

# Indian Opinion

No. 48—Vol. XXVII.

Friday, November 29th, 1929.

Registered at the G.P.O. as a Newspaper.  
PRICE FOURPENCE.

## SIR KURMA LEAVING FOR INDIA

It will be profoundly regretted throughout the Union that Sir Kurma V. Reddi, Agent of the Government of India, is having to leave for India owing to persistent ill-health. He has had to apply for and has been granted sick leave and will be sailing by the *Karagola* on December 2 with the hope of returning by the end of March.

For the last few months Sir Kurma has been suffering from fever. The illness commenced in the beginning with some abdominal trouble and after medical attendance and careful nursing his health seemed to have improved a great deal and he felt fit to resume his work. But no sooner had he done so and in that connection had gone to the Transvaal he had another attack and returned only to be bedridden once again. Now and

then the fever had seemingly left him and Sir Kurma did not miss to seize the opportunity of attending to some of his numerous engagements. But the obstinate fever again and again attacked him and he was thereupon advised to go to Kimberley and spend a few weeks there for a change which he did and was hoping to remain there until

about January. But there too the fever would not leave him and he was laid up from the time of his arrival. He has had, therefore, to return to Durban last Wednesday and the doctors have advised him that the sea voyage and the change of climate may perhaps have a better effect.

Sir Kurma came to this country as

an enthusiastic man with great hopes. Knowing full well the difficult task with which he was burdened he was hopeful of doing some good to our brethren and in that direction he strained every nerve struggling with his ill-health. But unfortunately his malady has had the best of him and he is having to leave these shores at least for a time without accomplishing his self-imposed task. Sir Kurma's sojourn has, how-



ever, not been entirely fruitless. He has achieved one thing and that is a great thing. He has gained a first-hand knowledge and experience of the Indian question in South Africa and that will stand him in good stead in his future work either in India or on his return to South Africa and that will no doubt be to our advantage.

It is our fervent prayer, and in that we are sure we are voicing the sentiments of the Indian community throughout the Union, that Sir Kurma may reach Home safely and that he may soon return amongst us completely recovered.

In the absence of Sir Kurma V. Reddi, his secretary the Hon Mr. E. Baring will act as Agent assisted by Mr. C. S. Ricketts, Mr. Baring has during the short period that he has been in this country won the hearts of all those who have come in touch with him and he can well count upon their co-operation thereby easing the heavy task that has fallen on his shoulders.

## Notes and News

FOR the convenience of Sir Kurma Reddi the *s.s. Karagola* will sail at 8 a.m. on Monday morning when it has been decided by the Natal Indian Congress to hold a function at the wharfside to give an opportunity to the public to wish Sir Kurma a speedy recovery and a safe return. All are requested to be present at 7-30 a.m. sharp.

Speaking at a public meeting in support of missions, presided over by Archbishop Carter, Dean Palmer, of Johannesburg, said the only hope of peace between the white and black races in South Africa lay in co-operation and not in coercion. People were rather dazzled by coercion, which seemed to work, but it was always a short cut, and short cuts were very difficult to justify. At best it was only a present means to an end, and an avoidance of the broad road which commonsense had taught the people to walk on. He hoped from that meeting they believed that the only way to save and uplift the native races was by taking them into the fullest confidence, co-operating with them and sharing their confidence. Coercion always failed because the higher things of life could not be reached by coercion, they could not coerce a man into love, fellowship or loyalty. Coercion always failed in the long run, co-operation never.

Lecturing recently in Maritzburg on missionary work in India the Right Rev. Bishop Ferguson Davie said about five million Indians had become Christians. The Bishop referred to the extraordinary high standard of education that had been attained in India by many of its natives and in conclusion said: "In India we find great masses of people who are willing to do great things for their country. There is a strong feeling of Nationalism in India at present, and anything from external centres is regarded with suspicion. A great feeling of antipathy towards Europeans has arisen."

The Union Art Company, Pty., Limited, whose advertisement appears elsewhere in this issue, have their offices situated in Exploration Buildings, Commissioner Street, Johannesburg and at 15 Scotswood Building, Durban. The establishment which is not much more than a year old has made wonderful strides and is supposed to be the largest

Portrait Company in South Africa. It is under the direct expert control of Mr. W. T. Wright, Managing Director and Mr. D. T. Meude Secretary, both of whom have had many years' continuous experience of this highly specialised work. The paintings of the Union Art Company adorn many South African Public Buildings, and Colleges and two of such paintings, Mr. Sastri's and Sir Kurma's, have recently been presented to the M. K. Gandhi Library which is indeed a credit to the Company.

## Street Trading In Johannesburg

### By-law Declared Ultra Vires

A test case, in which a licensed hawker was charged with trading within the prohibited area of the Johannesburg Municipality in the restricted hours, came before Mr. C. A. Backeberg, in the magistrate's court. Abraham Sacks was alleged to have traded in President Street between 10 a.m. and 4 p.m., viz., at 11-40 a.m., on November 6.

Mr. Advocate Gordon Davis defended Sacks, and Mr. R. Moody conducted the case for the Municipality.

W. H. Lievery, licence inspector in the employ of the City Council, said he knew Sacks as a licensed hawker. On November 6, at 11-40 a.m., he found Sacks selling fruit from a waggon in President Street near the corner of Loveday Street. That particular section of President Street was between Von Brandis and Stumonds Street, hawkers and pedlars being prohibited from trading or exposing their goods for sale on that section of President Street between 10 a.m. and 4 p.m. "I warned him and he said he was aware of the by-law, and was there for the purpose of making a test case."

Sacks, in his defence, said he sold fruit off a cart drawn by a horse. Before the coming into operation of the municipal by-law on October 30, 1929, he used to sell fruit in the prohibited area. Before that date he used to make a living. Since the by-law he traded outside the restricted area. He had not made a living out of it.

How much did you make a week, net profit?—Before the new by-law, I used to make £4 to £5 a week clear profit after deducting all expenditure.

### His Livelihood Taken Away

Since the new by-law came into force Sacks said he had been deprived of his livelihood.

Why don't you trade in the suburbs in the restricted hours?—We can't compete with the Indian hawkers there.

Why?—Because we are not in a position to give credit.

Before the new by-law Sacks said he did most of his business in the restricted area between 10 a.m. and 4 p.m. Before 10 a.m. he did his marketing. After 4 p.m. people were in a hurry to get home and there was not much business. In the prohibited area hawkers were selling at between 25 and 30 per cent. cheaper than the shops.

### By-law Ultra Vires

After further evidence the Magistrate gave a decision declaring the Johannesburg City by-law which prohibits hawkers and pedlars exhibiting their goods between 10 a.m. and 4 p.m. in the central area *ultra vires*. It is understood that the municipality contemplates taking further steps in order to maintain control over what is felt to be an increasing danger to traffic. The exact procedure has not yet been decided, but it is thought the Council has good grounds for an appeal or other action to upset the magistrate's finding.

## Transvaal Immigration Appeal Board

### Judgments In The Cases Of Ali Sheik And Essa Suliman

The judgment in the case of Ali Sheik was given by the Board at Pretoria on November 19:—

The appellant Ali Sheik alias Mahomed Ali is the son of Fakir Babasaheb Karambelkar who died in India and never resided in South Africa. Ali Sheik was admitted to the Transvaal about March, 1908, on the false representation that he was the son of Sheik Hussein his paternal uncle with whom he lived until the death of the latter.

On the 29th May 1911, Sheik Hussein applied on behalf of Ali Sheik for a Transvaal Asiatic Registration Certificate under section 4 (2) B Act 2, 1907, and claimed that Ali Sheik was his son. Registration Certificate No. 11868 was issued to Ali Sheik on these representations. Similar false representations were made by or on behalf of Sheik Hussein on subsequent occasions.

In October 1928 doubts arose as to the paternity of Ali Sheik and in reply to a communication from the Commissioner for Immigration and Asiatic Affairs, the Magistrate of Kolaba reported that Fakir Babasaheb Karambelkar and not Sheik Hussein was the father of Ali Sheik.

On these facts the Principal Immigration Officer declared Ali Sheik a prohibited immigrant. It is against this decision that an appeal is brought. The Principal Immigration Officer in asking that the appeal be dismissed requests that the registration certificate issued to Ali Sheik and obtained by fraudulent representations be cancelled by the Board under Section 10 (2) Act 22 of 1913 as amended, by Section 5 Act 37, 1927.

It is claimed for the appellant that

1. He is domiciled in the Transvaal in terms of the definition of "domicile" as laid down in Section 30 Act 22, 1913, in that he has been lawfully resident therein for over 3 years and cannot therefore be declared a prohibited immigrant.
2. He is not a prohibited immigrant in that as the ward of a person who had already obtained a certificate of registration is himself eligible for and actually obtained such certificate to which he was entitled under Section 2 (8) G, Act 15, 1907.
3. Whether appellant is the son or the ward of a person not a prohibited immigrant is immaterial for the reason that under Section 4 (2) B, Act 2, 1907 he was entitled to make application for registration and in view of the definition of "guardian" in Section 2 thereof such application was rightly made by his uncle who was virtually his adopted father.

The first point can be disposed of without any difficulty. While it is true that the appellant has resided in the Transvaal for over 3 years it must be pointed out that his admission was obtained on the false representation that he was the son of Sheik Hussein. This is not lawful residence as defined in Section 3 (2) 1, Act 2, 1907. Furthermore in the recent case of Soobath Khan the learned judge drew attention to previous decisions laying down that residence obtained by fraud was not residence within the meaning of Section 30, Act 22, 1913.

There does not appear to be any more substance in the second point for the reason that appellant being unlawfully resident, was not eligible for a certificate of registration. Furthermore not being the minor child of a person who is not a prohibited immigrant he is not included in the class of persons

exempt in Section 2 (8) E, Act 15, 1907, which refers to children and not to wards.

In dealing with the last point it cannot be denied that the appellant having obtained entry into the Transvaal was entitled to make application for registration. It is clear, however, that not being the minor child of a person not a prohibited immigrant, he could not claim registration as of right. Thus the statement that he was the son of Sheik Hussein, when in fact he was not, was material in that he obtained a registration certificate as of right which, if the true facts had been disclosed, he may or may not have obtained at all.

The allegation that the registration certificate granted to the appellant was obtained as the result of false representations has been proved. We propose therefore to dismiss the appeal and in doing so to find that the appellant is a prohibited immigrant and to cancel his registration certificate.

### Appeal Of Essa Suliman

Judgment in the above case was given on Nov. 19:—

The appellant Essa Suliman is the son of Suliman Essa who was never domiciled in the Transvaal and who died in India about the year 1903. Appellant came to the Transvaal in the year 1906 with his uncle Osman Essa and was admitted on the false representation that the latter was his father. As a consequence he was later furnished with a Transvaal Registration Certificate issued under Act 2, 1907.

It is claimed for the appellant that he was adopted on the death of his father by Osman Essa at the age of 3 years; that Osman Essa educated him and generally acted as his guardian and on his death four years ago left Essa Suliman all his estate. He states further that during the year 1926 he made a statement to the Immigration authorities showing that Suliman Essa and not Osman Essa was his father, that a corrected registration certificate was thereupon issued to him and his wife and family permitted to join him.

On these facts the Principal Immigration Officer has declared Essa Suliman a prohibited immigrant. It is against this decision that an appeal is brought. The Principal Immigration Officer in asking that the appeal be dismissed requests that the registration certificate obtained by means of fraudulent representations be cancelled by the Board under section 10 (2) Act 22, 1913, as amended by section 5 of Act 37, 1927. It is claimed for the appellant that:—

1. The misrepresentation that he was the son of Osman Essa is immaterial for the reason that as the ward of the latter he was entitled to admission to the Transvaal and if the true facts had been disclosed he would have been admitted. The case of Soobath Khan was cited as an authority for this contention.
2. The Department has by issuing the subsequent registration certificate on the true facts being disclosed, acquiesced in such deception as had previously taken place.
3. He is not a prohibited immigrant as he does not come within the deeming order issued under section 4 (1) Act 22, 1913, in that having a registration certificate he is domiciled in and is entitled to reside in the Transvaal.

The essential difference between this case and that of Soobath Khan is that the father of the latter was domiciled in the Transvaal, while the father of the appellant died in India and as far as we are aware never resided here. Soobath Khan could on disclosing the true facts claim a registration certificate at any time. Essa Suliman on the other hand could only obtain admission on the false representation made. If the true facts had been disclosed the matter would have been one for the discretion of the Immigration Officer and his application may or may not have been granted. We come to the conclusion

therefore that the misrepresentation was material, that admission to the Transvaal and the registration certificate subsequently issued were obtained on fraudulent representations and that when Act 2, 1907, came into force the appellant was not lawfully resident according to the requirements of Section 3, (2) 1 of the Act.

No authority has been produced granting Registrar of Asiatics the power to issue an amended registration certificate originally obtained on fraudulent representations. While from the point of view of equity the appellant may be entitled to consideration on the ground of acquiescence, as a Board we can only concern ourselves with the legal position. In the absence of any authority to issue an amended registration certificate the original must stand and if lost or destroyed may be renewed. Thus the amended registration certificate having no effect it is the original the cancellation of which is sought by the Principal Immigration Officer with which we are concerned.

In regard to the third point it is claimed that prohibited immigrants are defined in section 4 (1) of Act 22, 1913. That appellant being in possession of a registration certificate is domiciled in the Transvaal, is entitled to reside there and consequently he is not such a person as is referred to in sub-section A. The position however is governed by section 5 of Act 37, 1927, which provides for cancellation of a registration certificate obtained by fraudulent representations. It has already been held that these powers are of retrospective effect.

We therefore find on all points against the appellant and propose to dismiss the appeal and in doing so to find that the appellant is a prohibited immigrant and to cancel his registration certificate.

## Non-violence vs. Cowardice

Mahatma Gandhi writes in *Young India* :—

Dr. Hardiker sends me an account of an assault said to have been committed on the 31st July last at Bagalkot on some volunteers of the Hindustani Seva Dal. The volunteers were distributing handbills and marching with their bands playing without noticing a mosque which could not be seen as it was situated on a low level. The band continued to play even when they had approached it. Enraged men inside the mosque therefore came out and are alleged to have assaulted the volunteers with stones, sticks, pickaxes and other tools. The volunteers, according to the description given by Dr. Hardiker, apologised for the mistake that was unconsciously made but the assault was continued. The volunteers, however, never retaliated. They decided also not to conduct any legal proceedings. The question is whether this restraint could be called non-violent or cowardly. In my opinion, here there is no question of cowardice. The volunteers would have been cowardly if they had run away. On the contrary they are stated to have stood their ground and suffered the assault without retaliation at any stage. Non-violence and cowardice are contradictory terms. Non-violence is the greatest virtue, cowardice the greatest vice. Non-violence springs from love, cowardice from hate. Non-violence always suffers, cowardice would always inflict suffering. Perfect non-violence is the highest bravery. Non-violent conduct is never demoralising, cowardice always is. I can detect no cowardice in the conduct of the volunteers. No one claims the highest of bravery for them. The assault, it is said, was so brutal that some Mussalman women who were near by expostulated with the assaulters for continuing their assault in spite of the apology that was tendered. If the facts are as they are related, in my opinion the conduct of the volunteers was exemplary and strictly non-violent in

terms of the Congress creed. Opinions may differ as to the propriety of such conduct, but there can be no two opinions about the bravery of the volunteers. It is undoubtedly in keeping with the creed that no court proceedings have been taken by the injured parties. My own conviction is that the more the volunteers learn the law of suffering bravely and consciously, the greater will be their efficiency for service when the critical time comes.

## Pretoria Indian Market Association

The annual general meeting of the above Association was held on the 17th instant at the Tamil Vedic School, Pretoria. Mr. Essop Ackoojee presided as a vice-president, owing to the death of the chairman the late Mr. Vally Mohamed. All the leading officials and members of the Association attended the meeting.

The chairman having declared the meeting open, a vote of condolence was moved from the chair, with acclamation, all standing, for the late Mr. Vally Mohamed who had rendered yeoman service to the Association during his term of office.

The annual report was adopted unanimously and the financial statement was read by the Treasurer which showed a credit balance of £10.

A vote of thanks was passed to the Secretary and Treasurer, Messrs. R. Mooloo and Nana Sita, and the following new election took place :—

Mr. Essop Ackoojee chairman, Messrs. Moeza Ebrahim, D. Chhiba, V. A. Nayagar vice-presidents, Messrs. R. Mooloo and V. A. Soobiah Secretaries, Messrs. Chouse and I. D. Naidoo Joint Treasurers, Committee members: Messrs. C. T. Pillay, Rama Naran, Krishna Pillay, M. Palyachy, V. A. Nayagar, Amod Suliman, Essop Theba, Mahomed Ismail, A. Pillay, S. A. Pillay, Rama Jairam, N. Patel, Soobiah Palyachy, B. Maharaj, K. R. Naidoo, Naransamy Naidoo; Executive committee: Messrs. C. T. Pillay, Amod Suliman, K. P. R. Naidoo, I. N. Naidoo, Essop Theba, Rama Jairam, M. Palyachy.

The meeting closed with a vote of thanks to the chair.

## In The Name Of Islam

*Lawrence Marques Guardian* in its issue of Nov. 19 writes:—

In the name of Islam, Moulana Shaikat Ali, delivering a presidential address to a conference of Moslems here on Sunday, failed to be fair to the Union Government; gave currency to suggestions which imputed unworthy actions to the Indian Government and its officials; threatened reprisals on the Union Government for real or fancied wrongs; and gave expression to remarks which both Jews and Christians must regard as offensive. The indictment could be extended. It makes strange reading when contrasted with the Moulana's reminder, given in the same address, that his Faith "teaches us the lesson of toleration." The address, however, was not tolerant in tone. Its tone was that of petulance.

We have no doubt that his tribute to the Portuguese was given with all earnestness but it would be incorrect to infer from it that the Union had refused either directly or indirectly to allow the conference to be held on Union soil. As a matter of fact, the same facilities enjoyed by the conference here on Sunday and yesterday were available in the Union.

Whether the Union Government was right or

not in imposing restrictions on the movements of the Ali Brothers is a matter of opinion. Our opinion at the time was that it was ill-advised. Actions of this kind create martyrs, and unless they are well founded in their entirety the harm that is actually done is, by reason of the short-sighted sympathy which the martyrs attract, greater than that which it was feared would be done and which it was sought to avoid. Many people, however, will regard this address as a complete vindication of the Union Government's attitude.

This, of course, would not be sound judgment. It is obviously not an expression of considered policy but the speech of a man who is smarting under a sense of grievance; all the same it cannot have improved the atmosphere which surrounds the Union Moslems. Outside sympathisers with Islam would not, we are sure, like to feel that Sunday's atmosphere was entirely Islamic.

## Transvaal Tamil Benefit Society

### Annual Meeting

The annual general meeting of the above Society was held on Sunday the 17th November 1929 at the Good Hope Bioscope Hall, Commissioner Street, Johannesburg.

Mr. S. V. Naidoo, the president, notified the gathering of the Society's work for the past 18 months, and the Secretary Mr. V. S. Naiker read the annual report together with the Society's financial statement which were duly adopted. The following officials for the ensuing year were then elected:—Sir Kurma V. Reddi Patron, Mr. T. M. Krishna Pillay President, Mr. S. V. Pillay vice-president, Messrs. V. S. Naiker and P. A. Pillay Hon. Secretaries, Mr. V. N. Naidoo Hon. Treasurer, Members of the Committee: Messrs. M. Coopoo Moodley, Pnckree Pillay, N. G. Pillay, S. Pnckree Mudaliar, J. G. Vandayar, Vadivaloo Pather.

The meeting terminated with a vote of thanks to the retiring officials.

## The Story of My Experiments With Truth

[ BY M. K. GANDHI ]

### Part V. Chapter XXXVIII.

#### THE CONGRESS INITIATION

I do not regard my participation in Congress proceedings at Amritsar as my real entrance into the Congress politics. My attendance at the previous Congresses was nothing more perhaps than an annual renewal of allegiance to the Congress. I never felt on these occasions that I had any other work cut out for me except that of a mere private, nor did I desire for more.

My experience of Amritsar had shown that there were one or two things for which perhaps I had some aptitude and which could be useful to the Congress. I could already see that the late Lokamanya, the Deshabandu, Pandit Motilalji and other leaders were pleased with my work in connection with the Pnnjab Inquiry. They used to invite me to their informal gatherings where, as I found resolutions for the Subjects Committee were conceived. At these gatherings only such persons were invited

as enjoyed the special confidence of the leaders, and whose services were needed by them. Interlopers also sometimes found their way to these meetings.

There were for the coming year two things which interested me as I had some aptitude for them. One of these was the memorial of the Jallianwalla Bagh massacre. The Congress had passed a resolution for it amid great enthusiasm. A fund of about five lakhs had to be collected for it. I was appointed as one of the trustees. Pandit Malaviyaji enjoyed the reputation of being the prince among the beggars for the public cause. But I knew that I was not far behind him in that respect. It was whilst I was in South Africa that I had discovered my capacity in this direction. I had not the unrivalled magic of Malaviyaji for commanding princely donations from the potentates of India. But I knew that there was no question of approaching the Rajas and Maharajas for donations for the Jallianwalla Bagh memorial. The main responsibility for the collection thus fell, as I had expected, on my shoulders. The generous citizens of Bombay subscribed most liberally and the memorial trust has at present a handsome credit balance in the bank. But the problem that faces the country to-day is as to what kind of memorial to erect on the ground to sanctify which Hindus, Muslims and Sikhs mingled their blood. The three communities instead of being bound in a bond of amity and love, are, to all appearances, at war against one another and the nation is at a loss as to how to utilise the memorial fund.

#### FACILITY OF EXPRESSION

My other aptitude which the Congress could utilise was as a draftsman. The Congress leaders had found that I had a faculty for condensed expression which I had acquired by long practice. The then existing constitution of the Congress was Gokhale's legacy. He had framed a few rules which served as a basis for running the Congress machinery. The interesting history of the framing of these rules I had learnt from Gokhale's own lips. But everybody had now come to see that these rules were no longer adequate for the ever increasing business of the Congress. The question had been coming up before the Congress year after year. The Congress at that time had practically no machinery functioning during the interval between sessions or for dealing with fresh contingencies that might arise in the course of the year. The existing rules provided for three secretaries but as a matter of fact, only one of them was functioning secretary and even he was not a whole-timer. How was he single-handed to run the Congress office, to think of the future or to discharge during the current year the obligations contracted by the Congress in the past? During the current year, therefore, everybody felt that this question would assume all the more importance. The Congress was too unwieldy a body for the discussion of public affairs. There was no limit set to the number of delegates in the Congress or to the number of delegates that each province could return. Some improvement upon the existing chaotic condition was thus felt by everybody to be an imperative necessity. I undertook the responsibility of framing a constitution on one condition and it was this. I saw that there were two leaders, viz, the Lokamanya and the Deshabandu who had the greatest hold on the public. I requested that they, as the representatives of the people, should be associated with me on the Committee for framing the constitution. But since it was obvious that they would not have the time personally to participate in the constitution-making work, I suggested that two persons enjoying their confidence should be appointed along with me on the Constitution Committee and that the number

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of its personnel should be limited to three. This suggestion of mine was accepted by the late Lokamanya and the late Deshabandhu, who suggested the names of Sjta. Kelkar and I. R. Sen respectively as their proxies. The Constitution Committee could not even once come together but we were able to consult with each other by correspondence, and, in the end, presented a unanimous report. I regard this constitution with a certain measure of pride. I hold that if we could fully work out this constitution, the mere fact of working it out would bring us Swaraj. With the assumption of this responsibility, I may be said to have made my real entrance into the Congress politics.

## The Quest Of God

*The Hibbert Journal* for July 1929 opens with an article by Professor J. E. Boodin of the University of California on the idea of God:—

We cannot hope to comprehend God, but without God we cannot hope to comprehend anything else. Therefore we must in piety endeavour to make the idea of God as clear as our finite limitations permit. As the scientist strives by imaginative pictures to understand the meaning of nature, so we must use our imagination to make clearer our relation to God. We must start where we are in human history to reach out into the beyond, making use of man's efforts in the past, yet not making the past an authority over us. The divine light must break in the here and now upon our souls.

Knowledge at best is a poor and abstract affair compared to the richness of human experience. We live in integral relations with reality. We are part of the dynamic wholeness of things. Knowledge is an after-thought and always trails far behind reality. Nature and man have reacted to light for ages. But we have not yet a satisfactory theory of light. So man has lived in the presence of the divine through the ages. He has felt that his environment is more than what is present to the senses—that there is meaning and plot in the motley events of his experience. But his theories of the supernatural have been various and crude. Those who say that the supernatural is fiction because man's theories are various and conflicting, ought, for the same reason, to deny the reality of life and matter. The action of the great forces of reality is fortunately not dependent upon our knowledge of them. If it were, we could not live at all. For, we know little of the great facts of nature—light, gravitation or even the energies which have to do with the maintenance of our own organisms—and yet they have gone on through the ages. This does not mean that we should not try to understand, for the little we understand helps us to live more intelligently and effectively. To try to grasp the meaning of things and to live in the light of this meaning is the vocation of man.

Have we then an intuition of God? If what is meant is that we have an immediate intuition of one God—omniscient, omnipotent, omnipresent as represented in medieval theology; then the evidence of the history of religion is to the contrary. Our concept of God, like our concept of matter, is the result of a long trial and error process to meet the requirements of experience. But acquaintance with reality must precede our theories of reality. This is true equally in the realm of sense experience—our relation to the external physical world—and in the realm of spiritual experience—our relation to other minds and God. If what is meant is that, in genuine religious experience, we have an immediate experience of the quality of the divine as we have

an immediate experience of colour, then I believe it is true. To say that religion starts in a unique immediate experience of the divine does not mean that we immediately understand the divine any more than our experience of the sunset or the green grass or our fellow-men means that we immediately comprehend these facts as propositions. We live in integral relations, but we comprehend but little what we live. The conviction for a larger reality—the reality of the physical environment, the reality of our fellow-man, the reality of the divine—is immediate. It is born of our inmost needs. It is of the tissue of the life of the race.

The reality of the divine requires no proof—any more than the existence of the external physical world or of our fellow-men—and to the sophisticated it cannot be proved. Nothing of importance can be proved. Life always turns out to be a venture of faith. The question is: Does the conviction illumine the world of which we are a part, does it enable us to live? One does not prove the existence of music or poetry or love to those that have the experience. The quality of the ninth symphony of Beethoven is real to those experience is beauty, though some cannot live it and therefore deny its reality. The quality of divinity is present everywhere to him who is qualified to experience it—as the quality of the artist is present in his work, as the quality of the soul is present in the behaviour of the organism. But the immediate experience of reality in any case needs to be informed and cultivated by intelligent analysis for us to enter consciously into its meaning. And this is a long and arduous process. Knowledge does not come as a gift, but the communion with the divine comes as a gift, even as the experience of colour is a gift. We may never in all the ages comprehend God, but the quality of God's life is present everywhere. The soul responds to its influence as the plant turns to the sunlight and as flowers open to the morning dew. As we speak of life being geotropic—orienting itself to gravity—and heliotropic—orienting itself to light—so we should speak of it as theotropic—orienting itself to the divine.

## Sporting News

### Young Tailors Sporting Club

vs.

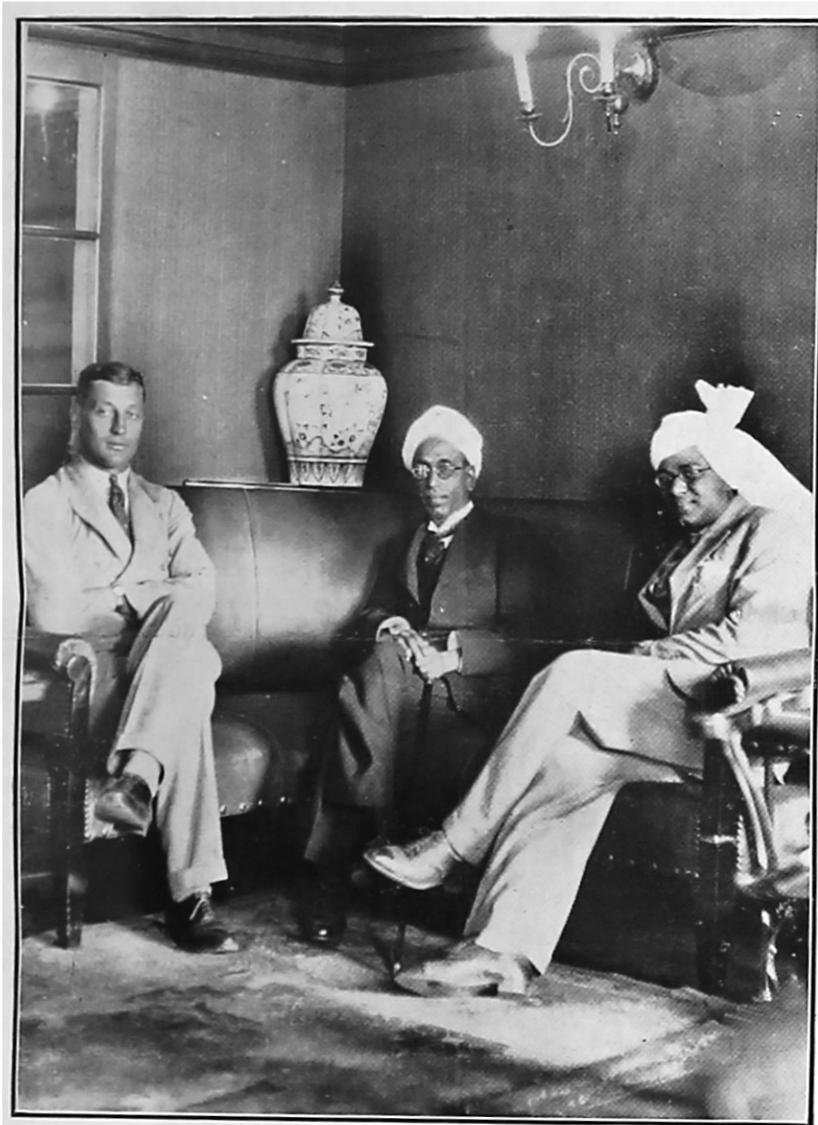
### Surat Sporting Club

A friendly cricket match was played on Sunday the 24th instant at the Mitchell Crescent School. Surat Sporting Club having won the toss elected to bat first and scored 55 runs, of which Manilal and Munchoo made 13 and 7 runs respectively. The Young Tailors put up a plucky fight and their total was 34 runs. I. Harilal ably made 30 runs not out. The S. S. C. in their second innings made only 15 runs. The Young Tailors replied with 28 runs for the fall of 3 wickets and thus won the match by 12 runs and 8 wickets.

The ex-captain and the ex-vic-captain played a very good game. Messrs Mackin Parbhoo and Narotam Morar's bowling was excellent. Parbhoo Patel, the captain of the S. S. C. played a good game and was responsible for many wickets.

At the annual general meeting held on the 17th instant, Nathoo V. Morar was re-elected secretary and treasurer of the Young Tailors Sporting Club.

## SIR KURMA REDDI RETURNS TO SOUTH AFRICA



**THE AGENT AND HIS SECRETARIES.**

The Hon. Evelyn Baring, I.C.S., Official Secretary, Sir Kurma Reddi, Kt., B.A., B.L.,  
Mr. V. G. Kurma, B.A. (Oxon.), Private Secretary.