

For example, in education, the Union Government cannot take Indian Education entirely out of Provincial control; but it can regulate its own grant to the Province of Natal, and give a bigger sum for Indian Education if Natal acts properly. It can also give to such a central Institution as Fort Hare,—which is in certain respects under Union direction,—a grant for higher Indian Education, and it has promised to do this.

The Union Government can also propose to the Province of Natal that a Provincial Commission shall be appointed, and the Province is bound to carry this out. If it did not do so, it would be in danger of forfeiting its grant.

In the same way, the Union Government cannot interfere with local municipal affairs, as far as the housing of Indians is concerned. But the Union has control over Health and Sanitation. It can, therefore, indirectly assist the Indians by instituting a Health Enquiry, and asking the Durban authorities to take action according to its findings. It can also invite Advisory Committees of Indians to help this Enquiry with their advice. This is surely a great step forward in Indian affairs in Natal, if only advantage is taken of it. Personally, I do not regard either this Education or this Housing Commission as merely so much 'political eyewash'. On the contrary, they are likely to prove the salvation of the Indians in Durban, as a growing and expanding community.

On one further point,—of the greatest importance, the Union Government are now taking such Union action as will definitely curtail provincial action. This is with regard to licences. The new Licensing Consolidation Act will make licences in every Province uniform. The new licensing laws are not likely to conform to the lowest standard, but to the highest. In this case, the Transvaal and Natal licensing laws are likely to be improved, instead of made worse.

Therefore there is no fear that the Union Government will leave more in the hands of the Provinces under the new Agreement. Indeed, we may justly hope, that the reverse will happen and that the Union Government will control the Provinces still more in the future than in the past.

## The Way of the Patriot

(BY H. S. L. POLAK)

[I have discovered the following conclusion of Mr. Polak's speech in India on Self-Government, when he was there in the early days of the struggle. It is a great pleasure to save this from oblivion by publishing it in INDIAN OPINION.—C. F. A.]

The way of the patriot is perilous. Religion is not an easy thing. The true patriot, the truly religious man is a pioneer seeking the light by which to lead his countrymen to their duty, to their attainment of their national ideal. He has to break a new path; he has to blaze a new trail; he has to dwell in the lonely wastes; he has to scale unclimbed peaks, from which to view the steep ascent from the past and yet the steeper ascent to the future. And in the accomplishment of his task, he will have many bitter failures and unnumbered disappointments; for that is the lot of the pioneer.

In South Africa, you have had Indian passive resistance martyrs as well as those who oppressed them. But South Africa has also given a great woman thinker to the world. She may perhaps be known to some of you. I refer to Olive Schreiner, the sister of the High Commissioner of the Union of South Africa in London. I look forward to the day, when India too will have her High Commissioner in London. Olive Schreiner is regarded as one of the greatest women in the western world, and in her younger years she wrote a wonderful book called 'Dreams,' in which she interwove a prose poem called 'The Story of the Hunter.'

A hunter was resting his weary limbs by a stream one day after following his strenuous pursuit, and as he stooped to drink, he saw reflected in the water a lovely vision of a white bird. He was entranced, and sought far and wide to learn its name and where it had its abode. Wise men told him that it was the Bird of Truth, but that none knew where it dwelt. The Hunter, however, was determined to die, if necessary, in his quest, and went to distant lands, catching many beautiful birds which satisfied his need for the time, but at length, the promptings of his vision compelled him to realise that none of these, beautiful though they were, was the Bird of Truth, but only a bird of Desire, and he liberated them one by one. For this men called him a mad man and drove him into the wilderness, where he spent many weary days, always seeking but never finding, until he became dispirited and dejected, and temptations thronged around him in alluring shapes urging him to return to his fellows and enjoy with them life which he was wasting by his mad pursuit after the unattainable.

Almost he succumbed, but the memory of the Bird of Truth flashed upon his mind and uplifted him and he put the temptations from him and fled still further into the desolate spaces, still seeking. Presently he came to a mountainous country where the paths were few and dangerous, and, alone, he came to where no longer a path was to be found. He climbed a peak and then a higher range, only to find still higher obstacles before him. Sternly and doggedly he climbed upwards hewing his way hardly through the living rock. He grew old and bent and feeble, so that he could carve no more than an inch a day, until the day came when he could go no further, and he sank down upon the rocky mountain side, with despair around him and the hand of death upon his heart,

and he wept that he had given all his life to the pursuit of an elusive shadow, he had denied himself the delights and companionship of men and now he was dying, alone, broken, a failure.

His eyes were closing in the sleep of death when he felt an almost imperceptible weight fall gently upon his breast.

It was a white feather. And his dying ears heard a voice say: "You are not alone or unfriended. You have not been useless or a failure. You have sought the Bird of Truth bravely and steadfastly, and you have achieved according to your efforts. For you have carved a road for others to tread and by it those who follow after you may climb to yet higher and nobler things, up the steps that you have made.

You will not now find the Bird of Truth, but later and with more striving. To-day you have gained a feather from its wing. To-morrow you will clasp the Bird itself to your breast." And so he sank peacefully to sleep.

That, it seems to me, must be the spirit in which the life of a country must be built up. Only in the spirit of the pioneer, amidst suffering and tribulation, is Self-Government, in its fullest meaning, in overflowing measure, to be attained. How many of India's public men will become pioneers? How many will hold aloft for their countrymen the torch of Truth?

I have heard an enormous amount of patriotic talk on various platforms in this country. I could wish that many of the speakers would adopt a self-denying ordinance and vow to study deeply, earnestly and thoroughly, so that their work might be better done. One of the most striking conditions of apprenticeship in the Servants of India Society, founded by that great-souled patriot, Mr. Gokhale, is that for five years the workers are bound to silence and study of the problems to be faced by them. Even the present President, the Hon. Mr. Sastri, had to undergo this discipline at the feet of his Master. If that ideal of silent and persistent work in the country's cause be accepted we shall soon have a chain of pioneer-workers for Self-Government from one end of India to the other.

## Mahatma Gandhi's Visit to China

[The following interview has appeared in the Indian Press concerning Mahatmaj's proposed visit to China.—O.F.A.]

"My visit to India was worth while for the day that I spent with Mr. Gandhi, if for nothing else," said Dr. Rufus M. Jones, Professor of Philosophy at Haverford College, Pennsylvania, on his arrival in London from the East in mail week.

My way round the world since I left Philadelphia last June has been via Japan and China, where at the request of the Chinese Y.M.C.A., I lectured to Christian and non-Christian students alike 115 times in the chief centres. I was able to take from them, personally, an invitation to Mr. Gandhi to pay China a similar visit next year, which he has gladly accepted, and I hope that no passport difficulties will interfere with the proposed visit, for I believe Mr. Gandhi can make a unique contribution to the solution of Chinese difficulties at the present time.

### PROFOUND BELIEF IN LOVE

I asked him if, after his recent experience, he still felt that the law of love was the strongest power. He answered deliberately that he held the belief as strongly as ever he had done and that there was not one of his opponents towards whom

he harboured any feeling of antagonism. After the first minute or two we found we were talking as if we had known one another all our lives. Although I believe he weighs only about 90 lb, Mr. Gandhi seemed in excellent health. I found that while there may be criticism of Gandhi in India, you have only to scratch a little below the surface to find the intensely deeply seated devotion there is to him everywhere.

Dr. Rufus Jones was much impressed with the gathering of Gandhi with his students in Ahmedabad and of the life in the Ashrams that have been established by him in various parts for testing out the most suitable cotton crops for India and the construction of the simple machinery for home spinning. "It was beautiful to see Mr. Gandhi at the early morning gathering of his students at which he reads some sacred writings. He sits surrounded by children to whom he talks smilingly as he explains any difficult passage. On Saturdays he is interpreting the New Testament to his students; and I was told that nearly all of them read the New Testament every day. The Brother who took me over the Asram near Ahmedabad, was a man who might have been St. Francis of Assisi. If Gandhi is producing men and a brotherhood like this he is doing a great work, even if he may not be able to combat the evil effects of modern civilisation by his home-spinning scheme."—*Manchester Guardian*.

## The Story of My Experiments With Truth

[BY M. K. GANDHI]

PART II.

Chapter XXI

THE £3 TAX

Balasundaram's case brought me into touch with the indentured Indians: What impelled me, however, to make a deep study of their condition was the campaign for bringing them under special heavy taxation.

In that year, 1894, the Natal Government sought to impose an annual tax of £25 on the indentured Indians. The proposal astonished me. I put the matter before the Congress for discussion and it was immediately resolved to organise the necessary opposition.

At the outset, I must explain briefly the genesis of the tax:

### GENESIS OF THE TAX

About the year 1860 the Europeans in Natal, finding that there was considerable scope for sugarcane cultivation, felt themselves in need of labour. Without extra labour the cultivation of cane and the manufacture of sugar were impossible, and the Natal Zulus were not suited to this form of work. The Natal Government therefore corresponded with the Indian Government and secured their permission to recruit Indian labour. These recruits were to sign an indenture to labour in Natal for five years and at the end of the term they were to be at liberty to settle there and to have full rights of ownership of land. Those were the inducements held out to them, for the Whites then had looked forward to improving their agriculture by the industry of the Indian labourers after the term of their indentures had expired.

But the Indians gave more than had been expected of them. They grew large quantities of vegetables. They introduced a number of Indian varieties and made it possible to grow the local varieties cheaper. They also introduced the mango. Nor did their enterprise stop at agriculture. They entered trade,

They purchased land for building and many raised themselves from the status of labourers to that of owners of land and houses. Merchants from India followed them and settled there for trade. The late Seth Abubaker Amod was the first among them. He soon built up an extensive business.

The white traders were alarmed. When they first welcomed the Indian labourers they had not reckoned with their business skill. They might be tolerated as independent agriculturists, but their competition in trade could not be brooked.

This sowed the seed of antagonism to Indians. Many other factors contributed to its growth. Our different ways of living, our simplicity, our contentment with small gains, our indifference to the laws of hygiene and sanitation, our slowness in keeping our surroundings clean and tidy, and our stinginess in keeping our houses in good repair,—all these combined with the difference in religion, contributed to the fan the flame of antagonism. Through legislation this antagonism found its expression in the Disfranchising Bill and the Bill to impose a tax on the indentured Indians. Independent of legislation a number of pin-pricks had already been started.

#### PIN-PRICKS

The first suggestion was that the Indian labourers should be forcibly repatriated, so that the term of their indentures might expire in India. The Government of India was not likely to accept the suggestion. Another proposal was therefore made to the effect that:

1. The indentured labourer should return to India on the expiry of his indenture;
2. He should sign a fresh indenture every two years, an increment being given at each renewal;
3. In the case of his refusal to return to India or renew the indenture he should pay an annual tax of £25.

A Deputation composed of Sir Henry Binns and Mr. Mason was sent to India to get the proposal approved by the Government there. The Viceroy at that time was Lord Elgin. He disapproved of the £25 tax, but agreed to a poll tax of £3. I thought then, as I do even now, that this was a serious neglect of duty on the part of the Viceroy. In giving his approval he had in no way thought of the interests of India. It was no part of his duty thus to accommodate the Natal Europeans. In the course of three or four years an indentured labourer with his wife and each male child over 16, and female child over 13 came under the impost. To levy a yearly tax of £12 from a family of four—husband, wife and two children—when the average income of the husband was never more than 14 shillings a month was atrocious and unknown anywhere else in the world.

#### RESULT OF STRUGGLE

We organised a fierce campaign against this tax. If the Natal Indian Congress had remained silent on the subject, the Viceroy might have approved of even the £25 tax. The reduction from £25 to £3 was very likely due solely to the Congress agitation. But I may be mistaken in thinking so. It may be possible that the Indian Government had disapproved of the £25 tax from the beginning and reduced it to £3 irrespective of the opposition from the Congress. In any case it was a breach of trust on the part of the Indian Government. As trustee of the welfare of India the Viceroy ought never to have approved of this inhuman tax.

The Congress could not regard it as any great achievement to have succeeded in getting the tax reduced from £25 to £3. The regret was still there that it had not completely safeguarded the interests of the indentured Indians. It ever remained its determination to get the tax remitted, but it was twenty years before the determination was realised. And when it was realised, it came as a result of the

labours of not only the Natal Indians but of all the Indians in South Africa. The breach of faith with the late Mr. Gokhale became the occasion of the final campaign, in which the indentured Indians took their full share, some of them losing their lives as a result of the firing that was resorted to, and over ten thousand suffering imprisonment.

But truth triumphed in the end. The sufferings of the Indians were the expression of that truth. But it would not have triumphed except for unflinching faith, great patience and incessant effort. Had the community given up the struggle, had the Congress abandoned the campaign and submitted to the tax as inevitable, the hated impost would have continued to be levied from the indentured Indians until this day, to the eternal shame of the Indians in South Africa and of the whole of India.

## “You are the keys to Freedom”

### Sarojini Naidu's Appeal to Students

To the students at Delhi, Mrs. Sarojini Naidu delivered an address. She said, though she had grown older in age, yet her spirit was as young as ever. She exhorted every young man to shake off lethargy and to be up and doing. Her message was “Let the dead past bury its dead.”

Concluding, Mrs. Naidu said:—“You, young men; you are keys to heaven; you are the keys to freedom. Come! Come, you young men! Unlock the door of slavery and break off the chains that bind Mother India to-day. Come! I will work with you untiringly! Let us throw off the yoke of slavery and release our Mother from the tyranny of those who are smarting under the yoke of Imperialism.”

## The Proposed Segregation In Mombasa

(A MEMORANDUM PREPARED BY THE YOUNG MEN'S UNION, MOMBASA)

It seems the Local Government with the consent of the Colonial Office is determined to revive segregation in Mombasa Township and the Indians of Kenya in general and of Mombasa in particular must fight against the introduction of segregation before it is too late. Every Indian must realise the importance of this question and must finally understand what harm the contemplated segregation will do to the Indian interests in this Colony. With a view to explaining the present position as regards the proposed sale of residential plots restricting the sale to Europeans only, the following facts are given.

It is contemplated by the Government to reserve the area bounded by Salim Road, South Railway Line, Tritton Road and Golf course measuring about 160 acres for the European residence only. Owing to the policy of segregation contemplated to be followed by the Government before 1923, a few plots were sold by the Government in the said area in 1918 allowing any person without distinction of race or colour to buy the plots, but with a condition that no Indian could reside or stay in the houses erected thereon except as domestic servants. Later, in 1916 and 1918, a few more plots were sold restricting the sales to Europeans only. The total area alienated thereby is approximately 30 acres.

It must be borne in mind, that, at the time of all the said sales, the Indian community strongly resented the unjust and arbitrary restrictions put on sales and carried on their fight against the invidious policy till July 1923, when the Imperial Government published the White Paper. While doing injustice to Indians on all the other points at issue it definitely abandoned segregation

in townships without any qualification. It was then considered by all competent persons, that non segregation in townships was the only point decided with equity and justice. The following is the text of non-segregation clause from the White Paper of July 1923:—

"The next matter for consideration is the segregation of European and Non-European races. Following upon Prof. Simpson's report the policy of segregation was adopted in principle and it was proposed by Lord Milner to retain this policy both on sanitary and social grounds. In so far as commercial segregation is concerned it has already been generally agreed that this should be discontinued but with regard to residential segregation matters have been in suspense for some time and all sales of township plots have been held up pending a final decision on the question of principle involved. It is now the view of competent medical authorities that as a sanitation measure the segregation of Europeans and Asiatics is not absolutely essential to the preservation of the health of the community; a rigid enforcement of sanitary, police and building regulations without any racial discrimination by Colonial and Municipal authorities will suffice. It may well prove in practice that different races will by natural affinity keep together in separate quarters but to affect such separation by legislative enactments except on strongest sanitary grounds would not in the opinion of His Majesty's Government be justifiable. They have therefore decided that the policy of segregation between Europeans and Asiatics in Townships must be abandoned."

The Indians of Mombasa were surprised and disillusioned for the first time in April 1926, when the Government expressed its intention that the sale of 21 residential plots in Cliffe Avenue recommended by the District Committee shall be restricted to Europeans only. It was generally felt then that the deliberate breach of non-segregation policy was initiated to satisfy the demands of the local European community.

At the suggestion of the Indian members on the District Committee, the Committee agreed not to proceed with the sales before three months in order to allow the community time to represent their case in proper quarters.

On 15th May, 1926, a joint deputation of Indians and Arabs waited upon His Excellency Sir Edward Grigg who was then in Mombasa and submitted a memorandum representing to him how the proposed sale of plots was unjust, illegal and against the White Paper and requested His Excellency to do justice by abandoning the unjust restrictions upon sales. In reply to the deputation His Excellency expressed an opinion that the case of the signatories was strong, but refused to discuss the legal aspect of the subject. His Excellency was very sympathetic to the case of the signatories of the memorandum. To explain why the restrictions on the sales were imposed he read the following extract from the letter of the Commissioner of Lands, Nairobi, to the land Officer, Mombasa:—"The Secretary of State for the Colonies has now agreed that the sale of plots in the area bounded by Cliffe Avenue and Salim Road cannot legally be unrestricted, but must be confined to Europeans only," and stated that the proposed restrictions were due to the legal decision of the Secretary of State for the Colonies. His Excellency promised to supply gist of correspondence passed between the Government and the Colonial Office and extend time of sales in order to allow signatories to put their case before the Colonial Office and he also promised to represent the views of the signatories to the Secretary of State for the Colonies.

Not only the gist of this correspondence was never supplied, but the Colonial Secretary never gave information to the Secretary of the Indian Association in spite of various requests. In short, no definite ground, on which the restrictions were based, was ever disclosed by the Local Government to the Non-European Com-

munities failed to understand what grounds they should meet by putting forward a further Memorandum. But it could be safely presumed, from the extract of the letter of the Commissioner of Lands, and particularly the words "has now agreed," that the Secretary of State for the Colonies has sanctioned restrictions after more than once representations were made by the Local Government to the Colonial Office and sanction was asked for.

Though the Local Government has not disclosed the reasons why the unjust policy is proposed to be followed, it can be ascertained from the following extract from the reply of the Secretary of State for the Colonies given to Col. J. Wedgwood on the 10th June 1926, that the restrictive covenants entered into with previous landholders are the only grounds given on which the present policy is based. The following is the reply:—"I have been asked to reply. The information in possession of my Rt. Hon. friend the Secretary of State for the Colonies does not enable him to identify the particular plots referred to in the question but the facts are very probably as stated. It should be borne in mind that the transition from the policy of segregation to one of non-segregation involved some difficulty and it was pointed out by the Government concerned that in certain cases the land was legally subject to restrictive covenants entered into under the former system. After careful consideration it was decided that where it was not possible to waive such covenants without incurring legal proceeding entailing the probability of an injunction against the Government it would be necessary to retain the restrictions. The sales mentioned by the hon. member no doubt fall within this category."

But any one who would care to read the leases made between the Government and the previous landholders and registered in Mombasa registry will find that no restrictive covenants are incorporated as regards unsold adjoining plots. Those leases only contained covenants that the leased premises cannot be transferred to nor can be used by Non-Europeans but do not contain one word about adjoining unsold plots.

It is interesting to know that certain Japanese tenants were occupying one building in the said area, since 1924; and the Government has now given notice to the landlord asking him to eject his Japanese tenants from the premises otherwise proceedings for forfeiture of the lease will be taken by the Government against the landlord. It is also remarkable that the application by the Japan Cotton Trading Company Ltd., a well-known Japanese firm to purchase a house in that area has been refused by the Government on the grounds of racial discrimination only.

From the Minutes of the District Committee of February, 1927, it could be seen that the Government has now definitely decided to enforce the restrictive covenants in the old leases and also to restrict the future sales in that area to Europeans only. It should be noted that even now no ground for adoption of such policy has been disclosed and the Government even does not care to define the area within which such restrictions will be extended.

It must be borne in mind that the said area is the healthiest part of Mombasa Township. It should also be understood that under the proposed policy non-British Europeans including ex-enemy aliens and others will be given preference over British Indian subjects of His Majesty as regards the acquisition of property in a British Crown Colony.

The Indian community must oppose the sale with all its strength and must move the Government of India to take up its cause. It is not too late yet. The danger must be met in its inception otherwise it will be too strong to fight at a later date. It is hoped that this short memorandum of facts will awaken the community to the danger ahead and will move the supporters of the Indian community in India and in England and the Government of India to take immediate necessary action.

# ઈન્ડિયન ઓપિનિયન.

પુસ્તક રૂમ યુ. સી. ડી. સ્ટોર

શુક્રવાર, તારીખ ૨૨ એપ્રિલ ૧૯૨૭

અંક ૧૬

## નોંધ અને સમાચાર



અંગ્રેજી શબ્દર પોતાના તા. ૧૮ એપ્રિલના સુદેશમાં જણાવે છે કે ધીરુલ શ્રીનીવાસ કાન્નીટી હોંદની સરકારે આરિમના હોંદી એલએ તરીકેની નીમલુંક કરી છે, એવું અંગ્રેજી છે. હોંદી—સુપ્રીમ કારનામાની સમજૂતીના આધારે ધીરુલ શાહીજ એ જ્યાં લેશે એમ ધણે આશું વધી રખાય છે.

પ્રોફેસર ઈ. ખરેખર એના હોંદી સુસ્વીસ એકમતા પ્રેમી છે તે નીચેના સમાચાર ઉપરથી જણાઈ આવે છે: શ્રી. સુકલાલ-વાળાએ રવામી મહાત્મ્યવા પ્રવરતે તેમના પિતાના પુત્રીને મળત કરવાની અરજ કરવાનો વાર ક્યો છે; તેના જવાબમાં શ્રી. ઈન્ડે જણાવ્યું છે કે તહોમતદાર કાષ્ટકેહાંતે અરજ કરવાનો છે, એટલે કાષ્ટકેહાંતે નિષ્ક્રમ જ્યાં વગર ક્યા માટે અરજ કરવી કવમવતી ગણાય. નો તેથી મળત કાયમ રહેશે તો હું સુકલાલ જ્યાં પછી એવી અરજ કરીશ.

શ્રી પ્રવૃત્તિમુદ્રાસના માનમાં ગઈ તારીખ ૨૪ થીએ ન્યુ ડિલ્હીમાં હાલકોટારા કલમના મેદાનમાં, સમજાવે સમતા ખરક-મામાં સેવાઓ કરી, તેની કદર વધીએ એક મોટો મેલાવડો કરવામાં આવ્યો હતો. તેમાં લડી કારામલા અને રાજ્ય-મંડળના સમગ્ર તમામ સભ્યો ઉપરાંત બીજા આગેવાન સુદેશીઓએ મામ લીધાં હતો, સરકારી અમલદારો ચોટી સંજમામાં આવ્યા હતા.

હોંદના હવાસળીના ઉલોમ વિષે રંચુનથી દેસીક એઈની તપાસ નીકળતાં એમને આજમજ હાજ હાઉદ અને કંપની લીમીટેડનો સેપીટ પુલાસો રજુ થયાં હતો અને શ્રી. સોવેનેયે જુમ્બાની આપતાં જણાવ્યું: અમારા ઉલોમને ધણું જ અનુકુળ પડતું લાકડું બોનવેગા છે. અમને વાર્ષિક ૧૧,૦૦૦ રૂન લાકડાંની જરૂર છે. મન કામ ધુલું રીતે આલવા માટે ૧૩,૫૦૦ રૂન જોઈએ છે. આ વખતે ૬૦ હકાનો કોન્ટ્રેક્ટ ક્યો છે. મમાલખમાં એક રૂન માલ આપતાં ૩૦ થી ૪૦ રૂપીઆ અર્થ લાય છે. પુખ્તને કરીને કામકારા હોંદીજ હોય છે. આમાં વધારે હોંદીજ છે.

હોંદમાનથી શ્રી સમિલાલ ગાંધી તેમના પ્રતિ ધીમતી સુશીલાબેની સાથે મુખ તા. ૨૦ ના રૂડીમર "મંડાલા" મારકેતે મને સહિસલાસત આવી પોત્યા છે. ચોઈટ ઉપર મિલ વર્ષે મારી રંખમામાં હોંદી આપી આવકાર આપ્યો હતો.

મંગાળના રાજકારી હેઠીએ સંખેથી કારામલામાં જકેર પ્રવતી સલામતી વિષે સર મુડીમેને જણાવ્યું કે હાલ મંગાળના રાજકારી સુધારેલા કામલા પ્રમાણે પહેલેથીજ પકડેલા ૧૭૨ સંખેઓમાંથી ૭૫ ને મામમાં રાખ્યા છે, અને ૧૩ ને તેમના પદમાં પ્રમાણ છે, એમે ૨૩ ને કોહી કલ્યા છે. તેમાં કલ્યા વધુ નો કલ્યા છે.

૭૭ રંચુલેજન પ્રમાણે પકડેલાઓમાંથી ૨૧ ને જંગાળનો ફોજકારી સુધારેલો કામલો લાગુ માડી ઉપર લખિથી સંખેમાં તેનો સમાવેશ કર્યો છે. માન જે જ્યાં રંચુલેજન પ્રમાણે ફેદમાં છે. ઉદેશા જાદી સહીના થયાં જંગાળની અરકારે ૧૯ હેઠીએને જોલમાંથી કાહી કોપ્ત આમમાં કે તેમના ખરખ રાખવાના કુકમે કાલમા છે અને જ તે છુદા કર્યાં છે. રંચુલેજન અનુસાર હજુ પછુ જ્યાં ફેદમાં છે તેમણું યું કરવું તેનો હોંદી સરકાર વિચાર કરી રહી છે.

આમાંના એક રાજકારી હેઠી સંખેથી આગેવતી દષ્ટિએ સરકાર વિચાર કરી રહી છે. બીજા ચાર સંખેઓના સંખેમાં સરકારને લાગ્યું છે કે તેમને ફેદમાં રાખવાની જરૂર નથી અને તેમને જંગાળના ફોજકારી સુધારેલા કામલા પ્રમાણે આમડાંમાં કે તેમનાં ખરેખ રાખવા દેવાનો વિચાર કરી સકાય.

આ પ્રમાણે આમડાંમાં કે તેમનાં ખરેખ રાખેલા સંખેઓ કેવી રીતે તર્કે છે તે જણાવવા માટે સરકારે તેમના ઉપર સતત ધ્યાન આપવું જોઈએ. જે એમ તર્કેથી લાય કે એ હોંદી પાછા મારકાડની અલવલમાં સામેલ લાય છે તે પછી સરકાર તેમની સાથે પોતાની સત્તાને બુને કામ લીધા વધર રહેશે નહિ.

મંડિત મોલીલાલ—સરકાર વધારે હેઠીએને છુદા કરવા માંગે છે?

સ્વેચ્છ આવાનો સમય—જો સરકારની ધીમે ધીમે છુદ-કારા કરવાની રાજનીતિ કનેમંડ થશે તો સરકાર તેનો અમલ જલેર પ્રવતી સલામતી સામ્બીને ત્વરાથી કરશે.

પંડિત—રૂડી કારાસમાએ હરાવ પમાર કર્યા પછી કાઇને છુદા કર્યાં?

સ્વસ—આ મારને છુદા કરવામાં આવશે.

પંડિત—બીન કરતે?

સ્વસ—નહિ.

સર હરિસિંહ શ્રી—એ લાય હેઠીએ કોલા?

સ્વસ—તેમના છુદકારાની બધી જોડવણી અસલમાં ન આને ત્રાં સુધી તેમનાં તાજ બહાર છુદવાથી જલેર મળને લાભ નથી.

સર હરિ—આ સભામાં હમવ પસાર થયો તેથી છુદકારા કરવામાં આવ્યો છે?

સ્વસ—આ જાબતોનો વિચાર કરવામાં સરકારે રૂડી કારા-સમા કારા જમકત મયેલ પ્રવતલ આમતમાં લીધાં હતો.

શ્રી. કારી—શ્રી. એસ. સી મિત્રને છુદા કર્યાં છે?

સ્વસ—હું જાણું છું ત્રાં સુધી નહિ.

—કરમનથી કિનમંદુ એન્ડ્રુ, એસત' એ, આઈ. કાજ અને શ્રી. એલ. શ્રી. પમાર કર્યાં ત્રાં ૨૦ કલવારે રેખાકેન જ્યાંથી જ્યાંથી વધુ છે.

# Indian Opinion

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## THE NEW ASIATIC BILL

**F**OLLOWING is the text of the Bill "to amend the law relating to immigration and Asiatics" as drafted in accordance with the terms agreed upon by the recent Round Table Conference between the Union and Indian Governments:—

Be it enacted by the King's Most Excellent Majesty, the Senate and the House of Assembly of the Union of South Africa, as follows:—

### Chapter I.

1. Section *two* of the Immigrants Regulation Act, 1913 (hereinafter in this chapter called the principal Act), is hereby amended by the deletion:

(a) from sub-section (7) of the words "sufficient in the opinion of the Minister" and the substitution therefor of the following words: "fixed by the immigration officer, not exceeding one hundred pounds"; and

(b) from sub-section (12) of the words "such amount as the Minister may determine" and the substitution therefor of the following words: "an amount fixed by the Immigration officer, not exceeding one hundred pounds."

2. Section *three* of the principal Act is hereby amended—

(a) by the addition of the following at the end of sub-section (2):—

From the opinion of such superior court there shall be a right of appeal by the appellant or the immigration officer to the Appellate Division of the Supreme Court.

(b) by the deletion from sub-section (4) of the words "if he is a person seeking to enter the Union for the first time" and by the addition of the following at the end thereof:—

In the event of an appeal under sub-section (2) to the Appellate Division, the appellant shall lodge with the registrar such further amount as the registrar may determine for any costs that the Appellate Division may award against him.

3. Section *four* of the principal Act is hereby amended by the insertion in paragraph (f) of sub-section (1) after the word "rape" of the following words: "incest, sodomy."

4. Section *five* of the principal Act as amended by section *three* of the Indians Relief Act, 1914, is hereby further amended—

(a) by the addition at the end of paragraph (e) of the words "provided that such person, if born outside the Union, enters or is brought into the Union within three years from the date of his birth";

(b) by the addition at the end of paragraph (g) of the words "and provided further that no child who is not accompanied by its mother shall be admitted unless its

mother is already resident in the Union or is deceased, or the Minister in any special case authorises the admission of such child."

5. Section *ten* of the principal Act is hereby amended by the addition at the end thereof of the following new sub-section (2), the existing section becoming sub-section (1):—

(2) Any such prohibited immigrant shall be dealt with in terms of section *nineteen*. If he is in possession of a registration certificate or a certificate of domicile, or any other document authorising him to enter, reside or remain in the Union or any province, it shall be competent for any board to which he may appeal, if it is proved to the Board that such certificate or other document was obtained by fraudulent representations made by him or on his behalf, to order that such certificate or other document be cancelled and that he be dealt with in terms of this Act: Provided that if he does not appeal to a board, the principal immigration officer concerned shall cancel such certificate or other document."

6. Section *thirteen* of the principal Act is hereby amended by the deletion from sub-sections (3) and (5) of the word "Minister" and the substitution therefor of the words "immigration officer."

7. Section *fourteen* of the principal Act is hereby amended by the deletion of the word "Minister" and the substitution therefor of the words "immigration officer."

8. Section *nineteen* of the principal Act is hereby amended by the addition of the following new sub-sections:—

(3) Any person who—

(a) illegally enters the Union; or

(b) being a person deemed by the Minister in terms of paragraph (a) of sub-section (1) of section *four* to be unsuited either individually or as a member of a class of persons, illegally enters any province,

and fails to appear before or notify an immigration officer of such entry within eight days shall be guilty of an offence under this Act.

(4) If any person who was not born or is not domiciled in the Union—

(a) fails to declare on the prescribed form that he is suffering from tuberculosis; or

(b) is not reported on arrival by the master or surgeon of the ship which conveyed him to the Union to be suffering from tuberculosis; and

(c) is found, within six months from the date of his landing at any port in the



Union, to be suffering from tuberculosis,

the master, owner or agent of such ship shall be responsible for his removal from the Union without expense to the Government, and shall be liable for the cost of his maintenance in the Union and for such other expenditure incurred by the Government in respect of such person, to an amount to be fixed by an immigration officer, in all not exceeding one hundred pounds, to be paid on demand of the said officer.

9. Section *twenty-two* of the principal Act is hereby amended by the insertion of the word "or" at the end of paragraph (c) and by the addition of the following new paragraph after paragraph (c):—

(d) for any offence under section *twenty*.

10. Section *thirty* of the principal Act is hereby amended by the deletion of the definition of the term "domicile," and the substitution therefor of the following definition—

'domicile' shall mean the place in which a person has his present permanent home or present permanent residence, or to which he returns as his present permanent abode, and not for a mere special or temporary purpose; and a person shall not be deemed to have a domicile within the Union or any province (as the case may be) for the purposes of this Act unless he has lawfully resided therein for a continuous period of three years, otherwise than under terms of conditional or temporary residence permitted by this Act or any other law, or as a person under detention in prison, gaol, reformatory or mental hospital, and a person shall be deemed for the purposes of this Act to have lost his domicile within the Union if he absents himself from the Union and does not re-enter the Union within three years from the date of departure therefrom, whether or not he is in possession of a registration certificate or a certificate of domicile or any other document issued under any prior law permitting his entrance to or residence in or recognising his domicile in the Union or any province thereof: Provided that in cases where a person proceeds abroad for a special or temporary purpose the Minister may authorize the issue of a certificate of identity under the provisions of sub-section (2) of section *twenty-five* allowing the person concerned to return to and resume his residence in the province named within the period specified in such certificate or any extension thereof, not exceeding ten years in all. Domicile in the Union shall be lost by any woman whose marriage has been dissolved during her absence from the Union.

## Chapter II.

11. Section *six* of the Indians Relief Act, 1914, is hereby deleted and the following substituted therefor:—

"6. (1) The Minister may in his discretion cause to be provided out of moneys appropriated by Parliament for the purpose of financial assistance and a free passage from any place in the Union to any place outside the Union for any adult Indian (other than an Indian who is or may become entitled under Law No. 25 of 1891, Natal, or any amendment thereof, to a free passage to India) in respect of himself and his family (if any), provided that such Indian makes a written request on the form prescribed by regulation for such financial

assistance and free passage and agrees in writing to the following conditions:—

(a) Such Indian shall, if married, be accompanied by his family (if any) upon departure from the Union;

(b) such Indian shall furnish to an officer designated by the Minister such means of identification as may be prescribed by regulation of himself and each member of his family;

(c) such Indian and his family (if any) shall not re-enter the Union within one year from date of departure from the Union, but may re-enter the Province of the Union in which he is domiciled after the expiry of one year from the date of departure, but not later than the date of expiry of three years from the date of departure from the Union. Provided that—

(i) all moneys paid in terms of this section to or on behalf of such Indian in respect of himself and his family (if any) are repaid in full to an agent of the Union Government duly appointed thereto, before departure from the country to which such Indian emigrated, and proof of such payment in such form as may be prescribed is produced on arrival at a Union port;

(ii) such Indian and his family (if any) excluding any member thereof who may have died in the interim and excluding any daughter who, since the date of departure from the Union, has married a person not entitled to enter or to remain in the Union, shall re-enter the Union simultaneously. Proof of any such death or marriage to the satisfaction of the Minister must be produced. In cases of unforeseen hardship the Minister may in his discretion exempt the Indian or any member of the family from re-entering the Union. In such cases, or in the event of the death of the Indian or a member of the family, the repayment in respect of the person concerned as provided in sub-paragraph (i) of this paragraph may be remitted;

(d) unless such Indian accompanied by his family (if any) or in the event of the death of such Indian, his family re-enters the Union as prescribed in paragraph (c) of this sub-section, he and all the members of his family (if any) shall be deemed to have voluntarily and finally abandoned all rights possessed by him or them to enter or reside in any part of the Union, together with all rights incidental to his or their domicile therein, and the fact that re-entry did not take place within the time specified in paragraph (c) of this sub-section shall be conclusive evidence of such abandonment.

(2) For the purposes of this section—

"adult Indian" shall mean an Indian of either sex of sixteen years of age or over and an Indian woman who is or has been married;

"family" shall include the wife of an emigrant Indian and all children of any emigrant Indian who were not adult Indians at the date of departure from the Union;

"date of departure from the Union" shall mean the date of departure from a port;

"port" shall have the same meaning as defined in section *thirty* of the Immigrants Regulation Act, 1913 (Act No. 22 of 1913).

## Chapter III.

### ASIATICS

12. A registration certificate issued under the provisions of the Asiatic Law Amendment Act, 1907, of the Transvaal (Act No. 2 of 1907), or the

Asiatics Registration Amendment Act, 1908, of the Transvaal (Act No. 36 of 1908), may by an instrument in writing be surrendered by the holder to the Registrar of Asiatics, and such surrender shall be conclusive evidence that such holder has abandoned any right of or incidental to entry, residence or domicile in the Transvaal Province.

13. If an Asiatic who has failed to make application for registration in accordance with the provisions of paragraph (2) of section five of the Asiatics Registration Amendment Act, 1908, of the Transvaal, satisfies the Minister that such failure was due to some good and sufficient cause, the Minister may, in his discretion, authorize the Registrar to receive an application for registration from such Asiatic, and the application shall be dealt with in all respects as if it had been made in accordance with the provisions of the said section and all the provisions of Act No. 36 of 1908, of the Transvaal, as amended by this Act, which would have applied if the application had been so made, shall apply accordingly.

14. Section seven of the Asiatics Registration Amendment Act, 1908, of the Transvaal, is hereby amended by the deletion of the words "save as in the next succeeding section is provided."

15. Section nine of the Asiatics Registration Amendment Act, 1908, of the Transvaal, is hereby amended by the deletion of the last sentence thereof.

16. Section thirty-four of the Chinese Exclusion Act, No. 37 of 1904 (Cape of Good Hope), is hereby amended by the deletion of the words "shall be deported" and the substitution therefor of the words "may, in the discretion of the Minister, be deported."

### Chapter IV.

#### SUPPLEMENTARY.

17. The Governor-General may make regulations, not inconsistent with this Act, for the better carrying out of the objects and purposes of this Act.

18. The laws mentioned in the Schedule to this Act are hereby repealed to the extent set out in the fourth column of that Schedule.

19. This Act may be cited as the Immigration and Indian Relief (Further Provision) Act, 1927.

#### Schedule

Province.	No. and year of law.	Title or subject of law.	Extent of repeal.
Natal	Act No. 28 of 1897.	To protect uncovenanted Indians from arrest in mistake for absconding indentured Indian servants.	The whole.
Transvaal.	Act No. 36 of 1908.	The Asiatics Registration Amendment Act, 1908.	Section three, four, five (paragraph one) six, eight, sixteen, seventeen (paragraphs five and six).

### Thanks

Mr. and Mrs. Manilal Gandhi who were accorded a hearty welcome on their arrival from India last week wish to express through these columns their deep sense of gratitude to the numerous friends who have sent them kindly messages of welcome and good wishes from various parts of the Union.

## Indians and the Municipal Vote

### Appeal to Bloemfontein Dismissed

Judgment was given in the Appeal Court, Bloemfontein, on the 25th instant in the case of the Natal Indian Congress to test the validity of the Natal Boroughs Ordinance of 1924 which deprives Indians of the Municipal franchise.

Appellant's counsel contended that the Natal Ordinance, No. 19 of 1924, was *ultra vires* on the ground that it constituted class legislation and sought to prevent Asiatics from being enrolled as burgesses, and that discrimination on the lines of colour or race was not within the powers of the Provincial Council.

The Appeal Court upheld the decision of the Natal Provincial Division of the Supreme Court, to the effect that this Ordinance requiring burgesses to possess the qualifications of a Parliamentary voter was not *ultra vires*, and that the appellant was therefore not entitled to be registered.

## The Secret of His Presence

(BY C. F. ANDREWS)

During the most critical period of all in the Round Table Conference at Capetown, when the strain of anxiety was greatest, came the anniversary of my mother's death. It fell on a Sunday. Day after day beforehand, I had been thinking of her.

Many years ago, I told the story how she sent me out to South Africa at a time when she knew that her own death was near. She told me not to go home to England to see her, but to help her Indian sisters who were suffering in South Africa. Her last letter,—which I received after she had died,—told me how glad she was that I had gone to South Africa and had not gone home to see her instead.

The anniversary day came round. The week had been one long continued strain of quite unbroken anxiety. Sleep had been very difficult, and I had no fund of strength to fall back on. The vision of God that had sustained me had seemed to grow dim on the morning of that anniversary, when it arrived at last. It was hard to tell the reason, except that nature herself within me was crying out for rest, when rest seemed almost impossible so long as the whole fate of the Indian community was hanging in the balance.

There came to my mind the words from an Oratorio, which my Mother herself had loved,—Mendelssohn's Elijah. The words were these:—

"Oh, that I knew where I might find Him,  
That I might even come into His Presence."

The tune came back to my mind along with the words, and I hummed it over,—

"Oh, that I knew where I might find Him."

Then followed the refrain, which answered the intense longing of the soul for God:

"If with all your hearts ye truly seek Him,  
Ye shall ever surely find Him."

The words were given to me that morning as a gift from God. I could almost see my Mother's face.

The weary longing and anxiety vanished. For the time being, I was living in another region of the mind, where pure joy alone is to be found. Through the remainder of the day the joy continued, and the verses of a hymn were also with me which my Mother used to sing, expressing the same thought,

No tongue of mortal can express  
No pen can write the blessedness  
He only who has proved it knows  
The joy that from His presence flows.



# Immigrants Regulation and Asiatics Registration Amendment Acts

## SECTIONS AS AMENDED BY THE NEW BILL

We give below for the convenience of our readers the text of the important sections of the above Acts as amended by the new Bill appearing elsewhere in this issue. The amended sections are given in the second column with the amended portion in italics and the deleted portion is given in the first column opposite each amended section:—

### DELETED PORTIONS OF ORIGINAL SECTIONS

"sufficient in the opinion of the Minister"

"such amount as the Minister may determine"

"if he is a person seeking to enter the Union for the first time."

[The above deleted portion appears in the original section between the words "shall lodge."]

### SECTIONS AS AMENDED

Section 2 sub-section (7).—No appeal shall be heard by a board unless notice thereof in the prescribed form has been given to the immigration officer by or on behalf of the person concerned within three days after the refusal, detention, restriction, or arrest aforesaid, or, in case the appellant arrived by sea and the ship whereon he arrived is about to depart, unless such notice is given forthwith. In every case a deposit shall be made of an amount *fixed by the immigration officer not exceeding one hundred pounds*, to cover the detention expenses of the said person, the costs of bringing him before a board and of returning him to the place at which he was restricted if he desire to appear personally, and if he arrived by sea, the cost of his return passage by another ship to the place from which he came.

Sub-section (12).—Provided that if the appeal be prosecuted and a question of law is reserved under the next succeeding section, no such steps shall be taken unless the court determine that the appellant is such a prohibited immigrant. Provided further that a further deposit shall be made of *an amount fixed by the immigration officer not exceeding one hundred pounds* to cover the cost of the appellant's detention until the decision of the court is given.

Section 3 sub-sec. (2).—A board may, of its own motion, and shall, at the request of the appellant or of an immigration officer, reserve for the decision of a superior court having jurisdiction, any question of law which arises upon an appeal heard before such board under the last preceding section, and shall state such question in the form of a special case for the opinion of such court by transmitting such special case to the registrar thereof. The question so stated may be argued before such court which may call for further information to be supplied by the board if the court shall deem such information necessary and may give such answer on such case, supplemented by such information, if any, and may make such order as to the costs of the proceedings, as it may think right. *From the opinion of such superior court there shall be a right of appeal by the appellant or the immigration officer to the Appellate Division of the Supreme Court.*

Sub-section (4).—If the special case aforesaid is stated at the request of the appellant he shall lodge with the said registrar security, to such amount as the registrar may determine, for any costs that the Court may order the appellant to pay. *In the event of an appeal under sub-section (2) to the Appellate Division, the appellant shall lodge with the registrar such further amount as the registrar may determine for any costs that the Appellate Division may award against him.*

Section 5 paragraph (e)—any person born before the commencement of this Act in any part of South Africa included in the Union whose parents were lawfully resident therein and were not at that time restricted to temporary or conditional residence by any law then in force, and any person born in

any place after the commencement of this Act whose parents were at the time of his birth domiciled in any part of South Africa included in the Union; *provided that such person, if born outside the Union, enters or is brought into the Union within three years from the date of his birth.*

Par. (g) any person who is proved to the satisfaction of an immigration officer or in case of an appeal, to the satisfaction of the board, to be the wife, or the child under the age of sixteen years, of any person exempted by paragraph (f) of this section, provided that the wife or the child (as the case may be) is not such a person as is described in sub-section (1) (c) (d), (e), (f), (g) or (h) of the last preceding section; *and provided further that no child who is not accompanied by its mother shall be admitted unless its mother is already resident in the Union or is deceased, or the Minister in any special case authorises the admission of such child.*

[NOTE.—Section 20 mentioned in the opposite section reads as follows:—

Any person who—

- (a) aids or abets any person in entering or remaining within the Union or any Province in contravention of this Act, knowing that person to be prohibited from so entering or remaining;
- (b) aids or abets a person ordered to be removed from the Union or any Province in evading the order, or harbours any such person knowing him to be the subject of any such order;
- (c) for the purpose of entering the Union, or any Province in which he is a prohibited immigrant, or of facilitating or assisting the entrance of himself or any other person in contravention of this Act, commits fraudulent act or makes any false representation by conduct, statement, or otherwise,

shall be guilty of an offence and liable on conviction to a fine not exceeding one hundred pounds or, in default of payment, to imprisonment with or without hard labour for a period not exceeding six months, or to such imprisonment without the option of a fine.]

“save as in the next succeeding section is proved.”  
 (the above deleted portion appears in the old section between the words “shall make.”)

[The next succeeding section mentioned above reads as follows:

8. If an adult Asiatic who has failed to make application for registration in accordance with the provisions of sub-section (1) of section four shall satisfy the magistrate before whom he is brought that such failure was due to some good and sufficient cause, the magistrate may, instead of making such order as aforesaid, direct such Asiatic forthwith, to make application for registration within eight days, and if such applicant shall comply with such direction, his application shall be dealt with in all respects as if it had been made in accordance with the provisions of the said sub-section and all the provisions of this Act which would have applied if the application had been so made shall apply accordingly, but, if he shall fail to comply with such direction, the magistrate shall make an order for the removal as aforesaid in respect of such Asiatic, and any such order shall be deemed to be an order made under section six of the Immigrants Restriction Act, 1907, or any amendment thereof.]

“Any Asiatic who fails upon lawful demand to produce such certificate shall, unless he is the lawful holder of a certificate of registration, be liable to be dealt with in manner mentioned in section eight.”

[the above deleted portion appears in the original section at the end of the section]

Section 22. Any person (not being a person born in any part of the Union) who whether before or after the commencement of this Act, has been sentenced to imprisonment—

. . . . . (c) for dealing in or being in possession of unwrought precious metal or rough or uncut precious stones in contravention of any law, or, (d) for any offence under section twenty.

### Chapter III.

#### AMENDMENTS TO ASIATIC REGISTRATION AMENDMENT ACT, 1908

Section 7. Any adult Asiatic who, after such date or dates as may be notified by the Colonial Secretary in the *Gazette*, is found within the Colony and fails, upon such demand as is mentioned in section nine to produce a certificate of registration of which he is the lawful holder may be arrested without warrant and brought before a resident or assistant resident magistrate, and if he fails to satisfy such magistrate that he is the lawful holder of a certificate of registration or that the time within which he is required to make application for such certificate has not expired the magistrate shall make an order in writing directing him to be removed from this Colony, and every such order shall be deemed to be an order made under section six of the Immigrants Restriction Act, 1907, or any amendment thereof.

Section (9).—Every Asiatic who enters or is within this Colony shall, upon demand made upon him by any European member of a police force lawfully established therein or by any other European person authorised thereto by the Colonial Secretary, produce the certificate of the registration of which he is the lawful holder, and shall also on like demand supply such particulars and furnish such means of identification as may be prescribed by regulation;

## Non-Violence The Greatest Force in the World

[BY MAHATMA GANDHI]

The following beautiful article was written by Mahatma Gandhi in an American journal called, *The World To-morrow*—

Non-violence is the greatest force man has been endowed with. Truth is the only goal he has. For God is none other than Truth. But Truth cannot be, never will be, reached except through non violence.

That which distinguishes man from all other animals is his capacity to be non-violent. And he fulfils his mission only to the extent that he is non-violent and no more. He has no doubt many other gifts. But if they do not subserve the main purpose—the development of the spirit of non-violence in him—they but drag him down lower than the brute, a status from which he has only just emerged.

The cry for peace will be a cry in the wilderness, so long as the spirit of non-violence fails to dominate millions of men and women.

An armed conflict between nations horrifies us. But the economic war is no better than an armed conflict. This is like a surgical operation. An economic war is prolonged torture. And its ravages are no less terrible than those depicted in the literature on war properly so-called. We think nothing of the other because we are used to its deadly effects.

Many of us in India shudder to see blood spilled. Many of us resent cow slaughter, but we think nothing of the slow torture through which by our greed we put our people and cattle. But because we are used to this lingering death, we think no more about it.

The movement against war is sound. I pray for its success. But I cannot help the gnawing fear that the movement will fail, if it does not touch the root of all evil—man's greed.

Will America, England, and the other great nations of the West, continue to exploit the so-called weaker or uncivilised races and hope to attain peace that the whole world is pining for? Or will Americans continue to prey upon one another, have commercial rivalries and yet expect to dictate peace to the world?

Not till the spirit is changed, can the form be altered. The form is merely an expression of the spirit within. We may succeed in seemingly altering the form, but the alteration will be a mere make believe, if the spirit within remains unalterable. A whited sepulchre still conceals beneath it the rotting flesh and bone.

Far be it from me to discount or under-rate the great effort that is being made in the West to kill the war-spirit. Mine is merely a word of caution, as fellow seeker, who has been striving in his own humble manner after the same thing, may be in a different way, no doubt on a much smaller scale. But if the experiment demonstrably succeeds on the smaller field, and, if those who are working on the larger field have not overtaken me, it will at least pave the way for a similar experiment on a large field.

I observe in the limited field in which I find myself that unless I can reach the hearts of men and women, I am able to do nothing. I observe further that so long as the spirit of hate persists in some shape or other, it is impossible to establish peace or to gain our freedom by peaceful effort. We cannot love one another, if we hate Englishmen. We cannot love the Japanese and hate Englishmen. We must either let the law of love rule us through and through, or not at all. Love among ourselves, based on hatred of others, breaks down under the slightest pressure. The fact is, such love is never real love. It is all armed peace. And so it will be in this great movement in the West against War. War will only be stopped when the conscience of mankind has become sufficiently elevated to recognise the undisputed supremacy of the law of love in all the walks of life.

Some say this will never come to pass. I shall retain the faith till the end of my earthly existence, that it shall come to pass.—*The World To-morrow*.

## 'One More Unfortunate'

An Indian Child

(BY C. F. ANDREWS)

I have taken this cutting from a daily newspaper, because it appears to show what little value is attached to human life when non-European children's lives are at stake. The extract runs as follows:—

Pretoria.—At an inquest to-day on a young eight-year old Indian, who was knocked down and killed by a motor car in Boom Street, Hendrick De Beer said that he saw the Indian cross after waiting for a motor car to pass. When he ventured on to the street, however, another car hove in sight, which the youngster apparently did not see. The car collided with him, though the driver endeavoured to avoid the impact. The driver stopped the car, jumped out and rendered the lad assistance

Expert evidence was to the effect that the brakes and general condition of the car were good. The magistrate found that death had been caused by a fractured skull owing to the lad having been accidentally knocked down by a car. No blame attached to the driver.

Picture for a moment that poor little Indian child of eight years old timidly waiting to cross the road, actually staying where he was till a motor car had passed, before venturing on the street,—and then suddenly crushed beneath another car and killed! The magistrate declares that no blame to the driver! If that is so, then surely it is a condemnation of the whole motor traffic to-day.

There is not a word of sympathy for the parents of the child; not one word of warning or caution or rebuke. All that is said is this, that no blame attached to the driver.

After reading this account, for many days the picture of that little Indian child haunted me! No name or address was given; but if by any chance these words of mine reach the parents in Pretoria let them know that they have my sympathy and love.

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