

Indian Opinion

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NOTES AND NEWS

THE Mines and Works Act, 1911, Amendment Act, 1926, better known as the Colour Bar Act, which authorises the prohibition of Natives and Asiatics from following any occupation which the Governor-General may, from time to time, think should be reserved for Europeans or coloured people, has come into operation as from March 17.

Senator Sir Walter Stanford asked the Minister of the Interior how the Indian Agreement was working from the South African point of view. Dr. Malan is reported to have said that the Agreement was working extremely well. The Agreement had come into operation only in August last, and they found that in the last calendar year the number of Indians repatriated was 3,250, as against 2,900, the highest total ever reached in one year in the past. In January last about 700 Indians had left the country under the new repatriation scheme.

A Reuter's message from Pretoria dated March 9, states:—

On Saturday the suspicions of the Swaziland police were aroused at the sight of a big Hudson car speeding across the Portuguese border. Pretoria was immediately informed and the possibility of prohibited Asiatic immigrants being conveyed in the car was hinted at. The news was broadcast to various police posts and the men put on the quiver. The car was finally brought to a halt at Morgenzon. The passengers were found to be five Indians. The driver was a Portuguese, and the car came from Lourenzo Marques. All the five passengers were escorted to the Courthouse, and will appear in due course.

If the above information is true it is indeed shameful. Those of our brethren who are guilty of smuggling themselves in the country can expect to have no sympathy or help from the community.

In connection with an Ordinance controlling peddlers and hawkers, passed by the Transvaal Provincial Council, the Secretary of the Indian Market Association, Pretoria, has sent the following telegram to the Private Secretary, Governor-General, Capetown:—

"A draft Ordinance to restrict, supervise, licence and regulate the trading of peddlers and hawkers is now before the Provincial Council. Clause 2 provides that no hawkers or peddlers shall carry on their business within a mile of a general dealer's premises. British Indians will be ruined should the Ordinance be passed. My Association respectfully requests his Excellency to intervene in view of the interests at stake." Similar telegrams have been sent in protest to the Rt. Hon. Mr. Sastri, Maritzburg, and to the Administrator, Pretoria.

The Ladysmith correspondent of the *Natal Mercury* in a message dated March 19 states:—

Whilst playing near the river on Sunday afternoon, an Indian child of six years of age, the son of

Mr. Naidoo, headmaster of the Indian Government School, fell into the water, which was about five feet deep and running very strongly. A Native made an attempt to save the child, and a young lady teacher, named Miss Cheesman, came upon the scene and, without the slightest hesitation, removed her shoes and stockings and dived into the water. After groping about, she got hold of the child, who had by then disappeared for the third time, and brought it to land. The child was unconscious on being laid on the bank, but with the crude help of some Indian women, Miss Cheesman resorted to artificial respiration, and after a time had the satisfaction of seeing the child revive. Several Europeans who, when the alarm was given, were too far away to render any assistance, spoke in the highest terms of Miss Cheesman's brave act, which it is hoped, will be brought to the notice of the proper authorities for recognition, as there is not the slightest doubt that, but for Miss Cheesman's pluck, the child would have drowned.

We have no doubt we are voicing the sentiments of the Indian community in saying that it gives us very great pleasure to record our deepest appreciation for the very noble and humanitarian act so bravely performed by Miss Cheesman and we congratulate Mr. and Mrs. Naidoo for having their little child restored to them safely.

The many friends of Mr. M. Ramhorry of Durban will be grieved to learn of the very sad death of his second son Tilakband in tragic circumstances at sea while he was on his way to Durban returning to his parents from India where he had been to further his studies at the Punjab University. Our deepest sympathy goes out to the deceased's parents in their sad bereavement.

In connection with the statement of expenditure of the Indian Political Organisation of Kimberley over the South African Indian Congress held in January and the correction made recently by us in connection thereto Mr. Ahmed Mahomed of Kimberley now informs us that he was not supplied with any funds by the above body as reflected in their statement.

When the Kenya Government directed the election of four seats on the Legislative Council on March 3, the East African Indian National Congress and the leaders of the Indian community in Kenya notified their intention to institute a boycott on the grounds of refusal to accept the communal franchise principle, says the *Advertiser* Nairobi correspondent. It is denied that this decision has been made in the spirit of non-co-operation. In this connection the Indian Government have given their support to the East African Indian Congress that there should be no change in the constitution of Kenya Colony until the status of Indians here is finally settled.

The *Star* (Johannesburg) reports as follows:—
Mr. G. A. Natesan, Editor of the *Indian Review* (Madras), has sent a donation of 100 rupees for the

Indian Sports Association in Pretoria. This is a result of a request from Mr. J. R. Hartsborne, Principal Immigration Officer, who asked Mr. Natesan for contributions during his recent visit to India.

FURTHER RESTRICTIONS ON TRANSVAAL INDIANS

THE position of Transvaal Indians is perhaps the gravest of all in South Africa. Their rights are restricted more than in any other Province. According to 1921 Census, Asiatics comprise only 15,991 of a total population of 2,087,636 in the Transvaal. There has not been a very great influx of Asiatics since. Asiatics in the Transvaal are thus only a drop in the ocean and yet why they should be subjected to so many restrictions is indeed surprising. The only rights hitherto possessed by Transvaal Indians were trading rights and they too with certain restrictions and the right of residence by those who were holders of registration certificates. The Gold Law and Transvaal Townships Act deprived Indians of the right to reside or trade where they chose to and the Transvaal Law 3 of 1885 deprived them of the right to own landed property. They could therefore reside under restrictive conditions and earn their livelihood by trading or hawking under restrictive conditions. When the settlement of the Passive Resistance Struggle was arrived at in 1914, Mr. Gandhi in his letter to the Government, which formed a part of the settlement correspondence, stated that :

"As the Minister is aware, some of my countrymen have wished me to go further. They are dissatisfied that the trade licence laws of the different Provinces, the Transvaal Gold Law, the Transvaal Townships Act, the Transvaal Law 3 of 1885 have not been altered so as to give them full rights of residence, trade and ownership of land. Some of them are dissatisfied that full inter-provincial migration is not permitted, and some are dissatisfied that on the marriage question the Relief Bill goes no further than it does. They have asked me that all the above matters might be included in the Passive Resistance Struggle. I have been unable to comply with their wishes. Whilst, therefore, they have not been included in the programme of Passive Resistance, it will not be denied that some day or other these matters will require further and sympathetic consideration by the Government. Complete satisfaction cannot be expected until full civic rights have been conceded to the resident Indian population."

The removal of these restrictive measures has, however, never seen the light of day. On the contrary negotiations between the Union and Indian Governments have resulted in closing the door entirely to any question being raised in so far as those measures are concerned. The Indian Government have decided not to venture to ask for Law 3 of 1885 to be altered. They have left this and other restrictive measures untouched and they have assisted the Union Government in forming a scheme whereby the Indian population could be reduced to what is called, a manageable compass, with the hope of getting the lot of the remaining population improved.

Well, what do we now find? We find that the scheme of reducing the population is working in full swing and simultaneously wherever the screws are found slack they are gradually being tightened up so as to make it difficult for the Indian to live. That is not what we expected. What we did expect was that the life of the Indian in this country would be made easier, which is, obviously, not to be.

The Transvaal Indians are naturally alarmed to find their only right of existence being taken away. Under the existing laws it is difficult for them to obtain a licence to trade and it was for this reason that so many were possessing hawkers' and peddlers' licences. Even this was too much for the petty European trader to bear and as a result we find an Ordinance rushed through the Transvaal Provincial Council aiming at cutting the trade pursued by these hawkers and peddlers. It remains now to be seen if His Excellency the Governor-General will assent to this Ordinance the object of which is to deprive many Indians of their livelihood which they earn at the sweat of their brow.

It is this and other like measures that are continually being introduced by Local and Provincial Administration that gives us reason to doubt if the hope given us by the Indian and the Union Governments is after all not a forlorn hope.

Beach Control Draft Ordinance Proposed Segregation Congress Representations

The Natal Indian Congress Secretaries have addressed the following letter to the Durban Town Clerk :—

"Dear Sir,—Our attention has been drawn to the Draft Ordinance entitled "The Durban Beach Control Ordinance 1928" which seeks to "confer additional powers upon the Town Council of the Borough of Durban, in regard to the Beach and Foreshore of the Indian Ocean."

Paragraphs 1, 2, and 3, of Sub-section (b) of Section 2 of the Ordinance aim at segregation, in that the Council's powers are being sought to set aside separate places on the Beach for the use of Europeans, Coloured persons, Asiatics and Natives. As representing the Indian community of Natal, we hereby protest on principle against the action of the Council in promoting the said paragraphs of the Ordinance.

We trust that before the Ordinance is presented to the Provincial Council the clause affecting our community will be deleted."

The following letter has been addressed by the above to the Provincial Secretary, Pietermaritzburg :

"Sir,—With reference to the Draft Ordinance promoted by the Durban Corporation to confer additional powers upon the Town Council of the Borough of Durban in regard to the Beach and Foreshore of the Indian Ocean, we are directed by our Congress to inform you that it is the intention of our Congress to present a petition objecting to the Ordinance and desire that you inform us as to when this Draft Ordinance will be considered by the Provincial Council and what is the procedure we have to adopt to oppose this Private Draft Ordinance."

How Lightly A Black Man's Life Is Held

Minister's Reply to Mr. Marwick's Questions

In the House of Assembly last week Mr. J. S. Marwick asked the Minister of Justice :—

(1) Whether a Native named Piet, who was wounded by a bullet fired at a mad bull by a European constable at Johannesburg, died on March 2, 1928, in the Johannesburg Hospital;

(2) What steps were taken to apprise the Native's relatives of his having been injured accidentally by the police;

(3) What steps have been taken to inform the Native's relatives of his death; and

(4) What compensation is to be paid to the deceased's relatives ?

The Minister replied :—(1) Yes. (2) The Native's employer undertook to write to his relatives at Steynsrust in the Orange Free State and did so on the day of the accident. The Native's cousin, who works in Johannesburg, was also notified by the employer and visited the injured Native in hospital. (3) In accordance with the usual custom, the Native Affairs Department was notified of the death and the relatives arrived on the day of the funeral, but too late to attend. (4) The question whether compensation can be paid will receive consideration after the Magistrate has held the inquest.

We offer no comment on the above interesting questions and answers which are glaringly demon-

strative of how very lightly a black man's life is held in this country. A further proof of it will be found in the learned judge's remarks in the following case :—

At the Circuit Court at Witbank on Saturday last, before Mr. Justice Tindall, John Farrell, a farmer, residing at Oogies, was found guilty of culpable homicide, and sentenced to five months' imprisonment with whatever labour he may be able to perform.

Evidence was led to show that on Nov. 15 accused caught one of his Natives, a picannin, named Mabana, in the act of stealing a sheep, and, in order to effect his arrest, fired two shots from a shot-gun, fatally wounding the Native.

In passing sentence, his Lordship told the accused he was not justified in acting in the way he did, and that he made no genuine attempt to arrest the deceased. His Lordship was convinced, he said, that if the thief had been a white man accused would not have acted in such a way. Apparently he placed no value on a Native's life.

In returning a verdict of guilty, the Jury put in a recommendation for mercy on account of accused's delicate state of health.

Pundit Bhawani Dayal's Tour In Northern Districts

On behalf of the Natal Indian Congress Pundit Bhawani Dayal Sanyasi has been touring in the Northern Districts of Natal. We have received the following report of his tour :—

Dannhauser

A public meeting of the Indians of Dannhauser was held on Sunday March 11 at the Bhawani Hall to hear an address by Pundit Bhawani Dayal Sanyasi on the doings and works of the Natal Indian Congress. Mr. S. Goerdeen presided. The chairman thanked the Natal Indian Congress for electing such a distinguished representative to enlighten the people working in the mines and residing in the small villages like Dannhauser.

The Sanyasi summarised the brief history of the Congress since its foundation and suggested to his audience that Congress branches should be formed in every village and town throughout Natal. He pointed out that the Congress was the only organisation watching the political interests of Indians in Natal, and duly representing them all in communal affairs, and added that there were some misguided people amongst the Indians who sometimes challenged the representative character of the Congress organisation, but it was no surprise as one would find such irresponsible men in every community. The Congress had succeeded in forming branches even in this part of the country, namely, at Newcastle, Dundee and Ladysmith etc. He finally thanked the audience for the love and confidence they had in the Natal Indian Congress.

After the Pundit's speech, Mr. D. Lazarus criticised the activities of the Congress in a disgraceful manner, but he received a fitting reply from the speaker of the day.

The meeting then successfully terminated with a vote of thanks to the chair and the speaker.

Dundee

Pundit Bhawani Dayal Sanyasi also paid a visit to Dundee and delivered a very interesting lecture in English and Hindi on the anniversary of the local Hindu Young Men's Association.

Newcastle

Pundit Bhawani Dayal Sanyasi, the representative of the Natal Indian Congress, paid a visit to Newcastle and was welcomed at the railway station

by a number of his compatriots. He proceeded direct to Tiger's Kloof, accompanied by Pundit Ramscoonder Patak and Mr. Mahabeer Sewnunun, where he addressed a crowded meeting of men and women in the newly erected school building on the question of education and advised them to progress and adopt the European standard as far as lies in their power.

Under the auspices of the Natal Indian Congress (Newcastle Branch), a crowded meeting was addressed by the Sanyasi in the School Hall. Mr. A. M. Ephraim Vice-President, presided and was supported by Mr. O. J. Christopher Hon. Secretary. The chairman accorded a warm welcome to the Sanyasi who, he understood, had come with a message from headquarters.

Pundit Bhawani Dayal spoke on the Capetown Agreement and the South African Indian Congress session held in Kimberley at the beginning of the year. He dealt extensively on the question of education, sanitation and State-aided emigration to India. He suggested that every individual who was not a member of the Congress should enrol himself as such, as that was the only recognised organisation in the country. He also suggested the formation of Social Service League to uplift the backward classes and advised his audience to adopt as far as possible the European standard of life and thus become good South Africans. In conclusion the Sanyasi impressed upon his hearers the necessity of vernacular education for their children.

The chairman thanked the Sanyasi for the splendid address that was so eloquently delivered in Hindi, and requested him to take a message of thanks to the headquarters for the new policy adopted by them in sending able men of their rank to enlighten the public of Natal on matters vitally affecting them. Mr. O. J. Christopher endorsed the remarks of the chairman.

Another meeting was held under the auspices of the Hindi Pracharni Sabha in its school hall in Lennexton at which a large gathering were present to hear an address by Pundit Bhawani Dayal Sanyasi on vernacular education. Mr. Moharsingh, chairman of the Sabha presided and extended a hearty welcome to the lecturer and subsequently garlanded him.

Vryheid

Pundit Bhawani Dayal Sanyasi arrived at Vryheid accompanied by his secretary Mr. S. Goordeen to meet the representative of the Department of the Interior Mr. W. T. Dobson who had already arrived there in connection with the new Act relating to Asiatics in the Northern Districts of Natal.

Mr. F. N. Appanah thanked the Natal Indian Congress for deputing the Sanyasi to assist the Indians residing there. He said that hitherto they had not had any distinguished visitors in connection with their grievances in this district and he could not find sufficient words to thank the Sanyasi who had come to enlighten them.

The chairman then explained the provisions of the Act and asked the Sanyasi to more clearly enlighten them as to the various clauses vitally affecting those residing in the Northern Districts of Natal.

The Sanyasi spoke at great length in English and in Hindi, fully acquainting them of the facts contained in the various clauses affecting their rights under the new Act, at the same time conveying to them the message of the Natal Indian Congress, and thanked the community for the kind reception.

Mr. J. L. Stephens of the office of the Protector of Indian Immigrants, Durban, then translated the Sanyasi's speech in Tamil and endorsed the remarks expressed by the chairman.

The Sanyasi also visited several Coal mines in the district.

Responsible Government Farce In India

Council Restores What Assembly Rejects

How futile the powers vested in the Legislative Assembly in India are can be judged from the following :—

New Delhi, March 15.—The Legislative Assembly agreed by 66 to 51 votes to the motion to reduce by 570,000 rupees the expenditure of the army department. Various Indian speakers attacked Field-Marshal Birdwood's policy, which they described as an "outrage to India," and declared the "British had outstayed their welcome. They will be wiped out within a decade."

The Army Secretary, defending Field-Marshal Birdwood's policy, declared that the army was not maintained for Imperial purposes outside India and no great reductions in cost were possible. British troops were often a remarkable insurance against riots. He accused the Opposition of thwarting every effort by the Government to help them to obtain self-government, and instanced the Reserve Bank Bill, the Navy Bill and other measures.

Council Grant Rejected

The Assembly by 58 votes to 53 rejected the grant for the Executive Council. Chamanlal said the Council had betrayed its trust in that one of the Indian members had resigned, as a protest against the appointment of the Simon Commission. All other Budget demands were carried.—Reuter.

"Cuts" Restored

Delhi, March 17.—The Governor-General-in-Council has restored the four big cuts in the Budget carried by the Legislative Assembly, namely, the grants for the Simon Commission, the Secretary of State, the Army Council and the Executive Council.—Reuter.

Simon Commission

Official Version Of Its Cordial Reception

A Reuter's message from New Delhi dated March 16 states :—

The Simon Commission divided into two sections yesterday, one party proceeding to Lyalpur and the other to Ferozepore, at which places they were cordially received. Sir John Simon was included in the party which proceeded to Lyalpur, where a procession took place from the station with the people cheering. Only a few Sikhs carried black flags.

The Simon Show

The Simon Commission of Seven
Is boomed as a blessing from Heaven;
But India knows better,
And spurns the whole matter
As a trick of the Imperialist Demon.
And Jaykar hit the nail on the head
When at a mass meeting he said :
We know it's a snare,
Let England beware,
The Soul of India is not dead.

H. D. R.

—Bombay Chronicle.

Asiatics To Be Driven Out From Norwood

The Johannesburg correspondent of the *Natal Mercury* states :—

An important judgment, dealing with the reservation of lots at Norwood for white persons, was delivered by Mr. Justice Greenberg in the Rand Division of the Supreme Court.

Two Asiatics and the child and wife of one of them lived in a storekeeper's premises in Norwood.

An order was granted upon an application of the North-eastern Districts Association (Proprietary) Ltd., restraining the Norwood Land and Investment Company, Ltd., from allowing Hassim Fakir Maheda the managing director, his wife and child, or any other coloured persons other than domestic or menial servants, to occupy Lot 196, Norwood, and restraining Hassim Fakir Maheda from occupying the lot.

Costs were ordered against the respondents jointly or severally.

His Lordship said that Norwood was a private township and sold in freehold lots to the public on the condition "that no coloured persons, other than servants, will be allowed to occupy lots."

The North-eastern Districts Association (Proprietary), Ltd., owned lots in Norwood and the adjacent townships, and their object was to compel the owners and occupiers of Norwood Township to comply with the conditions of the title of the lots. He held that Asiatics were not servants and could not occupy the lot.

[Norwood is well-known for its anti-Asiatic propaganda and this is an illustration how the Townships Act affects the Indian community.—Ed. I.O.]

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part IV. Chapter V.

RESULT OF INTROSPECTION

When in 1893 I came in close contact with Christian friends I was a mere novice. They were trying to bring home to me and make me accept the message of Jesus and I was a humble and respectful listener with an open mind. At this time I naturally studied Hinduism to the best of my ability and endeavoured to understand other religions.

In 1903 the position was somewhat changed. Theosophist friends certainly intended to draw me into their Society but that was with a view of getting something from me as a Hindu. Theosophical literature is replete with Hindu influence and so these friends had expected that I might be very helpful to them. I explained to them that my Sanskrit study was not much to speak of, that I had not read the Hindu scriptures in the original, and that even my acquaintance with them through translations was of the slightest. But being as they were believers in *sanskara* (impressions of previous births) and *punarjanma* (re-birth) they assumed that I should be able to render some help at least. And so I felt like a Triton among the minnowa. I started reading Swami Vivekananda's "Rajyoga" with some of them and M. N. Dwivedi's "Rajyoga" with others. I had to read Patanjali's "Yoga Sutras" with a friend and the Bhagavad Gita with quite a number. We formed a part of the 'Sanskrit Club' and had regular readings there. I had already a fascination for and faith in

the Gita. Now I realised the necessity of diving deeper into it. I had with me one or two translations by means of which I tried to understand the original Sanskrit and decided to get by heart one or two verses every day. For this purpose I employed the time of my morning ablutions. The operation took me thirty-five minutes, fifteen minutes for the tooth-brush and twenty for the bath. The first I used to do standing in the Western fashion. So on the wall opposite I would stick slips of paper with the Gita verses written thereon and referred to them from time to time to help my memory. This time was found sufficient for memorising the daily portion and recalling the verses already done. I remember having thus committed to memory thirteen chapters. But the memorising of the Gita had to give way to the increase of other work and the birth and nursing of Satyagraha which absorbed all my thinking time, as the latter may be said to be doing even now.

What effect this reading of the Gita had on the friends with whom I read it, only they can say, but for me the Gita became an infallible guide of conduct. It became my dictionary of daily reference. Just as I turned to the English dictionary for English words that I did not understand I turned to this dictionary of conduct for a ready solution of all my troubles and trials. The words like *aparigraha* (non-possession) and *Samabhava* (equability) gripped me. How to cultivate and preserve that equability was the question. What was the meaning of making no distinction between insulting, insolent, and corrupt officials, co-workers of yesterday raising meaningless opposition, and men who had always been good to you? And how was one to divest himself of all possessions? Was not the body itself possession enough? Were not the wife and children possessions? Was I to burn all the cupboards of books I had? Was I to burn my boots, give up all I had and follow Him? Straight came the answer: I could not follow Him unless I gave up all I had. My study of English law came to my help. Snell's discussion of the maxims of Equity came to my memory. I understood in the light of the Gita teaching more clearly the implication of the word 'trustee.' My regard for jurisprudence increased. I discovered religion therein. I understood the Gita teaching of non-possession to mean that those who desired salvation should act like the trustee, who though having control over great possession and equability pre-supposed a change of heart, a change of attitude. I then wrote to Revashankerbhai to allow the policy to lapse and get whatever could be recovered or else to regard the premiums already paid as lost, for I had been convinced that God who created my wife and children would take care of them. To the brother who had been as father to me, I wrote that I had offered him all that I had saved up to that moment, but that he should expect nothing from me in future, for all savings, if any, would be utilised for the benefit of the community.

I could not easily make my brother understand this. In stern language he explained to me my duty towards him. I should not, he said, aspire to be wiser than Father. I must support the family as he did. I submitted to him that I was doing exactly what Father did, only the meaning of 'family' should be slightly widened and the wisdom of my step would be clear.

My brother gave me up and practically stopped all communication with me. I was deeply pained, but it would have been a greater pain to give up what I considered to be my duty, and preferred the lesser. But that did not affect my devotion to my brother which remained as pure and great as ever. His excessive love for me was the root of his misery. He did not want so much my money as that I should be well behaved towards the family. Towards the end of his life, however, he appreciated

my viewpoint. When he was on his death-bed he realised that my step was right and he wrote to me a most pathetic letter. He apologised to me if indeed a father may apologise to his son. He commended his sons to my care, to be brought up as I thought fit and expressed his impatience to meet me. He cabled to me that he would like to come to South Africa and I cabled in reply that he could. But that was not to be. His desire as regards his sons could also not be fulfilled. He died before he could start for South Africa. His sons had been brought up in the old atmosphere and they could not change their course of life. I could not draw them to me. It was not their fault. Who can say 'thus far no further' to the tide of his own nature? Who can erase the indelible impressions with which one is born? It is idle to expect one's children and wards necessarily to follow the same course of evolution as oneself.

This instance somewhat serves to show what a terrible responsibility it is to be a parent.

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A. Christopher,
77 Fountain Lane, Durban.

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હીંદી અને તેદીવ મારકેટની સામે.

વધુ વિગત માટે મળો :—

એ. ક્રીસ્ટોફર,

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A
Pure
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NESTLE'S MILK

THE RICHEST IN CREAM AND
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PURE MILK AND
PURE SUGAR ARE
COMBINED IN : :
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: : MILK.



પાઉન્ડ ૨,૦૦,૦૦,૦૦૦

ના અને એથી ઉપર કલેમો ચુકવ્યા

એ તમાર માટે કેટલું લાભકારક છે

કારણ કે જે કંપનીમાં તમે વિમો ઉતારાવેલો હોય તે તમારા કલેમો તાકીદે અને ઉદારતાથી ચુકવી આપે તેવી તમને ખાત્રી થવીજ જોઈએ.

તે ખાત્રી યોકેશાયરના આંકડાઓ પરથી તમને મળી છે.

વિમો ઉતારાવેલી પ્રત્યેક વસ્તુને માટે તમને પુરેપુરું રક્ષણ આપવાની એ કંપનીની નીતી છે. અને તેને માટે સાધારણ પોલીસીના કરતા તમારે વધારે દર ભરવો પડશે નહિ.

જો વિમો ઉતારાવવો હોય તો

યોકેશાયર ઇન્શ્યુરન્સ કંપ.

લીમીટેડમાં ઉતારવો.

ખાસ એજન્ટ:

એક્સ હેવી,

૪૪ પ્રેસીડન્ટ સ્ટ્રીટ, બેંગ્લોર, બેંગ્લોર.

બોક્સ ૫૪૭૨, ટેલીફોન ૧૦૫૩.

શીરનાથ: જનરલ માઇનિંગ બીલ્ડિંગ્સ,

એન સ્ટ્રીટ, બોક્સ ૨૭૫૫, બેંગ્લોર.