

Indian Opinion

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GOD'S PURPOSE

MR. C. F. ANDREWS ON RACIAL RELATIONSHIPS

CHRISTIANITY: RELIGION OF THE WHITE RACE

THE following very interesting speech was delivered by Mr. C. F. Andrews at the 8th Quadrennial Conference of the Student Christian Movement of Great Britain in the Philharmonic Hall, Liverpool, in January, which is reproduced from the full report of the Conference which the Student Movement is publishing this month, (price 2s. 6d.) Mr. Andrews' speech, we are informed by the Far and Near Press Bureau, much impressed the Conference. Other Indians present among the 2,000 delegates and guests included Dr. S. K. Dutta, who on one morning led the service in Liverpool Cathedral and also addressed two important sectional meetings.

Mr. Andrews has left London for the United States and Canada, and will be visiting the Indian community in British Guiana.

Mr. Andrews' Speech

"Pilate said, 'Am I a Jew?'"

These four words of Pilate, the Roman Governor, with reference to Jesus, the Jewish Prisoner, charged with sedition against Roman Imperialism, bring us to the very heart of the race problem of modern times. For we always come back, in some form or other, to the actual domination of one race by another as the root cause of all the evil. Arrogance is the curse that destroys all that is simple, beautiful and natural in those divinely-appointed human relationships, which are called racial. This wonderful thing, Race, which was meant by God to give harmony and colour to human life, and to prevent dull uniformity, becomes turned into a vast and awful fanaticism leading to war, cruelty, lust, passion, and every other iniquity.

Just as the Gospel Story gives us, with one startling flash in the scene of Jesus before Pilate, the ultimate issue of race arrogance, so we have, in a quite different and very tender picture, the opposite effect of race sympathy. For we are told how the Jews themselves brought a Roman Centurian to Jesus, whose servant was sick: "And they, when they came to Jesus, besought him earnestly, saying, 'This man is worthy that thou shouldst do this thing for him; for he loveth our nation, and built us a synagogue.'" It is through such individuals, who can rise above the fanatical hatreds of the age, and love other nations, that the virus of race prejudice is annulled. We shall see, when I conclude, that the one final remedy for all the race problems of the world is individual spiritual effort and individual love overcoming hate.

The Christian Religion, at its inception, stood out boldly for racial equality. There were violent controversies within the Early Church, and this issue had to be faced at once by St. Paul in order to win perfect freedom for non-Jewish races. But as the controversy proceeded, the question was settled once and for all when the fundamental declaration was made, that there could not possibly be any distinction between the Jew and the Greek, the barbarian and the Scythian, the slave and the free man, within

the Church, because all were "one humanity" in Christ Jesus.

This charter of race equality was never seriously challenged by any Christian until the evil days of the slave trade, and the setting up of that cruellest of all distinctions between slave and slave-owner. Race Churches in which the races worship separately, were originally slave Churches. They arose out of this brutal distinction on a slave basis. They represent, when analysed, the ultimate fact of racial domination.

Though it was the disgrace of my country to fight fiercely to retain the monopoly of the slave traffic between Africa and America in the seventeenth and eighteenth centuries, yet it was also the glory of Great Britain that she gave many of the noblest pioneers in the long struggle for the abolition of slavery. A famous historian has said, that the one purely disinterested act in modern politics has been the abolition of slavery. It is an infinite relief that we read, how our own forefathers carried through that struggle. Let me emphasise, in passing, that it was through individuals, inspired by a dynamic spiritual faith, that the victory was obtained. Not by might, not by power, but by God's Spirit was the end accomplished.

This same victory reverberated in a thousand other directions. It gave a generous outlook to the nineteenth century, making it perhaps the greatest century of humane liberalism in all historical experience. The breath of freedom, which had tended to make men fair-minded, in thought and deed, spread over earth. We have the Parliamentary Proclamation of Racial Equality in India, as early as 1833. This was repeated in the Queen's Charter of 1868. The whole Colonial policy of Great Britain—in Cape Colony, Natal, the West Indies, and other exceedingly difficult racial areas—was decided at first on the same progressive lines. In other countries, also, the same spirit of freedom prevailed. Such outstanding figures as Lincoln in America, and Gladstone in Great Britain, made this one principle of equality secure. Whatever difficulties might arise in practice, yet in the eyes of the law all men and all races were made equal. This one sovereign truth had almost seemed at one time to have established itself finally for mankind in the same way that the abolition of slavery had done.

It has been my own task to study the official documents with regard to Indian and Colonial affairs during this great age of liberal statesmanship last century, when Gladstone, Bright and others were in full power. They felt from the bottom of their hearts, that there must be nothing within the British Constitution which meant in the eyes of the law racial inequality. Now and then, great battles were fought over this issue; but the principle itself was always acknowledged. It was this principle, and this principle alone, that made Mahatma Gandhi, in early South African days, such a profound be-

liever in the British Constitution. He believed it to be the one supreme champion of racial freedom.

But the pendulum has swung back. The reaction came towards the close of the nineteenth century. While equality between the *white* races has become acknowledged, equality *outside* the white races has now been violently challenged. What has sometimes been called the "Religion of the White Race" has in some directions taken the place of the Christian Religion, to all intents and purposes. It has become a far more potent force, in some parts of the world, than Christianity itself.

This "White Race Religion" has carried with it always in its train domination and economic exploitation. With such immensely powerful adjuncts as these, it has been able, subtly but surely, to undermine both the British Constitution and also the American Constitution, as may be witnessed in the "white" revolt in Kenya in 1923, and in the lynching which still goes on in the Southern States of America. These things have left "racial equality" to-day, in many parts of the world, merely a facade without any substantial background; a theory without corresponding practice. The British Colonial Office, with its long earlier traditions of racial equality, has fought a brave fight against this reactionary tendency; but it has been obliged to give way again and again so as virtually to acknowledge in practice that there is one law for the white race, as the superior race, and another law for the coloured races, as inferior. Thus the Christian principle of racial equality, which was upheld by the greatest statesmen of last century, has now been abandoned in action, and this insidious change has been wrought so gradually that it has almost escaped detection; Mahatma Gandhi has entirely lost the faith he had before. He holds now, after the bitter experience of "Amritsar" that the British Constitution is an hypocrisy, professing one thing and practising another.

"White Racism" has infected, as I have said, the Christian Church. That is the crowning calamity. When I was in South Africa, in 1913-14, Mahatma Gandhi was refused admission to a Christian Church, even at the Christian season of peace and goodwill, when he went in love and brotherhood in order to hear me preach. An Indian Christian would have received exactly the same treatment, and so would a Chinese Christian, or an African Christian. We have thus got a professing religion to-day, which calls itself Christian, but does not acknowledge the ultimate Christian principle of racial equality. It cannot truly say: "We are all 'one Humanity' in Christ Jesus." It cannot repeat this, because it does not believe it, and also does not practise it over large areas.

When I came back from South Africa, on a very short visit to England, early in 1914, my heart was full of pain at this racialism within the Christian Church which I had just witnessed in Natal. But the whole atmosphere in England was buzzing with the secondary issue of the Kikuyu Controversy, while this racial wrong, which was actually destroying Christ's religion at its very root, had been left in the lurch. It was not possible to get the slightest hearing for this matter, which was so radical in its destructive power.

The World War followed, and now the same racial tragedy has everyday grown worse and worse. For since the War, and in keeping with the brutality of the War Spirit, we have suffered terribly, in India, at "Amritsar." In Kenya, we have seen a racial franchise and a racial conscription imposed; we have had forced labour urged upon us by administrators. We have had also a Colour Bar Act in South Africa, which is an outrage to mankind. Is it to be wondered at, then, if the Simon Commission, on which only white men have been allowed to sit, is nicknamed in India a "White Race Commission?"

Meanwhile, racial churches, growing up like noxious weeds, have spread their virulence far and wide. There are actually to-day *Christian Churches* where devoted apostles of Christ's love, like the late Dr. Aggrey, would not even be admitted. He did not happen to belong to the dominant white race. He was not a "white man." Therefore he could not attend the white man's Church.

Is Christ divided?

I have not paused to argue out the full case for racial equality, but have taken it as one of the final facts of the Christian religion, just as it is also a final fact in other world-religions of mankind. The infinite shame is this, that while, for instance, the faith of Islam and the Buddhist faith—to their honour be it said—practise as well as preach race equality, yet over large areas of the world those who profess the Christian faith do *not* practise, but merely preach. What shame, to a sincere Christian, can be greater than that?

Again and again, when we go abroad—and even sometimes in England itself—the question is put to us by those who belong to other religions: "Why do Christians alone to-day uphold racial inequality, and judge men according to the colour of their skin?" If we protest, and assert vehemently, that Christ never taught such things, we are brought up against the fact, that Christ's followers actually practised them on such a large scale that they fill up the picture in certain lands abroad. They ask us the searching question: "Did not Christ say, 'By their fruits ye shall know them? Can men gather grapes of thorns, or figs of thistles?'" We have no answer.

It is an African proverb which says: "Your deeds speak so loud to me that I cannot hear what your words say." Surely, in Africa and elsewhere, our racial deeds have spoken so loudly that our professions now carry no weight at all. How could it be otherwise? It is these loud-speakers all over the world—these racial Churches of Christendom—which trumpet forth our sins. No wonder that the still small voice of the Holy Spirit of God cannot be heard. No wonder that the portrait of the meek and lowly Christ awaits recognition, unknown and unloved.

What, then, remains to be done? Are we to fold our hands? Are we merely to sit silent?

That is not what our forefathers did, when they were faced with slavery. However few they were, they felt so deeply, as individuals, the crying wrong, that they were ready to lay down their lives for the truth. The one single death of Edward Smith, of Demerara—the young missionary who died in a fetid tropical prison on behalf of the slaves in British Guiana—did more to abolish slavery than all the others striving put together. It gave the moral power, behind the plea of Wilberforce and others, which carried it home to men's hearts.

What is needed to-day is a revival of the spirit of Christian martyrdom. That great word "martyrdom" has a fine background and a noble meaning. It signifies witness in action. It is only those who have carried their faith to the test of action—those who have lived for their faith with the joyful consciousness that at any moment they may be called upon to die for it—it is only such men and women who are able to hold their own position without wavering, when the crucial test comes. It is only these who can wrest victory out of defeat. There must be no compromise, no betrayal, no looking back. The test is a *crucial test*; for it is always, in some way or other, the test of the Cross.

Because the issue is so grave; because it is a matter of life and death—not to you and me only, but to the Christian Faith itself, as it is lived and practised among men—for that reason I have waited in England for this Liverpool Conference, in order, if God gives me grace and strength, to pass on to the

Christian students of this generation—and especially, may I add, those of my own dear country—the burning indignation that we all feel, who are abroad, as we face the mischief done to Christ's Church. We ask you to redeem this racial wrong in the present generation:

Very soon the call may come to finish what has been given to me, personally, to carry through in the short life-span allotted by God; for I am nearing the age of sixty, and this body of mine has been tried by constant illness in the tropics. But if it were only possible to deliver over to the keeping of the present generation, both men and women, this one supreme longing of our hearts—this longing to remove from the fair name of Christ the racial reproach, and to bring to an end, for His sake, these racial Christian Churches, then we who have grown old could joyfully make way for others, whose idealism is untouched by the caution of old age and whose lives are still ardently adventurous. We cannot, we must not, we dare not, swerve one hair's breadth from the great charter of human solidarity and human redemption, which Christ Himself has given us: for

In Him, there can be neither Jew nor Greek, barbarian, Scythian, bond nor free, for all are one man in Christ Jesus.

This racial issue, on which I have given you my heart, has been no easy one to deal with. To speak about it at a Conference like this could not be lightly undertaken. Such deep-rooted evils as are now bound up with it have only one sure remedy, and Christ Himself has made the remedy plain in these words: "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abileth by itself alone, but if it die, it leaveth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me let him follow me, and where I am there shall also my servant be."

God's purpose in the world is clear. May we have grace to fulfil it!

THICK-SKINNED DURBAN COUNCILLORS

THE scathing indictment of the Executive Committee of the Central Housing Board who recently inquired into and reported upon the housing conditions of Indians in and around Durban, we thought, would have awakened our city fathers to their duty to their Indian employees and taxpayers. But with a few exceptions, they seem to be too thick-skinned to have any effect. Before the Minister of the Department of Health could be heard on the recommendations made by the Board the Durban Town Council has expressed itself. The Finance Committee has recommended the rejection of the recommendation of the Central Housing Board to utilise the higher portion of the land at Eastern Vlei, "if the Council is really desirous of doing its duty towards the Indian population," for erecting houses which would either be sold or let to them. The land that seemed to the Central Hous-

ing Board, who was specially-commissioned to investigate into the matter, as being "suitable for building purposes" has seemed to the Finance Committee of the Council as unsuitable.

This recommendation of the Finance Committee was carried by the Durban Town Council at its meeting last Monday together with a further recommendation that a sub-committee consisting of the Mayor and Councillors Burman and Lea should deal specifically with the development of the Cato Manor property for the housing of Indians. Councillor Mrs. Benson who took a more generous attitude proposed an amendment to add the words "Cato Manor and/or other sites." This was supported by Councillors Knight and Burman and the above motion was passed together with the amendment.

We have hardly known any recommendations made by a special inquiry committee to be thus summarily thrown aside. But some of our present city fathers seem to be capable of anything—even of exceeding the limits of common decency.

The Town Council has no grounds now to suggest that it has no land for a housing scheme for Indians within the Borough. The Central Housing Board's report stares it in the face to repudiate any such suggestion.

The only fact that is proved to the hilt now is that it does not want to do its duty towards the Indian population but that it wishes to rid the town of its Indian population. This is the object of the Council's Cato Manor scheme which it is so intent upon carrying out. We are thankful to those members of the Town Council who in face of opposition did the best in the circumstances to improve matters by bringing in the amendment.

It is not many days ago that Mr. Sastri paid a high tribute to the Mayor, Mr. Eaton, for having said that the whole nation was pledged to stand by the Capetown Agreement and fulfil it. As the head of affairs His Worship has not been reported to have protested against this unfair action of the Town Council. Perhaps his interpretation of the Agreement was something which could not be understood by Mr. Sastri.

It will be interesting to know what the Minister of the Department of Health has to say about the Town Council's action.

Indian Housing In Durban

Council Has Its Own Way

Intent Upon Sticking To Cato Manor Scheme

Housing Board's Recommendations Rejected

The question of Indian housing came before the Durban Town Council last Monday when the Finance Committee submitted the following recommendations upon the recent report of the Central Housing Board:—

(a) That the site on the Eastern Vlei near the Athlone Bridge to Durban North, referred to in the report of the Central Housing Board as being suitable for Indian housing, be not entertained in view of its situation and inadequate size.

(b) That a sub-committee of three, consisting of the Mayor and Councillors Burman and Lea, be appointed to deal specifically with the development of the Cato Manor property for the housing of Indians, negotiating with the local health board in regard to the size of site permissible under their by-laws and with the Provincial Administration in regard to the provision of roads to the estate; and to submit full recommendations in regard to the layout of the land for these purposes.

Councillor Kemp declared that recommendation (b) was simply procrastination. The Council, he said, would never be able to do anything in that direction. To talk about going to Cato Manor was a waste of time because the Indians regarded it as segregation; furthermore, the European community in that area would object. Why then tie down the sub-committee to Cato Manor?

In his opinion, Mr. Kemp said, the only satisfactory solution was to accommodate the Indians at Umgeni, where adequate transport facilities were available, and the Council ought to make a start with the Indians in municipal employ. The Council had not sent its own employees to Cato Manor; indeed the heads of departments objected on the ground that the transport facilities were inadequate. If the Council provided accommodation at Umgeni for its own Indians, numbering with their families about 2,000, it would have the effect of attracting other Indians there.

Councillor Wanless endorsed this view, and declared that the Council had made the mistake of going its own way without consulting Indian opinion.

Councillor Lea said it would seem as though some Councillors had no confidence in anyone but themselves. He urged that the sub-committee should at least be given an opportunity of meeting before criticisms were made against the general scheme.

Councillor Clark also hoped the sub-committee would be allowed to function and make an attempt to carry out the Council's policy.

An Amendment

Councillor Mrs. Benson was against restricting the sub-committee's terms of reference to Cato Manor; and moved an amendment to add to the motion the words, "Cato Manor, and/or other sites."

Councillor Mrs. Knight seconded. Stressing the gravity of the problem, she pointed to the fact that

while the poor White class and Coloured persons were allowed to pour into Natal, Indians by law were confined to Natal. The position, she said, was grossly unfair.

She accused the Town Council of not keeping its promises towards the Indian community in regard to giving them land within the Borough, and declared that the Council had even taken land from Indians.

Councillor Acutt opposed the amendment, observing that the Finance Committee had a special reason for not mentioning any site other than Cato Manor.

Councillor Burman said he was willing to include other sites in the terms of reference, although he was satisfied there was no available site within the Borough itself for any comprehensive housing scheme for Indians. Nor would he be a party to any scheme at Umgeni owing to the danger of floods such as occurred in 1917. But there was other property available for sale, adjacent to railway communication, and if the sub-committee's terms of reference were widened this might be considered.

The committee's recommendations, together with Mrs. Benson's amendment to (b), were carried, Councillor Acutt dissenting to the amendment. —*Natal Mercury.*

Springs Town Council Loses Action

Effect Of The Gold Law

Judge's Decision In Supreme Court

The only ground relied on is a contravention of the Gold Law—in other words, illegality . . . I do not think that there can be any doubt but that Sections 130 and 131 were inserted in the Gold Law as a matter of State policy, and that a special department was created by the law-giver to administer the law. . . In the Crown grants . . . no specific condition (excepting the mineral rights), restricting the rights of the freehold owner was inserted. There is no mention that coloured persons should not occupy or reside on the erven; but it is contended that the provisions of the Gold Law should be read into the Crown grants . . . In these circumstances I have come to the conclusion that the plaintiff council has no locus standi civilly to enforce a contravention of Section 131 of the Gold Law against an owner or occupier of an erf."

Concluding a considered judgment, delivered on his behalf by Mr. Justice Gey van Pittius in the Rand Division of the Supreme Court on Jan. 31, Mr. Justice Krause came to the above important decision regarding the rights of municipalities to apply the provisions of the Gold Law, when he refused the application of the Town Council of Springs for an ejection order against Fakir Moosa and Moosa Essop Sidat, Asiatic traders, who were residents of Erf 66, Springs.

The application was based on Section 131 of Act 35 of 1908, the Council alleging that Moosa and Sidat were in illegal occupation of the erf, as the town of Springs had been proclaimed a public digging under the Gold Law.

History Of Springs

Reviewing the history of Springs, however, his lordship held that it was not a Government town.

ship created under the Gold Law when it was proclaimed in 1904. In November, 1911, a Proclamation was issued by the Governor-General under the provisions of Act 35 of 1908, and it was upon the interpretation and legal effect of that Proclamation that the Council now claimed the right of ejection of the Asiatics. The latter contended that the Council had no *locus standi*, and denied the view put forward by the Council that the Proclamation of 1911 had the effect of converting the township into a public digging. If it did have that effect, it was maintained, the Proclamation was invalid. Alternatively it was maintained that the Proclamation was intended to give effect to the provisions of Section 52 of Act 35 of 1908, and that the provisions of Section 131 did not apply to the ground proclaimed for such purpose.

Although it had been the policy of the Transvaal since the early days to restrict and limit the political, as well as the civil, rights of natives and coloured persons, including Asiatics, his lordship held that the law should be so interpreted that no citizen was deprived of greater rights than it was the clear intention of the law-giver should be taken away.

Other Rights

"In my view, all the Legislature intended to grant to the Crown by Section 52," said his lordship, after reviewing the decisions on the issue, "was the rights, after notice to persons interested in the areas mentioned, to mine for minerals existing thereunder." All other rights, such as rights of surface owner or those holding rights under them, were not affected. "One could hardly imagine that if the populous city of Johannesburg had been in the same position as the town of Springs," he said. "The legislature intended that by the Crown declining to exercise its rights under Section 52, the large coloured population could be legally ejected from the lot on which they have lawfully resided for years. . . . A confiscation of rights is not presumed, and if the Legislature intended such a wholesale injustice, it would, and should, have said so in clear words."

Although neither Asiatics nor coloured persons possessed immovable property in freehold, they were not legally debarred from enjoying and possessing the rights of user of land, his lordship pointed out, and it was, therefore, inconceivable that such use was intended to be confined to white persons only. He had, therefore, come to the conclusion that the legal effect of the Proclamation of 1911 was not automatically to bring the provisions of Sections 130 and 131 into operation, and that all that Section 52 contemplated was to empower the Governor-General to notify of the intention of the Crown to exercise its rights to mine underneath the areas mentioned. "If the Proclamation claims a wider scope, it is to that extent *ultra vires*," his lordship said.

No Legal Effect

From other points of view, which his lordship dealt with, the Proclamation was also of no legal effect as far as the erf holders were concerned. His lordship then proceeded to deal with the question of *locus standi*, giving the above decision in regard to the appeal.

The Council's application was therefore dismissed with costs.

Mr. R. F. MacWilliam, K.C., with him Mr. H. Walton (instructed by Mr. W. Dunbar), appeared for the Council, and Mr. J. V. Brink, K.C., with him Mr. A. C. Thompson (instructed by Messrs. Pearson and Rothschild), for the defendant.—*Natal Witness*.

Oppressive government is fiercer and more dreaded than any tiger.—Confucius

Sir Kurma Welcomed At Capetown

Agent's Appeal For Unity

"Men like Sastri are given to a country but once in an age. I do not pretend to approach him in greatness, and the relations he has created in South Africa between European and Indians will not cease, even when he has crossed the seas. Sastri has left behind impressions which are indelible."

This was the gracious tribute paid to Mr. Srinivasa Sastri by his successor, Sir Kurma V. Reddi, the new Agent-General for India, in the City Hall last night, says the *Natal Advertiser's* Capetown correspondent in a message dated February 6, when the Cape British Indian Council gave Sir Kurma a public welcome. Among the many prominent citizens present were Sir James Rose-Innes, Mr. Morris Alexander, K.C., M.L.A., and Mr. C. J. Sibbett, M.P.C. On behalf of the City, the Mayor of Capetown, Mr. A. B. Reid, extended to Sir Kurma a sincere welcome, and wished him all success in his work. "Sir Kurma's task will not be an easy one," he added, "but he will be met with every goodwill. He will be worthy successor to Mr. Sastri, and to Sir Kurma we could not express a greater compliment." (Applause.)

Mr. A. Ismail, general and organising secretary of the Cape British Indian Council, said that three years ago the Indian community in South Africa had been threatened with a "great disaster." That the disaster had been avoided was due mainly to the important deputations sent to the Union by the Government of India, and also to the statesmanship displayed by the Prime Minister, General Hertzog, and the Minister of the Interior, Dr. D. F. Malan.

Country Of Great Problems

Sir James Rose-Innes said he felt sure Sir Kurma would be not only a good friend of India, but also a good friend of South Africa. South Africa was a country of great racial problems, which would never be solved by a policy of real repression. People should not be too race-conscious, but should think of South Africa.

Sir Kurma was given a great ovation on rising to reply. He said that during his stay in South Africa he would sorely need help, not only from his countrymen but from every section of the people.

"I believe," he went on, "that some of those present to-night do not see eye to eye with the Cape British Indian Council. Let me urge, therefore, that the watchwords of all Indians in South Africa be education and unity, so that any appeal made to the Union Government will come from a united Indian community. In this country Indians are a minority community, and they cannot therefore afford to be divided among themselves.

"I look upon the Capetown agreement as my Koran. All has not yet been accomplished in South Africa, and my duty will be to confine myself to the limits of the agreement, and to see that fruition is reached. Let it be that those who oppose the agreement do not at least place obstructions in the way of its working. The agreement may be called a dark horse which is now being given free goodwill, co-operation and a helping hand. I am certain this dark horse will eventually reach the winning post to the great and overlasting credit of South Africa and the benefit of the Indian in this country.

"During the last 18 months both Indians and Europeans have done their level best to give effect

The Social instinct is a primary instinct in man.—Marc Aurelius

to this agreement. In demanding that Indians should improve their standard of living, however, the Europeans should take two circumstances into consideration. The first is the poverty of my countrymen, the second is that men, women and children with the blood of India in their veins have been taught for ages to live as peacefully and poorly as possible. Provided the necessary food and raiment are there we are taught not to think of more."

Sir Kurma Addresses Rotarians

India's "Kellogg's Pact" Of 4000 Years Ago

East London, Feb. 2.—Speaking at a Rotarian luncheon to-day, Sir Kurma V. Reddi, the new Agent-General in South Africa for the Government of India, delivered an interesting address on the Kellogg Peace Pact, and the manner in which it was viewed in India.

He paid tribute to the American desire to outlaw war and make violence by nations as much an offence as murder by individuals.

In India, he said, war was outlawed some 4,000 or 5,000 years ago after a great war—oven greater than the recent Great War—in which not only did men, women and children lose their lives, but even the ancient acts and sciences were entirely destroyed. Incidentally there was evidence, he said, that in that great Indian war airplanes were used, and a form of poison gas which made people swoon but did not destroy life. From this the Indian theory was built up that mankind developed in civilisation and culture up to a point when the whole thing would have to be stopped and mankind would have to begin all over again as had happened in India.

Experience had showed, he said, that the Indian outlawry of war mentioned could not prevent other nations invading India or wars in India itself. How then would the Kellogg Pact help the cause of world peace unless some authority, some policeman or magistrate, as it were, existed to enforce the outlawry of war? He submitted that the League of Nations supplied that authority, but unless America joined the League their object could not be attained. He hoped the day was not far distant when America would join the League and render full help in the cause of peace—Renter.

Typographical Union Admits Indians

The following resolution was carried with only one dissentient, at a well-attended meeting of the Durban branch of the Typographical Union:—

"That, as the constitution of the South African Typographical Union contains no reference to any Colour bar, this annual general meeting of the Durban branch, recognising the agreement that exists between the Government of India and the Government of South Africa, instructs its secretary and committee to accept and recommend to the Governing Board applications for membership to the South African Typographical Union from Indians under the conditions laid down in the constitution."

As a result nearly 200 Indians engaged in the printing industry in and around Durban were enrolled as members.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V Chapter II.

WITH GOKHALE IN POONA

The moment I reached Bombay, Gokhale sent me word that the Governor was desirous of seeing me and that it might be proper to respond before I left for Poona. Accordingly, I called on his Excellency. After the usual inquiries, he said:

'I ask one thing of you. I would like you to come and see me whenever you propose to take any steps concerning Government.'

I replied:

'I can very easily give the promise inasmuch as it is my rule as a Satyagrahi to understand the view-point of the party I propose to deal with, and to try to agree with him as far as may be possible. I strictly observed the rule in South Africa and I mean to do the same here.'

Lord Willingdon thanked me and said: "'You may come to me whenever you like, and you will see that my Government do not willfully do anything wrong.'

To which I replied: 'It is that faith which sustains me.'

After this I went to Poona. It is impossible for me to set down all the reminiscences of this precious time. Gokhale and the members of the Servants of India Society overwhelmed me with affection. So far as I recollect, Gokhale had summoned all of them to meet me. I had a frank talk with them all on every sort of subject.

Gokhale was very keen that I should join the Society and so was I. But the members felt that as there was a great difference between my ideals and methods of work and theirs, it might not be proper for me to join the Society. Gokhale believed that in spite of my insistence on my own principles I was equally ready and able to tolerate theirs.

'But,' he said, 'the members of the Society have not yet understood your readiness for compromise. They are tenacious of their principles, and quite independent. I am hoping that they will accept you, but if they don't, you will not for a moment think that they are lacking in respect or love for you. They are hesitating to take any risk, lest their high regard for you should be jeopardised. But whether you are formally admitted as a member or not, I am going to look upon you as one.'

I informed Gokhale of my intentions. Whether I was admitted as a member or not, I wanted to have an Ashram where I could settle down with my Phoenix family, preferably somewhere in Gujarat, as being a Gujarati. I thought I was best fitted to serve the country through serving Gujarat. Gokhale liked the idea. He said: 'You should certainly do so. Whatever may be the result of your talks with the members, you must look to me for the expenses of the Ashram which I will regard as my own.'

My heart overflowed with joy. It was a pleasure to feel free from the responsibility of raising funds to realise that I should not be obliged to set about the work all on my own but that I should be able to count on a sure guide whenever I was in difficulty. This took a great load off my mind.

So the late Dr. Dev was summoned and told to open an account for me in the Society's books and to give me whatever I might require for the Ashram and for public expenses.

I now prepared to go to Bhambhiketan. On the

eve of my departure, Gokhale arranged a party of selected friends taking good care to order for refreshments of my liking, i.e., fruits and nuts. The party was held just a few paces from his room and yet he was hardly in a condition to walk to and attend it. But his affection for me got the better of him and he insisted on coming. He came but fainted and had to be carried away. Such fainting had not happened for the first time, and so when he came to, he sent word that we must go on with the party.

This party was of course no more than a conversation in the open space opposite the Society's guest house, during which friends had heart-to-heart chats over light refreshments of ground-nuts, dates and fresh fruits of the season.

But the fainting fit was to be no common event in my life.

Indian Athletic Sports

Soccer Team From India

Under the auspices of the Durban Indian Sports Grounds Association and the distinguished patronage of the Rt. Hon. V. Srinivasa Sastri, P.C., athletic sports were held at the Indian Recreation Grounds, Currie's Fountain, Durban, on Sunday the 20th January.

The entries for all events were excellent. And for the first time Golf competitions were held in conjunction with the athletic sports; and these proved very successful; there being no lack of keenness by the competitors.

During the afternoon Mr. Sastri attended and presented the prizes to the successful competitors.

At the end of an extremely successful sports day, the Chairman of the Association (Mr. S. L. Singh) in wishing Mr. Sastri good-bye on behalf of the members of the Association and all those present thanked Mr. Sastri for the splendid work he had undertaken and achieved for the Indian community and in suggesting that a Soccer Team from India should visit South Africa, asked Mr. Sastri to assist in this direction.

Mr. A. Sookdeo (the Hon. Secretary of the Association) expressed the view that the Indian community of South Africa was losing a real and true friend in the return of Mr. Sastri to India and added that he hoped that their friend, guide and counsellor would be long spared to continue the good public work for which he was famous, and on their behalf, he hoped that Mr. Sastri would visit this country again at no distant date.

Mr. Sastri who was received with an ovation, replied in a humorous vein and spoke of his youthful days when he took part in sports, and, so far as he could remember "the other fellow" always won the prize. Referring to the sports then concluded, he asked those present to take a greater interest in athletics and the like, and to help and assist loyally and devotedly the officers of the Association to make their grounds and their games worthy of the Indian community.

Speaking to the suggestion of the Chairman in the matter of India sending a Soccer Team to South Africa, he stated that he would certainly place the proposal before the Sporting Institutions in India, and, so far as he could he would endeavour to assist in the project of sending a football team to the Union at an early date, and with this in view suggested that the Indian Sporting Associations in this country should keep in touch with him.

The Association wishes it to be known that it contemplates holding another sports meeting during Easter and in all probability it will be championship events.

It is therefore suggested that athletes should put

in as much practice as they can so as to get themselves in trim for this meeting.

Further information may be had from the Secretary.

Further Tributes To Mr. Sastri

'Natal Mercury'

The *Natal Mercury* dated January 25 writes:—

Except among those few who have deliberately shut their ears to the measured eloquence of the retiring Agent of the Government of India, or those to whom the "Gentleman's Agreement" entered into between the Governments of the Union and of India has always been anathema, there is very genuine regret that we are no longer to have the privilege of Mr. Sastri's acquaintance nor the touch of his statesmanship, which has ensured the smooth working of that Agreement from its inception to the present day. It is undeniable that alone through Mr. Sastri's enthusiasm for the cause which he pleads—the uplift of the Indian in the Union to a higher plane of morality, education and living—there is a vastly better understanding of the two civilisations, East and West, in South Africa than seemed possible some years ago. The Agreement is working where it might easily have broken down: Mr. Sastri has introduced a consciousness of Indian culture to a country that formerly had no idea that India possessed any form of culture. South Africa's vision of India stopped short at the dhoby with the wash and the Sany peddling vegetables at the door. That we see India with a broader vision to-day; that our relations with her are more happily established, is due to the great gifts which Mr. Sastri has brought to bear on the delicate position he has occupied and now hands over to Sir Kurma V. Reddi.

The new Agent of the Indian Government takes office at a time of great difficulty, at a period when changes are impending in the Government of the Union: a Government with which he must necessarily be in close touch and sympathy. That he will be successful—if not so spectacularly so as his predecessor—we have no doubt. Sir Kurma's first public utterance in this country and his past record reveal him as a man of no small accomplishments, eager not only to work for the welfare of his compatriots but to find understanding of our own problems and our own viewpoint. If he bears that always in mind and works for the unity of his own people in this country—a task in which even Mr. Sastri has not been wholly successful—he will take South Africa and India a long way on the path of complete understanding.

But the difficulty is, as it always has been, that the European who seeks to meet the Indian on his own ground in this country finds him divided in his opinions and allegiances. Mr. Sastri has tried with only partial success to make the South African Indian Congress the mouthpiece of Indian opinion in the Union. He had to confess in his valedictory speech to the Natal Indian Congress in the Town Hall yesterday:

There are still too many divisions that cannot be good for a small community, living in a distant land... When I left Bombay I had occasion to tell my fellow-countrymen there of the split that had occurred in our primary endeavour here to establish the authority and jurisdiction of the South African Indian Congress. It is now possible to say that the Congress stands its benefits over the Transvaal. Nevertheless I

see even now some signs that all is not well in our political organisation.

As Mr. Sastri stated then, the Union Government is willing to recognise and to negotiate with the South African Indian Congress. As he stated to the Congress itself yesterday, its work has an intimate relation to the welfare of the Indian community and to the delicate balancing of that community between the Governments of India and the Union. But so long as the Congress does not interpret the views of the South African Indian community as a whole the hands of the Union Government are tied in its negotiations. Good as is the work that he has done in this country, Mr. Sastri must take back with him to his own much divided country the realisation that he has failed to establish absolute unity among South African Indians.

Perhaps Mr. Sastri has, to a small extent, the shortcomings of his own strong convictions in that he sees India so enthusiastically and returns to her so gratefully, that he allows the rosy glow of his belief in her ultimate destiny to obscure the reality of her schisms, the wide gulfs that separate millions of her people from our conceptions of justice and humanity. "Upon all sides," he says, "and even in South Africa, there is ample evidence that a recognition of equality and justice is growing wider and more firmly established." Mr. Sastri says "even in South Africa." Surely the eloquence of his splendid oratory has led him a little wide of the mark? We have yet to learn that India's many millions of "untouchable" outcasts are more aware of "equality and justice" than we are in the Union—"even" though we have turned 14 per cent. of our total white population into citizens below the level of the more advanced Natives.

Mr. Sastri, however, leaves us the foundation of agreement between East and West that he has built and the memory of a cultured gentleman. Sir Kurma Reddi has no easy task in continuing the work that his successor has begun so ambitiously. We can but wish him success and, in bidding farewell to Mr. Sastri, assure him that he will not soon be forgotten and that those who have been privileged to know him in South Africa will watch his further career of service in India with lively interest. India needs his gifts of eloquence and statesmanship, his passionate pleading for justice and equality between man and man, before she can hope to be ready for and deserving of the autonomy that she craves.

Bishop Karney's Tribute

The current issue of the *Watchman*, the magazine of the diocese of Johannesburg, contains a glowing tribute to Mr. Sastri by the Bishop of Johannesburg, Dr. A. B. L. Karney. In the course of his monthly letter to Dr. Karney writes:—

"Johannesburg seems at the end to have awakened to the fact that in the Agent-General for India, Mr. Sastri, we have had a really great man in our midst. It has been my privilege to entertain Mr. Sastri, and in other ways I have seen a great deal of him.

"He is certainly one of the greatest men I have ever met. His extraordinary liberality of mind, his fair-mindedness, his philosophic outlook on life, wedded to a passionate love of India, with strong loyalty to the British Empire—here is a combination of qualities rare indeed. Few who heard him will forget his magnificent appeal for justice, for the freeing of all racial questions from the toils of party politics. God grant our first rank politician will read his words and weigh them well."

News In Brief

We draw our readers' attention to the advertisement appearing in another column in connection with the Annual General Meeting of the Natal Indian Congress. The date has been altered from Feb. 24, which appeared in last week's issue in error, to March 17.

The Quality Store, 104 Field Street, Durban, have published a time table for the Mabomedan Ramadan month which begins on Tuesday next. It is printed on art paper and contains a fine picture of the mosque at Berlin.

The Union Parliament re-opened on Friday Jan. 25. Among the first important things done was to approve of the Kellogg Pact. General Smuts described the Pact as nothing more than a pious platitude. The other important subject discussed is General Smuts' motion of no-confidence in the present Government. Up to the time of writing these lines the debate has not ended.

Mr. J. S. Smit who has retired from his post as Union High Commissioner in London and is on his way back to South Africa has been appointed as Administrator of the Transvaal as from March 1.

Natal Indian Congress

Annual General Meeting

Notice is hereby given that the annual general meeting of the Natal Indian Congress will be held at the Parsee Rustomjee Hall, Queen Street, Durban, on Sunday 17th March 1929 at 2-30 p.m.

Agenda: Minutes, Secretary's report, Treasurers' Financial Report, Revision of Rules, Election of Officials, General.

SORABJEE RUSTOMJEE,

President.

A. I. KAJEE

Jt. Hon.

P. R. PATHER } Secretaries.

EDICTAL CITATION

IN THE MAGISTRATE'S COURT
FOR THE DISTRICT OF INANDA HELD AT VERULAM

Case No. 55/1929.

Between :

MUTHAMMA No. 63043/59564—Plaintiff—Free Indian Woman of Mount Edgecombe, Natal, and PONNEN No. 63075,—Defendant—Free Indian whose present address is unknown to Plaintiff.

To the above named Defendant :

Take notice that a Summons has been issued against you in this Court by MUTHAMMA of Mount Edgecombe, Natal, for divorce a vinculo matrimonii on the grounds of malicious desertion and costs of suit and that an Order has been made that the publication of notice of such Summons shall be deemed to be good and sufficient service of the Summons on you. You are required to enter an appearance to the Summons on or before the 5th day of March 1929; and if you do not do so Judgment may be given against you in your absence.

Dated at Verulam this 6th day of February 1929.

A. P. H. MEYER,

Clerk of the Court.

JAS. W. GODFREY,

Plaintiff's Attorney,

437 Smith Street, Durban.

"Citation" and "Edictal Citation" are both used in the same sense.

The above notice is given in accordance with the provisions of the Act of Parliament in that behalf.