

Indian Opinion

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ADVOCATE ALEXANDER ON THE ASIATIC BILL

ADDRESSING a gathering of Indians recently at Capetown Advocate Alexander M.L.A., spoke as follows on the Asiatic Bill:—

No Short Cuts

He regarded the attempts made by those people who were trying to find a short cut to a solution of the Indian problem as it was known as simply so many acts in the great tragedy in the history of South Africa. They would not lead to good or favourable results for either the Indian or the European communities in this country. In 1860, said Mr. Alexander, the people of Natal wanted cheap labour, and they got the assistance of the Indian Government to procure a large number of Indian labourers, and thus began the system of indentured labour in this country. In common justice the people of Natal should remember that the industrial and agricultural prosperity of that Province was largely due to the Indians. If there was an Indian problem in South Africa, if the fact that there was a large number of Indians in Natal and that they constituted a difficulty for South Africa, it was South Africa herself that had created that difficulty. The least that could be done was to treat the descendants of these Indians with absolute justice and fair play. The majority of the people who were affected by the Bill were African-born. In the Bill no distinction was made between those who were South African-born and those who were not.

A Voice: Why should there be any distinction; we are all Indians!

Advocate Alexander: The whole world over there is a distinction made between those who are not home-born and those who are, in the matter of deportation. A European who is not born in South Africa can be deported. In my opinion any man domiciled here is entitled to the same rights and privileges as the man born here. The point is, and my friend does not seem to appreciate it, that the Minister says that the Indian is an alien in South Africa. How can you describe a South African-born person as an alien? It is quite impossible. When you deal with the Indian who is not South African-born, but who throws in his lot with this country and who is domiciled here, you cannot call him an alien either.

Not Aliens

Continuing, Mr. Alexander said the weakness in the argument that Indians were aliens was seen when it was remembered that the vast majority of those affected by the proposed legislation were born in South Africa. So long as the Indians had supplied cheap labour no one grumbled, but once they began to compete with the merchant classes it was then the real trouble began in South Africa. If there was any unfair competition, the way to deal with it was not a measure of that kind, but by general constitutional laws, laws which would be applicable to everybody.

The next stage in the drama began with the passive resistance movement under Mahatma Gandhi. There was no need to go into the details of the agreement that was reached, but it was clear that Gandhi

left the country feeling that the trouble between the European and Indian communities had ceased to exist. It was agreed at the time to shut the door on fresh Asiatic immigration into South Africa. The only exception was that educated men and those who ministered to their beliefs should be permitted to enter. In return it was agreed that those remaining in the country should be treated with fairness and justice. A lot of controversy was taking place about that agreement, and some people contended that what was referred to was Indians in the Transvaal under the Gold Laws and nothing else. That was not a fair statement of the position, and if they read Gandhi's farewell letter they would see that it was quite unfair. The intention of the Smuts-Gandhi agreement was not to degrade or oppress the Indian races in South Africa; rather did it aim at their improvement. That was the impression of Gandhi, who did not think that they were going to be put into ghettos as was now suggested. The speaker further pointed out that on the first reading of the Bill, Dr. Malan expressed the hope that it would bring pressure to bear on the Indian to return to India. The Relief of Indians Bill was to have given them power of inter-Provincial migration, full trading rights, and the restoration of landed property rights, but none of these things had they got.

India and the League

Advocate Alexander, continuing, referred to the fact that India had been admitted to full membership of the League of Nations. Accordingly, it was absurd to suggest that they in South Africa should differentiate once the immigration problem had been solved. South Africa had been raised to higher status amongst the nations of the world, and it should be clearly understood that should the Bill be passed Great Britain would not interfere. That fact should make South Africa still more careful, and should prevent her from doing anything which in the slightest degree deflected from the path of what was just, right and fair.

"There is a saying," said Advocate Alexander, "that God helps those who help themselves." You have to stand together shoulder to shoulder demanding in a constitutional way that you shall be treated with no less a sense of fairness and justice and fairplay than the rest of the citizens of South Africa. You claim, and you claim rightly, that you are the sons and the citizens of South Africa just as much as others of the coloured races or Europeans. We have recently read a statement made by the Prime Minister about his native policy. A Bill is to be brought forward in which various provisions are to be made for the natives, the coloured people will be treated the same as Europeans. Where did the Asiatics appear in these provisions? Were they to be treated with less justice than the coloured people? We are still waiting for information on that. The tendency is to put the Asiatics in a class apart. The Government is asking you to go back to the middle ages, when other races were treated in the same way. They were put into ghettos. But, I say, if you take any high-minded race and treat

them in that way it is not that race which is going to suffer—it is their oppressors, their conquerors. They who put themselves on a pedestal will disappear and the people who have been oppressed will rise higher and higher.

Alien Traditions

Having reviewed all the circumstances leading up to the introduction of the present suggested legislation, the speaker said it would appear as if the Indian community was to be treated with less consideration than the aboriginal native. The position of the Government was no doubt difficult. They were being forced by people from Natal to introduce this legislation, and it was a great surprise to him personally that one of the members of the Cape in the Cabinet should introduce a Bill so alien to the traditions of the Cape. The Bill simply meant a reversion to the law on the jungle, where brute force and strength held sway. The Bill was not based on ethical principles.

"I can only conclude," said Advocate Alexander, "by quoting the words used by Sir George Napier when he issued his proclamation in 1843 on the occasion of the absorption of Natal into the Cape Colony—"There shall not be in the eyes of the law any distinction or disqualification whatever founded on mere distinction of colour, origin, language, or creed." These words might well be put up at the entrance to every Parliament in the world," he added.

Asiatic Bill Introduced In Parliament

Mr. Alexander's Strong Protest

First Reading Passed by 81 Against
10 Votes

When the Minister of the Interior, Dr. Malan, asked for leave to introduce his Asiatic Bill in the House of Assembly on Monday afternoon 8th instant Mr. Alexander (Con. Dem.) entered an emphatic protest against what he termed "this new piece of class and racial legislation proceeding on entirely wrong lines."

He wished, he said, that the Acting Minister of Mines, Colonel Creswell, were sitting in his old place instead of next to Dr. Malan. The last time such a measure came before the House—in 1924—Colonel Creswell, recalled Mr. Alexander, moved an amendment which showed that in his opinion, and the opinion of his party, legislation on those lines was entirely wrong, and if they wanted to get rid of the evils alleged to exist, it could be done in other ways.

He was not going into details. The Bill did not proceed on general lines to deal with the alleged evils, but followed racial and class lines. Not only did it not deal with the evils complained of, but it was going to create a good many other evils.

Another reason why he protested, went on Mr. Alexander, was that the Government had been asked before introducing the Bill, to agree to a round-table conference to discuss the matter, and this reasonable request from a sister member of the League of Nations, as well as a sister member of the Commonwealth of Nations known as the British Empire, had been refused without any adequate explanation being given as far as he was aware.

The House had had no opportunity of discussing the matter, but was faced with a cut and dried measure to which they were asked to agree, and told

that they could discuss its principles—after they had been practically assented to.

In the circumstances, he believed that such legislation would do far more harm to the country than good.

On the first reading of the Bill Mr. Alexander divided the House.

There was much boisterous ironical cheering from the Pact members when the division bells were ringing, and they saw General Smuts, Mr. Jagger, Sir Thomas Smartt, Sir Drummond Chaplin, Mr. Nathan and the Rev. W. W. Rider leave the Chamber. The Rev. W. W. Rider acknowledged the cries with a bow and continued on his way to the Lobby.

The Opposition members remaining all crossed over to the "Ayes" in a body with the exception of Major van Zyl (Cape Town Harbour), Sir Ernest Oppenheimer (Kimberley), and Messrs. Ballantyne (Kingwilliamstown), Rockey (Parktown), Buirski (Swellendam), Heatlie (Worcester), Close (Rondebosch) and Stuttaford (Newlands), with Mr. Snow (Labour) and Mr. Alexander—a total minority of ten.

Mr. Alexander, who was appointed one of the tellers for the minority, received a special cheer from the crammed Government benches when he returned to his seat.

"The Nationalist Party was less than ten at one time," retorted the member for Hanover Street.

The result of the division was that the first reading was agreed to by 81 votes to 10.

The New Asiatic Bill

"As Harsh as Ever"

Rev. C. F. Andrews' View

Indians in the Cape are more than ever dissatisfied with the Asiatic Bill as published in its redrafted form.

Asked by a representative of the *Cape Argus*, what he thought would be the feeling of India regarding the new measure, the Rev. C. F. Andrews said that much would depend upon the interpretation of section 10 sub-section 1. "It appears to me to mean," he said, "that a hardship will be mitigated by allowing Indians who have no outstanding leases to tide over the awkward interval between the passing of the Bill and the establishment of reserved areas by taking up leases for a single period of five years."

"But when that period is over it seems as though they will not be able to renew these leases for successive periods of five years' duration. This point, however, is not made absolutely clear in the present wording of the Bill.

"If the present wording would allow that successive periods of five years' duration for temporary leases would be permitted, then it would be a substantial gain on the old drafting of the Bill. But I can see that other clauses in the Bill appear to negative this wider and more generous interpretation, and therefore I am assuming that the narrower interpretation will hold, and that therefore there is no substantial concession in the clause.

The Cape Brought In

"On the other hand there are serious new disabilities in the redrafting of the measure. For instance, the Cape has been brought in for the first time definitely into the body of the Bill, and this will make obligatory reserved areas in the Cape as well as in Natal. At least, that is my reading of the new clause—sub-section 1 (b). This point should be most carefully inquired into by the Cape members at the time of the second reading.

"A further statutory disability has been rightly pointed out in the added clause making Zululand

prohibited not merely by administrative action, but by actual legislation. This will finally prevent Indians of any class or character passing over the border into Zululand for any work or purpose. That is my reading of the clause.

"You will see from all I have said," added Mr. Andrews, "that the Bill remains as harsh as ever in its main outline, and indeed has really become harsher still and more oppressive. I don't think there can be any doubt whatever that this will be regarded in India as a most serious blow to national prestige."

"The Government of India deputation has come out to this country, has made its representations, and has studied the question with thoroughness and care as far as the time limit would allow, and yet it would appear from the new drafting of the Bill that that only effect of this upon the Union itself has been to tighten up all the screws in the machinery of the Bill and make it harder for Indians to accept, instead of giving any relief to their well-founded objections.

"Cape Times" on the New Asiatic Bill

The *Cape Times* has the following leading article on the new Asiatic Bill:—

We must await Dr. Malan's second reading speech for an elucidation of the ambiguities which have crept into certain provisions of the revised draft of the Asiatic Bill, but in certain matters, the intentions of the framer of the measure are only too clear. It was hoped that the Minister would be persuaded even at the eleventh hour to follow the example of his predecessor and to exempt the Cape altogether from the operation of the Bill. The Indian difficulty is not nearly so acute in this Province as it is in the Transvaal and in Natal, and the Indians themselves have always freely acknowledged that they have little to complain about in their treatment here. The new Bill, however, extends to the Cape certain prohibitory clauses regarding the purchase of land, which in the original measure, were limited to Natal. To that extent, at any rate, the measure is rendered more drastic than before. The Cape Indians will be greatly disappointed, and it is tolerably certain that not only here but in India more bitterness will be engendered.

Let it be frankly admitted that public opinion favours restrictive legislation of some kind, and resentment has consequently been aroused by unwise attempts in certain quarters in India to exploit the question for political ends in which South Africa has no direct concern. The unfortunate suggestion, too, that South Africa should be overruled in these matters on broad Imperial grounds has made a bad impression. On the other hand, it is to be feared that a large section of the public have entirely failed to grasp the implications of the new policy, or to realise that, while South Africa may be entirely within her rights in passing legislation of this character, it is most inexpedient that she should take a purely one-sided view of a question of this importance or should feel aggrieved at the attempts which have been made to obtain a due consideration of the case of those whose rights are prejudicially affected. The Union Government would be perfectly justified in interesting itself in the welfare of South Africans who had settled in any other country, and no objection ought to be taken to the efforts of the Indian Government on behalf of the Indians in South Africa.

It is for this reason we regret the refusal of the Government to concur in the proposal for a round-table conference—a proposal which at one time they seemed to favour. Hitherto we have heard no

convincing reason why the door should be closed to negotiations, having as their object a better understanding, and, if possible, the attainment of a measure of agreement on certain points. Though it is unlikely that such a conference would be completely successful in reconciling divergent interests, it would, at all events, do much to allay undesirable excitement, and pave the way for sounder legislation than will be possible if the Government merely uses its majority to sweep opposition aside. We feel sure the Government has no desire to create difficulties for the Empire, as well as for itself, yet such must be the effect of the course which it seems bent on taking. Even if a round-table conference involved delay, such delay would be less injurious in the long run than recourse to the steam roller policy. In these days no Government can afford to assume a purely dictatorial attitude. It must have not only right, but reason, on its side, or its prestige will inevitably suffer. Parliament, moreover, must be at least consistent. When last session it determined formally to profess obedience to Divine guidance as its supreme guiding principle, it can only have meant, if it meant anything, that it intended to turn over a new leaf and abjure pure selfishness in the domain of legislation. The Indian question furnishes a test of the sincerity of those members whose consciences would not permit them to rest until an omission which they regarded as a blot on the Constitution had been removed. It has been said that some of the worst tragedies in history have arisen, not from the conflict between right and wrong, but from that between right and right. In the present instance the moral rights of the Indian population—such as they can be shown to be—have to be reconciled with the moral rights of that section of the European population which has undoubtedly suffered owing to the economic pressure, which is due to the presence of Indians in our midst. It must never be forgotten that it was to suit our own convenience that Indians were originally brought to South Africa, and therefore we cannot justly treat them as mere interlopers, whose presence is obnoxious. Nor is it wise to exaggerate the danger to which the white population are exposed, and thus to create an atmosphere unfavourable to a wise and statesmanlike settlement such as will conduce to the future peace of South Africa.

India and the Asiatic Bill

Smuts-Gandhi Agreement

Not a One-Sided Bargain

BY C. F. ANDREWS IN THE 'CAPE ARGUS'

III.

I am fully aware how great is the temptation at the present time in South Africa "to take the short cut and settle the Indian question once and for all by repatriation." I am quoting a remark which has been very often repeated to me since I landed in this country.

The analogy of the expulsion of Chinese labourers from the Transvaal, without any serious protest from China, is brought forward. It is not realised that the analogy does not hold good at all. For Chinese labour was introduced without any stipulation as to domicile rights in South Africa. But when Indian labour was asked for from India on the same conditions, Lord Curzon, the Viceroy of India, refused it as other Viceroys had done before him.

Since there has been a great deal of ignorance concerning the Smuts-Gandhi Settlement of 1914, let me state its main terms in the simplest possible manner. After a very long dispute, the final agreement was reached, whereby India agreed to the door of South

Africa being tightly shut against fresh immigration from India, while South Africa agreed to treat the domiciled Indians who still remained in South Africa in a just and sympathetic manner. South Africa further agreed to abolish the humiliating £3 poll tax.

Voluntary Repatriation

When signing this final agreement, Mr. Gandhi went still further. He agreed to an important clause being added, called the "voluntary repatriation" clause. By this clause, India consented to raise no objection if South Africa repatriated, in a voluntary manner, those Indians who had obtained domicile rights, but were willing to forfeit them in return for a free passage back to India. Since there were a large number of Indians who wished to return to India, this clause has been freely used. Each year, from the year 1914, on an average 2,000 Indians have availed themselves of the free passage and forfeited their right of return. In the census report for the ten years, 1911—1921, we are told that 26,782 Indians had left the country for good. Since the total Indian population for the whole of the South African Union, in 1921, was 161,000, it will be easily understood how important this voluntary repatriation clause has become in the eyes of the Union Government.

Thus the Smuts-Gandhi agreement in 1914 was by no means a one-sided bargain. It was a thoroughly honest and honourable compromise, and won almost universal approbation both in India and in South Africa.

South Africa was relieved of any danger of being "swamped" at any future time by immigrants from India. South Africa was also finally assured that in the long run the Indian population in the Union would be a diminishing factor. All this was made certain by India's consent (1) to complete restriction of immigration; (2) to the voluntary repatriation clause.

Mutual Satisfaction

India, on the other hand, was relieved once and for all of the racial humiliation of the £3 poll tax. She was also finally assured that those Indians who elected to remain in Natal would be treated sympathetically. Thus India, in that hour of mutual agreement, was finally satisfied as well as South Africa.

It may be well to illustrate what I have written by two quotations (i) from General Botha and (ii) from Mr. M. K. Gandhi. They will go to show how the agreement was regarded on both sides as satisfactory and final. General Botha, as Prime Minister, gave his views in the Assembly on the second reading of the Bill. "The class," he said, "of Indians, who had vested interests in South Africa, could not be interferred with, anyway. It had been quite impossible for any Parliament to say, in an off-hand manner, 'Put all these people out of the country; we do not want them here.' For only by paying millions of pounds in compensation could they have done anything like that; and even then the matter would not have been settled. The Finance Minister, General Smuts, had formally moved the second reading of the Indian Relief Bill. He requested all the members present to approach such a thorny subject in a non-controversial manner. The House was at last in a position finally to settle the Indian problem in a satisfactory manner."

Even if the tone of this is not cordial, nevertheless the meaning is quite clear. General Botha put his signature to the Bill as a final settlement, and he was known to be a man of his word.

Gandhi's View

Mr. M. K. Gandhi, in his last speech at Johannesburg, before his departure for India after the settlement, spoke more warmly. "The settlement," he said, "was honourable to both sides. He did not think there was any room for misunderstanding. . . . To his fellow-countrymen he would say that they should wait and nurse the settlement, which gave them all that they could possibly and reasonably expect. They would now

live to see, with the hearty co-operation of their European friends, that what was promised would be fulfilled; that the administration of the existing laws would be justly observed; that vested rights would be respected by the Government of South Africa."

It does not appear to me to be open to question that both parties regarded this settlement of 1914 as final; that both parties were satisfied with it; that both parties regarded the settlement as the best that could be reached; that both parties were profoundly relieved when this serious matter of dispute was removed just before the crisis of the European war. I have already shown in my first article what effect it had upon the war itself. That fact of history should not be forgotten.

All through the war the settlement held good. The Indians in South Africa did all that they were allowed to do in order to share in the sacrifices and the sufferings of the Allies. Unstinted praise was lavished on India by British statesmen for the immense burden which she voluntarily undertook in almost every area of war. Meanwhile, under the repatriation clause, a stream of Indians, who had their domicile in South Africa, returned of their own accord to India for good. The situation was obviously relieved and a better tone appeared to be growing up between the two countries so long as the war lasted.

But in the reaction which followed, after the war was over, fresh trouble began. A foreign population came flooding into South Africa, which had nothing to do with the settlement reached in 1914.

(To be continued.)

Changes in Asiatic Bill

Main Provisions of New Measure

The new Asiatic Bill has been gazetted and its main provisions follow the lines of last year's act. The clauses relating to the appointment of a commission and the establishment of class residential and trading areas within the jurisdiction of urban local authorities are more detailed.

Clause 4 provides that after the date of the establishment of a residential area no person shall acquire or hire or take over or, as lessee, renew the lease of any immovable property situated (a) within such area unless such person belongs to a class of persons in respect of which such area was established, or (b) elsewhere within such jurisdiction than within such area if such a person belongs to such class.

Similar restrictions apply to trading areas and to joint residential and trading areas. But such restrictions are not to apply to the renewal of a lease of immovable property where the right of renewal was created by written lease prior to the first day of August, 1925. The clauses relating to the issue of licences to trade remain unchanged, and the Governor-General is vested with power if, in the general interest of the public, to permit such persons to carry on any particular trade or business elsewhere than in the proclaimed areas.

Reservations

The text of the reservation is:

Provided that if the Governor-General is satisfied that it is in the general interests of the public that it should be permitted to—

(1) persons of the class concerned or any restricted number of such persons to carry on any particular trade or business within such jurisdiction elsewhere than in the class trading area, as the case may be; or

(ii) persons other than persons of the class concerned or any restricted number of such other persons to carry on any particular trade or business in the class trading area or class residential and trading area, as the case may be, he may, by proclamation in the *Gazette* for such period

as he may herein fix, exempt such persons or a restricted number of such persons from the operation of paragraph (a) or (b) of this sub-section in respect of that particular trade or business.

No persons holding, at the date mentioned in any proclamation issued under this chapter establishing a class trading area within the jurisdiction of any urban local authority to carry on any trade or business, which is actually being carried on, shall be deemed to be prevented by anything contained in this section from being granted a renewal of such licence, permit, or other authority.

Advisory Boards

Any such class area shall for the purposes of the 1885 Act of the Transvaal be deemed to be an area within which in terms of that law fixed property may be acquired and owned by Asiatics. In each area an advisory board consisting of not less than three persons of the class concerned may be appointed to advise the local authority in respect of any matter referred to it by such authority for advice.

Clause 10 is entirely new. It provides that the Governor-General may by proclamation in the *Gazette* declare that from and after a date therein specified, not being earlier than the first day of August, 1926, no person of any class indicated in such proclamation shall (a) anywhere within the Union hire, or take over or as lessee renew, the lease of any immovable property for a period exceeding five years, or (b) in the Provinces of the Cape of Good Hope and Natal acquire any immovable property save for residential purposes in a class residential area or for trading purposes in a class trading area or for any purpose in a class residential and trading area established for the class of persons indicated in a proclamation issued under section 4.

The Coast Belt

Notwithstanding anything contained in sub-section (1) the Governor General may by proclamation in the *Gazette* declare that from and after a date to be specified therein, may, in the Coast belt, acquire immovable property or hire or renew the lease of immovable property from a person of the same class, but from no other person, provided that where the immovable property is situate within a class area established within the Coast belt, the provisions of Section four shall apply in lieu of the provisions of this section.

From and after the date specified in any proclamation, no persons of any class indicated in such proclamation shall by testamentary disposition acquire any land or interest in land or the right to hire or occupy any immovable property in the Coast belt, except from a person of the same class provided that where such land or immovable property is situated within a class area established under this chapter within the coast belt, the provisions of Section four shall apply in lieu of the provisions of this sub-section.

Case of Zululand

"The Coast belt" means so much of the Province of Natal as lies between the coast and a line to be defined by the Governor-General by proclamation in the *Gazette*, corresponding as far as practicable with the coast and drawn at an approximate distance of thirty miles therefrom, but shall not include any part of Zululand. Zululand was not previously specifically exempted.

Nothing in this section shall be deemed to affect the operation within the Coast belt of any other province. For the purposes of the Act, all Europeans or white persons shall be regarded as having common racial characteristics, and a similar definition applies to the word class of persons, while a "person of a class" includes any company or association of persons whether registered under any law or not in which one or more persons of the class referred to have a controlling interest. The Amendments of the Immigrants Regulation Act as set out in the Act of last year, as well as the provisions for the registration of Asiatics, are repeated.

India and Asiatic Question

Why not a Deputation from White Community?

Whatever agitation there may be in South Africa at the present time over the Indian Question, the European community of India is little interested in the matter.

According to Sir Edgar Holberton in an interview with a representative of the *Natal Mercury* recently, whatever case the Europeans of this country have to present has suffered in India in official circles simply because that case has never been properly explained to them.

Sir Edgar, who until 1922 was a member of the Indian Legislature and a member of the Council of State in India, has just arrived in Durban on his way to Port Elizabeth. He confessed quite frankly that he had not studied the political position that has recently arisen between India and this country, but stated no less frankly that he had heard the opinion expressed in India that European South Africa was "squealing" and doing nothing.

"Why don't you send over a deputation to India to make your position clear?" he asked. "Indians are always sending deputations over here and to India; we have got their case, and we supported the Viceroy in what he has said, but why do you not send a deputation and tell us what your position is?"

No fear of Indians

Sir Edgar also suggested that at the same time that deputation might do worse than study the problems that Europeans have to face in India and the way they are met, and perhaps we might learn something from that. "We don't fear the Indian in India," he said. "We can always beat him on his own ground in commerce or in anything else except what we don't touch, and I do not see that you have anything to fear here. But I would not give him political power," he added.

Sir Edgar did not think that India was very seriously perturbed over the Indian question in South Africa, and certainly very few of the Indian population worried about it. "We had the very same in India," he remarked with a shrug, "but it was only the agitators; it was all gas and hot-air and did not affect the commerce of the country a bit, and I don't see why it should affect South Africa.

"Neutrality" has replied to Sir Edgar Holberton as follows in *The Star* (Johannesburg):—

The claim of Sir Edgar Holberton that the European community of India is not interested in the Asiatic question of South Africa is quite unfounded in view of the unprecedented interest taken by the Europeans of India taking from the Viceroy downwards to the very petty official or a merchant. Moreover, the Metropolitan of Calcutta and a band of Europeans were the first to sign the appeal to hold the protest meetings against the outrageous Asiatic Bill in South Africa to the Christians in India who joined hand with the Indians to raise their humble protest with prayer to God to grant South Africa wisdom to withdraw the measure which aimed at utter extermination of the Indians in South Africa. Further, the agitation which is being carried on in India is not hot air or gas, it is the real fire which has spread through one corner of the country to the other and villages were the first to hold meetings of protest against South African injustice on 11th October 1925.

His very advice that he is against the political power being given to Indians is sufficient testimony to prove that he knows not even A.B.C. of the In-

dian question in South Africa. The Indians have not asked for the political power. What they ask is merely the fulfilment of the Smuts-Gandhi Settlement which provides to protect the vested rights of the Indians.

In regard to his advice to send the white deputation to present the case of the Anti-Asiatics before the Viceroy, he is reported to have said that the Viceroy does not know the case of the whites of the Union. To this I will emphatically say that this is not a fact. The Union Government has all along presented the white point of view for the last two years and are putting all its argument on behalf of these very people before the Indian Government to get the sanction of its anti-Asiatic policy.

Santiniketan

[By C. F. ANDREWS]

The following introduction to his readings from Tagore was broadcasted on Monday Feb. 8 in Capetown:—

I have been asked to speak about the Post, Rabindranath Tagore, to-night, and to read some of his most beautiful poems. I want to take you away in imagination to a land of waving palm trees and rice fields and wonderful sunsets and sunrises and purple skies at night, when the stars seem to stoop down from heaven to whisper the secrets of eternity to mankind. It is in such a home of peace and beauty that Tagore lives. Its name is Santiniketan. 'Santi' means peace and 'niketan' means abode. Out of this abode of peace, he has uttered his songs to the world; and in the year 1913 he was awarded the Nobel Prize as being the greatest literary artist of that year in the whole world. He has gone on many tours since then and has visited many lands; but his intense longing always has been to come back once more, away from the crowd, into retirement leaving behind the noise and din and endless hurry and confusion of modern life. His custom has been to awake long before sunrise, often before 3 o'clock in the morning and to sit in meditation for many hours before the work of the day begins. It is often in these early morning hours, that a new song comes to him; and I have met him later and heard him singing to himself the new tune to which he has fitted the words; so that the music has helped to create the song and the song to create the music. He never composes a poem in the ordinary sense of the West. It always comes to him in music, and he sits and sings it to himself until the music and words together are complete. Then he writes down the words at last and sings over the song to the choristers in his own school until they have committed the tune and words to memory. Thus hundreds of his songs have never been written down in any musical notation; and yet they will live in the lips of the village people of Bengal and among the boatmen and fishermen on the great rivers. They will be sung at their religious festivals for hundreds of years to come, being handed down, like some of the old English and German folk-songs from one generation to another. I am going to read you some of those songs to-night in their English version, and I want you to remember that their supremest beauty, which you in South Africa will never be able to appreciate, lies in their perfect melody in their musical setting and also in the perfect harmony between the words and the tune to which the words are set. You must take your minds away completely from South Africa, or if you think of South Africa at all you must think of some beauty of your country-side where life is still unhurried and men and women grow up slowly with nature around them and little children as their companions on life's journey.

India Parliament

The Viceroy on South Africa

The Legislative Assembly was opened in State for the last time at Delhi by the retiring Viceroy, Lord Reading. The function took place in sunshine, and the streets were lined with troops. The Chamber which was crowded, provided a brilliant spectacle. The Viceroy sat in a golden chair on a crimson carpet, while all the officials were in uniform. Large crowds outside the Chamber cheered Lord Reading on his arrival and departure.

The Viceroy in his speech announced that the King had approved of the appointment of a Royal Commission of Agriculture for India to revive rural life. He said that he and his Government fully sympathised with Indian feeling in regard to anti-Indian legislation in South Africa. The Indian deputation to South Africa had already obtained valuable information, and the Government of India still hoped to persuade the Union Government that there was the strongest grounds for a conference.

Justice and Equity

The whole question was now at the stage of negotiation and he hoped that the cause which appeared to have justice and equity on its side would prevail, and that a basis of discussion with the Union Government would be reached. The South African question was uppermost in all minds throughout India. The principle of compulsory segregation was radically objectionable, and the existing aversion from this policy had been intensified by Dr. Malan's statement last July that the new measure was based on the general proposition that the Indian was an alien element, and that no solution was acceptable unless it considerably reduced the Indian population.

The Government and the Paddison deputation, he proceeded, had already sent an interim report giving valuable information that might assist in suggesting eventually a basis for fresh proposals.

"We do not Despair"

"We still do not despair of persuading the Union Government that there is the strongest ground for a conference or an alternative for an inquiry before further Parliamentary steps are taken regarding pending legislation," said Lord Reading. Continuing, the Viceroy said that the deputation headed by Dr. Abdurahman had also supplied the Government with facts of considerable importance, and had explained points which in the absence of local information were previously imperfectly appreciated or understood. The Union Ministry considered the question a domestic one, "but in our view far wider considerations are involved in legislation than local economic policy alone." (Hear, hear.)

The Viceroy appealed to the Legislature to give his Government their confidence, remembering that they were still in the course of negotiation, and that the principle of the Bill was not yet finally accepted. He hoped that a basis for discussion with the Union would be found giving India an opportunity of proving her case before the question arose about proceeding with the final stage of the legislation.

The British Advances

Continuing, the Viceroy said he greatly regretted that Indian leaders had not made a better response to Lord Birkenhead's message of sympathetic encouragement. He stated that Britain's heart would have been won by the immediate acceptance of advances made, and though there had been some change of tone and temper of politicians towards the

Government, he wished it had been more unmistakable. He trusted that in the ensuing season there would be a clear manifestation of an attitude as generous and well-intentioned as that which prompted the appeal, and that a new era would dawn of a more sympathetic understanding, a more widespread trust and more universal good will.

An Unanswerable Indictment

The *Hindustan Times* (Delhi) has the following leading article in its issue of December 18 :—

We have received a pamphlet containing the reprint of an article on "Indians in South Africa" written by Bishop Frederick Fisher for *The National Christian Council Review*. Bishop Fisher who recently toured South Africa as an impartial investigator, has stated his case succinctly and with force. Even though he says in his introduction that his is an under-statement rather than an exaggeration of the disabilities suffered by Indians in South Africa, his contribution to enlightening Indian opinion on the acute problem of the day is clearly among the most valuable. His fresh mind has been brought to bear on the issue with a certain vigour leading to a very welcome analysis of the situation. In his unanswerable indictment he plainly shows that economic considerations being at the bottom of the South African outrage is a mere myth. In fact, he proves that the existence of the Indian trader is a necessity to the poor European who feels one way and acts another in, succumbing to racial claims. Our friends who are often very ready to prescribe the remedy of improving the Indian standard of living to meet the South African ills will find in Bishop Fisher's article something to make them ponder. He says the arrogant whites and their laws make it impossible for the Indian to live better than he does. It is not that he would not, but that the opposition comes from those who accuse him of a lower standard of living. Bishop Fisher's examination of the question is undertaken in a light that must remove all doubts as to the real validity of the white move in South Africa. He is undoubtedly correct in holding that the whites are convinced that the latest anti-Asiatic Bill has "no legs to stand upon, ethically." This is made apparent from the South African papers to hand. While *The Rand Daily Mail* has been whipping up white enthusiasm for the measure setting up the bogey that all would be lost if the Bill did not go through, other journals have given their blessings too to the contemplated measure with just the apology to the Indian: "Sorry to inconvenience you, my dear fellow, but simply can't help it." The real object thus of the whites is the extermination of the Indian element. But will it be successful? Bishop Fisher emphatically answers "No." The severest disabilities have already been put upon the Indians in the Transvaal and yet, they do not appear to have ceased to be a "menace" to the white interest there. Why, then, should it be different elsewhere under the same conditions? But the lustful whites do not care to reason out the matter. They want to squeeze out the Indian. He is not of the same race as they. The Government of India which has sent out an expedition to collect figures might profit from the perusal of Bishop Fisher's study. The figures are there not in the bold form in which the Paddisonites might present them but with an indication of their moral, political and psychological significance. The cost of living of the European is, according to Bishop Fisher, mainly accounted for by the liquor bill. "Gambling at the races and elsewhere, excessive sports, luxuries, inflated white wages, and other extravagances enter into the high cost of

living among the whites," he says. It will also be useful to note the impeccable deduction reached by Bishop Fisher that in South Africa "it is not culture that is taken as the standard but race and race alone." This fact has so angered Bishop Fisher that he asks that the terrible question of those who have a conscience, "Is this justice or perfidy? The answer is not held in abeyance, for, Bishop Fisher himself traces the course of events so as to show what it is.

His article is a timely addition to the literature dealing with the South African problem and elucidates the position excellently. The charges summed up in his article are fearful and we trust that the Government of India will be able to grasp the force of an unbiassed enquirer's observations. No promise is held out that South Africa will yield to ethical or moral dictates. It is true that the problem is a serious problem for the Empire. But, so long as the Government of India happens to truckle to white interests in the Dominions, the arrogance of South Africa will not be minimised. It is up to Lord Reading to put the matter to the Imperial Government in the unmistakable language of one who cares for the honour of his Government and the honour of the Empire. Will he do it?

India's Dismay

Statement of Visiting Delegates

Indians were greatly in prominence in the city of Port Elizabeth recently upon the occasion of the visit of Sir D. P. Sarwadhikari and the Hon. Syed Raza Ali, two of the deputation appointed by the Viceroy to tour the Union and report on the situation of Indians in this country. They were the guests of the Rotary Club at luncheon, and were received by the Mayor and Councillors in the City Hall earlier in the day.

In the course of an interview the Hon. Sayed Raza Ali said: "The feeling in India is intense, not only among the public, but also among the princes of India and Europeans. This intense feeling finds expression in the council debates, at public meetings, in the Press and among the members of the deputation which waited on Lord Reading some time ago. The Indian princes and the officials take as much interest in the question as the general public.

But we desire to state very clearly that the feeling in India is in no sense connected with anything in the nature of agitation; it is not a matter of agitators, but it is a universal feeling of dismay at the proposed legislation. All political parties and all the Indian parties are united in their protest against the proposed legislation of the Union Government.

Detailing their itinerary and remarking upon the fact that the condition of Indians in the Cape was vastly superior to that of those in Natal, the visitors declared that it was part of their duty to see leading members of the European community and discuss matters with them. They admitted the delicate nature of their mission, but hoped that with reasonableness and a spirit of give and take it would be possible to arrive at a solution of the problems satisfactory to both parties. Both delegates expressed highest appreciation of the hospitality received everywhere and of the arrangements made for their tour by the Union Government. "We have been received by the most exclusive clubs," said Sir D. P. Sarwadhikari.—*The Star*.

Lecture on Tagore

(By C. F. ANDREWS)

"Rabindranath Tagore, Mystic, Poet and Educator," was the subject of a lecture delivered under the auspices of the English Association, in the South African Public Library on Thursday 28th January at Capetown by Mr. C. F. Andrews.

Professor Mackie, President of the Association, was in the chair.

The lecturer explained that it was his wish to give them in his lecture something of the atmosphere in which Rabindranath Tagore lived and moved and had his being. The realisation of what India meant to the world would come out clearly as his story proceeded. No land on earth had a richer heritage of profound religious thought and spiritual experience. The amazing thing was that his heritage had been handed down from generation to generation in a practically unbroken chain of great men of genius for at least three thousand years. It was still producing personalities of the highest spiritual order in the history of the human race in modern times.

The grandfather of the poet had been a prince, whose great wealth had been spent in unbounded charity and hospitality. It was a time of extraordinary mutual goodwill between Indian and European. The great reformer, Raja Ram Mohan Roy, was able to work out some of his greatest reforms in conjunction with Lord Bentinck and Dr. Duff. East and West had remarkably met on a high humanitarian plane. Prince Dwarkanath Tagore, the poet's grandfather, was the leading disciple of the reformer, Raja Ram Mohan Roy. This was the beginning of the Renaissance Movement in the East.

His Father's Youth

The poet's father was Debendranath Tagore, who from his childhood had inherited a profound religious instinct—not uncommon in the East—which made him ready to abandon all the kingdoms of the world and the glory of them in his search for God. The call had come to him on the banks of the Ganges, at Benares, as a very little child. He had watched by the side of an aged relative as she had drawn near to her death on the banks of the sacred river; and the vanity of the world had come to his young mind with overwhelming power. From that time forward wealth, riches, honour, were nothing to him: God was all in all.

When Debendranath reached manhood, the prince, his father, died; and it was found, after his death, that his generosity had been so lavish that he was heavily in debt when he died. His eldest son had inherited a large estate, which could not be touched by the creditors; but he called them together and paid them to the last farthing, making himself almost bankrupt by taking on himself his father's debts. As he grew older, his devotion to God and his traits of character became so widely known that he was universally called Maharshi, or Great Saint. Rabindranath Tagore was the son of his old age.

Father and Son

When Debendranath had passed the age of 50, he determined to retire from the world and lead a life of prayer and meditation. First of all, he went with Rabindranath, his youngest son, to the Himalayas, hoping there to find the end of his life's pilgrimage. But though he felt the beauty of the eternal snows, his heart was not satisfied in its thirst for the living God. At last, when he had returned to Bengal, he came one day at sunset to two stunted trees in the middle of a vast open plain, with a fringe of palm trees on the horizon. Here he

watched the beauty of the setting sun; and as the full moon arose, he spent the whole night in an ecstasy of joy; and felt that the end of his search for God had come. This was his Bethel—God's House. He called it Santiniketan—The Abode of God's Peace; he lived and prayed and meditated there for nearly forty years, passing always in extreme old age, venerated by all.

His youngest son remained with him, and he found comfort in his presence. Rabindranath, as a boy, had a perfect voice, and the old man loved to hear him sing songs to God. Thus, the early part of the poet's life was spent in extreme solitude and in wondering mystical intimacy with his father. The old man was himself a poet by nature, and the boy inherited from his father his spiritual gifts.

On the Ganges

After Rabindranath had grown up and married, his father sent him to the country; and for twenty years he lived a life of almost complete retirement among the village people on the banks of the Ganges, near its delta. He loved to go completely apart, when the mood seized him, and lived in a small house-boat, moored to one of the sand banks, away from humankind. Rabindranath had told the lecturer that some times, after more than six months' absence from any human habitation, on his return his tongue would at first find difficulty in framing the words of human speech—his solitude had been so complete.

But, later, there had come to him the call to serve his country and humanity more directly. He had at first plunged into the national movement, but had found it too harsh and strident for his poet's nature. He went back to his father, who was still living in extreme old age at Santiniketan, and founded there a school, where children might live in the joyous freedom of nature's beauty. Then came a period of overwhelming sorrow, during which he lost his wife and two of his children, one of whom was beginning to show his father's poetic genius. It was at this time that he wrote the poems which he translated later in "Gitanjali."

Visit to England

A very serious illness followed this period of sorrow, and he went to England for an operation. On the voyage home he had filled his leisure time, as an invalid, by translating into English his own Bengali poems. He showed them with much diffidence to W. B. Yeats, who was amazed at their beauty. From that incident began the poet Rabindranath Tagore's fame in the West. In the next year he was awarded the Nobel Prize for the World's Literature, and his English translations had been retranslated into every living language of mankind. The poet had become a world figure, with his saintly personality and gentle dignity of character, welcomed in every land.

During the later years of his life he had extended the scope of his work at Santiniketan, and made it into an international fellowship. From every part of the world students and thinkers had gathered together for a common study of the different cultures of humanity. The lecturer said that it had been the greatest joy and privilege of his life to be connected with this international fellowship, over which the poet Rabindranath Tagore now presided.

Sadly enough, on his most recent tour to South America the poet had developed heart trouble, and had been seriously ill when the lecturer had left India. Rabindranath was intending to spend the coming summer in Italy and Switzerland in retirement as a neighbour of the great French Literary artist, M. Romain Rolland. Of all the personalities in the world to-day, the lecturer said, he believed that Rabindranath Tagore's was the greatest.

OUR LONDON LETTER

[FROM OUR OWN CORRESPONDENT]

31st December, 1925.

It is midnight in London. The old year gives way to the new and under conditions not unlike those prevailing in South Africa on New Year's Eve—some there be who enter it in solemnity with prayer, others there be who hail it in some form of jollification, accompanied in some cases with good resolutions and in most cases with hopes of a better and happier year. And yet New Year in another respect is unlike—in South Africa it is a public holiday, in London it is not and there is nothing to distinguish it from an ordinary working day of the week.

The Locarno Treaty has been signed by the Western European powers—which were not many years ago engaged in a deadly war—and peace for Europe is assured. The Locarno spirit has helped the settlement of the boundary question between the Irish Free State and Northern Ireland and now the report of the Irish Boundary Commission, of which the South African Judge, Mr. Richard Feetham, was Chairman, will never be published. The work of the Commission has been appreciated by the British Prime Minister—who himself has played no unimportant part in bringing the Locarno spirit to bear upon the settlement of the question. In Ireland the settlement has on the whole been well received and a brighter and more hopeful spirit appears since to mark the life of the Irish throughout their country.

How far the Locarno spirit has affected Spain it is difficult to say. But following almost in the wake of the Locarno Treaty Military Dictatorship has been superseded by Civil Government and with its advent it is hoped that Spain will now go ahead in regaining her prosperity.

The Commonwealth of India Bill presented in the House of Commons by Mr. George Lansbury is supported by a number of Labour M.P.s., among them being Col. Wedgwood, Mr. Bramley, Mr. Lee Smith, Mr. Hodson Guest and Mr. Scurr. It is a Bill with 187 clauses. It purports to confer upon India the status of a self-governing Dominion except for certain reservations as regards defence and foreign affairs. The Viceroy and Provincial Governments to have Cabinets to advise them, the Cabinets being collectively responsible to the Legislatures constituted entirely on an elective basis. The proposed constitution is of a federal type with autonomous provinces. And among the remaining clauses provision is made for the protection of the rights of minorities. It is, however, doubtful whether the Bill, when the House re-assembles after the Xmas holidays, will reach second reading and it is still more doubtful whether this Bill will become law. Whatever may be their views on the Bill itself or its terms, Indians cannot but appreciate the efforts of the Labour M.P.s who are for the Bill. They show their interest in a practical manner. But numbers of the party in power will tell against them.

Lt. Col. James in the House of Commons asked the Home Secretary if he was aware that Communist leaflets of an indictable character printed in a foreign country had recently been circulated amongst certain groups of students, particularly those of Indian birth at Oxford University; whether he was in a position to give any information as to the sources of origin of these leaflets and the channels used for their distribution and whether he had taken any action in the matter. Sir Joynson-Hicks, the Home Secretary, in reply said: He was aware of certain undesirable activities which had been carried on among Indian Students at Oxford but he trusted that his hon. and gallant friend would not press him to make any further statement as to his action in the matter.

It is not only being successfully grown in India and its cultivation is being extended as rapidly as possible. The

requirement in the new year for manufacturing purposes is estimated at ten million bales against which India is expected to supply eight million bales. America it is said alone requires eight hundred thousand bales and takes over seventy per cent. of the output in hessians of the Calcutta mills. The ruling prices are from £54 to £58 a ton but in October they were over the £60 mark and there is a prospect that they will return to that mark. The position of Jute is something of a parallel to that of Rubber—but on a smaller scale.

Suspension of the 3½ per cent. Excise duty on Indian Cotton Goods as the first step to the abolition of the duty very soon goes a long way towards removing a grievance from which India has been suffering—a grievance which is even admitted in some quarters in this country where the maintenance of the duty was to their interest. Among other reasons, the competition of Japanese Cotton Goods with Indian Cotton Goods has hastened the step towards the repeal of the duty which unfairly bore on Indian manufacturers and incidentally on the mill employees. The complaint against the Japanese is based on longer hours and cheaper labour. The suspension has also helped the settlement of the trouble between mill-owners and mill employees on the question of wages—enabling the mill-owners to maintain the prevailing rates of wages which they were before the suspension of the duty about to reduce.

Rev. Winfred Simon B. A. L. Th. who recently left London after his ordination by the Bishop of Natal at Warminster was married to Miss Margaret David B.A. at St. John's Church, Bangalore, on the 2nd December last. The reception took place at "Rochester House," Richmond Town, Bangalore, Madras. Revd. Simon, whose father, the late Revd. Simon P. Vedamather, was Indian Anglican Priest in Durban for many years, leaves India to work in the Church in which his father had laboured. Mrs. Simon accompanies her husband to South Africa.

Rotary in South Africa

A Great World-Force

(Specially Contributed)

The "Rotarian" movement has not come a day too soon in South Africa and Monday the 1st Feb. 1926 will be a Red letter day in the Rotary life of the country. Eighteen Rotarians from Great Britain representing different Rotary Clubs under the leadership of Rotarian Innes of Leeds arrived on that day at Cape Town and the following day they met the Cape Town Rotarians at lunch at which a great and characteristic message was delivered.

Sir Carruthers Beattie, struck the right note when in accepting the gift of an Union Jack from the British Rotarians said: "There is no country in this world which needs so much the Rotary spirit as this land. The problems here were not those of India or Europe. Colour of people were clearly defined. Here we have the mixture of black, yellow and white, all loving South Africa and if the spirit of service and goodwill did not exist it was not going to be a particularly good day for South Africa. No living person can say exactly how we are going to live side by side putting the country first but we must have the Rotary spirit if we are to come together as we should."

And what is the Rotary Spirit? The motto of the Club puts the question in a nut-shell: "Service before Self." That is the spirit that must animate all if South Africa is rightfully and peaceably to solve the tremendous problems before it, which Sir Carruthers Beattie on behalf of the Cape Town Rotary Club—and may not on add, on behalf of the better South African public so aptly summarised

"Service before Self" which was present at the meeting

ing, has sent to India a message describing the occasion in the following terms:—

Great welcome to thirty Rotarians from Great Britain, (stop). Innis, British Treasurer presented magnificent Union Jack to Capetown Club, (stop). Innis addressing Sir Devaprasad Sarvadhikary who was present as a distinguished guest and who is himself a Calcutta Rotarian hoped Calcutta who send Indian Flag (that) Capetown (would) respond with South African Flag in India (stop.) Sir Carruthers Beattie, Capetown president gave eloquent address on future South Africa. Turning to Sir Devaprasad, he appealed for international goodwill on Rotarian lines throughout world Racialism and strife.

Sir Devaprasad Sarvadhikary whole-heartedly agreed and responded, and was loudly cheered by the whole assembly. If the members of the club, numbering eighty, and representing the best and foremost men in Capetown, business and professional life, equally whole-heartedly respond to the call so worthily made by those thirty visiting Rotarians from Great Britain, and by the solitary Rotarian from India, a great achievement will indeed have been made for, and in South Africa on Tuesday the 2nd Feb. in the year of grace 1926.

But will the spirit abide and penetrate? Would to God, it would. It will be a great and memorable day indeed in the South Africa annals, if it does. The light that guideth all things visible in the solitary Rotarian from 6000 miles to the East, meeting thirty Rotarians from 6000 miles to the West, meeting eighty Rotarians in the South African Halfway House and raising the United Rotarian Banner with the guiding motto of service before self.

It is a little leaven that leaveneth all, and if the various other South African Rotary Clubs, which the British delegates will soon be visiting at all reciprocate a truly great end will have been achieved.

Sir Devaprasad Sarvadhikary had already a great reception at the hands of the Port Elizabeth Rotarians during his recent visit, and told them what Rotarian Spirit stands for. He came into touch with Pretoria Rotarians, though there was no time for a formal meeting, and his expected tangible results from these contacts. He has no doubt that contact of the British Rotarians with the clubs at Johannesburg, Durban, Port Elizabeth, Pretoria, Pietermaritzburg will have greater results. A club will be established at Bloemfontein by the British Rotarians in this favourable atmosphere.

There are now in the civilized world, in all the countries 2000 of these Rotary clubs, animated by the same motive, and with the same noble objective, and motto—"Service before self." The movement is going to be a great world power, for good certainly contributing to peace, good will, and mutual understanding.

Rotary has not therefore, come a day too soon to South Africa. The lay public will be interested in knowing that the objects of Rotary are to encourage and foster:—

- (a) The idea of service and the basis of all worthy enterprise.
- (b) High ethical standards in business and professions.
- (c) The application of ideal service by every Rotarian to his personal business, and communal life.
- (d) The development of acquaintances as an opportunity for service.
- (e) The recognition of worthiness of all useful occupations and the dignifying by each Rotarian of his occupation as an opportunity to serve Society.

The advancement of understanding, goodwill, and international peace through a world of fellowship of business and professional men united in the Rotary Ideal of Service.

The more one studies the wording and the meaning of Rotary's sixth object, the more one is impressed with the genius which brought it into being. There can be no real goodwill, without understanding, and goodwill, without understanding of the points of view of other nations. Add to understanding and goodwill, the divine—the power of Service and our wheel will crush the selfish,

jealousy and selfishness which block the pathway to International Peace; the wheel has no self-starter. The emotional force of an ardent idealism must be couched with the intense mental effort of a mind trained to business methods and it must be applied by each individual Rotarian.

NATAL INDIAN CONGRESS

ASIATIC BILL A DAY OF PRAYER

ROLL UP IN YOUR THOUSANDS.
TO THE MASS MEETING!

RECORD YOUR SILENT PROTEST
AGAINST THE ASIATIC BILL!

In accordance with the resolution of the executive of the South African Indian Congress, every Indian throughout Natal is asked to observe **TUESDAY**, the 23rd day of February, 1926, as a day of Prayer and every Indian business house is requested to close the whole day on that date.

A Mass Meeting will be held at the **RAWAT'S BIO HALL, Victoria Street, Durban**, at 10-30 a.m. on that day, when prayers will be offered to Almighty to instil a sense of Justice in the hearts of the Ministers and the Parliamentarians of the Union.

V. LAWRENCE,
ABDUL HACK KAJEE,
Vice-Presidents.

P. R. PATHER,
Acting Secretary,
Natal Indian Congress.

South African Indian Congress

In terms of the decision of the Executive of the South African Indian Congress, the 23rd day of February 1926 will be observed as a day of prayer by the Indian community all over South Africa as a mark of silent protest against the iniquitous and unjust Asiatic Bill and other laws which differentially affect the Indian community and which are being rushed through Parliament post-haste.

The Provincial bodies will advise the venue and time of the prayer meetings that will be held at each centre.

An appeal is made to all Indian business houses throughout South Africa to close for the day.

E. I. ASWAT,
Vice-President.
A. I. KAJEE,
Hon. General Secretary.
E. M. ALLY,
Acting Hon. Treasurer.

HEADQUARTERS
175 Grey Street,
Durban.