

Indian Opinion

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FRIDAY, AUGUST 13TH 1920.

NOTES AND NEWS

A meeting held at the Royal Bldg on Thursday the 5th inst., to further consider the Durban Tramway Ordinance, Messrs. Leo. Gopaul, B. L. E. Sigamoney, A. Christopher, Ismail Bhayat and Beethasee Maharaj were appointed to proceed to Maritzburg to interview His Honour the Administrator, who we now understand agreed to receive them yesterday (Thursday).

A representative meeting of Natal Indians was held on Sunday, the 8th inst., at Rawat's Bldg Hall, to consider matters affecting the repatriation scheme of the Government. Telegrams from different parts of the Colony were received assuring full support in respect of any action the meeting might take. Mr. C. V. Pillay presided. Mr. Wynne-Cole, the officer appointed to supervise the repatriation, was specially invited to attend the meeting, but unfortunately he failed to attend. After a lengthy discussion on the subject, an influential committee was formed to take necessary steps to educate and explain the correct terms of the repatriation scheme to the Indians.

A meeting of the above Committee was held last Wednesday when it was decided to draft a circular explaining the Government scheme of repatriation.

We are informed that the newly formed Indian Young Men's Association will hold their inaugural meeting on Wednesday the 18th inst., at 7-30 p. m. in the Tamil Institute. Mr. W. E. Easton, the Nation Secretary of South Africa will speak about the movement. There will also be a social and refreshments will be provided. A hearty invitation is extended to all young men. Further particulars can be had from Mr. Benard L. E. Sigamoney, the Secretary, 73, Beatrice Street, Durban.

It is with extreme regret that we have learnt of the death of Mr. J. E. Tavaría after a prolonged illness on the 3rd inst., at his residence in Johannesburg. The late Mr. Tavaría was a broadminded and generous man. He was much respected by the community and was always keenly interested in communal matters. There were many friends at the grave side and wreathes were sent by Messrs. Rosenthal & Co., the Transvaal British-Indian Association, Messrs. P. R. Philip, Moosa Hassen and F. Shober. Many telegrams of sympathy from various parts of the Union were received. The late Mr. Tavaría left a large family behind to mourn his loss. We tender our sincere sympathy to the bereaved family.

At a special meeting of the Transvaal Vanniya Kshatriya Sabah held at 153, Market Street, Johannesburg on the evening of the 5th inst., it was resolved to send a cable of condolence to the bereaved relatives of the late Mahatmajee B. G. Tilak.

At a special meeting of the Durban Young Men's Muslim Association the following resolution of

condolence was passed standing: That this meeting of the Durban Young Men's Muslim Association places on record its profound regret at the sad demise of that great Indian leader Lokmanya Bal Gangadhar Tilak, and hereby tenders its heartfelt sympathy to his family and relatives in their bereavement.

With this issue we present our readers with a photo supplement of the late Mr. B. G. Tilak.

For the life sketch of the late Mr. B. G. Tilak which we publish in this issue we are to a very large extent indebted to the authors of that very useful book The Indian National Builders published by Messrs. Ganesh and Co., Madras.

THE LAW OF SUFFERING

(BY M. K. GANDHI)

No country has ever risen without being purified through the fire of suffering. Mother suffers so that her child may live. The condition of wheat growing is that the seed should perish. Life comes out of death. Will India rise out of her slavery without fulfilling this eternal law of purification through suffering?

If my advisers are right, evidently India will realise her destiny without travail. For their chief concern is that the events of April 1919 should not be repeated. They fear non-co-operation because it would involve the sufferings of many. If Hampden had argued thus he would not have withheld payment of ship-money, nor would Wat Tayer have raised the standard of revolt. English and French histories are replete with instances of men continuing their pursuit of the right irrespective of the amount of suffering involved. The actors did not stop to think whether ignorant people would not have involuntarily to suffer. Why should we expect to write our history differently? It is possible for us, if we would, to learn from the mistakes of our predecessors to do better, but it is impossible to do away with the law of suffering which is the one indispensable condition of our being. The way to do better, is to avoid if we can, violence from our side and thus quicken the rate of progress and to introduce greater purity in the methods of suffering. We can, if we will, refrain, in our impatience, from bending the wrong-doer to our will by physical force as Sinn Feiners are doing to-day, or from coercing our neighbours to follow our methods as was done last year by some of us in bringing about Hartal. Progress is to be measured by the amount of suffering undergone by the sufferer. The purer the suffering, the greater is the progress. Hence did the sacrifice of Jesus suffice to free a sorrowing world. In his onward march he did not count the cost of suffering entailed upon his neighbours whether it was undergone by them voluntarily or otherwise. Thus did the sufferings of a Harischandra suffice to re-establish the kingdom of truth. He must have known that his subjects would suffer involuntarily by his abdication. He did not

mind because he could not do otherwise than follow truth.

I have already stated that I do not deplore the massacre of Jallianwala Bagh so much as I deplore the murders of Englishmen and destruction of property by ourselves. The frightfulness at Amritsar drew away public attention from the greater though slower frightfulness at Lahore where attempt was made to emasculate the inhabitants by slow processes. But before we rise higher we shall have to undergo such processes many more times till they teach us to take up suffering voluntarily and to find joy in it. I am convinced that the Lahorians never deserved the cruel insults that they were subjected to; they never hurt a single Englishman; they never destroyed any property. But a wilful ruler was determined to crush the spirit of a people just trying to throw off his chafing yoke. And if I am told that all this was due to my preaching Satyagrah, my answer is that I would preach Satyagrah all the more forcibly for that so long as I have breath left in me and tell the people that next time they would answer O'Dwyerean insolence not by opening shops by reason of threats of forcible sales but by allowing the tyrant to do his worst and let him sell their all but their unconquerable souls. Sages of old mortified the flesh so that the spirit within might be set free, so that their trained bodies might be proof against any injury that might be inflicted on them by tyrants seeking to impose their will on them. And if India wishes to revive her ancient wisdom and to avoid the errors of Europe, if India wishes to see the Kingdom of God established on earth instead of that of States which has enveloped Europe, then I would urge her sons and daughters not to be deceived by fine phrases, the terrible subtleties that hedge us in, the fears of suffering that India may have to undergo, but to see what is happening to-day in Europe and from it understand that we must go through the suffering even as Europe has gone through, but not the process of making others suffer. Germany wanted to dominate Europe and the Allies wanted to do likewise by crushing Germany. Europe is no better for Germany's fall. The Allied have proved themselves to be just as deceitful, cruel, greedy and selfish as Germany was or would have been. Germany would have avoided the sanctimonious humbug that one sees associated with the many dealings of the Allies.

The miscalculation that I deplored last year was not in connection with the sufferings imposed upon the people, but about the mistakes made by them and violence done by them owing to their not having sufficiently understood the message of Satyagrah. What then is the meaning of non-co-operation in terms of the Law of Suffering? We must voluntarily put up with the losses and inconveniences that arise from having to withdraw our support from a Government that is ruling against our will. Possession of power and riches is a crime under an unjust government, poverty in that case is a virtue, says Thoreau. It may be that in a transition state we may make mistakes; there may be avoidable suffering. These things are preferable to national emasculation.

We must refuse to wait for the wrong to be righted till the wrong-doer has been roused to a sense of his iniquity. We must not fear of ourselves or others having to suffer, remain participators in it. But we must combat the wrong by ceasing to assist the wrong-doer directly or indirectly.

If a father does an injustice it is the duty of his children to leave the parental roof. If the headmaster of a school conducts his institution on an immoral basis, the pupil must leave the school. If the chairman of a corporation is corrupt the members thereof must wash their hands clean of his corruption by withdrawing from it; even so if a government does a grave injustice the subject must withdraw co-operation wholly or partially, sufficiently to wean the ruler from his wickedness. In each case conceived by me

there is an element of suffering whether mental or physical. Without such suffering it is not possible to attain freedom.—*Young India*.

THE LATE MR. BAL GANGADHAR TILAK

A BRIEF SKETCH OF HIS LIFE

The sad and sudden passing away of the great Indian leader and the staunchest Indian patriot Mr. Bal Gangadhar Tilak leaves a gap in the Indian political life in India which is most difficult to be filled.

The late Mr. Tilak was born at Ratnagiri on the 23rd July 1856. He had in his father Mr. Gangadhar Ramchandra Tilak a man of great ability and learning who was at first an assistant teacher at Ratnagiri and then Deputy Educational Inspector at Thana and Poona. The son inherited from his father his love of teaching. The death of the father in 1872 left the son at the age of 16 without the help and solicitude which a father alone knows how to show towards the child of his affection. After passing the entrance examination he joined the Deccan College from which he graduated with honours in 1876. He then took the study of law and obtained the L.L.B. degree in 1879. It was at this time the late Mr. Tilak came into contact with Mr. Agarkar, who, like him, felt that it was wrong to sell their attainments to the Government, and they both decided to place their services at the disposal of their country and matured a plan for the establishment of a school and college to impart cheap education. The Poona New English School was started by Mr. Tilak and his friends in 1880. Mr. Tilak in conjunction with his friends also founded the two well-known Indian Newspapers the *Maharatta* and the *Kesari* which subsequently played a conspicuous part, not only in the life of Mr. Tilak but in the annals of India and England. The conductors of the infant journals had soon to taste the consequences of unflinching criticism. They boldly criticised the action of the Karbhari of the State of Kolhapur for the treatment accorded to H. H. Shiva-jee Rao the Maharaja. Mr. Tilak and Mr. Agarkar were prosecuted and sentenced to simple imprisonment for four months. This was the first of the prosecutions to which Mr. Tilak was subjected.

In 1884 he founded the Deccan Education Society and in 1885 the famous Fergusson College was brought into existence under the fostering care of the Deccan Education Society. Mr. Tilak's participation in the work of the School and College lasted only till 1890 when he resigned his connection. Mr. Tilak became the sole Editor and obtained the proprietorship of the *Kesari* and the *Maharatta* in 1888. Over and above this strenuous work he was in charge of a Law Class the first institution in the Bombay Presidency for the purpose of equipping young men for law examinations. He gave the time that he could spare from the work of a Law-lecturer and an editor, to the study of the antiquity of the Vedas, the sacred book of the East. He contributed a learned paper on the antiquity of the Vedas as proved by astronomical observations, to the International Congress of Orientals which met in London in 1892.

AS A POLITICIAN

His interest in politics led him to associate himself with the Indian National Congress and he was the Secretary of its Deccan Standing Committee for some years. He organised the first five sessions of the Bombay Provincial Conference. He was twice elected to the Bombay Legislative Council, and also a fellow of the Bombay University. He also established his fame as a Municipal Councillor at Poona. He was general Secretary to the eleventh Indian National Congress but owing to party differences arising among the Congress-men of Poona about the holding of the Social Conference in the Congress *Pandal* he retired from the work although he continued to assist in the successful holding of the Congress session.

It was in the severe famine that broke out in the Bombay Presidency in 1896 that he showed his love of the common people which accounts for his astonishing popularity with them. Mr. Tilak rendered valuable services when plague made its first appearance in Poona and he remained on the spot and organised a hospital, also through his paper recommended to the people the salutary measures of the Government for the stamping out of the plague.

Mr. Tilak recognised that Hero worship was a strong incentive for national zeal and he found in Shivajee the great Maharatta Chieftain a historic personality capable of rousing the dormant energies of his people. In 1897 he celebrated the birthday of the great Maharatta Chief and Warrior, a report of the celebration appeared in the paper edited by him. About this time as bad luck would have it, two Europeans were cruelly murdered. Mr. Tilak was held responsible for the murder, and the Government of Bombay gave sanction to the oriental translator Mr. Big to institute proceedings against Mr. Tilak for sedition. Mr. Tilak was arrested in Bombay and not in Poona on the 27th June in the night, and brought before the Presidency Magistrate who refused an application for bail. On 2nd August Mr. Tilak was committed to stand his trial at the High Court Sessions and a second application for bail to the High Court was made to the late Mr. Justice Tayabjee which was opposed by the Government. But Mr. Justice Tayabji released Mr. Tilak on bail and in his order expounded the law in the light of the principles governing the action of criminal courts in England. At the trial a jury consisting of six Europeans and three Indians was empanelled and Mr. Tilak was found guilty by the six European majority. The Judge sentenced him to 18 months rigorous imprisonment. The Privy Council was moved by Mr. Asquith the late Liberal Prime Minister of England but without avail. His friends in England professor Max Muller and Wm. Hunter, presented a petition to the Queen. He was released on the 6th September 1898 after serving six months. The next six months were passed by Mr. Tilak at the Singhad Sanitorium where he recovered somewhat the health that had been considerably impaired by his prison life. After attending the Congress held in Madras he travelled to Ceylon.

In the midst of all his public activities he found time to study the antiquity of the Vedas, and during a period of ten years he gradually mastered not only the original works but Western treatises on the subject.

From the year 1905 Mr. Tilak was incessantly occupied in political activities of a varied nature. The year 1905 is an eventful year in the annals of British Rule in India. It saw the partition of Bengal effected by that most imperious of Viceroy's Lord Curzon. It was in the Congress of 1905 that the boycott was declared a lawful weapon to be used by the Congress as an effective protest against a political wrong which the authorities were not desirous of redressing in compliance with popular agitation and opinion.

The deliberation of the Calcutta Congress of 1906 with its famous resolutions on Swaraj boycott, Swadeshi and National Education formed the high water mark of the Indian National Congress. The next year 1907 saw an attempt which was a retrograde step and against which the Nationalists protested under the astute guidance of Mr. Tilak and which resulted in the break up of the Surat Congress. No sooner had the hot controversy regarding the break up of the Congress began to subside in violence than the bomb outrages at Muzalpur electrified the whole of India as an unexpected event in the political history of India. The district Magistrate of Dacca was shot a couple of days before the Congress session at Surat. The attempt made on the life of the Lieutenant-Governor of Bengal and the life of the Mayor of Chandernagore, all these and other events led to the adoption of a vigorous policy of repression. Persecu-

tions for sedition became the order of the day and the most barbarous sentences were passed on the unfortunate editors of newspapers and public speakers. The Bombay Legislative Council met at Poona on the 20th June 1908 when the Governor made a declaration that the Government was determined upon putting down seditious agitators in the Province who were in the habit of exciting disaffection against the authorities and it was of course understood who was the real object of the Government solicitude in the matter. Mr. Tilak as the most potent journalist in the Deccan could not be left out of the kind consideration of the Government. On the 23rd June the official sanction for the prosecution of Mr. Tilak was given and on the 24th June he was arrested at 6 p. m., under a warrant issued by the Chief Presidency Magistrate at Sirdar Grah, Bombay. On the very same day his house and office at Poona as well as his residency at the hill-fort Sanitarium Singhad were searched. A postcard containing the names of two books on explosives written on it was found and the prosecution made much of this card in the course of the trial. On the 25th June, Mr. Tilak was brought before the Magistrate who remanded him to custody after refusing an application for bail. Mr. Tilak was lodged in the Dongri jail at Bombay and could not make such adequate preparations for his defence, as he would have done if he had been released on bail. On the 13th July, began the memorable State trial in which the liberty of the Indian Press was at stake. The question of the amalgamation of the charges took up a considerable time, and as many as three charges (one under 153a for the first article and two under 124a and 153a of the second article) were joined together to the prejudice of Mr. Tilak who conducting his own defence pointed out that it was against the expressed provisions of the Criminal Procedure Code and against his own interests. A special jury consisting of seven Europeans and two Parsees was empanelled. The prosecution occupied two days and a half. Mr. Tilak began his defence on the third day of the trial and ended on the eighth and the last day.

Mr. Tilak concluded his address to the Jury at about 12.30 noon on the eighth day of his trial, and after the Advocate General replied in a way that was not a fair answer to any of the arguments the Judge delivered his charge to the Jury by sitting up till 10 p. m. The majority of seven returned a verdict of guilty and Mr. Tilak was sentenced by the late Mr. Justice Daver to six years transportation and a fine of Rs. 1000. Before the sentence was pronounced the late Mr. Tilak spoke these memorable words: "In spite of the verdict of the Jury I maintain that I am innocent. There are higher powers that rule the destiny of things, and it may be the will of Providence that the cause which I represent may prosper more by my suffering than by remaining free."

Mr. Tilak was hurried away to Ahmedabad and then transferred to Mandalay by a benign Government which has commuted his transportation with simple imprisonment and remitted the fine of Rs. 1000.

The immense influence which Mr. Tilak exercised over his people and over men in other parts of the country had been built by many contributing factors. He was among the many Indian political reformers the least touched by the glamour of Western civilisation. He confessed that English education had done much for us but that did not account to the adoption of customs which were not necessary for the well-being of the land but were merely an imitation lacking independence of thought. The common people of the Maharashtra looked upon him as a very God who had come to live in the *Kaliyuga* Among the Sons of men. Simple in dress, and speech, accessible even to the most lowly.

When the great war broke out Mr. Tilak voluntarily came forward and asked his country men to assist the British Government. He said: "It has been well said that British Rule is conferring inestimable bene-

fit on India not only by its civilised methods of administration but also thereby bringing together the different Nationalities and races of India so that a united Nation may grow out of it in course of time. I do not believe that if we had any other rulers except the liberty-loving British, they would have conceived and assisted us in developing such a national ideal. Every one who has the interest of India at heart is fully alive to this and similar advantages of the British rule and the present crisis is, in my opinion a blessing in disguise in as much as it has universally evoked our united feelings and sentiments of loyalty to the British Throne. At such a crisis it is, I firmly hold, the duty of every Indian, be he great or small, rich or poor, to support and assist His Majesty's Government, to the least of his ability."

Mr. Tilak continued his activities in the political life of India till his end. He was the ideal of the whole Indian nation.

He has gone from among us, but his memory is sweet and his spirit remains to guide us. The text that may be fittingly engraved in our hearts, when we nerve ourselves to take his noble example, surely is: "Well done, thou good and faithful servant!" For service was his very life, and he served well and faithfully.

THE LATE MR. TILAK

DURBAN INDIANS' SYMPATHY

The sudden and untimely death of that great Indian patriot and leader, the late Mr. Bal Gangadhar Tilak, in India, has stirred the Indian community of South Africa to its depths. On receipt of the news on Wednesday morning the 4th instant, the Durban Indians forthwith closed their businesses and in the afternoon a very crowded meeting of Indians was held in Rawat's Bio Hall, under the chairmanship of Mr. Omar Hajee Amod Jhavery to testify to their appreciation of the great and noble services rendered by the deceased to his country and countrymen. There were representatives of all sections of the Indian community on the platform.

The chairman, in the course of his remarks, paid a glowing tribute to the sterling and lifelong services rendered by the late Mr. Tilak to India and the Empire. A resolution of condolence was then moved, to which the following gentlemen spoke: Messrs. Leo. R. Gopaul, C. V. Pillay, A. H. West, N. B. Naik, Rooknoodeen, Moosa Meer, V. Lawrence and A. H. Kaji.

MESSAGES OF SYMPATHY

The following cablegram was sent by Natal Indians, and signed by Mr. Omar Hajee Amod Jhaverji:—"Natal Indians irreparable national loss untimely death Tilak convey warm sympathy family."

Kathiawad Arya Mandal sent the following cable to *Kesari*, Poona:—"Kathiawad Arya Mandal shocked deeply regret death Bal Gangadhar Tilak convey condolence family."

The following was sent by the Surat Hindu Association:—"Surat Hindoo Association deeply grieved irreparable national loss death of great self-sacrificing patriot, Lokomanya Bal Gangadhar Tilak. Sympathise family.—Odhav Kanjee."

The Maritzburg Branch of the S. A. National Indian Congress has despatched the following cable to India:—

"The Maritzburg Branch of the S. A. National Indian Congress hereby places on record its deep sense of sorrow at the irreparable loss sustained by the death of the late Mr. B. G. Tilak, a foremost leader of Indian political thought and aspiration of renaissance India, and sincerely sympathises with the family and relations of the departed leader."

A message from Kimberley reports that all the Indian shops were closed yesterday the 12th instant, and business was suspended in order to observe it as a day of mourning in token of respect for the memory of the late Mr. B. G. Tilak.

IN THE TRANSVAAL

A Reuter's cable which appeared in the *Rand Daily Mail* of the 4th inst., gave the sad tidings in Johannesburg, of the passing away of a great patriot Mahatma Bal Gangadhar Tilak, the father of Indian Nationalism.

Immediately the community was set astir and arrangements were made for a memorial meeting which was held on the 5th inst., at the Patidar Hall, as a mark of respect and esteem under which the great Patriot was held, the entire community suspended their business for the day. Mr. E. I. Aswat presided, and the Hall was packed to its utmost capacity by all sections of the community. The Chairman in an impressive speech outlined the career of the great patriot, and said, to-day, India and the entire Indian world, has been deprived of one upon whom all depended. He was a master of Indian Politics, and his clear knowledge of problems that needed delicate handling, together with his command of vigorous expression, and his earnestness of purpose won the admiration even of his opponents. Much that would take hours to recite must needs be omitted, but what he did sacrifice, and suffered for us has won the deep-rooted love and admiration of all.

A number of eloquent speeches were made by others, paying high tribute to the splendid services and self-sacrificing character of the great Patriot.

Amidst solemn silence and sincerity, the following resolution, all standing, was passed:—

"This memorial mass meeting of Transvaal Indians held under the auspices of the Transvaal British Indian Association has learned with acute distress of the untimely passing away of the great patriot of India, the father of Indian Nationalism, Mahatma Bal Gangadhar Tilak, who lived and died a devoted son to the service of the Motherland. This mass meeting mourns the irreparable loss sustained by the whole Indian world of a great leader, patriot, friend and brother who spared neither energy nor health for the uplift of his countrymen, and the maintenance of their national honour. The meeting further tenders to the motherland and to the bereaved relatives the sincere sympathy of the Transvaal Indians in the loss they have sustained, and places upon record its deep sense of appreciation and recognition for the noble and magnanimous sacrifice made by the late great patriot in the cause of the Motherland.

Cables of sympathy were sent by the Transvaal British Indian Association, The Indian staff of the Government Indian School, Johannesburg, Transvaal Patidar Society, The Darjee Mandal, The Tamil Benefit Society, the Vanikulla Kshartaya Sabha, also the Pretoria Indian community and various other bodies."

ANTI-ASIATIC PROPAGANDA

The following are the objects of the South Africans League (Natal):—

1.—The rigorous enforcement of the South African Immigration Laws, and the prevention of the entry of Asiatics into Natal, whether from outside the Union or by Inter-Provincial Immigration.

2.—The Deportation of Asiatics who have entered Natal in contravention of the Immigration Laws.

3.—The Localization in Reserves and Bazaars of all Asiatics other than those employed as household servants or labourers.

4.—The Elimination of Asiatic Trading Licences, and the Prohibition of Asiatic Trading throughout the Province, save in the reserves and bazaars last mentioned.

5.—The Expropriation, subject to just compensa-

tion, of all immovable properties and businesses vested in or owned by Asiatics.

6.—Steady and uncompromising resistance to claims by the Asiatic community to full rights of South African Citizenship on an equality with Europeans.

7.—The ultimate elimination of the Asiatic from Natal, but in such manner as not to disturb the supply of unskilled labour.

8.—The collection and circulation of information relating to these objects, and the taking of steps to influence and organise public opinion thereon, with a view to securing legislation.

REPATRIATION OF INDIANS

MR. RITCH'S EXPLANATIONS

We thank Mr. L. W. Ritch for the following letter which he has addressed to us. It gives the correct version of what Mr. Ritch was recently incorrectly reported by Reuter to have said:—

Dear Sir,—Will you please allow me to correct the report of a short interview I had with the representative of Reuter's Agency.

It is, of course, incorrect that I offered £25 and a free passage to every Indian who wished to return to his own country.

I told the gentleman who favoured me with a visit for the purpose of eliciting information, that I understood from the reports that the Union Government was offering free passages to Indians who could be persuaded to return to India and as inducement was allowing them to take in gold £25 per adult.

I did add that I was of opinion that there was plenty of scope in India for the labour employed in Natal. I also ventured to point out that the Indian community was, I understood, somewhat suspicious of the persuasion to be adopted.

Yours faithfully,
L. W. RITCH.

BOOKS FOR SALE

To be obtained from the *Indian Opinion Press*, Phoenix, Natal. Postal Orders to be made payable at Durban.

We have just received the following books from India. The prices given include cost of postage:—

	Price post free s. d.
Mrs. Annie Besant — A Sketch of her Life	0 9
Sri Ramanujacharya	1 9
Sri Sankaracharya	1 9
Glimpses of the Orient To-day, by Saint Nihal Singh	2 3
Mr. Gandhi's Speeches and Writings—1896 to 1917	3 3
Maitreyi	0 9
Essentials of Hinduism	1 3
Aggressive Hinduism	0 9
Aspects of the Vedanta	1 9
Indian Industrial and Economic Problems, by Prof. Kale	3 3
Essays on Indian Economics, by Ranade	4 6
Essays on National Idealism, by Dr. Coomaraswamy	2 3
Sri Sankara's Select Works	3 3
Vaishnavite Reformers of India	2 3
India's Untouchable Saints	1 0
The Governance of India, by Govinda Das	6 6
Gokhale's Speeches	6 3
Dadabhai Naoroji's Speeches	6 3
King George's Speeches	2 6
Ten Tamil Saints	1 9
For India's Uplift, by Annie Besant	3 3
The Indian Demands, by G. A. Natesan	2 3
Nation Building, by Annie Besant	0 9
Welfare in Ancient India	0 9
The Story of the Raya and Aappaji	0 9
The Ethics of Passive Resistance	0 3
Indian Home Rule, by M. K. Gandhi	0 6
A Book—and its Misnomer	0 9

Asiatics Registration Amendment Act (1908)

in English and Gujarati 0 6

Registration Act (1908) Regulations, in English and Gujarati 0 6

લાયકનબરગ (ટ્રાંસવાલ) ના મી જુમા અરબીના લાઈ ઓસમાન અરબી જેડીયા અંદર કાઠીયાવાડ ખાને ડુંક મુદત ઉપર ગુજરી ગયા હોવાથી મી. જુમા અરબી ઉપર દેશ અને સાઉથ આફ્રિકામાંથી દિલસોજના વધુ સંદેશ માલ્યા છે તેને માટે તે આ પત્ર દ્વારા એ સંદેશ મોકલનારાઓનો આભાર માને છે.

Indian Opinion

NOTICE TO SUBSCRIBERS

The subscription rate is 13s. 6d. for South Africa, and 15s. 6d. for over sea.

‘ઇન્ડિઅન ઓપીનીઅન’ ના લવાજનો દર સાઉથ આફ્રિકાને માટે થી. ૧૩-૬ અને દરિયાપારને માટે થી. ૧૫-૬ રાખવામાં આવ્યો છે. આ ફેરફાર હાલની કાગળની અછત અને મોંઘવારીને લીધે કરવામાં આવ્યો છે.

શ્રી ટીશ ઇન્ડિયા સ્ટીમ નેવીગેશન કંપની

સ્ટીમરોની ખબર

સ્ટી. “કારાગોલા” ઓગસ્ટ તા. ૨૫ મીના અરસામાં ઉપડવા વધી છે.

સ્ટી. “કરોઆ” સપ્ટેમ્બર તા. ૬ મીના અરસામાં ઉપડશે.

વધુ ખુલાસો

શેખજી હીમેદ, ૩૭૦ યાર્ડન સ્ટ્રીટ, ડરબન, એ સ્થળે મળવાથી અથવા લખવાથી મળી શકશે.

અડવારિક પંચામ

વાર	ખ્રીસ્તી	હીંદુ	મુસલમાન	પારસી	સુરોદિય	સુપરિસ્ટ	
૧૯૨૦	૧૯૭૬	૧૩૩૮	૧૨૮૯	ક. મી.	ક. મી.		
અગષ્ટ	શ્રાવણ	જુલકાદ	જુલદજ				
શુક્ર	૧૩	૧૬	૧૮	૨૭	૬-૩૬	૫-૩૩	
શનિ	૧૪	”	૩૦	૨૮	૬-૩૫	૫-૩૩	
રવી	૧૫	શુક્ર	૧	૨૯	૧૦	૬-૩૪	૫-૩૪
સોમ	૧૬	”	૩	૧	૧૧	૬-૩૩	૫-૩૪
મંગળ	૧૭	”	૪	૨	૧૨	૬-૩૨	૫-૩૫
બુધ	૧૮	”	૫	૩	૧૩	૬-૩૧	૫-૩૬
ગુરુ	૧૯	”	૬	૪	૧૪	૬-૩૦	૫-૩૬