

# Indian Opinion

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## FURTHER PROTEST AGAINST ASIATIC BILL

### MEETINGS AT LADYSMITH, DUNDEE, DANNHAUSER AND NEWCASTLE

THE officials of the Natal Indian Congress in furtherance of propaganda against the Asiatic Bill held a number of meetings in the Northern Districts of Natal all of which were well attended and a keen interest was shown by those present to support the Congress in fighting this obnoxious and unjust piece of legislation.

#### Meeting At Dundee

The first meeting was held at the Mosque grounds in Dundee on Sunday the 3rd inst., at 2 p.m. Mr. A. I. Kajee explained in detail the provisions of the Bill as it affects the Indian community and pointed out that if this Bill became law the position of the Indians would become intolerable. Messrs. Sorabjee Rustomjee, B. A. Magbraj and C. R. Naidoo also spoke at length on the Bill. The following resolution which was proposed by Mr. Cassim Meer, seconded by Mr. Ebrahim Bhamla, and supported by Mr. V. G. Naidoo was unanimously carried:

"This meeting of Dundee and District Indians held under the auspices of the Natal Indian Congress hereby approves of all that the Natal Indian Congress has done with regard to the protest against the Areas Reservation and Immigration and Registration (Further Provision) Bill and further records its confidence in the Natal Indian Congress."

The meeting terminated with a vote of thanks to the President Mr. Amod Bayat who took the chair. The officials then left for Ladysmith.

#### Meeting At Ladysmith

The following day (Sunday) the Vedic Pundal in Illing Street, Ladysmith, was full to its utmost capacity and a good number of ladies were also present. The President and officials took the platform at 2-30 p.m. sharp. The meeting was a very unique one as owing to the Vedic Conference being held in the same Pundal from that morning there was a representative gathering of Indians from all parts of Natal.

Mr. A. I. Kajee again explained the provisions of the Bill in English, Pandit Bhawani Dayal in Hindi, Mr. V. S. C. Pather in Tamil and Mr. Sorabjee Rustomjee in Gujarati. Messrs. P. S. Aiyar and C. R. Naidoo also spoke in support and exhorted those present to join the Congress and strengthen it to fight this Bill. The following resolution which was proposed by Mr. Ragoonath Singh, seconded by Mr. S. Naga Pillay and supported by Mr. M. A. Moola was carried with acclamation:

"This meeting of Ladysmith and District Indians held under the auspices of the Natal Indian Congress at the Vedic Pundal hereby approves of every work hitherto carried on by the Natal Indian Congress with regard to the protest against the Areas Reservation and Immigration and Registration (Further Provision) Bill and further records its absolute confidence in the Natal Indian Congress."

A vote of thanks was accorded to the President at the close of the meeting.

#### Meeting At Newcastle

On the following day (Monday) the party motored up to Newcastle. The meeting was advertised for 2-30 p.m. at the Indian School-room and by this time the Hall was full, and some of them had to stand for want of seating accommodation.

There were a few European sympathisers also present and spoke condemning the Bill.

Mr. A. I. Kajee delt in detail showing how adversely the Bill affects the Indian community both rich and poor. He failed to understand how a Minister of religion which preached love could introduce a Bill which was un-Christian in character and unbecoming a civilised Government. If Indians were aliens in this country as expressed by Dr. Malan, the English and Dutch were likewise aliens. If the white race claims this country on account of having conquered it by the sword, the Indians also have a more honourable and just claim over it as they have turned the wild fields and marshy swamps into what is known as a 'Garden Colony' He reminded his hearers that during the strike in 1914 Newcastle was the first place to start the campaign of Passive Resistance and the time is fast approaching when they will be asked to again rise to the occasion.

After speeches being made by Pundit Bhawani Dayal in Hindi, Mr. Sorabjee Rustomjee in English, Mr. C. R. Naidoo in Tamil and in English, the following Resolution was unanimously passed:

"This Meeting of Newcastle and District Indians held under the auspices of the Natal Indian Congress approves of every work that the Natal Indian Congress has hitherto done with regard to the protest against the Areas Reservation and Immigration and Registration (Further Provision) Bill and further records its absolute confidence in the Natal Indian Congress."

Proposed by Mr. Ismail Mather, seconded by Mr. Ephraim and supported by Mr. M. R. Chetty.

Mr. L. C. B. Ephraim thanked the President and officials of the Congress for coming up to Newcastle and explaining the provisions of the Bill to the Indians there and assured them that the Indians of Newcastle will never lack in any work that the Congress may call upon them to do and their support could be reckoned when the time comes for action against this Bill.

#### Meeting At Dannhauser

That evening the members of the Congress motored down to Dannhauser to find Mr. Bhowani's Hall too small for the large concourse of people gathered there long before the appointed time.

When the meeting was opened, Mr. A. I. Kajee again took the platform and explained the provisions of the Bill. The other speakers were Messrs. Pandit Bhawani Dayal, Sorabjee Rustomjee and Mr. C. R. Naidoo. Mr. D. Lazarus proposed the following resolution which was seconded with a fitting speech by Mr. Ramsundar Patak and supported by Mr. M. M. Motala and carried unanimously:

"This Meeting of Dannhauser and District Indians held under the auspices of the Natal Indian Congress hereby approves of every work that the Natal Indian Congress has hitherto done with regard to the protest against the Areas Reservation and Immigration and Registration (Further Provision) Bill, and further records its absolute confidence in the Natal Indian Congress."

Immediately at the close of all the above meetings a good number of those present enrolled as members of the Congress and the comments on the Bill published by the Congress in English and Hindi were sold.

It is pleasing to note that at Dannhauser the feeling was so great that the men working on night shift at the Durban Navigation Colliery left their work to attend the meeting and a request by letter was received by the officials of the Congress from the Manager of the Colliery to allow these men to return as early as possible. The members of the Congress after some persuasion succeeded in getting the men to return to their work in good time. Though the meeting was held at a late hour in the evening a large number of ladies turned up and expressed their willingness if need be to suffer once again with their men in the struggle for freedom and justice.

Those who proceeded for the above meetings were Messrs. Amod Bayat, Sorabjee Rustomjee, V. S. C. Pather, A. I. Kajee, R. K. Naidoo, P. R. Pather, Ahmed Kajee, C. R. Naidoo, B. A. Maghraj, S. A. Pillay and Pandit Bhawani Dayal.

## Notes and News

**A** REUTER'S message from Bombay reports.— Mrs. Sarojini Naidu President of the South African Indian Congress, has issued an appeal to all communities to observe Oct. 11 as a day set apart to express the national sentiment against "harsh, high handed, anti Asiatic legislation of the Union Government." She especially calls on Europeans and Indian Christians on the ground that it is their duty to protect the traditional Christian ideals of equity and justice.

It is to be hoped that Mrs. Naidu's appeal will be responded to wholeheartedly. But this action in India only increases our duty in this country. Whilst our brethren in India are suffering for us it will not be meet for us to sit quiet. Our activities should be redoubled. Successful meetings are being held in the different parts of the Province to protest against the Asiatic Bill. But while that is satisfactory the delay in calling the South African Indian Congress is disappointing. Any delay is going to be injurious to us in the future. It is high time that official representations were made to the Union, Indian and Imperial Governments before the Bill comes before Parliament a second time. The letters published in the Gujarati portion of our correspondence column in this issue clearly demonstrate the feelings of our brethren and their preparedness for passive resistance. In fact they are anxious to put it into action immediately. That is indeed very encouraging and we do not by any means wish to kill that spirit in them. But we would ask our brethren to leave that weapon as the very last resort after all other means have entirely failed. We know that our patience is being put to a severe test. Let us bear a little longer and exhaust even the last ounce of our patience in applying every constitutional means possible; and having failed in that our passive resistance will be fully justified.

Mr. C. R. Naidoo who has recently arrived from India was welcomed by the Natal Indian Congress on Thursday night last week at the parsee Rustomjee Hall under the chairmanship of Mr. J. W. Godfrey. Mr. Naidoo gave an interesting address on India explaining that the Englishmen's presence in India had not been for India's good as a whole. They had converted their position as guardians and trustees into that of masters and owners. They had exploited India and were still doing so for their own benefit. They had killed the spirit of Indian nationalism and were to-day killing out Indians industry and retarding progress. He advised the Indians here to bestir themselves into action and fight the Asiatic Bill.

Mr. Hajee Cassim Adam the well known merchant of Pretoria and chairman of the local British Indian Association sails with his family per *s.s. Karoa* from Lourenco Marques on the 14th instant for India where he intends staying for a short time and returning via Europe. We wish Mr. Hajee Cassim Adam a pleasant voyage and a safe return.

Sir Edward Grigg the new Governor of Kenya and Lady Grigg arrived at Nairobi on the 3rd instant.

A meeting of the Young Indian Improvement Society was recently held at Pretoria under the chairmanship of Mr. H. N. Keshavjee to protest against the Asiatic Bill and the anti-Asiatic agitation carried in the Transvaal.

A mass meeting of Newcastle and District Indians was recently held under the chairmanship of Mr. L. C. B. Ephraim to protest against the Asiatic Bill. The following resolutions were unanimously passed:—

(1) That this mass meeting of Newcastle Indians hereby protests against the Areas Reservation and Immigration and Registration (Further Provision) Bill now before Parliament which has for its object our compulsory segregation, the deprivation of proprietary and trading rights further restrictions on our domiciliary rights and ultimate extinction of the Indian Community as openly declared by the Minister of Interior.

(2) "That this mass meeting of Newcastle and District Indians assembled in the St. Oswald School hereby places on record its wholehearted support to the resolutions passed at the Mass Meeting of Indians held in the Durban Town Hall under the auspices of the Natal Indian Congress."

It was decided to forward the first resolution to the Governor General and the second to the Natal Indian Congress.

The War Resisters' International Conference recently held at Hodesdon (Herts), the following resolution was unanimously adopted:—

"This conference of the War Resisters' International, representing 43 organisations in 19 countries in Europe, America, Asia, and Australia, declares its belief in the essential unity of all peoples of whatever race, colour or creed.

"It denounces all forces which make for their division, exploitation, and enmity, and especially the evils of armaments, militarism, and war. It pledges those whom it represents to work unceasingly for a new relationship between nations, based on fraternity instead of force, and service instead of subjection; and, recognising the ever-present danger of war under existing conditions, reaffirms in the spirit of indissoluble comradeship the determination of its thousands of affiliated members throughout the world to refuse military and war service under all circumstances and whatever the consequences in loyalty to the supreme claims of the common humanity of all peoples.

PUBLIC HEALTH COMMITTEES AND  
INDIANS

THE Judgment of the Supreme Court in the case of the Isipingo Public Health Committee v. A. C. Jadwat has brought a considerable amount of relief to the Indian community. This was one of a series of actions brought by the various Public Health Committees functioning in the suburban areas of Durban against representative Indians for the rates levied by them, which rates the Indians living in those areas had refused to pay. A number of exceptions were taken by defendant to the plaintiff's claim, the first of which was that the Committee was not a lawfully established body, that the Public Health Act gave the Provincial Council no power to create Public Health Committees as it purported to do under the Public Health Committees Ordinance of 1923, and this exception has been held by the learned Judges to be quite justified. The Judges hold that the Health Committees are not one of the urban authorities to whom powers were entrusted by the Health Act because they were not in existence at the time it was passed. The public Health Committees are not Divisional Councils nor have they been authorised by the Governor-General to administer the Public Health Act as rural authorities have been. "It was clear," remarked His Lordship the Judge President, "that where there was no local authority in existence, the Governor-General, and he only, had the power to appoint a body of men to administer the Public Health Act. Section 86 of South Africa Act provides that Provincial legislation shall be valid and effective so long as it is not repugnant to any Union Act, and there could be no doubt that the Provincial Council, in attempting to arrogate to itself the powers expressly vested in the Governor-General by the Public Health Act was acting repugnantly to the Act."

Ever since the passing of the public Health Committees Ordinance it had become a source of great anxiety to a large number of Indians residing in the areas created under the Ordinance. The object of the Public Health Committees in which Indians were given no voice whatsoever either directly or indirectly, was, as they had proved by their treatment of the Indians within their areas, to victimise the Indians and harass them as much as possible, and this judgment has no doubt brought at least temporary relief to them. We say temporary because we know that those who have a determined object and have no scruples will find other ways and means to achieve that object. Our contemporary the *Natal Mercury* has already put forth a suggestion that "if the Provincial Council exceeded its powers in creating these Committees, the Governor-General-in-Council has certainly power so to do, and a proclamation in the next *Gazette* should establish them in a position which will enable them to proceed with the work which they have in hand." What is amazing is that the Provincial Council should have been allowed to pass such

an Ordinance outside the powers conferred on it and, further more, that the Governor-General-in-Council should have assented to it. Together with the creation of these Public Health Committees the Indians in the areas under the jurisdiction of those Committees had appointed their own Health Unions and it was their firm stand that had brought about the present test case. They are to be congratulated not only on the success of their case but also for preventing an irregularity being perpetuated in the Provincial administration.

Public Health Committees  
OrdinanceProvincial Council Acting Repugnantly  
To Health Act

The case of Isipingo Public Health Committee v. A. C. Jadwat was heard in the Supreme Court (Natal Provincial Division) on Thursday morning Oct. 1, 1925 before Sir John Dove-Wilson, Judge President, Mr. Justice Carter, and Mr. Justice Tatham.

The Committee brought action in the Supreme Court for the recovery of the sum of £19, which their declaration stated was owing by defendant in respect of rates for which he had been assessed by the Committee, and which he failed to pay.

The defendant excepted to the declaration on the following grounds:—

(1) That it was bad in law, inasmuch as plaintiff is not a lawfully established body, the Provincial Council having no power under Act 36 of 1919, or any other law, to create the Public Health Committees which it purports to do under Ordinance 7 of 1923.

(2) Alternatively, if it be held that plaintiff is a validly constituted body, that the Provincial Council has no power to vest it with the right to impose rates.

(3) Alternatively, if the above exceptions are disposed of, that the Ordinances relied upon by plaintiff do not in fact vest the plaintiff with that right.

(4) Alternatively, in the event of none of the above exceptions being upheld, defendant excepts on the ground that the rate is *ultra vires*, because: (a) The right to impose rates on immovable property conferred by Ordinance 7 of 1923 read with Ordinance 6 of 1924 does not entitle plaintiff to levy rates on buildings and dwellings only, nor to levy rates on business; (b) it is arbitrary and unreasonable, and the incidence of taxation unfair; (c) it is based, in respect of the residences, on a discrimination between European and non-European.

Mr. J. J. L. Sisson, with him Mr. T. B. Horwood, instructed by Mr. W. L. Burne, appeared for the excipient defendants. Mr. E. A. Selke, with him Mr. Clarkson, instructed by Messrs. Clarkson and Driver, appeared for the respondent plaintiffs.

On the first exception Mr. Sisson contended that the Provincial Council had unwarrantably arrogated to itself a power expressly vested in the Governor-General by the Public Health Act of 1919 Section 7 (4).

Mr. Selke contended that the Provincial Council had power to legislate as it had, in terms of Section 85 of the South Africa Act, and that the legislation was not repugnant (under Section 86 of the South Africa Act) to the provisions of the Public Health

Act 1922 in Section 7 (4); that the Public Health Committee was such a body as was referred to in that sub-section, and that inasmuch as the Ordinance of 1923 was expressly passed, in furtherance of the Public Health Act of 1919, it could not be regarded as repugnant to it; that it was not an infringement of the Governor-General's power conferred by the sub-section, because his power is to appoint bodies to administer the Public Health Act only where there is no body such as the present Public Health Committees so to administer it.

The Judge-President, in giving judgment after stating the facts, said there could be no doubt that in the Ordinance of 1923 the Provincial Council sought to set up machinery for carrying out the provisions of the Public Health Act of 1919. This Act provides that the several local authorities shall with in their respective districts carrying out the duties provided by the Act. Section 7 (3) of the Act reads as follows:

"An urban local authority includes any municipal or borough or town or village council, town board, local board, village management board and also any board of management or committee or other body (not being a rural authority) which is constituted in accordance with any law, and which under any law is endowed with sanitary powers for safeguarding the health of its inhabitants of its district."

Section 7 (4) reads as follows:

"A rural local authority means any divisional council constituted in accordance with any law and shall also include any body of persons which the Governor-General is hereby authorised to constitute as, and declare by proclamation in the *Gazette* to be, a rural local authority for all or any of the purposes of this Act."

The Public Health Committee is not an urban authority because, *ex hypothesi*, had there been such an urban authority in existence at the time of the Act, or before the Ordinance was passed, there would have been no need for these Public Health Committees to have been created by the Provincial Council.

The Public Health Committee is not a divisional council, nor proclaimed by the Governor-General in terms of sub-section (3) of Section 7 of the Public Health Act. It was clear that where there was no local authority in existence, the Governor-General and he only, had the power to appoint a body of men to administer the Public Health Act. Section 86 of the South Africa Act provides that Provincial legislation shall be valid and effective so long as it is not repugnant to any Union Act, and there could be no doubt that the Provincial Council, in attempting to arrogate to itself the powers expressly vested in the Governor-General by the Public Health Act, was acting repugnantly to the Act, and the first exception must therefore be upheld with costs.

Mr. Justice Carter concurred.

Mr. Sisson argued that as the Court's judgment, just given, had the effect of holding that the plaintiff Committee was a person non-existent in law, the order as to costs should be against the individual members of the Committee, but the Court would not make this order, as the members of the Committee were not before the Court.

Sydenham Public Health Committee v. L. Panday  
Bellair and Hillary Public Health Committee v. E. M. Paruk.

Mayville Public Health Committee v. Bhana Parotam.

Malvern Public Health Committee v. M. C. Sultan.  
Greenwood Park Public Health Committee v. Ismail Kajee.

South Coast Junction Public Health Committee v. M. A. Karim.

Each of the above cases was similar to that of the Isipingo Public Health Committee v. A. C. Jadwat

reported above, and the first exception taken to each of them was identical with the first exception in the Isipingo case.

Mr. J. J. L. Sisson, with him Mr. T. B. Horwood, instructed by Mr. L. Burne, appeared for the ex-cipient defendants.

Mr. E. A. Selke, with him Mr. Clarkson, instructed by Messrs. Clarkson and Driver, appeared for respondent plaintiffs.

The Court upheld with costs, the first exception in each case, on the grounds indicated in the judgment reported above.—*Natal Mercury*.

## Transvaal General Dealers (Control) Ordinance

### Receives Governor-General's Assent

The promulgation of the Transvaal Provincial Ordinance for the control of the issue of general dealers' licences is contained in last week's Provincial Gazette.

The ordinance is styled the General Dealers (Control) Ordinance, 1925, and will come into operation on October 28th and after that date, the applicant for a general dealer's licence or renewal, must produce a certificate under this ordinance. The Administration may (a) constitute for any area outside a municipality a board, to be called a rural licensing board, consisting of a magistrate, who shall be the chairman, and not less than two nor more than four persons; (b) increase, alter, or diminish the area of jurisdiction of such board and at any time on due cause being shown abolish or disestablish such a board.

Every local authority or board may refuse a certificate on the following grounds:—

(1) That the premises where it is intended that the business should be carried on are not suitable for the purpose of the business whether as regards their sanitation or situation or character of the buildings structurally or otherwise. (2) That the locality or the premises is not one in which it is desirable that the business contemplated should be carried on by the applicant or at all. (3) That in the opinion of the local authority or board concerned the applicant is not a fit and proper person to hold such a licence or to carry on such a business, and in the case of a business where articles of food or drink are produced, prepared, used, or sold for human consumption; also on any of the following grounds:

(a) That the applicant is by reason of the uncleanliness of his person or habits or methods unfit to be entrusted with the handling, preparation, or sale of such articles of food or drink, or is otherwise not a desirable person to hold such a licence. (b) That the granting of such a licence in respect of the premises for which it is sought is calculated to cause a nuisance or annoyance to persons residing in the neighbourhood.

The decision of a local authority on the board on any application for a certificate is final, except that an applicant for the renewal of a licence may appeal to the Supreme Court, who may grant the renewal or remit the case for re-hearing. This will only apply to renewals asked for after the date of the coming into effect of this Ordinance, applications issued between July 1, 1925, and such date to be treated as applications for a new licence. The local authority may suspend a licence pending any erection or completion or alteration of buildings, such licence may not be issued till the required conditions have been met, nor, in the case of an appeal, till the appeal has been determined. The Provincial or Local Division of the Supreme Court

has the power to order the renewal of the licence or remit the case to the local authority or the board. If an application has been refused by a local authority or board it may not be renewed for six months.—*The Star.*

## The Marks Of Christianity

### Bishop Fisher's Sermon

At the Wesleyan Church, Greyville, on Sunday Sept. 13 Bishop Fisher of Calcutta delivered the following sermon, taking his text from St. Paul's epistle to the Galatians Chapter 6, verse 17: "From henceforth let no man trouble me for I bear in my body the marks of the Lord Jesus."

This is the response St. Paul made to certain accusations, and it is similar to the response of Jesus to the doubting among the disciples, when he said, 'Behold my hands and my feet.' He suddenly appeared before his disciples and they thought him dead and were afraid. They thought they had seen a spirit, but he proved to them that he was living in the flesh, and the proof was an experimental proof: 'Behold my hands and my feet.'

St. Paul was driven by many accusers in the Roman Empire, and particularly in those sections called Asia. He grew weary of these constant accusations—'You are not like unto us; you do not follow our customs; you are not one of us, you preach in a way that we cannot accept; you are continually holding up ideals we will not follow, and you speak with no authority.' But St. Paul remembered that he had been beaten with many strokes and had been in prison and had earned his right to be a follower of Jesus Christ, and he knew his friends, by just touching his back and shoulder, would feel the ridges of flesh that had been made by the lash of the whip and therefore he said, 'I care nothing for your authority or about your reception of me. My justification comes from someone else, it comes from Jesus Christ. I am crucified with Christ. I live, yet not I, it is Christ that liveth in me. Bother me no more and bring me into court no more, speak to me in the street in disparaging terms no more. You cannot irritate me because I bear in my body the marks of my Lord.'

Now it is a strange thing that in this book of Galatians we find St. Paul's spiritual declaration of independence, and the very people to whom he wrote it came later to believe in the very gospel he preached.

I sometimes wonder how you and I can have it known and understood that we are disciples of the Lord Jesus. What is there about me, if someone challenges me in the streets of Durban to show that I am a Christian? Can I turn and say: Henceforth trouble me no more, for I bear in my body the marks of the Lord Jesus? Is there any way by which a man in the street or in the shop or the mill or the office or in any of the social walks of life, will know I am a follower of Jesus Christ? In what way am I marked? I have come from a country across the Indian ocean where 320 millions of Indians belong to some particular faith. He may be a Hindu, he may be a Mahomedan, he may be a Parsee, or he may be a Sikh. No matter what his religion is, there is some way by which you can distinguish the group to which he belongs. The Hindu has his particular characteristic, the Brahman wears a string upon his shoulder, just an ordinary cotton cord, and when you see that you know that he belongs to the sect called Brahman. The man in the street understands that he is a Brahman, and the Brahman does not fear being so marked. Or if you turn to the priest, the travelling priest who goes about all over

the country teaching the children in the marvellous system where they learn the classics and the poetry that India has taught her children. You will find him always distinguishable, and even the man who has renounced everything, who wears ashes, is known by the mark of the ashes. He wants the world to know. Again the Mahomedan wears a red fez so that the world may know he belongs to the Mahomedan religion, and he does not care who knows it. Or he may be a Sikh from the mark and have a huge turban and he will so wrap it that no one ever mistakes it. No one else will wrap it in that particular way and you will always distinguish him. Or the Parsee will wear a shining cone-shaped hat so that citizens of Bombay or Western India may understand he belongs to that particular group. Even the greetings in the villages of India, I have learnt, having something to do with tribal and religious connection. Who is it? Is the expression when you meet someone and the response may be, 'I am a Hindoo of a particular sect, I am a Christian, I am a Mahomedan, I am this or that.' He belongs to something. He has lost his identity, his personal identity in the thing to which he belongs. When we say 'Who is it?' We reply with our personal name. I do not say I am a Methodist, I do not say I am a Christian, I give my name. I retain my individual self and sometimes myself is bigger than my religion, and bigger than my society and bigger than my ideals. I make my ideals conform to me instead of conforming my own life to my ideals. I do not know just how I can make everybody understand that I am a Christian. We have no mark on the forehead, we have no distinctive dress. We have no distinctive salutation. There is no particular way, ostensibly physical, by which a man can know I am a Christian. If I walked along West Street I might pass 500 people in a few moments, yet I cannot tell which man is a Christian and which man is not. Our social customs are all so much alike, that it is utterly impossible to tell who is a Christian. If I could go about all the various churches on a Sunday morning I might find out who belongs to a particular church, but so far as any actions during the week are concerned, it would be utterly impossible to distinguish me from my friend across the way. How is the world to know that I am a Christian? Have you ever thought of it or studied it, or prayed about it on your knees, the responsibility of compelling the world to know through our lives the gospel of Jesus Christ. There is no mark. I remember at the close of an address one night at Benares, a young Hindu came rushing to the front of the building and took hold of my fingers and said, 'Let me see your hands.' I showed him first the palms and then the other side, and he dropped them suddenly and said, 'There is no cross on them, how am I to know you are a Christian. I see nothing about you to distinguish you from other men,' and it was borne in upon me that there were millions of people interested to know whether I bore about in my body the marks of my Lord.

(To be Continued.)

### ધી સુરત હીંદુ એસોસીએશન

આથી સર્વે હીંદુ બાદ્યોને બહુવચામાં આવે છે કે તા. ૧૭ અક્ટોબર ૧૯૨૫ થનીવારના રાજ દિવાળીને બહેર તહેવાર આપવામાં આવશે જે દિવસે સર્વે બાદ્યોએ પોતાના ધર્મો રાજ્યમાં બંધ કરી એસોસીએશનના હોલમાં મહોત્સવને લગતી ધાર્મિક ક્રિયામાં ભાગ લેવા તથા તા. ૧૭ અક્ટોબર ૧૯૨૫ રવીવારના સાંજના ૭ વાગે તુલન વર્ષના માંગલિક પ્રસંગે દુધ પાટના મેળાવણામાં પધારવા નિર્નતી છે.

ખુશાલ સુખા મીસ્ત્રી,

મીન. સેક્રટરી.

