Natives indulged in violence which naturally resulted in bloodshed and high casualty list.

The first act of violence, according to reports, took place on Friday afternoon when 1,000 Natives armed with sticks and stones shattered the windows of the Point Native beer hall. Simultaneously, it is said, disturbances took place at the Queen Street and the Prince Edward Street beer halls, where bands of Natives armed with sticks stampeded those inside the building.

Police came on the scene immediately and took no time in quelling the disturbance. Three police boys were reported gravely injured. At lunch hour on Monday there was again a disturbance in the centre of the town. Rioting broke out in the neighbourhood of the I. C. U. Hall in Prince Edward Street and after a temporary reverse the Police gained complete control of the situation, and it was reported at about 3 o'clock in the afternoon that all was quiet. But at 5 o'clock there was again severe fighting which lasted throughout the evening. From all the Native location areas—the Point, Mayedan Wharf and the Eastern Vlei Natives converged on Prince Edward Street and threw themselves with threatening cries into the melee with the police. The police stood firm under a shower of bricks and sticks, and dispersed the Natives with a gallant counter attack.

An ugly feature of the whole thing, however, was that European civilians took the law into their own hands and fired revolver shots in the crowd. "The over-anxiety of the young European element to assist the greatly outnumbered police," says the *Natal Mercury*, "was a hindrance rather than a help at this stage, and the authorities desire to impress upon the people of Durban the importance of keeping away from the disturbed areas, so that the police may handle any situation that develops unhindered." The Borough Police, which consists of 3 officers, 16 sergeants, 125 European constables and 305 Native constables, were on duty day and night and handled the attacks bravely and skillfully. The Borough Police do not carry firearms, and they had pick handles as their weapons. The casualty list so far is reported to be 1 European killed and 5 Natives injured 19 Europeans 84 Natives (of whom 10 are in a critical condition in the hospital), 2 Indians and 8 coloured.

Another cowardly act reported is that of a gang of irresponsible white youths who in the lunch hour on Tuesday raided the deserted Central Hall—the headquarters of the I. C. U.—and threw the contents of the offices out of the windows including typewriters, stationery, thousands of papers and other I. C. U. documents. The raiders, who behaved in open defiance of the Borough Police, also carried away the I.O.U. safe on a lorry, which, however, was later taken intact to the police station. Whether these ruffians were arrested or not is not reported.

But what was the cause of all this disturbance? That still remains a mystery. Some say there are strong grounds for believing that the riots were engineered by the Communist International. On the other hand it appears that as a result of the boycott of Kafir beer a Native has been deprived of his registration record as a togt labourer and in a memorandum of the togt labourers of the Bell Street Native barracks, represented by their spokesman George Champion, who is now under police protection it is stated that the chief complaint is that the abovementioned Native should be reinstated because they consider that he is not personally responsible for the boycott of kafir beer which is the resolution of all Natives employed at the Point. Champion advised the Natives to take their grievances to the manager for Native Affairs. His advice was taken and two Natives were deputed to see the manager who

refused to attend to them in the matter of the Native whose badge had been taken away, but instructed them to get 10 men to see him on Monday about other matters. The memorandum concluded thus:— "Without any feeling of throwing threats to the authorities, the Natives feel that, unless a proper system of consultation is established by way of Advisory Board, there is bound to be a continuation of misunderstanding between the Corporation and Natives."

At a meeting at Cartwright's Flats on Sunday where 5000 Natives had gathered Champion, general secretary of the I.O.U. of Natal, said the Kafir beer hall was a school where young native boys are graduated to see gaol, and then they lost their lives in the University of criminology. A most unfortunate step was taken by the Town Council was to refer this matter to police authorities instead of referring it to the Native Affairs Department for full investigation. The Natives had genuine grievances and wanted to discuss them with the proper authorities, but not with the police officers whose duty was to arrest and charge criminals.

Resolutions were passed at the meeting supporting the decision of the togt labourers to boycott the Kafir beer hall in Durban, asking the minister for Native Affairs to withdraw his sanction for the manufacture and sale of Kafir beer in Durban until the Native location or village as contemplated by the Native Urban Areas Act was established, requesting the temperance associations and all the churches to assist the Natives to reform their lives by refusing to have anything to do with Kafir beer drinking both in Durban and its surrounding districts, and deprecating any idea of the authorities of trying to force the Natives to break the resolution passed by the Anti-Kafir beer manufacturing league, and asking every merchant who trades with Natives to subscribe to the funds of the I. C. U. for the protection of those who may be victimised by the authorities in carrying out the instruction of the League."

In the course of an interview with a representative of the *Natal Mercury* Champion replied to a question put to him as to what he attributed the trouble, that it was because the Native Affairs Department of the Borough would not receive any Native representation on matters affecting the interest of the Natives.

"As a result of this," Champion stated, "there has been a lot of grievances, and if the authorities take up the attitude of victimising everybody and sending them to goal, I do not think that that will prove a solution to the position which has arisen. If the authorities hold an inquiry, more facts will come to light to show that the Natives are not in the wrong. The Natives had been provoked into what they have done. They have a good case if only an inquiry is held and the facts are faced."

"Don't you think an inquiry would have been better than this rioting?" Asked the Press representative.

"Attempts have been made with this end in view, and everything has been treated with contempt," was the reply. "What has happened is the result of long-standing grievances. Anything can happen when you do not recognise peoples' representation. If I come to you with a grievance, and you refuse to discuss it with me, I have to go out as I did. In my opinion, this thing should be investigated."

"Durban is the only town where there is not an Advisory Board consisting of Natives as well as Europeans to advise the Town Council on matters affecting the interests of Natives," said Champion.

"The real grievance is not so much the Kafir beer question, or the handling of their food by Europeans. Kafir beer has been boycotted because the Natives think it is making the Corporation rich, and officers have been appointed over us who are out of sympathy with the Natives and their needs."

According to a statement made by the Chief Magistrate an inquiry is to be held into the rioting, although what form it will take is not yet known.

Youth As A Factor In The Upliftment Of The Community

Mr. S. R. Naidoo delivered a lecture on "Youth as a factor in the upliftment of the Indian community" at a meeting of the Indian Young Men's Club, Maritzburg, on the 11th instant.

Mr. Naidoo said that youths' movements were becoming a potent factor throughout the world. In almost every country youth was aspiring to take his proper place in trying to understand his own problems, and in working for national unity. These aspirations found expressions in the formation of Youth Conferences in India and elsewhere. Last year a World Youths Conference was held and South Africa was not behind time in holding a Students' Conference which gave a prominent place to a study of the Indian question.

After the Great War a new era seemed to have dawned, and with it new visions. The central idea among men who were influencing the courses of the events of the world, and, indeed, among young men, was to promote peace and tranquility, and to bring about a state of feeling which would admit of one nation understanding another. In this respect, as in others, the weight of opinion of youths was bound to be respected and their views considered. Youth was inclined to break away from old prejudices and to try to break into new ground. This was admirable, and as long as youths' movements tended to bring about a state of peace and understanding, they were bound to command not only respect but to gain support. He was glad that the Indian Young Men's Club, although just rejuvenated, had similar objects in view, although its activities might for the present be on a small scale. He would suggest as a first principle that Indian youths should try to understand the problems of their own community. Upliftment should spread in different directions, and it must be aimed at the intellectual advancement, prosperity and happiness of people. This happy consummation to the fullest capacity of a community would mean much hard work and anxious thoughts. First he would ask the Indian young men to interest themselves upon the subjects of education, industry, sanitation, housing conditions, and physical culture. These, he thought, were of immediate concern to the people. He gave as example the figures relating to Indian education, which might interest them. There were 9 Government schools and 43 Government-aided Indian schools in Natal. Out of a population of 30,000 children of school going age, only 9913 attended schools. This would mean that one-third was receiving education and the other two-thirds was growing up in illiteracy. The Indian population of Maritzburg. It was 7432. And only 1150 children attended school. He fully believed close on about 750 children did not attend school or were allowed to grow illiterate. This was an astounding state of things. Although the Provincial Government was giving the question of Indian education and its progress a favourable attention, yet it would be some time before a good percentage of children who receive no education, would be absorbed in schools. On this subject of education, there was a wide field of work for young men. They could go into statistics to find out the exact number of children of school going age. They could enquire into the causes and ascertain whether it was owing to want of accommodation in schools or opportunities that the children could not attend schools. Likewise they should acquire first hand knowledge of the conditions of their people in industries, sanitation, housing and others. Even as a hobby a study of these subjects and a critical and analytical exami-

nation of them might repay them. And in course of time when they become harnessed to public work, they would be fitted to take up duties.

He would suggest that young men should form themselves into different groups for a study of problems of immediate concern to the community, each youth following his own inclination. He assured them, speaking from experience, their study would bring them face to face with difficulties which might have appeared to them before as of small consequence. People were only satisfied with proofs, and generalities were no proofs. They would find that a study of these subjects would bring them into personal contact with people, and this was a great factor in public work.

Indians were known to be keen agriculturists. They grew splendid vegetables and made their garden look not only beautiful, but put the land to some advantage. All of them should, as indeed many were doing, copy from the European his art in growing flowers, thus beautifying not only his front garden but the surrounding.

He dwelt upon an aspect of the problem confronting young men to-day. There were those who seemed to have no aim in life and were drifting into a backward state. There were some who were in the grip of evils of some form or another. These, who were the victims of circumstances, should be helped and saved. And this was pre-eminently the work of youths.

Mr. Naidoo said he had admiration for them, but he warned them that to achieve success their efforts must be continuous and sustaining. Each sincere worker should take a vow of service. It was only by showing proof of self-help and capacity to improve our conditions, we could enlist sympathy. He asked them to create a love for the advance of vernacular languages and not neglect to study their history and literature. He would like them to bring about the formation of Young Women's Club, and the education of girls should not be neglected.

He asked them to induce young men to form similar institutions in other centres, and if this was done, they would be justified in holding a Youths' Conference in Natal.

Finally he told them their watchwords should be "Profess service before self."

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XVII.

COMPANIONS

Brajakishorebabu and Rajendrababu were a matchless pair. Their devotion made it impossible for me to take a single step without their help. Their disciples or their companions—Shambhubabu, Anugrahbabu, Dharanibabu, Ramnavmibabu and other Vakils, were always with us. Vindhyaababu and Janakdharibabu also came and helped us now and then. All these were Biharris. Their principal work was to take down the raiyats' statements.

Professor Kripalani could not but cast in his lot with us. Though a Sindhi he was more Bihari than a born Bihari. I have seen a few workers capable of merging themselves in the province of their adoption. Kripalani is one of these few. He made it impossible for any one to feel that he belonged to a different province. He was my gatekeeper-in-chief. For the time being, he made it the end and aim of his life to save me from *darshan*-seekers. He

warded off people, calling to his aid now his unflinching humour, now his non-violent threats. At night-fall he would take up his occupation of a teacher, and regale his companions with his historical studies and observations, and quicken any timid visitor into bravery.

Maulana Mazharul Haq had registered his name on the standing list of helpers whom I might count upon whenever necessary, and he made a point of looking in once or twice a month. The pomp and splendour in which he then lived was a sharp contrast to his simple life of to-day. The way in which he associated with us made us feel that he was one of us, though his fashionable habit gave a stranger a different impression.

As I gained more experience of Bihar, I became convinced that work of a permanent nature was impossible without proper village education. The ryots' ignorance was pathetic. They either allowed their children to roam about, or made them toil on indigo plantations from morning to night for a couple of coppers a day. In those days, a male labourer's wage did not exceed ten pice, a female's did not exceed six and a child's three. He who succeeded in earning four annas a day was considered most fortunate.

In consultation with my companions, I decided to open primary schools in six villages. One of our conditions with the villagers was that they should provide the teachers with board and lodging, while we would see to the other expenses. The village folk had hardly any cash in their hands, but they could well afford to provide foodstuffs. Indeed, they had already expressed their readiness to contribute grain and other raw materials.

From where to get the teachers was a great problem. It was difficult to find local teachers who would work for a bare allowance or without remuneration. My idea was never to entrust children to commonplace teachers. Their literary qualification was not so essential as their moral fibre.

So I issued a public appeal for voluntary teachers. It received a ready response. Sjt. Gangadharao Deshpande sent Babasaheb Soman and Pundarik. Mrs. Avantikabai Gokhale came from Bombay and Mrs. Anandibai Vaishampayan from Poona. I sent to the Ashram from Chhotalal, Surendranath and my son Devdas. About this time Mahadev Desai and Narahari Parikh with their wives cast in their lot with me. Kasturbai was also summoned for the work. This was a fairly strong contingent. Shrimati Avantikabai and Shrimati Anandibai were educated enough, but Mrs. Durga Desai and Mrs. Manibehn Parikh had nothing more than a bare knowledge of Gujarati, and Kasturbai, not even that. How were these ladies to instruct the children in Hindi?

I explained to them that they were expected to teach the children not grammar and the three R's so much as cleanliness and good manners. I further explained that even as regards letters, there was not so great a difference between Gujarati, Hindi and Marathi as they imagined, and in the primary classes, at any rate, the teaching of the rudiments of the alphabet and numerals was not a difficult matter. The result was that the classes taken by these ladies were found to be most successful. The experience inspired them with confidence and interest in their work. Avantikabai's became a model school. She threw herself heart and soul into her work. She brought her exceptional gifts to bear on it. Through these ladies we could to some extent reach the village women.

But I did not want to stop at providing for primary education. The villages were insanitary, the lanes of filth, the wells surrounded by mud and stink and the court-yards unbearably untidy. The elder people badly needed education in cleanliness. They were all suffering from various skin diseases.

So it was decided to do as much sanitary work as possible and to penetrate every department of their lives.

Doctors were needed for this work. I requested the Servants of India Society to lend us the services of the late Dr. Dev. We had been great friends and he readily offered his services for six months. The teachers—men and women—had all to work under him.

All of them had express instructions not to concern themselves with grievances against planters or with politics. People who had any complaints to make were to be referred to me. No one was to venture out of his beat. The friends carried out these instructions with wonderful fidelity. I do not remember a single occasion of indiscipline.

Indian Schools In Natal

Regulations Governing The Payment Of Grants-in-Aid

The following new regulations governing the payment of Grants-in-Aid to Indian schools have been published in the *Natal Provincial Gazette* dated June 13 as taking effect from 1st April 1929:—

I.—CONDITIONS OF RECEIVING GRANTS-IN-AID

1. Before a school can receive a grant-in-aid there must be a School Manager.

The School Manager must institute a Banking Account in the name of the particular school for which the grant-in-aid is being sought.

All moneys intended for the benefit of the school, such as School Fees, Contributions, Donations, etc., shall be paid into the School Banking Account, and there shall be no payment out of this account unless it be for the benefit of the school.

2. Before a grant-in-aid can be considered, the School Manager shall furnish to the Administration such information relative to the school as the Administration shall see fit to require.

3. The School Manager shall accept as binding upon the school the conditions laid down in these regulations regarding the grading of the school, the minimum strength of the teaching staff, the classification of Teaching Posts, the scales of salary for teachers, and his own responsibilities.

4. In the case of schools which were receiving grants-in-aid before the date on which these regulations come into force, the Administration may determine methods of adjustment to the new conditions with a view to allowing such schools to adapt themselves gradually to the terms of these regulations.

II.—NATURE OF THE GRANT-IN-AID

5. The grant-in-aid shall be a sum of money sufficient to discharge the payment of salaries to teachers holding the Teaching Posts specified below according to the scales laid down in these regulations.

6. The grant-in-aid shall be paid in monthly instalments, and the teachers holding the Teaching Posts shall be paid by the month by the School Manager. No instalment of the grant shall be paid until the Administration has been satisfied that the salaries of these teachers have been fully paid to them in the previous month. (See Regulation 37 below.)

7. The instalments shall be paid by the Administration to the credit of the School Banking Account, and the salaries of the teachers shall be paid out of the same Account.

8. The Administration shall, if desired to do so, compensate the School Manager for any fee charged by the Bank operating the School Account, but shall assume no other liabilities in connection with that Account.

9. The Administration may from time to time,

as the finances of the Province permit, make other contributions of money or equipment to Indian Aided Schools in such manner as it shall determine, but does not bind itself to extend such aid.

III.—TEACHING POSTS

10 To every Aided School the Administration shall allot a definite number of Teaching Posts as laid down in the Table given below.

11. There shall be three classes of Teaching Posts, namely First, Second and Third.

An uncertificated Indian teacher shall not be eligible for a Post of the First or of the Second Class.

A teacher holding only the Junior Indian Teacher's Certificate shall not be eligible for a Post of the First Class, but may hold any other Post.

A teacher holding the Senior Indian Teacher's Certificate shall be eligible for any class of Post.

12. The Administration may permit teachers other than Indians to hold Posts for which the Superintendent of Education may deem them to be fitted.

13. The Head Teacher of every school must be the holder of one of the highest class of Posts allotted to that school, except in so far as Number Four of these Regulations may be held to apply.

14. The allotment of Posts to a school shall be based upon the average attendance of pupils of seven years of age and over.

The average attendance in this case shall be the figure supplied to the Superintendent of Education upon a Monthly Return.

The re-allotment of Posts consequent upon changes in the monthly average attendance shall be at the discretion of the Superintendent of Education, who may defer increase or decrease during a period not exceeding three months.

15. The initial allotment of Posts to a school coming on the Aided List for the first time shall be such as the Superintendent of Education may deem requisite consequent upon obtaining such information as he may demand relative to the enrolment and attendance.

16. It shall be the duty of the School Manager to nominate a holder for each Post allotted to the school, but no Post may be held without the approval of the Superintendent of Education.

17. When for any reason the School Manager is unable to nominate a suitable holder of a First, or of a Second Class Post, the Superintendent of Education may permit as a temporary measure the replacement of such a Post by a Post of a lower class, but reserves to himself the right to nominate a suitable holder for the Post so replaced.

18. Teaching Posts shall be allotted on the basis set forth in the following table:—

Average attendance of pupils of 7 and over.	Maximum Number of Posts.	Classification of Posts.		
		1st.	2nd	3rd.
a 586—625	16	4	6	8
b 546—585	15	3	6	6
c 506—545	14	3	6	5
d 466—505	13	3	5	5
e 426—465	12	3	5	4
f 386—425	11	2	5	4
g 346—385	10	2	4	4
h 306—345	9	2	3	4
i 266—305	8	2	3	3
j 226—265	7	1	3	3
k 186—225	6	1	2	3
l 146—185	5	1	2	2
m 106—145	4	1	1	2
n 71—105	3	—	1	2
o 36—70	2	—	1	1
p 25—35	1	—	1	—

(N.B.—For brevity the particular allotment may be described by the letter of the alphabet at the left.)

IV.—GRADING OF GOVERNMENT-AIDED SCHOOLS

19. Government-Aided Indian Schools shall be graded according to the annual average attendance of pupils of seven years of age and over, as follows:—

Grade.	Annual Average Attendance (7 and over).
I.	Over 425
II.	266—425
III.	106—265
IV.	71—105
V.	36—70
VI.	25—35

20. Each year schools shall be graded for a year as from the 1st April.

The average attendance from which the grade is to be determined shall be that of pupils of seven years and over, as given in the Annual Statistical Return for the calendar year prior to that in which the grading date falls.

21. Schools coming on the Aided List for the first time shall be assigned grade on the basis of seven-eighths of the enrolment of pupils of seven years and over, subject to revision at any time before the ensuing 1st April at the discretion of the Superintendent of Education.

V.—SCALES OF SALARIES AND ALLOWANCES

22. The scales of salaries paid by the Administration to the approved holders of Teaching Posts shall be as follows:—

First Class Post	£120—£12—£156
Second Class Post	£78—£12—£114
Third Class Post	£60

N.B.—

(i) No person may be nominated for any Post who has not passed Standard V. in a school inspected by the Education Department or an examination deemed equivalent by the Superintendent of Education.

(ii) In special cases the Superintendent of Education may allow a Third Class Post to be held by a woman teacher who has passed Standard IV. only, but in such cases the salary paid shall be £48 per annum.

23. A teacher possessing the Senior Indian Teacher's Certificate who is appointed to a Second Class Post, shall be placed upon the maximum of that Post provided he has held his senior certificate for at least a year.

24. A Head Teacher must be the holder of a Teaching Post; and shall be paid salary on the scale applicable to that Post plus a salary on a scale determined by the Grade of his school.

The former salary is added to as his Post salary, and the latter as his Grade salary.

25. The scale of Grade salaries shall be as follows:—

Grade.	Men.	Women.
I. (Over 425)	£84—£8—£100	£72—£8—£88
II. (266—425)	£64—£8—£80	£54—£8—£70
III. (106—265)	£44—£8—£60	£39—£8—£55
IV. (71—105)	£30—£6—£42	£21—£6—£35
V. (36—70)	£15—£6—£27	£8—£6—£20
VI. (25—35)	£6—£6—£12	£6

26. A Head Teacher shall not be allowed to draw concurrent Post and Grade increments, but must remain at the minimum of the Grade Scale until he attains the maximum of the Post scale, after which he shall be entitled to his increments on the Grade scale as these fall due.

27. When a school is assigned for any year a grade lower than that of the previous year without change of Head Teacher, two cases shall be distinguished as follows:—

(a) If the new grading figure (see Regulation 20) be more than five units below the minimum point of the grade of the previous year the Grade Salary shall be reduced to the maximum of the new grade.

(b) If the new grading figure be not more than five units below the minimum point of the grade of the previous year, the Grade Salary shall remain as in the previous year. Should the grading figure in successive years thereafter continue to be not more than five units below the same minimum point of the higher grade, the Grade Salary shall be moved back one notch a year until it becomes stationary at the maximum of the new grade.

28. A teacher may transfer from a Post of any class in one school to a Post of the same class in another school without prejudice to his salary on the Post scale.

A Head Teacher may transfer as Head Teacher to another school of the same grade without prejudice either to his Post salary or to his Grade salary.

29. An Aided School Teacher who transfers to a Government School shall suffer no diminution of salary or allowances so far as this is possible within the limits of salary and of allowance applicable to his new appointment.

30. A Head Teacher shall receive house allowance at the rate of £18 a year, paid in equal monthly instalments.

Marriage allowance at the rate of £18 a year shall be paid in equal monthly instalments to a male teacher who possesses a Teacher's Certificate, and who is not less than twenty-three years of age. A marriage allowance shall not be held concurrently with a house allowance.

31. Nothing in these Regulations shall be held to prevent a School Manager from (i) engaging more teachers than those mentioned in Regulation 18, (ii) paying an additional salary to any teacher holding a Teaching Post, provided that no teacher is engaged at a salary of less than £48 per annum, and provided that the finances of the school are capable of supporting the additional payments.

The Administration shall assume no liabilities whatever in connection with such additional payments unless it shall specifically bind itself so to do.

VI.—DUTIES OF THE SCHOOL MANAGER

32. The School Manager shall engage all the teachers necessary for the school, and shall pay them their salaries in equal monthly instalments.

Before a teacher is appointed to hold a Teaching Post as defined in these Regulations, his name and qualifications must be submitted to the Superintendent of Education for approval, and no Teaching Post shall be held without such approval.

33. In the event of inability on the part of the School Manager to submit the name of a candidate for a Teaching Post it shall be competent for the Superintendent of Education to nominate a holder for the Post, but so far as possible no teacher shall be nominated who would be unacceptable by the School Manager.

34. The Superintendent of Education reserves the right to object to the appointment of any teacher not holding a Teaching Post, if he has reason to believe that such an appointment would prejudice the welfare of the school.

35. The School Manager must operate the finances of the school by means of a Banking Account, as specified in Number One of these regulations, and shall submit a yearly statement of Revenue and Expenditure in such form and at such time as the Administration shall determine. The various books and papers connected with the banking account shall be liable at any time to inspection by the officials of the Administration.

36. The School Manager shall see that all the instructions issued on the authority of the Superintendent of Education, and concerning Aided Schools, are faithfully obeyed.

37. The School Manager shall receive from the Head Teacher ~~once a month a Return in triplicate~~

the form of which shall be determined by the Superintendent of Education, and shall certify thereon that the teachers have duly received their salaries up to date, and such other particulars as the Superintendent may require.

Duplicate copies of this Return shall be forwarded, one to the Superintendent of Education, and one to the District Inspector of Schools. A triplicate copy shall be retained by the School Manager.

38. The School Manager shall have the power to suspend or dismiss holders of Teaching Posts, but must report the circumstances in either event to the Superintendent of Education, who may, on appeal by the teacher concerned, institute an investigation into the circumstances of suspension or dismissal.

The Superintendent of Education shall have the right to refuse to continue a grant in support of a Teaching Post from which he has satisfied himself by investigation that there has been wrongful suspension or dismissal, unless or until the teacher concerned has been reinstated by the School Manager.

39. The Superintendent of Education shall give the School Manager a month's notice of the extinction of a Teacher's Post, and the School Manager shall take the measures necessary to readjust the staff.

40. The School Manager shall have power to grant leave of absence to teachers, but shall duly report on the Monthly Return all absences from duty, whether on leave or not, and the Administration reserves the right, in the case of abuse of leave or of frequent absence from duty on the part of the holder of a Teaching Post, to reduce or withhold the corresponding grant as it sees fit.

The School Manager shall see that the Head Teacher duly records in the school logbook all cases of absence of teachers from duty.

41. Before the holder of a Teaching Post can be paid an increment of Post or Grade salary, the School Manager shall express his satisfaction with the work of the teacher concerned by means of his signature on an Increment Form.

In the event of dissatisfaction with such work he must forward the form unsigned, with a clear statement of his reasons for refusing to sign.

42. The School Manager shall have the right to charge, if he so wish, the School Account with a fee for his management. The fee so charged shall not exceed, unless with the consent of the Superintendent of Education, the sum of £4 per annum for a school of Grade I. or Grade II., of £3 per annum for a school of Grade III. or Grade IV., and of £2 per annum for a school of Grade V. or Grade VI.

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