

Indian Opinion

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NOTES AND NEWS

NOT long ago a promise was made by some members of the Durban Town Council to do all that was in their power to help in the work of the Indian Child Welfare Society. It is very gratifying to note that that promise has been fulfilled without the least delay and in a very generous manner in that the public health committee of the Town Council has given favourable consideration to the application of the Indian Child Welfare Society for assistance in the establishment of a welfare clinic for Indian children. The Society, in a communication to the town clerk, urged that the premises now in use as an Indian child welfare centre are unsuitable and inadequate, and asked for the rent free use of the cottage formerly occupied by the caretaker of the native women's hostel in Brook Street, and increased grant-in-aid, and the appointment of Sister Standing as a full time health visitor. In this connection the public health committee has recommended:

"(a) That the tenant of the old native women's hostel be given one month's notice of the termination of the tenancy.

"(b) That for the purposes of Indian child welfare work the controlling body be granted the free use of the old native women's hostel (the free use of this building being equivalent to £150 per annum), and that a grant-in-aid of £50 be made by the council for the purpose of child welfare work among the Indian section of the community.

"(c) That Sister Standing be asked to visit the Indian Child Welfare Clinic two mornings each week."

We are happy to learn, and we have no doubt our happiness will be shared by the Indian community, that Sir Kurma V. Reddi, Agent of the Government of India, has now recovered from his illness and after resting at Mr. R. K. Naidoo's residence at Umgeni for about a fortnight has returned last Monday to his own residence at Mayville Castle.

The formal opening of the Sastri College will be performed by His Excellency the Governor-General on October 14. The work of the institution, however, will not commence till about February next year when the teaching staff from India is expected to arrive.

The Natal Boy Scouts' Association has decided to allow Indian Boy Scouts to affiliate with the Association. In a communication to the Indian authority dealing with the matter, the Natal Association states that it has accepted the principle of admitting Indian troops. Will not the Transvaal Scouts' Association now take the good example of the Natal Association in admitting Indian troops?

The 24th anniversary celebration of the Hindu Young Men's Association will take place in the Association Hall, Maritzburg, on Sunday the 13th October 1929, commencing at 10 a.m.

A crowded public meeting convened by prominent members of the Durban Muslim community in order to enter its emphatic protest against the Union Government's restrictive conditions governing the Ali brothers' visit to the Union was held in the Orient Cinema, Prince Edward on Sunday last, Mr. Hajee Moulvi Fateh Mahomed, Imam of the Grey Street Juma Musjid, presiding. After listening to a number of speeches the meeting passed a resolution of protest and expressing the opinion that the action of the Minister of the Interior was a direct violation of the spirit of the Capetown Agreement.

The *Natal Advertiser* New York correspondent sends the following piece of interesting news:—

The churches of New York are in a ferment over the action of William Blackshear, rector of one of the chief episcopal churches in Brooklyn, in barring negro communicants from his church on account of their colour. The National Association for the advancement of Coloured People has started a vigorous campaign for the rector's dismissal, declaring that this is the first time in the history of the Northern States where church members have been expelled on account of their race, which is regarded as a singular grave precedent. Mr. Blackshear was born in Texas and educated at Oxford. Recently he was appointed to a church which for many years had a number of devout coloured communicants who have contributed largely to the upkeep of the church. They are especially hurt by the manner of their exclusion which Mr. Blackshear announced from the pulpit. He is reported to have said: "We don't want niggers or their money," though he denies that he used the word "niggers." He explains that he merely wants to encourage negro church members to attend all coloured churches. "This is a white church and I intend to keep it white," he says.

There is nothing new in this. Barring one or two churches there is segregation for or the exclusion of other than Europeans in practically all the churches in South Africa. It is a matter of common experience in this country. Non-Europeans have been allowed on special occasions as a special favour. And on such occasions too, if you please, the seats are specially reserved. The belief presumably is that Christ though being an Asiatic has a special favour for people of white complexion and will receive them first. No such thing, however, is taught in the Holy Bible. While this is the general attitude of the public it is of course a step further when even preaching is done on the same lines from the pulpit by responsible ministers. It just shows to what limits race arrogance has extended. We know too what humiliating treatment is accorded to non-European ministers by certain English Churches. It is surprising how they are able to stand it. Obviously to them the question of their bread and butter takes precedence to the question of their self-respect.

At a meeting held recently in the Wesley Hall, Pretoria, the assertion that "Segregation is the best

solution of South Africa's colour problem" was the subject of an interesting debate. The meeting was organised by Messrs. W. G. A. Mears and R. S. Fair of the Germiston High School, and the speakers were drawn from members of Bantu Men's Social Centre and from European members of the Pretoria Joint Council of Europeans and Natives. The meeting, says the *Umtoteli Wa Bantu*, was the most successful of its kind. There were about 150 Europeans and 70 Natives present. The Rev. Mr. Glyndwr Davies, in the absence of Mr. J. H. Hofmeyr, presided, and the Bishop of Pretoria was among those present on the platform.

One of the most striking arguments against segregation put forth at the above meeting was by Mr. Selby Msimang who is reported to have said: "The white people travelled thousands of miles from overseas and crossed the mighty oceans which had segregated the races of mankind, and now they wanted to segregate the people of the soil. If they could cross the Atlantic what would prevent them from crossing an imaginary boundary? After the Zulu War Sir Garnet Wolseley promised the Zulus that as long as the sun rose in the East and set in the West Zululand would remain their country; but Zululand was no longer the country of the Zulus."

In the course of his Charge to the Diocesan Synod the Rt. Rev. Neville Talbot, Bishop of Pretoria observed:—

"It is a kind of insanity to suppose that the Native is a menace to the White man. Rather the Native is a friend to Europeans. He is responsive to our trust in him and he is willing to trust us. I am not afraid of trusting and believing in you, my fellow Christians, from among the Bantu peoples. I believe you trust me. We can work together in a common cause with mutual confidence."

PANDIT BHAWANI DAYAL

PANDIT Bhawani Dayal is sailing for India by the *Karagola* on Monday next. His services for the Indian community in South Africa are great. They count from the time of the Passive Resistance struggle. Though not by any means robust in health both he and his late wife dedicated their lives to the cause of the community and suffered imprisonment. After the struggle Pandit Bhawani Dayal settled down at Jacobs near Durban and was conducting a weekly journal *Hindi* thus educating the Hindustani section of the community among whom he wields a great influence. Not only did he conduct this paper but with the able assistance of his late beloved wife he did a good deal of social uplift work in the neighbourhood. Whilst in the midst of these activities Mrs. Bhawani Dayal took ill and was called away. The passing of his wife came as a very heavy shock to Pandit Bhawani Dayal and naturally disturbed the peace of his mind for some time. Time has, however, worn away

the shock and the loss has only increased all the more his devotion to public service. Pandit Bhawani Dayal has been an ardent worker of the Natal Indian Congress of which he holds the honoured position of a vice-president. He was a member of the South African Indian Congress deputation which visited India in connection with the Class Areas Bill introduced by the former Government.

Pandit Bhawani Dayal is now leaving this country for the Motherland, he says, for good. We, however, hope the love of his many friends in this land of his birth will bring him back among them. His loss will no doubt be felt by many and especially the present Congress officials who valued his services a great deal. But we have no doubt his loss to this country will be a gain to India. She is in need of every one of such ardent workers at the present time. Indeed we feel more and more that the improvement of our condition in this country is entirely dependent upon the condition of India. Round table conferences and agreements are all worthless so long as India is not a free nation and cannot confer with other nations on equal terms. We cannot complain of the treatment we receive in this country. What better treatment could slave children expect? It is because India is in bondage that we and the representatives of our Government can make representations on bended knees to the Government of this country for the removal of insulting conditions imposed on our public men who wish to visit this country such as Ali brothers and swallow the insults without a word of protest. A free India would not be insulted in this manner nor would she suffer such insults lying down as she is now doing. That is why we believe that so long as India has not recovered her freedom our position in this country will never be improved. Hence Pandit Bhawani Dayal's departure for India will be a distinct gain to our Motherland and while heartily joining in the farewell to be accorded him by the various bodies on the eve of his departure during the week-end we sincerely wish that he may be blessed with health, and long life to continue his noble services for the cause of his country and his people.

Restrictions On Ali Brothers

Mahatma Gandhi Criticises Action Of Government

Under the heading "A National Insult" Mahatma Gandhi criticises in the following terms the action of the Union Government in imposing restrictions on Ali brothers:—

The insulting and impossible (for a self-respecting man) conditions imposed by the Union Government on the Ali brothers in respect of their contemplated visit to South Africa demonstrate once more the truth of the proverb, 'The leopard cannot change his spots.' One had thought that, after the friendly agreement arrived at at the historic round table conference, after the wonderful work done by the Rt. Hon'ble Sastri in South Africa, the insult offered to the Ali brothers and through them to the nation by the Union Government was impossible. In view of the undertaking voluntarily given by the Brothers, the Union Government could have felt sure that they would never deliver political speeches. With reference to notabilities the convention is to assume correct conduct on their part without the necessity of imposing galling restrictions. And even when in such cases there is any doubt about such conduct, the convention is to ensure safety through diplomatic and courteous channels. For instance in this very case the Union Government, instead of conveying the restrictions to the Ali brothers, could have secured their purpose through the Government of India—in so far as it was legitimate. In no case could they exact pecuniary security or impose a ridiculous time limit as the Union Government have sought to do. It is to be hoped that the Government of India will see that this palpable wrong is righted, the restrictions wholly withdrawn and the Brothers permitted to proceed to South Africa without hurting their self-respect and without undue restrictions, direct or indirect, tacit or implied.

Borough Land Sales

Anti-Asiatic Clause

Congress Protest To Administrator

The Natal Indian Congress has addressed a letter to the Administrator protesting against the continued inclusion of the anti-Asiatic clause in the conditions of sale of borough lands contiguous to Indian properties, and quoting the following paragraph from the report of the Housing Board relative to Indian housing conditions in Durban:—

"Although there is very little land available for building purposes which is owned by the Town Council, several vacant pieces of ground contiguous to Indian-owned properties in Ward IV, and VI, of the borough were inspected, certain of which it appeared could suitably be utilised for housing. If the latter were put up for sale as residential sites without the restrictive condition, it would not alleviate to any great extent the overcrowding problem, but it tends to remove the sense of injustice caused by previous land sales."

The letter states: "Although it is nearly eight months since the report was submitted, the Durban Town Council has done nothing to carry out the recommendation referred to above. We understand that the Town Council now propose to offer for sale certain land contiguous to Indian properties. In view of the recommendation of the Housing Board, our Congress is anxious to learn the conditions under which the Council proposes to offer the properties to public auction. The advertising of properties takes place after having obtained your consent and in the circumstances our Congress is not in a position to lodge any objection to sale of the land."

"Our Congress feels that the land contiguous to Indian properties should be sold free of any restrictions so that members of our community will have an opportunity of bidding for such land. We have no doubt that any application by the Municipality of Durban for your honour's consent will be withheld until our Congress has been given an opportunity to lodge our protest against the selling of borough lands with restrictions."

Mayville Health Board Sues Indian

For Unpaid Rates And Interest

An Indian of the Mayville district was the defendant before Mr. Metelorkamp in a claim by the Mayville Health Board for rates and interest since 1927, amounting in all to £18 5s. 6d.

The secretary, T. A. Jackson, in pointing out the difficulty that was being experienced in securing the rates from some of the Indians of the district, brought evidence to show that the defendant had failed to pay in spite of repeated calls upon him. He was the owner of a house on a quarter-acre plot and had four tenants and was liable for the amount claimed.

Defendant said he had paid for 1927 and 1928, but could bring no proof of the assertion. He asked the magistrate to forego the interest, which, in these two years, equalled the principal due.

It appears the law allows interest to be exacted at the rate of 10 per cent. per month on unpaid rates until the interest equals the principal, and in this case by reason of non-payment the defendant was obliged to pay £9 extra for the two years alone.

The magistrate gave judgment for the plaintiff with costs.

"India In Bondage"

Mahatma Gandhi On Its Proscription

Says Mahatma Gandhi in *Young India* :—

It would not have been in keeping with their tradition if the Government of Bengal had not followed up the prosecution of Sjt. Ramananda Chatterjee by proscription of Dr. Sunderland's innocent volume. The seizure consequent upon the notice of proscription was effected with all the pomp, indignity and offence the police were able to accompany their brave performance. For it is reported that instead of politely asking Ramanda Babu to deliver the copies in his possession, they raided his office and took away 350 unbound copies, 101 cloth binding cases, 5 bundles of loose forms of the book, one bundle of the pictorial dust cover and 44 bound copies of the book.

The police and the Government of Bengal are welcome to the satisfaction of having subjected to indignity one of the foremost journalists and public workers of the land. Let them know that they are by such acts sending up the barometer of disaffection. Helpless we may be to-day to avenge such wrongs, but the time is fast coming when we shall no longer be so helpless.

Anti-Asiatic Agitation In The Transvaal

No Sign Of A Change Of Heart

The following are a few items culled from a Transvaal paper which clearly show that Anti-Asiatics are not at rest. With the strength of their franchise rights they are active in making life miserable for the unfranchised and voiceless people :

So-Called Invasion Of Suburbs

The invasion of the suburbs of Johannesburg by Asiatics was strongly deplored at the half-yearly meeting of the Rosettenville, Rosettenville Extension and Townsview Ratepayers Vigilance Association, held in the St. Mary's Parish Hall, Resettenville, on September 27.

The meeting, which took the form of a social gathering, was excellently attended, among those present being Mr. Claud Sturrock, the M.L.A., for the district, and Mrs. Sturrock, and Messrs. H. J. Crocker and H. Norris, sitting councillors for the district.

In condemning the invasion of Asiatics, Mr. J. Luyt, who was in the chair, stated that recently protests against Asiatic licences in the area had been all to no avail. (Cries of "Shame!")

"However," added Mr. Luyt, "we are going to show our teeth, and will fight to the bitter end to put an end to this unpleasant invasion."

A Chinese Licence Opposed

Residents of Turfontein and Forest Hill are perturbed to learn that a Chinese has applied for a general dealer's licence for the shop and tearoom at the corner of Forest and High Streets, Turfontein. Several residents have approached the Turfontein and Forest Hill Ratepayer's Association to take the matter up.

A petition against the granting of the licence has been signed by residents in the immediate neighbourhood of the premises, and forwarded to the Town Clerk, and a copy to the applicant. The chairman of the association, Mr. A. Shaw Reed, M.P.C., has

intimated his willingness to be present when objections are heard.

Asiatics In Benoni

DISTURBING FACTOR TO WHITES

At the monthly meeting of the Benoni Town Council the housing problem for the poorer section of the community (excluding Asiatics of course) was the subject under discussion.

Mr. J. H. Greybe remarked that the conditions under which some people lived in the east end of the town were far from satisfactory. This was largely the result of coloured people living alongside of the whites.

He wanted a scheme whereby these unfortunate inhabitants could be helped to live under decent civilised conditions.

It was decided to request the Kleinfontein Estates and Township Co. to enforce the conditions in the title deeds of the stands in the township, relative to occupation by coloured people.

Farewell Receptions To Swami Bhawani Dayal

Natal Indians Congress

A farewell reception will be accorded to Pandit Bhawani Dayal Sanyasi, on the eve of his departure for India on Sunday October 6 at 3-30 p.m., at the Parsee Rustomjee Hall, Queen Street, Durban, by the Natal Indian Congress.

Young Men's Arya Samaj

Pandit Bhawani Dayal will be accorded a farewell reception by the Young Men's Arya Samaj on Saturday the 5th instant at 6 p.m. at the Hindu Tamil Institute, Durban. All members and the public are cordially invited to be present. All members are also requested to be present at the Wharfside on Sunday evening to give the Swami a splendid send-off.

Arya Pratinidhi Sabha

A farewell reception will also be given to Pandit Bhawani Dayal by the Arya Pratinidhi Sabha in the Tamil Institute, Durban, on Sunday the 6th instant at 2 p.m. All are cordially invited.

Indian Question In East Africa

Pandit Kuazru Proceeds To London

The Legislative Assembly discussed the situation of Indians in East Africa on a motion by Mr. K. C. Roy, who drew attention to the apprehensions of Indians there, especially after the "dismal failure of the Sastri Mission" says a Renter's message from Simla.

He expressed the opinion that the Federation of Colonies was intended to squeeze out the Indians. Speakers urged the Government of India to continue the advocacy of the Indian case.

Sir George Schuster, who was a member of the Hilton-Young Commission, replied that, even if the Sastri mission had failed, India should not lose hope, for the cause now lay in London.

There would be no responsible government in East Africa till the natives took a share in it. The motion was withdrawn.

Pandit Hridayanath Kunzu, who presided at the last meeting of the East African Indian National Congress, has gone to London to submit the Indian case to the authorities before the Imperial Government take action on the Hilton Young and Wilson's reports on East Africa.

The Expansion Of The White Race

"Rates of Increase of Races and Nationalities," is the subject of an article contributed to the June issue of the *World Unity Magazine*, by Mr. Frank H. Hankins, in the course of which he draws pointed attention to the rising tide of race consciousness throughout the coloured world for the future peace of the world. The writer declares that the white stock of mankind is increasing at a more rapid rate than the coloured :

It has been estimated that the total increase of all the white races is about 10,000,000 per year, or fully four times the increase of all the coloured peoples combined.

Then the white nations are now in possession of nearly all those areas on the globe which are relatively under-populated and which can, therefore, most easily maintain the additional hundreds of millions that seem likely to be added to the earth's inhabitants during the present century. This country, Canada, Argentine, Russia, Siberia and Australia are incomparably less densely populated than Japan, China or India. Finally the white world is enormously strong in material wealth, productive capacity, scientific knowledge and national organisation. Unless it should be divided against itself, it seems likely to resist encroachments from the darker races. Such wars as the last, however, must hasten the day of their declining power over coloured peoples and might lead to actual invasion of their territory by the latter.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XXXI.

I. THAT MEMORABLE WEEK !

After a short tour in South India, I reached Bombay, I think on the 4th April, having received a wire from Sjt. Shankerlal Banker, asking me to be present there for the 6th of April celebrations.

But, in the meanwhile, Delhi had already observed the *hartal* on the 30th March. The word of Swami Shradhdhanandji and the late Hakim Ajmal Khan Sahab was law there. The wire about the postponement of the *hartal* till the 6th of April had reached there too late. Delhi had never witnessed a *hartal* like that before. The Hindus and the Mussalmans seemed united like one man. Swami Shradhdhanandji was invited to deliver a speech in the Jumma Masjid which he did. All this was more than the authorities could bear. The police checked the *hartal* procession as it was proceeding towards the railway station, and opened fire causing a number of casualties, and the reign of repression commenced in Delhi. Shradhdhanandji urgently summoned me to Delhi. I wired back saying I would start for Delhi immediately after the 6th of April celebrations were over in Bombay.

The story of happenings in Delhi was repeated with variations in Lahore and Amritsar. From Amritsar, Dra. Satyapal and Kichlu had sent me a pressing invitation to go there. I was altogether unacquainted with them at that time, but I communicated to them my intention to visit Amritsar after Delhi.

On the morning of the 6th, the citizens of Bombay flocked in their thousands to the Chowpati for a bath in the sea after which they moved on in a procession to Thakurdwar. The procession included a fair sprinkling of women and children, while the Mussalmans joined in their numbers. From Thakurdwar, some of us who were in the procession were taken by the Mussalmans friends near by where Mrs. Naidu and myself were made to deliver speeches. Sjt. Vithaldas Jerajani proposed that we should then and there administer the Swadeshi and Hindu-Muslim unity pledges to the people, but I resisted the proposal on the ground that pledges should not be administered or taken in precipitate hurry, that we should be satisfied with what was already being done by the people. A pledge once taken, I argued, must not be broken afterwards, therefore it was necessary that the implications of the Swadeshi pledge should be clearly understood and the grave responsibility entailed by the pledge regarding Hindu-Muslim unity fully realised by all concerned. In the end, I suggested that those who want to take the pledges should again assemble on the following morning for the purpose.

Needless to say that the *hartal* in Bombay was a complete success. Full preparation had been made for starting the civil disobedience. Two or three things had been discussed in this connection. It was decided that civil disobedience might be offered in respect of such laws only as easily lent themselves to being disobeyed by the masses. The salt tax was extremely unpopular, and a powerful movement had been for some time past going on to secure its repeal. I therefore suggested that the people might prepare salt from sea-water in their own houses in disregard of the Salt Laws. My other suggestion was about the sale of proscribed literature. Two of my books, viz., *Hind Swaraj* and *Sarvodaya* (Gujerati adaptation of Ruskin's *Unto this Last*) that had been already proscribed came handy for this purpose. To print and sell them openly seemed to be the easiest way of offering civil disobedience. A sufficient number of copies of the book was therefore printed, and it was arranged to sell them at the end of the monster meeting that was to be held that evening after the breaking of the fast.

On the evening of the 6th, an army of volunteers issued forth accordingly with this prohibited literature to sell it among the people. Both Shrimati Sarojini Devi and I went out in cars. All the copies were soon sold out. The proceeds of the sale were to be utilised for furthering the civil disobedience campaign. Both these books were priced at four annas per copy, but I hardly remember anybody having purchased them from me at their face value merely. Quite a large number of people simply poured out all the cash that was in their pockets to purchase their copy. Five and ten rupee notes flew out like anything to cover the price of a single copy, while in one case, I remember having sold a copy for fifty rupees! It was duly explained to the people that they were liable to be arrested and imprisoned for purchasing the proscribed literature. But for the moment they had shed all fear of jail-going.

It was subsequently learnt that the Government had conveniently taken the view that the books that had been proscribed by it had not in fact been sold and that what we had sold was not held as coming under the definition of proscribed literature. The reprint was held by the Government to be a new edition of the books that had been proscribed and to sell them thus did not constitute an offence under the law. This news caused general disappointment.

The next morning, another meeting was held for the administration of the pledges with regard to Swadeshi and Hindu-Muslim unity. Vithaldas Jerajani for the first time realized that all is not gold that glitters. Only a handful of persons came. I distinctly remember some of the sisters who were present on that occasion. Men

who attended were also very few. I had already drafted the pledge and brought it with me. I thoroughly explained its meaning to those present before I administered it to them. The paucity of the audience neither pained nor surprised me, for I have noticed this characteristic difference in the popular attitude—partiality for exciting work, dislike for quiet constructive effort. The difference has persisted to this day.

But I shall have to devote to this subject a chapter by itself. To return to the story. On the night of the 7th, I started for Delhi and Amritsar. On reaching Mathura on the 8th, I first heard echoes about my probable arrest. At the next stoppage after Mathura, Acharya Gidwani came to meet me and gave me definite news that I was to be arrested and offered services to me if I should need them. I thanked him for the offer assuring him that I would not fail to avail myself of it if and when I felt necessary.

Before the train had reached Palwal railway station, I was served with a written order to the effect that I was prohibited from entering the boundary of the Punjab as my presence there was likely to result in a disturbance of the peace. I was asked by the police to get down from the train. I refused to do so, saying, "I want to go to the Punjab in response to a pressing invitation, not to foment unrest but to allay it. I am therefore sorry that it is not possible for me to comply with this order."

At last, the train reached Palwal. Mahadev was accompanying me. I asked him to proceed to Delhi to convey to Swami Shradhdhanandji the news about what had happened and to ask the people to remain calm. He was to explain why I had decided to disobey the order served upon me and to suffer the penalty for disobeying it, and also why it should spell victory for our side if we could maintain perfect peace in spite of any punishment that might be inflicted upon me.

At Palwal railway station I was taken out of the train and put under police custody. A train from Delhi came in a short time. I was made to enter a third class carriage, the police party accompanying. On reaching Mathura, I was taken to the police barracks, but no police official could tell me as to what they proposed to do with me, or where I was to be taken next. Early at 4 o'clock the next morning, I was waked up and put in a goods train that was going towards Bombay. At noon I was again made to get down at Sawai Madhopur. Mr. Bowring, Inspector of Police, who arrived by the mail train from Lahore, now took charge of me. I was put in a first class compartment with him. And from an ordinary prisoner, I became a 'gentleman' prisoner. The officer commenced a long panegyric of Sir Michael O'Dwyer. Sir Michael had nothing against me personally, he went on; only he apprehended a disturbance of the peace if I entered the Punjab and so on. In the end, he requested me to return to Bombay of my own accord and agree not to cross the frontier of the Punjab. I replied that I could not possibly comply with the order and that I was not prepared of my own accord to go back. Whereupon, the officer seeing no other help told me that he would have to enforce the law against me. 'But what do you want to do with me?' I asked him. He replied that he himself did not know, but was awaiting further orders. 'For the present,' he said, 'I am taking you to Bombay.'

Thus we reached Surat. Here I was made over to the charge of another police officer. 'You are now free,' the officer told me when we had reached Bombay. 'It would however be better,' he added, 'if you get down near Marine Lines where I shall get the train stopped for you. At Colaba there is likely to be a big crowd.' I told him that I would be glad to follow his wish. He was pleased and thanked me for it. Accordingly, I alighted at the Marine Lines. The carriage of a friend just happened to be passing by. It took me and left me at Revashankar Jhaveri's place. The friend told me that the news of my arrest had incensed the people and roused them to a pitch of mad frenzy. 'An outbreak is apprehended every minute near Pydhuni, the magistrate and the police have already arrived there,' he added.

Scarcely had I reached my destination when Umar Sobani and Anasuyaben arrived and asked me to motor to Pydhuni at once. 'The people have become impatient and are very much excited,' they said, 'we cannot pacify them. Your presence alone can do it.'

I got into the car. Near Pydhuni, I saw that a huge crowd had gathered. On seeing me, the people went mad with joy. A procession was immediately formed and the sky was rent with the shouts of *Vande Mataram* and *Allaho Akbar*. At Pydhuni we sighted a body of mounted police. Brick-bats were raining down from above. I beseeched the crowd to be calm, but it seemed as if we would not be able to escape the shower of the brick-bats. As the procession issued out of Abdurrahman Street and was about to proceed towards the Crawford Market, it suddenly found itself confronted by a body of the mounted police who had arrived there to prevent them from proceeding further in the direction of the Fort. The crowd was densely packed. It had almost broken through the police cordon. There was hardly any chance of my voice being heard in that vast concourse. Just then, the officer in charge of the mounted police gave the order to disperse the crowd, and at once the mounted party charged upon the crowd brandishing their lances as they went. For a moment I felt that I would be hurt. But my apprehension was groundless, the lances just grazed the car as the lancers swiftly passed by. The ranks of the people were soon broken, and they were thrown into utter confusion which was soon converted into rout. Some got trampled under foot, others were badly mauled and crushed. In that seething mass of humanity, there was hardly any room for the horses to pass, not was there any exit by which the people could disperse. So the lancers blindly cut their way through the crowd. I hardly imagine they could see what they were doing. The whole thing presented a most dreadful spectacle. The horsemen and the people were mixed together in mad confusion.

Thus the crowd was dispersed and its progress checked. Our motor was allowed to proceed. I had it stopped before the Commissioner's Office. I got down to complain to him about the conduct of the police.

South African Indian Congress PUBLIC NOTICE

The attention of the Indian community is drawn to the fact that where legitimate complaints exist in regard to Railway and Postal services, they are asked to lodge such complaints in writing with the Provincial Congresses or District Congresses in which they are resident or with the South African Indian Congress direct, when such complaints will be taken up with the Department concerned.

S. R. NAIDOO } Joint Hon.
E. M. MALL } Gen Secretaries.
S.A.I. Congress.

વચવાની છે

ચોટાણ મહરજાની રદરદ ના મોડેલી ક્રાઇઝ મોડર
ફક્ત ૨૦૦૦ મોડેલી માલેલી છે. ગ્રામ પાટ તુરુથો નથી.

વધુ માહિતી માટે લેખો:—

A. M. BADAT,
Box 49,
Plet Kattaf.