

Indian Opinion

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NOTES AND NEWS

WE offer our congratulations to the various candidates who have been successful in the recent University Examinations. It is indeed a source of pleasure to us to find that quite a large number of Indian youths are taking advantage of the Higher Education. The establishment of a College by the Indian community will greatly assist some clever Indian youths who, through want of monetary assistance, are not able to further their studies. We had occasion to refer last week to the necessity there is for endowments to improve our educational system. There is much to be done in our community educationally. If there is to be an improvement in our status in South Africa, then it is necessary that all our endeavours should be directed towards educating our children.

Mr. Sorabjee Rustomjee has left for the North and will be engaged in work connected with INDIAN OPINION.

The Government of India Delegation has come and gone. Neither Dr. Malan nor the Delegation has opened out the agreement reached. We shall hope for the better. In the meantime the Union Government is to be congratulated for the excellent treatment meted out to the Delegation. Nothing untoward has happened during its sojourn in South Africa, thanks to the Union Government.

In an inaugural address to the Legislative Assembly, Lord Irwin is reported to have said that those who were anxious to see a constitutional advance must either coerce or convince the British Parliament. This is indeed a poor statement and is calculated to do more harm than good. If a spirit of goodwill is to prevail between the Government and the governed then the Viceroy should employ language that would materially help him in the smooth working of his Government. The Assembly is sitting in New Delhi and let us hope that it is sitting under the best auspices.

We are informed by Mr. A. I. Kajeer the General Secretary of the South African Indian Congress that the Annual Conference has been adjourned to the 26th, 27th and 28th days of February 1927. It has been found necessary to adjourn the Conference because of the fact that the decision of the Round Table Conference will not be made known until then. The outstanding matter for discussion at the Annual Conference will of course be the decision of the Round Table Conference. The adjournment will moreover give the officials of the South African Indian Congress a respite after their strenuous work at the recent Conference. A respite was also necessary to the officials of the Transvaal British Indian Association who will act as the Reception Committee to the Annual Conference.

Replying in the Canadian Parliament to the Conservative criticism of the decisions of the Imperial

Conference, Mr. Mackenzie King said he believed the report on the inter-Imperial relations expressed in the best possible form the opinion of all parties of the Empire and would make for great unity within it. He claimed Canada had for years past led the way in urging the view that now prevailed. When the party controversy was overcome, the Conference would go down to history as fixing enduring foundations for National Autonomy and Unity.

A NEED FOR ORGANISATION

WHILST our expectations are great as to the result of the Round Table Conference, we may look back with pride upon the unanimity of action taken by the Indian community of South Africa in presenting its case to the Paddison and the Habibullah Deputations. It was a critical period that required of the community to rise as 'one' man. Its response has been splendid. Be the result of the Conference what it may, the duty that devolved upon the Indian community has been done well. We are fully aware of the several bodies that had sprung up during the last two or three years with a view to retarding the good work that was being carried on by the regular bodies in South Africa. And we are also aware of the part played by the community in checking the progress of these various bodies.

We need not be over jubilant, for, we feel that there is a great deal to be done in strengthening our organisations. In so far as Natal is concerned, the Natal Indian Congress is indeed the body that represents the community in Natal. True that body receives some opposition now and again, but when the hour arrives practically every Indian, casting aside his feeling, serves under the banner of the Congress. That is how it should be. We are afraid the same cannot be said of the Transvaal and the Cape Provinces. Although the organisations in these two Provinces have rendered yeoman service in the past, there is still much to be done in the working of these

organisations, and the discipline that is to be maintained amongst their members.

We do not desire to touch upon the lack of discipline. That is a matter for the South African Indian Congress to deal with. A duty devolves upon the South African Indian Congress to assist the Cape and the Transvaal Provinces in organising and strengthening their organisations. From information we have with us, it would appear that every work is being carried on in a manner that is no credit to the community. We are sure the Cape and the Transvaal Provinces will welcome the assistance of the South African Indian Congress.

The South African Indian Congress has more than justified its existence as evidence the enormous work of that body during the last fifteen months. And it is therefore necessary that its constituent bodies should function properly and constitutionally.

There is a need for more organisation and we have every hope that the community will do its duty.

The Late Mahomed Essop Asmal

We regret to record the untimely demise of the late Mahomed Essop Asmal. It would appear the deceased had a paralytic stroke which brought on cerebral hemorrhage as a result of which he died within a few hours. The death has cast quite a gloom over the community for he was a well-known figure in the Indian commercial world. The deceased was a member of the well-known firm of Messrs. B. Ebrahim Ismail & Co., of Commercial Road, Durban, having joined that firm in the year 1903. This firm was established by the late Dawood Mahomed, a prominent figure in South Africa, who was an uncle to the deceased.

The late M. E. Asmal left for India in 1903 and returned in the year 1908 since when he has not visited India. Some three years ago his aged parents who are living in India, visited Natal being anxious of their two sons who had not visited them for some time. Much of the work devolving upon his brother Mr. E. E. Asmal as the Chairman of the Indian Merchants Association was carried on by the deceased. The Association will miss a familiar figure that had promoted its interests and the interests of commerce generally.

He was well liked by his numerous friends for his geniality. His honesty and integrity knew no bounds. In him the poor and needy have lost a true and trusted friend ever ready to assist them whenever necessary in his silent way.

Death took him at the very early age of 42. He leaves a widow, five children 3 boys and 2 girls and a large circle of relatives and friends to mourn his loss.

We tender our heartfelt sympathy to the bereaved family.

'Die Burgher' and the Conference

(BY C. F. ANDREWS)

If anything could serve to show at a glance the advance made in public opinion by the work of the Round Table Conference at Capetown it can be seen in the leading article of *Die Burgher*, on the day the Indian Delegation left Capetown, which has been very kindly translated for me by Miss Fatima G. from the original Afrikaans.

The article will speak for itself and will show that a much more kindly spirit now prevails throughout the Dutch community, which is actually the leading community to-day in South Africa, both numbers and in political power.

The article reads as follows:—

Yesterday the Indian deputation left on its homeward journey after it had come to a provisional agreement with the representatives of the South African Government.

Everyone in this country knows the heavy task which this Conference has applied itself. The representatives of the two Governments have succeeded in finding a way out, which would satisfy both sides, speaks volumes for the earnest and upright desires of both parties to reach a peaceful and friendly solution and also for the tact and ability of the members of the Conference.

It had been clear to the people for a long time that the Asiatic question must be tackled at some time. It could never be taken up in the ordinary course of events. If this solution could not have been attained with the acknowledgment and co-operation of India, then it must have been attained without that co-operation and in face of Indian opposition.

But it is also clearly felt that had this been the case it would not have worked peaceably. Among other considerations, India would always have been in an unusually favourable position to place barriers in our way.

To make this clear, it is hardly necessary to remember the importance which South Africa attaches to the policy of repatriation, i.e., the return of Indians to India, many of whom have been born in this country.

Of the result of this Conference we can as yet say nothing and to speculate about it might do harm and even cause a breach. The Conference had expressly said that it was desirous that nothing should be made public. There are various reasons for this.

The agreement which has been reached here is naturally only provisional. It must first be ratified by the two Parliaments. It must be submitted to the Parliament here and the Legislative Assembly in India.

That the Indian deputation is desirous of submitting in person the agreement to its Government is clear. By cable it can of course inform its Government of the result. But it is of the greatest importance that the members of the deputation should be present in person at the general discussion to discuss and revise every point.

But perhaps it is more desirable that when the particulars of the agreement are made known, the Indian deputation, just as the South African Government, should be on the spot.

There is likely to be criticism of course—an agreement over a matter of this nature which would give 100 per cent. full satisfaction to both parties is unthinkable, and the people who made this agreement are the right people to deal with the critics. This the Indian deputation cannot do if they are on the waters when the terms of the agreement are made known. So that out of consideration for the Indian deputation it is desirous that the agreement should be published after they have landed.

This is to us very reasonable. Then it follows of

itself that a discussion of this question in this country is undesirable.

We wish now to express our joy that in regard to this particular question an agreement has been reached which has satisfied both sides.

The Conference and After

(BY C. F. ANDREWS)

Now that the Round Table Conference is over, and the Indian Delegation has departed, there can be no harm in telling out the news, that the announcement made by the Rt. Hon. V. Srinivasa Sastri, P.C., at the farewell meeting held in the Town Hall, Capetown, was looked upon at the time with very considerable trepidation, and was regarded by many as a dangerous inroad into the complete secrecy which had been observed throughout the whole Round Table Conference Sessions. How far that secrecy was carried may easily be seen from the fact, that I myself, though taken into counsel throughout, on vital and essential matters, was not shown any of the written statements, which were drawn up on either side; and I have even yet no knowledge of the actual written provisional agreement itself.

No doubt, this was right in policy; however inconvenient in practice. The provincial elections are now in full swing; and it may easily be seen, what havoc might be wrought in Natal and the Transvaal, during the heat of political strife, if garbled accounts were bandied about between the different political parties at the hustings during the elections.

Still, in spite of its possible indiscretion, I cannot help being thankful that Mr. Sastri let out as much as he did, and gave to us all so much absolute public assurance, before he left. What he said was most encouraging, and every word he used was very carefully weighed.

But now, it remains to us to put into action, without any delay, the advice he has left behind. Nothing can be a more important and urgent duty than this.

He has left with us one word, above all others—Education. He knows what it means; for he himself had given his whole life to Education, before Mr. Gokhale claimed him as a disciple, and asked him to act as his successor, as Head of the Servants of India Society. Therefore he speaks with authority, when he virtually tells us, that if we do not immediately tackle the Educational Question for ourselves and our children, our cause is as good as dead. In ten years' time, we shall be a community that has fallen behind the strenuous standard of modern life in the West, and is past recovery.

Thank God, our eyes have been opened in time! Indeed, I bless the Asiatic Bill every day of my life for one thing! It opened all our eyes, just in time!

I confess, I had not at all realised how far things had gone, when I landed in Delagoa Bay in November, 1925, before the Paddison Deputation arrived. The startling and arresting fact had never been told me, that the Education provincial grant actually stood still, for several years, and that a 'standing order' had been passed to refuse all increase in the future. The 'standing order' was a sentence of death, far more deadly than even the Asiatic Bill!

Immediately, I pointed out this glaring fact, and the leaders of the Indian community in Durban will bear me witness, how earnestly I impressed it on them, especially on that day when we all met together, at Phoenix, for a heart to heart talk before my departure on April 15, 1926. On my return last October, it was this one thing that again called for my whole attention.

It is, to me, therefore, a matter of very great relief and re-assurance, that so great and eminent a statesman, as Mr. Sastri, has at once given us warning about the same weak point in our defences. Let us take up immediately the work that is to be done, and do it with all our might.

Government of India Delegation

Their Arrival on the Rand

Received With Enthusiasm

Indians in Johannesburg turned out in great numbers on Monday 17th January to welcome to the city on a brief visit from Durban the members of the delegation from the Government of India which has been conferring with the Union Government on the Indian question. The delegates were on their way home to India, and they left for Delagoa Bay on Tuesday the 18th.

Received at Johannesburg Station by the Mayor (Councillor A. Law Palmer), the delegates were also welcomed to the city by a large crowd of Indians, and were escorted to the Selborne Hall, where tea was served. Immediately thereafter a reception was given in the Town Hall by the Transvaal British Indian Association.

In welcoming the delegates the Mayor described the occasion as a historic one. They were honoured by these delegates from India visiting the greatest of all South African towns. Johannesburg, he remarked, was a city which he could honestly state dealt fearlessly and justly with every section of the community.

"EAST IS EAST"

Dr. William Godfrey, Chairman of the Reception Committee of the Transvaal British Indian Association, in quoting Kipling's phrase, "East is East and West is West, and never the twain shall meet," said that he had come to the conclusion that it was now an absurd quotation. Recent events in South Africa and other parts of the world had given the lie to the quotation. The function that afternoon was an indication of the apparent proximity of East to West. Had not the recent Conference in Capetown shown them how the Eastern mind had tried to fathom and learn the Western mind and vice versa. That being true, they welcomed the delegates as the forerunners of those who were breaking the imaginary barriers between East and West.

Another quotation was that "God moves in a mysterious way his wonders to perform." Only a few months ago, whenever the Indian question was spoken of, it was referred to with vindictiveness and hate. Now there seemed to be a difference, and a feeling of peace and goodwill through no other agency than the mysterious action of the Almighty.

Garlands were then presented to each of the delegates. Miss S. J. Nursoo, daughter of the Hon. Secretary of the Transvaal British Indian Association, presented bouquets to several ladies present.

Sir Habibullah, in returning thanks on behalf of the delegation, said they were greatly gratified at the hospitality they had received from every town they had visited in the Union. Brief and strenuous as their visit to South Africa had been, they would carry back with them pleasant recollections of the happy time they spent in South Africa. (Applause.) "We have met your responsible Ministers," he added. "We have met all those eminent gentlemen in the Union, whether European or Indian, and I think I can say without any hesitation that we have made good friends in this country whom we will never forget."

FEELING OF GRATITUDE

In going through the country he had been

impressed with the care they exercised in town planning, and their sanitation also had attracted his notice. It would be less than human on his part if he did not give public expression to their feeling of gratitude to the Union Government and their numerous friends who had been to them all that friends should be. He was not using any language of exaggeration when he told them that in South Africa they felt at home.

Mr. Patrick Duncan, K.C., C.M.G., M.L.A., said he was glad to welcome the delegates to Johannesburg, first of all for a personal reason, as he had been one of the deputation sent over to India by the Union Government. That deputation had been received in India with such wholehearted hospitality and friendship that it would be indeed unbecoming of him not to do anything in his power to testify to that friendship and to wish their friends assembled a similar reception in South Africa. He believed that the invitation which the Indian Government gave to the deputation from South Africa was an inspiration of statesmanship. Little thing though it was in its way, it had led the way to the establishment of better relations between South Africa and India than existed in the past.

Mr. Duncan also believed that that example which had been set of two members of the British Commonwealth of Nations meeting together face to face—not dealing with the matter by correspondence through London—explaining to each their difficulty, and arriving, as he trusted they had, at a settlement, would be almost a new thing in the history of the Empire. They in South Africa had reason to be proud of the men who were sent here by the Government of India, and they had every reason to be satisfied if, as he understood was the case, a settlement had been arrived at which would remove the longstanding trouble in South Africa from the arena of politics.

If a settlement was arrived at, then both India and South Africa would be much indebted to the delegates who had come to the Union.

The Very Rev. W. A. Palmer (Dean of Johannesburg) said he could speak of the time when the clouds were very dark and when they (the Indians) were very anxious. Now that the clouds were vanishing and the outlook seemed much more hopeful, they (the Church) were very delighted to be with them that afternoon and share their joy and hope in the changed outlook. He hoped the delegation would live to see the labour they had put in during the past few weeks crowned with success and a lasting peace for them all.

On behalf of the Transvaal British Indian Association, each member of the delegation was presented with a gold fountain pen, suitably inscribed, in a case.

EVENING FUNCTION

In the evening the Town Hall was again crowded to the door when a meeting organised by Mr. G. E. Myers, of the Transvaal British Indian Association, was held, at which the Chairman (Mr. I. E. Asvat) presented to the Right Hon. S. Sastri a cheque for £501 from the Association for the benefit of the Servants of India Society. Several other delegates from India were also on the platform.

Mr. Sastri, who is president of the Servants of India Society, in expressing thanks for the munificent gift, said their society existed to train young men for the public service of the country. The members of the society were not allowed to take part in any movement which sought to strengthen and perpetuate the spirit of caste. It was this class of public servant which the society was out to help.

Turning to the future of India, Mr. Sastri said they believed that by peaceful and constitutional methods India would work steadily ahead until she assumed the rank of responsibility of any other

Dominion—equal with South Africa, where it was now believed that the highest political ambition had been achieved.

Swami Shradhdhananda's Last Messages

(BY C. F. ANDREWS)

It is deeply touching to find that Swami Shradhdhananda's three last messages in the *Liberator* were:—

(i) The 'All-India Prayer Day' on behalf of South Africa (ii) Work among the Untouchables, (iii) Mr. Marmaduke Pickthall and Islamic Culture.

In all those instances, he gives these great causes, which are near to his own heart, his warmest sympathy. It needs to be remembered, that he honoured the Faith of Islam for its supreme insistence on the Unity of God, a faith which Swamiji himself held with all his heart. His Hindu faith was also entirely opposed to the doctrine of 'Untouchability,' which had insidiously (he believed with Mahatma Gandhi) crept in and corrupted the true faith of Hinduism.

It is said, in one of the sacred scriptures,—“He, being dead, yet speaketh.” Let us hear how Swamiji, although no more on earth, speaks to us on each of these three subjects. He says as follows:—

(I) ALL-INDIA DAY OF PRAYER

“Brother Andrews wired to Gandhiji to hold an all-India prayer to strengthen the forces of truth and justice in the Round Table Conference to be held in South Africa. The wire also stated that the idea of the prayer was appreciated by the clergy of South Africa. We are publishing to-day an article from the pen of our brother whose series of articles has already been read by our readers. Brother Andrews has great faith in the instinct of the African people themselves, especially the Nationalists of South Africa, who, through the exertions of General Hertzog, have got all they wanted in London. The spiritual leaders of these being behind Brother Andrews, we are inclined to believe that success, which has so far been with him, will stick to him. We are glad Gandhiji, who having terminated his enforced imprisonment at Ahmedabad is leaving his Ashram to-morrow and is proceeding to Wardha, has appointed 19th of this month for the All-India prayer. To strengthen that collective prayer, let Indians also do something meritorious.”

We next come to the 'Untouchables'. Here he is frankly critical of those Hindu followers of Mahatmaji, who merely profess to do away with 'Untouchability', while secretly practising it. He congratulates the Swaraj party on their work and then adds the following words:—

(II) THE UNTOUCHABLES

“The congratulations we offer are frankly conditional or, if legal terminology may be borrowed, congratulations *Nisi*, which will be made absolute if all of these three do something tangible to improve the condition of the depressed classes and insist, at the first available opportunity, on a practical and effective Charter incorporating equal public rights to them with the so-called highcastes. For Mr. Srinivasa Iyengar a very useful and effective opportunity will be available in Assam. But before that both he and Dr. Munje must set their shoulders to the wheel without a moment's delay if the danger that is raising its head in the South-Western part of Madras Presidency is not to be allowed to overrun large territories. Mr. Jayakar has before him the case of Chamars of Kolaba District who are being harassed for using a public tank. He is the President of the Bombay Provincial Hindu Sabha and has to justify his office in the eyes of progressive people. He can

do so only by proving in action that the Hindu Mahasabha stands for assimilation not exclusion, for expansion not contraction, for welcome not excommunication; and the royal road to prove it is the uplift of the depressed classes.

Lastly with regard to Islam, for which in its purest form he had a profound admiration, he writes as follows:—

(III) MARMADUKE PICKTHALL AND ISLAM

“One of God’s gifts to Islam and to the Nizam of Hyderabad is Mr. Marmaduke Pickthall. He has been “graciously permitted by His Exalted Highness the Nizam” to deliver a course of lectures in the Lawley Hall, Madras, on the ‘Culture of Islam’ as a part of a series of ‘Madras lectures on the Religion of Islam.’ Mr. Pickthall, who is much better known in Egypt—Miss Zakia Suleiman recognised him at the mention of his name—than in India, has told all of us that conduct is the test of religion according to Koraneshariff. If this be so, Mr. Pickthall belonged to the same religion before formal conversion to Islam as after. For his love of Islam he was made to suffer in England; and for his love of real democracy he was made to suffer in India. Mr. Pickthall is an ornament to any Faith and to any country. He knows what it is to fight for one’s conviction and being an Englishman, he fights like a bulldog. We have no doubt Mr. Pickthall, who has ever laid greater stress on righteousness of conduct than on the doctrine a person preaches, will succeed in clarifying the miasma of Hindu-Muslim misunderstanding.”

These are the three last editorial messages, which Swamiji left behind before he died. No detailed news has come through about the way he met his death; but everything seems to point to its being the act of a mad man. Let us all hope that this is found to be the case, for it will be a relief to every true Indian patriot if this is the verdict of history. It is deeply touching to find that his beloved physician, in his last illness, before he met his own death, was Dr. Ansari, his dear Muhammadan friend, who, along with Hakim Ajmal Khan, received his devoted love and affection to the very end.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

PART II.

Chapter XI

CHRISTIAN CONTACTS

The next day at one o’clock I went to Mr. Baker’s prayer-meeting. There I was introduced to Miss Harris, Miss Gabb, Mr. Coates and others. Every one knelt down to pray and I followed suit. The prayers were supplications to God for various things, according to each person’s desire. Thus the usual forms were for the day to be passed peacefully or for God to open the doors of the heart.

A prayer was now added for my welfare: ‘Lord, show the path to the new brother who has come amongst us. Give him, Lord, the peace that Thou hast given us. May the Lord Jesus who has saved us save him too. We ask all this in the name of ‘Jesus’. There was no singing of hymns or other music at these meetings. After the supplication for something special everyday, we dispersed, each going to his lunch, that being the hour for it. The prayer did not take more than five minutes.

The Misses Harris and Gabb were both elderly maiden ladies. Mr. Coates was a Quaker. The two ladies lived together and they were his standing

invitation to four o’clock tea at their quarters, every Sunday.

When Mr. Coates and I met on Sundays I used to give him my religious diary for the week, and discuss with him the books I had read and the impression they had left on me. The ladies used to narrate their sweet experiences and talk about the peace they had found.

Mr. Coates was a frank-hearted staunch young man. We went out for walks together and he also took me to other Christian friends.

As we came closer to each other, he began to give me books of his own choice, until my shelf was filled with them. In pure faith I consented to read all these books and as I went on reading them, we discussed them.

I read a number of such books in 1893. I do not remember the names of them all, but they included the *Commentary* of Dr. Parker of the City Temple, Pearson’s *Many Infallible Proofs* and Butler’s *Analogy*. Parts of these were unintelligible to me, some things in them I liked and some things I did not like. I always shared my impression with Mr. Coates. *Many Infallible Proofs* were proofs in support of the religion of the Bible as the author understood it. The book had no effect on me. Parker’s *Commentary* was morally stimulating but it could not be of any help to one who had no faith in the prevalent Christian beliefs. Butler’s *Analogy* struck me to be a very profound and difficult book, which should be read four or five times to be understood properly. It seemed to me to be written with a view to converting atheists to Theism. The arguments advanced in it regarding the existence of God were unnecessary for me, as I had then passed the stage of unbelief; but the arguments in proof of Jesus being the only Incarnation of God and the Mediator between man and God left me unmoved.

But Mr. Coates was not the man easily to accept defeat. His affection for me was great. He saw round my neck the *Vaishnava* necklace of *Tulsi* beads. He thought it to be superstition and was pained by it. “This superstition does not suit you, Come let me break the necklace.”

“No, you will not. It is a sacred gift from my mother.”

“But do you believe in it?”

“I do not know its mysterious significance. I do not think I should come to harm if I did not wear it. But I cannot without sufficient reason give up a necklace that she put round my neck out of love and in the conviction that it would be conducive to my welfare. When with the passage of time it wears away and breaks of its own accord, I shall have no desire to get a new one. But this necklace cannot be broken.”

Mr. Coates could not appreciate my argument, as he had no regard for my religion. He was looking forward to delivering me from the abyss of ignorance. He wanted to convince me that no matter whether there was some truth in other religions, salvation was impossible for me unless I accepted Christianity which represented the truth and that my sins would not be washed away except by the intercession of Jesus and that all good works are useless.

THE PLYMOUTH BROTHERS

Just as he introduced me to several books he introduced me to several friends whom he regarded as staunch Christians. One of these introductions was to a family which belonged to the Plymouth Brethren—a Christian sect.

Many of the contacts for which Mr. Coates was responsible were good. Most struck me as being God-fearing. But during my contact with this family, one of the Plymouth Brethren confronted me with an argument for which I was not prepared: “You cannot understand the beauty of our religion. From what you say it appears that you must be brooding over your transcendental every significant

of your life, always mending them and atoning for them. How can this ceaseless cycle of action bring you redemption? You can never have peace. You admit that we are all sinners. Now look at the perfection of our belief. Our attempts at improvement and atonement are futile. And yet redemption we must have. How can we bear the burden of sin? We can but throw it on Jesus. He is the only sinless Son of God. It is His word that those who believe in Him shall have everlasting life. Therein lies God's infinite mercy. And as we believe in the atonement of Jesus our sins do not bind us. Sin we must. It is impossible to live in this world sinless. And therefore Jesus suffered and atoned for all the sins of mankind. Only he who accepts His great redemption can have eternal peace. Think what a life of restlessness is yours, and what a promise of peace we have."

The argument utterly failed to convince me. I humbly replied:

"If this be the Christianity acknowledged by all Christians, I cannot accept it. I do not seek redemption from the consequences of my sin, I seek to be redeemed from actual sin itself, or rather from the very thought of sin. Until I have attained that end I shall be content to be restless."

To which the Plymouth Brother rejoined: "I assure you, your attempt is fruitless. Think again over what I have said."

And the Brother proved as good as his word. He voluntarily committed transgressions and showed me that he was undisturbed by the thought of them.

But I already knew before meeting with these friends that all Christians did not believe in such a theory of atonement. Mr. Coates himself walked in the fear of God. His heart was pure, and he believed in the possibility of self-purification. The two ladies also shared this belief. Some of the books that came into my hands were full of devotion. So although Mr. Coates was very much disturbed by this latest experience of mine, I was able to reassure him and tell him that the distorted belief of a Plymouth Brother could not prejudice me against Christianity.

My difficulties lay elsewhere. They were with regard to the Bible and its accepted interpretation.

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Suratee Mahomedan Estate Company (In Liquidation)

Notice is hereby given that the List of Contributories, pursuant to Section 140 of the Transvaal Companies Act, No. 31 of 1929, will lie open for inspection at the office of the Master of the Supreme Court, Pretoria, and the Resident Magistrate, Johannesburg, from the 21st January to the 7th, April, 1927. After the expiration of the said period application will be made in the Supreme Court (Transvaal Provincial Division) on Thursday the 14th April, 1927 for the confirmation of the said List of Contributories.

Leslie P. Kent,

Liquidator.

P. O. Box 6255,

Johannesburg, 21st January, 1927.

સુરતી મહોમેદન ઇસ્ટેટ કંપની

(ઇન લિક્વિડેશન)

આથી જણાવવામાં આવે છે કે ૧૯૦૯ના ટ્રાન્સવાલ કંપનીઝ એક્ટ નંબર ૩૧ ની ૧૪૦ મી કલમને આધારે હિરસેદારોનું લીસ્ટ પ્રોટોરીયામાં માસેર એફ સુપ્રિમ કોર્ટ અને જિહાનીસવરગ રેસીડન્ટ મેજિસ્ટ્રેટની ઓફીસે તા. ૨૧ જાન્યુઆરીથી તે ૭ એપ્રિલ ૧૯૨૭ સુધી તપાસ માટે ખુલ્લું રાખવામાં આવશે. આ સુદત ખતામ થયે મજકર હિરસેદારોની લીસ્ટની મજકરી માટે (ટ્રાન્સવાલ પ્રોટોરીક વિભાગ) સુપ્રિમ કોર્ટમાં સુરવારે તારીખ ૧૪ મી એપ્રિલ ૧૯૨૭ માં અરજ કરવામાં આવશે.

લેસલી પી. કેન્ડ.

લિક્વિડેટર

પી. એ. બોક્સ, ૬૨૫૫

જોહાનીસવરગ, ૨૧ મી જાન્યુઆરી ૧૯૨૭.

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