

Indian Opinion

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NOTES AND NEWS

RESIDENTS of Norwood and the neighbouring suburbs are being concentrated for another determined mass action on "Asiatic invasion" of their stronghold in the north-eastern district says a Reuter's message from Johannesburg. For this purpose a meeting of Norwood residents was called by the North-Eastern District Association yesterday (Thursday) to discuss a plan of campaign. The chief object of this meeting of members of the Association and persons interested in its work to keep Norwood a White residential suburb, is to devise means of obtaining funds for bringing an action against certain Asiatics to trial, and to obtain a bank guarantee of £450 required by the Registrar before the action can proceed.

Commenting on the restrictions imposed on Ali brothers by the Minister of Interior the East London *Daily Despatch* writes:—

"Admittedly the Ali brothers have caused trouble in Indian political life on more than one occasion, and have disobeyed the orders of the Government of India. The Minister, however, has received assurances that the object of their visit to South Africa is purely religious, yet he refuses to allow the visitors unrestricted movement: which seems to indicate that he does not believe in the genuineness of their mission. His action is hardly in accordance with the Capetown Agreement; and while we should be the first to approve of the immediate deportation of the Ali brothers if they were actually causing trouble, we think it would be better to give them a chance of proving their bona fides. If after their entry into the Union they were to indulge in political propaganda, their instant expulsion would be justified; but to impose restrictions on them before they have shown that they have any ulterior motive in visiting this country is to give needless offence to their co-religionists in South Africa and India. In any case, the Ali brothers could scarcely do more to disturb the peace than the republican agitators of Potchefstroom, who appear to be allowed an entirely free hand."

59 men, 16 females and 43 children were repatriated under the assisted emigration scheme per the *Umsumbi* last Saturday.

Mr. P. Imker Hoogenhout, Chief Examiner in the Department of Education, has been appointed Secretary of the Department of the Interior, in succession to Mr. C. F. Schmidt, who takes over the post of Auditor-General on the retirement of Mr. J. de Villiers Roos. Mr. Hoogenhout will take over his new duties in November.

Councillor G. C. Jolliffe, who has been granted three months' leave of absence from the Maritzburg Town Council has sailed for Bombay by the *s.s. Karoo*. Combining business with pleasure Mr. Jolliffe expects to make a study of the textile in-

dustry of Bombay, and if possible to attract Indian capital to South Africa. Discussing the development of the South African fruit trade, Mr. Jolliffe stated to a *Natal Witness* representative on the eve of his departure that there was a very large market in India. "We are at an advantage," he proceeded, "for our fruit season commenced when India's ended." Mr. Jolliffe thought that the good feeling now existing between the two countries might be further improved. "Attempts in this direction," he said, "would be necessary to remove any ill feeling created in India by Dr. Malan's blunder in refusing to withdraw the restrictions against the Ali brothers, who were invited to this country on a religious mission." "My purpose, went on Mr. Jolliffe, "would be, even though in a small way, to convey to the people of India that most of the Europeans of South Africa are opposed to the restrictions imposed on a visit which is mainly for religious benefit. They (the Europeans) would welcome any movement or visit which tended to uplift the South African Indians." Mr. Jolliffe's sympathy in this connection and his assurance that "most of the Europeans of South Africa are opposed to the restrictions imposed on a visit which was mainly for religious benefit" will be much appreciated. Lip sympathy too at times counts a great deal but one can hardly live on it alone when there is nothing practical behind it. "Sweet words butter no parsnips."

The Indian Legislative Assembly, by 67 votes to 14, passed a Child Marriage Bill providing for a month of simple imprisonment for anyone solemnising the marriage of girls below the age of 14 and boys below the age of 18. In South Africa the regulations place the age limits at 13 for girls and 16 for boys. In the opinion of an official of the Indian Immigration Bureau, says the *Natal Mercury*, the South African law will probably be brought into line with the Indian law. Such a step will certainly not be resented by the intelligent class of Indians nor is it likely to be resented by the illiterate class. There are rare cases of child marriage in this country among the labouring class which certainly should not be encouraged.

An orthodox Hindu meeting in the Town Hall to protest against the Child Marriage Bill was completely routed by a number of students, accompanied by 300 women who, after ejecting the original demonstrators, held their own meeting. This is a sure proof that the reform party in India is growing in strength. It will be well for Miss Mayo in America and the *Natal Mercury* here who often quotes Miss Mayo to take note of this fact.

Mahatma Gandhi has been elected President of the forthcoming Indian National Congress which is to be held in Lahore. Mahatma Gandhi has however refused to accept the honour and has suggested that the honour should be bestowed upon Pandit

Jawaharlal Nehru. Great anxiety is felt throughout India at this refusal by Mahatma Gandhi and steps are being taken to bring pressure upon him to alter his decision.

Dr. Kitchlew has been chosen as the Chairman of the Reception Committee.

A prize of Rs. 100,000 is offered by the Council of the All-India Spinners' Association to the inventor of a spinning wheel or a combination of spinning wheel and carder fulfilling some specified conditions. The main conditions are that the wheel should be handy, capable of being used by a woman for eight hours a day and producing 16,000 yards of yarn of 12 to 20 counts in 8 hours' continuous working and that the machine should be such as can be made available in India at a price not exceeding Rs. 150.

A Mombasa message says that the Uganda Protectorate Government has recently issued a circular to all departments laying down its future policy as to the appointments of Asiatics to the Civil Service. It states, as suitable candidates become available all vacancies occurring in the present Asiatic Clerical and non-Clerical Staff shall be filled by natives. To prevent over-crowding when the natives take the place of the Asiatics, it is considered essential that the permanent appointment of Asiatics should be stopped entirely. The temporary Asiatic hands are to be advised that their services are terminable at seven days' notice without giving specific reasons. The circular is silent on stopping or decreasing the recruitment of European Civil Servants.

The Colonial Office announces that Sir Samuel Wilson's report on his recent visit to East Africa will be published simultaneously in England, East Africa and India on Oct. 5.

ASIATIC QUESTION IN THE TRANSVAAL

THE Asiatic question in the Transvaal seems to be just beginning. It was thought to be acute enough with the question of trading licences hanging over our heads all these months but now comes a startling decision from the Springs Magistrate's Court in which a Volksraad Resolution No. 14 of 1871 is invoked prohibiting residence for Asiatics in the Transvaal. That is a 'bolt from the blue' for the Indian community. One of the causes of the late Boer War was said to be the ill-treatment of British Indians under the Boer regime. Indians, however, have never seen peace after the War in that Province and now when an Act of 1871 is invoked one sees a repetition of the old Republican days. For all other purposes these old laws are really dead letters but in so far as they affect Asiatics they are still in force! Had this fact been known in 1914 when the Smuts-Gandhi settlement was arrived at the Indian com-

munity would certainly never have accepted such a settlement. The settlement was arrived at in good faith that the laws that had hitherto not been enforced would never be enforced and that the laws which were the cause of the struggle would be administered sympathetically. We have since had delegations from India who went away much impressed with the generous hospitality received by them in this country and with the display of a change of heart. We had the very successful Round Table Conference resulting in an agreement between the Indian and the Union Governments in which the latter promised to do everything possible for the upliftment of the resident Indian population. One wonders when one sees the present conditions in the Transvaal, where there are comparatively a handful of Indians, whether this display of generosity and a change of heart was after all not hypocritical. With the White residents in the Norwood and other suburbs agitating against the presence of a dozen or so Indians amongst them, with the prohibition to own landed property, with the Gold Law hanging like the sword of Democles over their heads and now with the enforcement of an over sixty years' old Republican law against them the lot of the Transvaal Indians is by no means a happy one and they may well exclaim in despair: "What benefit have we derived from the Capetown Agreement?" In the Transvaal, we must say, not a single step has so far been taken in the direction of uplifting Indians. On the contrary, however, the ingenious Municipalities have been busying themselves putting into operation every available machinery to uproot them and the Union Government is calmly watching them do so. It is high time that the Union Government made a clear declaration of its policy in regard to the Indians in the Transvaal. This suspense is becoming unbearable.

The following message sent to the American Negroes by Mahatma Gandhi is culled from the American Magazine *The Crisis* of July 1929:—

"Let not the 12 million Negroes be ashamed of the fact that they are the grandchildren of slaves. There is no dishonour in being slaves. There is dishonour in being slave-owners. But let us not think of honour or dishonour in connection with the past. Let us realise that the future is with those who would be truthful, pure and loving. For, as the old wise men have said, truth ever is, untruth never was. Love alone binds and truth and love accrue only to the truly humble."

Bombshell For Transvaal Indians

Extraordinary Ruling On Asiatic Residence

Springs Conviction On 1871 Resolution

Giving judgment in Springs, last Saturday September 21, the Resident Magistrate (Mr. H. E. A. Head) convicted the Springs Warehouse (Pty.), Ltd., in the prosecution alleging contravention of the Volksraad resolution, No. 104 of 1871, complaint being that the company, represented by its secretary, allowed Asiatics to live on erf 66, Springs.

The defence was that the Volksraad resolution had been impliedly repealed by subsequent legislation. The magistrate stated that what he was concerned with was whether this particular resolution was still in force, and after consulting authorities he had come to the conclusion that it was in force, and for that reason he found the company guilty. It was the company's duty to see that this law was complied with. The accused was fined £1, and ordered to remove the Asiatics from the property by November 1.

Mr. Ivan Davis, for the company, stated that this decision was a bombshell for the whole of the Transvaal, and indicated that there would probably be an appeal.

It will be remembered that an application for a general dealer's certificate was made by a firm of Asiatics, E. M. Matwadia and Co., to carry on business on this erf. The question was considered time and again by the Springs Town Council, and its decision finally reserved.

[We deal with the above in our leading article. —Ed. I.O.]

The Return Of Mahatma Gandhi

In the course of an interesting article under the above heading in the July number of *The Country Magazine* (New York) Doctor John Haynes Holmes writes:

"The return of Gandhi to public life, his renewal of the policy of burning foreign cloth, his arrest and conviction, and above all, his promise made at the All-India National Congress in Calcutta last December to lead his people in a new non-violent campaign if the British Government does not accept the National Demand for Swaraj before the end of the present year—all this marks a turn in Indian affairs of the first importance. A new crisis is at hand, dominated by the most potent personality in the world. For Mahatma Gandhi is more powerful to-day than he was even in the terrific days of 1919-1922, and the new character of his influence has a significance unparalled in our time.

"Gandhi must be understood, first of all, as the immediate successor to Leo Tolstoy in that unbroken line of saints and seers, running like the stitches of a golden thread through the tangled pattern of human affairs, who have insisted that man like God, is spirit, and can achieve his ends and thus fulfil his life only by using the spiritual powers of his nature. Gandhi, in other words, like Tolstoy, Garrison Fox, St. Francis, Jesus, Isaiah, is a non-resistant."

Doctor Holmes is the editor of *The Unity*, a weekly liberal magazine. He is the Pastor of the Community Church of New York City. He is also the author of a number of thought-provoking books on world peace.

Dr. Holmes says that Mahatma Gandhi's non-resistance is not a negative force. Most certainly it

is not to be confused with inertia and cowardice. Gandhi interprets non-resistance as "soul force" which Jesus has exalted in his injunction: "Love your enemies."

"The non-resistant should be known," explains Dr. Holmes, "as one who would lift man altogether above the plane of the brute physical existence, where he had his origin, to that loftier plane of reason and the spirit, where he has his proper destiny. He would have humanity begin now to live that life of intelligence, constructive goodwill, creative love and self-sacrificing service, which distinguishes the human from the animal. Such life is the one thing which can bring God's Kingdom upon earth, to displace these innumerable Kingdoms of the rod and sword, which have cursed man in every age, and now threaten to destroy him altogether."

Dr. John Haynes Holmes calls Mr. Gandhi as one of the supreme patriots of human liberty. He compares the big little man of Sabarmati with Robert Bruce of Scotland, George Washington of America, Garibaldi of Italy, and Sun Yatsen of China. Mahatmaji is their peer, "but he stands apart from and above these men, also, as one who refuses to draw the sword as the necessary weapon of liberation. Alone among national leaders striving for the freedom of their people, he sought a spiritual weapon; and in this search, worked out a peaceful programme of revolt which stands as an achievement of world statesmanship. In this programme of non-co-operation, Gandhi showed himself as one of the wisest as well as bravest of men. In his success in disciplining a vast population to its performance, he looks as the most potent personal force the world has ever known. In one year he demonstrated the efficacy of a non-violent campaign to win liberty against odds that no sword could ever overcome."

Why then Gandhi failed to reach his goal? What is the reason of his debacle a few years ago? Holmes, from his vantage ground of detachment, makes the following statement:

"If, at the critical moment, he failed to reach his goal, it was because, in the momentousness of the issue, Gandhi forgot, or ignored, what he himself taught in South Africa, that the non-resistant method must have time to achieve its end. The sword may win or lose everything in one heroic moment. The soul must have years, perhaps decades to make its slow but perfect way. This principle that non-resistant can win only when trusted and tried in the long run, established for all time by the twenty years of patient conflict in South Africa, Gandhi himself violated in 1921, just as Jesus violated in his time, by promising that victory would be immediate. This inevitably rushed both expectation and effort on the part of the Indian people, and resulted in the collapse of the great movement from its own inward momentum.

"Gandhi in other words put suddenly on the masses a greater spiritual strain than they were prepared all at once even under his leadership to bear. But in India, as in South Africa, the principle was proved. Gandhi, no more than Jesus, is discredited by a failure that shall yet be retrieved by the law which he himself discovered and proclaimed.

Dr. Holmes believes that Mr. Gandhi is mightier to-day than he has ever been before. His exalted spirit is entering permanently into the living consciousness of the Indian people. This spirit is destined eventually to enter into the living consciousness of mankind. "Gandhi's influence spreads from India to the East, and from the East to the distracted West. For Gandhi is to-day a universal power. His spirit, like a star, shines down through darkness. His name has become a symbol of dedication, his life a programme of salvation."

"India In Bondage"

This is the title of a book written by a well-known American Dr. J. T. Sunderland and published by Mr. Ramanand Chatterjee, Editor and publisher of the *Modern Review*, a first-class magazine in India. Both Mr. Chatterjee for publishing and Mr. Sajanikanta Das for printing the book were charged under Section 124 (a) of the Penal Code for sedition on the ground that the book contains passages which bring or attempt to bring into hatred or contempt and excite or attempt to excite disaffection towards government established by law in India and have been convicted and fined a thousand rupees each by the Chief Presidency Magistrate, Calcutta. It is understood an appeal will be preferred against the sentence.

What Does The Author Say

In an interview given by him to the New York correspondent of the *Liberty* Dr. Sunderland the author of the book is reported to have said: "The book advocates reforms by wholly peaceful methods. To brand this as sedition is the clearest proof that the book's title 'India in Bondage' is correct. If Ramananda Chatterjee and Sajanidas were guilty of sedition in publishing the book," Dr. Sunderland continued, "then Mr. MacDonald, Mr. Wedgwood Benn and other members of Parliament also are guilty of sedition; for the 'extremist and seditious passages' of the book are quotations from those great honoured Englishmen."

Book Proscribed

The Bengal Government by a notification in a Gazette Extraordinary have proscribed the book on the grounds above mentioned. The police, it is reported, searched the *Modern Review* office and seized all the copies of the book they could find. We have however been fortunate in receiving one from Mr. Chatterjee which must have been posted before the search took place and which we acknowledge with thanks.

The New York Branch of the Indian National Congress announces the completion of arrangements for bringing out an American edition of the book on November 1.

Commenting on the action of the Bengal Government in proscribing the book the *Lahore Tribune* writes:—

"May we enquire for whose benefit the Bengal Government have proscribed Dr. Sunderland's 'India in Bondage?' A large part of the book first appeared in the *Modern Review* in 1927 and 1928 and the book itself has been before the public for many months now. It may, therefore, be presumed that all those in India who wanted to read the book have read it already, and even those who have not read it have, in the course of the trial of Mr. Ramananda Chatterjee and the printer of the book, come to be acquainted with the main contents of the book. It cannot surely be for their benefit that this action has been taken. Is it then conceived in the interest of the future generations of Indians, who will presumably have no use for this book, except in a historical sense, because the form and system of government which the book condemns will before long have ceased to exist in India?"

"A Sin Against The Nation"

Writing in *Young India* on the conviction of Mr. Chatterjee Mahatma Gandhi says:—

"The editor of a world-known magazine has to pay a fine of Rs. 1,000 for having dared to republish in book form articles written for and

published in his magazine from time to time by an American humanitarian. Dr. Sunderland's 'India in Bondage' is nothing more than mainly his articles collected from the *Modern Review*. As I have often remarked in these pages the section under which Sjt. Ramananda Chatterjee was charged is so wide and so elastic that almost any one who at all wrote truthfully and fearlessly could be found guilty under it. It is a travesty of justice to bring a man of the status of Ramananda Babu under that section. But he is labouring under the sin of possessing a brown skin. The brand of the oriental is marked on his forehead and so he and his publisher are punished as felons. I do not suppose this prosecution will in any shape or form affect Ramananda Babu's writings or his choice of articles for his magazine. He has received an unexpected advertisement. The Government has earned not immunity from disaffection but a large measure of it for its pains in having embarked upon this prosecution. Those who are noted for their extremism expect prosecution some time or other. Men of Ramananda Babu's type though noted for their independence of spirit but always known for their sobriety were never expected to be hauled up as criminals before courts of justice (miscalled). The unexpected has however happened. I congratulate Ramananda Babu on his good luck in finding himself in the same distinguished gallery as Lokamanya Tilak. Whatever the technicalities of law, for the ordinary citizen this prosecution and judgment will be counted as a sin against the nation. "Those whom God wishes to destroy He first makes mad." This seems to be too true in the case of the present rulers in India.

Race Prejudice

An Analysis

The Rev. C. F. Andrews writes in the August number of the *Modern Review*:—

When we make a study of race prejudice in history in modern times some very interesting factors become apparent. One thing is certain. Little children naturally make no race distinction. Furthermore, it can be proved, that there is no such thing as racial instinct "in the blood." For instance, New Zealand has been colonized almost entirely from Great Britain and yet there is very little prejudice against the Maoris. To take another instance, the prejudice in England against the Jews, which was at one time very strong there, has now almost entirely vanished.

If we consider the rise of race prejudice, it has almost always some form of conflict behind it. Sometimes the conflict is for money and therefore purely economic, at other times it is a struggle for position, status and social prominence. The origin of the caste system in India is somewhat obscure. Yet there is no doubt that in its historical development 'Caste' has been apt to run along lines parallel to those of 'race.' The fact that one person cannot eat with another, or inter-marry with another, leads almost inevitably to the growth of exclusiveness and aloofness. If we attempt to analyse the situation which has been produced in the modern world by race prejudice, the following factors seem to come out clear from the analysis.

(a) The race prejudice against persons of another race, may appear suddenly anywhere in any land and people who are themselves the victims of race

prejudice not seldom discriminate against others in their own country. To take one example the Japanese are themselves discriminating in Japan, while at the same time in California, they are discriminated against.

(b) One racial prejudice will sometimes lead to another. For instance, in California, the race prejudice already existing, which excluded Negroes from White society, has now been applied to Indians, Chinese and Japanese. In the Southern States of America a new prejudice against the Mexican immigrants seems growing up, which is a counterpart of the prejudice against the Chinese.

(c) There are many different forms of racial exclusiveness, but the one barrier which always seems most difficult to overcome is that of intermarriage. Relations that are otherwise friendly between different races or castes may still preserve the barrier against intermarriage.

(d) Where for any reason, economic conflict or social conflict becomes diminished and reduced, it is not unlikely that race prejudice, which had become involved in these things will become diminished and reduced also. Sometimes, however, the race prejudice will survive, even when economic and social barriers are broken down.

(e) Whenever religion enters in and accompanies racial prejudice the evil that ensues becomes worst of all. There is no prejudice stronger than that in which difference of race, colour, economic and social status are combined with difference of religion.

(f) It is of profound interest to notice that even a deep race prejudice can in the end entirely disappear. The hostility, for instance, between the Saxons and the Normans in medieval English history has no counterpart whatever to-day. There is a second example of obliteration which followed the Act of Union between England and Scotland. Jokes may be passed on both sides between the Scotch and the English, but it would be absurd to call this to-day, race prejudice. Indeed, wherever racial differences have become matters of humour and laughter they are obviously under way of disappearance.

(g) The most rapid methods of overcoming racial prejudices are those that of common education and common franchise. Wherever both these exist and a common religious background is also in evidence, race prejudices find it very hard indeed to get a permanent footing.

(h) Since racial prejudice is usually slow in growth and development and linked up with social conditions the removal of race prejudice must not only be institutional, but also psychological. If both psychology and social structure are modified together the removal of race prejudice may come about rapidly without any reaction. But if merely institutional changes are made without any psychological change, a reaction is almost certain to occur, which may drive the race prejudice deeper.

From this analysis it may be gathered that when race prejudices are very widespread they are not in any sense an essential part in human nature. They are accidents dependent on varied circumstances. They are not birth inheritances, which nothing can obliterate. In all public teaching it is necessary to emphasize this fact and to regard race prejudice wherever it appears as an individual weakness which culture and refinement should do away with rather than increase. People who possess strong race prejudice should be pitied rather than praised. Their prejudice should be seen in its proper light as a hindrance to the harmony and unity of the human race, which is the only final race of mankind. Tagore's noble words "I belong to one Race, the

Race of Man; I belong to one Nation, the Nation of Humanity," need to be taught in all schools and from all religious pulpits.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XXX.

THE WONDERFUL SCENE!

Thus, while, on the one hand, the agitation against the Rowlatt Committee's report gathered volume and intensity, on the other, the Government grew all the more determined to give effect to its recommendations, and the Rowlatt Bill was published. I have attended the proceedings of India's Legislative Chamber only once in my life, and that was on the occasion of the debate on this Bill. Sastriji delivered an impassioned speech in which he uttered a solemn note of warning to the Government. The Viceroy seemed to be listening spellbound, his eyes rivetted on Sastriji as the latter poured forth the hot stream of his eloquence. For the moment, it seemed to me as if the Viceroy could not but be deeply moved by it, it was so true and so full of feeling.

But you can wake a man only if he is really asleep; no effort that you may make will produce any effect upon him if he is merely pretending asleep. That was precisely the Government's position. It was anxious only to go through the farce of legal formality. Its decision had already been made. Sastriji's solemn warning was therefore entirely lost upon the Government.

In these circumstances, mine could only be a cry in the wilderness. I earnestly pleaded with the Viceroy. I addressed him private letters as also public letters in the course of which I clearly told him that the Government's action left me no other course except to resort to Satyagraha. But it was all in vain.

The Bill had not yet been gazetted as an Act. I was in a very weak condition, but I decided to take the risk of a long journey when I received an invitation from Madras. I could not at that time sufficiently raise my voice for the meetings. The incapacity to address meetings while standing still abides. My entire frame would shake and heavy throbs would start on an attempt to speak standing for any length of time.

I have ever felt myself at home in the South. Thanks to my South African work I felt I had some sort of special right over the Tamils and Telugus, and the good people of South Africa have never helied my belief. The invitation had come over the signature of the late Sjt. Kasturi Ranga Iyengar. But the man behind the invitation, as I subsequently learnt on my way to Madras, was Rajagopalachari. This might be said to be my first acquaintance with him; at any rate, this was the first time that we came to know each other personally.

Rajagopalachari had then only recently left Salem to settle down for legal practice in Madras at the pressing invitation of friends like the late Sjt. Kasturi Ranga Iyengar and that with a view to taking a more active part in public life. It was with him that we had put up in Madras. This discovery I made only after we had stayed with him for a couple of days. For since the bungalow that we were staying in belonged to Sjt. Kasturi Ranga Iyengar, I was under the impression that we were his guests. Desai however corrected me. He very soon formed a close acquaintance with Rajagopala

chari, who from his innate shyness kept himself constantly in the background. But Mahadev put me on my guard. 'You should cultivate this man,' he said to me one day.

And so I did. We daily discussed together plans of the fight, but besides the holding of public meetings, I could not then think of any other programme. I felt myself at a loss to discover how to offer civil disobedience against the Rowlatt Bill if it was finally passed into law. One could disobey it if the Government gave one the opportunity for it. Failing that, could we civilly disobey other laws? And if so, where was the line to be drawn? These and a host of similar questions formed the theme of these discussions of ours.

Sjt. Kasturi Ranga Iyengar called together a small conference of leaders to thrash the matter out. Among those who took a conspicuous part in it was Sjt. Vijayaragavachari. He suggested that I should draw up a comprehensive manual of the science of Satyagraha embodying even minute details. I felt the task to be beyond my capacity and I confessed as much to him.

While these cogitations were still going on, news was received that the Rowlatt Bill had been published as an Act. That night I fell asleep while thinking over the question. Towards the small hours of the morning, I woke up somewhat earlier than usual. I was still in twilight condition between sleep and consciousness when suddenly the idea broke upon me—it was as if in a dream. Early in the morning, I related the whole story to Rajagopalachari.

'The idea came to me last night in a dream, that we should call upon the country to observe a general *hartal*. Satyagraha is a process of self-purification and ours is a sacred fight, and it seems to me to be in the fitness of things that it should be commenced with an act of self-purification. Let all the people of India therefore suspend their business on that day and observe the day as one of fasting and prayer. The Mussalmans may not fast for more than one day; so the duration of the fast should be 24 hours. It is very difficult to say whether all the provinces would respond to this appeal of ours or not, but I feel fairly sure of Bombay, Madras, Bihar and Sindh. I think we should have every reason to feel satisfied even if all these places observe *hartal* fittingly.'

Rajagopalachari was at once taken up with my suggestion. Other friends too welcomed it when it was communicated to them later. I drafted a brief appeal. The date of the *hartal* was first fixed on the 30th March 1919, but was subsequently changed to 6th April. The people thus had only a short notice of the *hartal*. As the work had to be started at once, there was hardly any time to give a longer notice.

But who knows how it all came about? The whole of India from one end to the other, towns as well as villages, observed a complete *hartal* on that day. It was a most wonderful scene.

The following report of the recent marriage of Miss Fatima Casoojee to Mr. Haffejee of Port Elizabeth appears in the East London paper:—

Last week a marriage was celebrated between Miss Fatima Casoojee, daughter of Mr. and Mrs. S. Casoojee, of East London, and Mr. Haffejee of Port Elizabeth. The marriage took place according to Mahomedan rites, and was not witnessed by Europeans, but afterwards a reception was held at the house of the bride's parents, when, in addition to some 500 Indian guests there were present the Mayoress (Mrs. N. O. Norton), Dr. and Mrs. Bruce-Bays, Dr. and Mrs. Laidler, the District Commandant of Police (Captain Lloyd Lister) and Mrs. Lister, and many other leading ladies and gentlemen of East London. During the course of the evening several speeches were made, the speaker in every case testifying to the esteem in which Mr. Casoojee was held in East London. The handsome array of presents, including a beautiful clock from Sir Charles and Lady Crewe, made a brave show, and were much admired by the guests, who fully appreciated the hospitality of Mr. and Mrs. Casoojee.

Indian Students In Lovedale College

In a letter to the South African Indian Congress Dr. Henderson gives the following information in regard to Indian students at the Lovedale College:—

We have at present 18 Indian students. They are in dormitories by themselves and sit at a table to themselves in the Dining Hall. A separate cook is employed for the preparation of their meals which are as follows:—

BREAKFAST: Coffee, milk, sugar, mealie porridge, bread and butter.

DINNER: Currie and rice and vegetables, sometimes a roast.

SUPPER: Tea, sugar and milk, porridge, bread, butter and jam. Bread and butter pudding once a week.

Any other extras are cooked for them but are supplied by themselves.

The fees charged are as follows:—

HIGH SCHOOL.

£10 for tuition	} per annum.
£25 for Board and Lodging	
10/- for Sports, Medical & Library fee	
£ 1 Entrance Fee	

£36 10/- plus books according to class.

PRACTISING SCHOOL (Standard Classes).

£2 for tuition	} per annum.
£25 for Board and Lodging	
10/- for Sports, Medical & Library fee	
£1 Entrance Fee	

£28 10/-

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.

વેચવાની છે

બોહાણ મહેસાણી ૧૯૨૮ ના મોડલની ફાઈ માટે
૧૫૦૦ માહિતી માટે છે. મિત્ર પાટલ તુરંતો નથી.

વધુ માહિતી માટે લખો:—

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