

Indian Opinion

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NOTES AND NEWS

WE notice that in regard to the scheme initiated by the Durban Corporation (a) to reduce infantile deaths and (b) to offer facilities to parents to obtain advice from an expert on infant and child care, a lady Medical Officer was appointed and as a result of her investigations she made certain proposals, one of which relates to the provision for a Maternity Hospital and children's hospital. The Health Committee recommended that the Provincial Council in view of the urgency of their duty to supply proper hospital accommodation for Durban, steps should be taken to provide Maternity and children's wards in the vacant premises known as King's House and thereafter to make this the site of a new general hospital for Durban. The recommendation was turned down by the whole Council.

We learn from the report of the delegates of the local Child Welfare Society to the Conference at Bloemfontein that "Some of the chief subjects accentuated were the desirability of Child Welfare Societies making an effort to reduce their very heavy mortality among coloured and native races, the effect of alcoholism on the unborn child, medical inspection of natives entering domestic service, transmissions of infectious diseases from white people to natives and *vice versa*, the value of teaching mothercraft in girls' schools." But we are to understand that there is no mention of the Indian in all this unless the term "coloured" in this report is taken to include Indians.

Dr. Campbell in the course of his Presidential Address to the South African Medical Congress at Durban is reported to have said:—

Take as another example our tragic lack of appreciation of food values. It is little to the credit of the profession and the public that three such staple articles of diet as maize, wheat and rice, in the process of preparation as foods, should be almost wholly deprived of their most valuable life-giving constituents called vitamins, with the result that the people of all classes (except probably the Natives and certainly the Indians, who know better) are suffering more or less from certain deficiency diseases ranging from anaemia, dental caries, to rickets, scurvy, and beri beri. A wise authority under the guidance of the Medical Officer of Health would make it obligatory (except under special circumstances) that whole wheat meal, whole Indian meal, and unpolished rice should be used by everyone.

The report of the Medical Officer of Health for Durban and the Committee's recommendation to brick-wall and jamah picket along the Theatre Lane and Brook Street frontages of the general Cemetery was rejected by the whole Council on the score of expense. Had the work been sanctioned the frontage of the Indian section of the general Cemetery facing the Indian Market would have remained, as it now does, an eyesore to the thousands who use this market and the omission of the fencing of this Indian frontage of the Cemetery in the original recommendation does appear strange.

Dr. Dunston, Commissioner for Mental Disorders in his paper "The Feeble-Minded Problem in South Africa" to the Child Welfare Conference in dealing with the poor-white question, considered that the primary cause of poverty is inherent incapacity as a result of feeble-mindedness to compete on equal terms with normal individuals.

A number of Indians in the tobacco trade in Durban are at the time of writing out on strike, we understand, on some question of technique in the making of cigars—which affects their earning power.

Johannesburg, Oct. 6.—In its annual report the Committee of La Rochelle Ratepayers' Association says: A serious problem facing the community was that of "white standard." The encroachment of the Asiatic trader in the white residential districts was a menace of the most serious nature, for wherever the Asiatic settled the tone of the neighbourhood became lower, and the value of property depreciated considerably. There was a purely working class community, which they were led to believe depended upon standard conditions of wages, etc., for its well-being and yet they had amongst them some who, whilst drawing a standard wage, considered it perfectly right to trade with a race of people who had no moral obligations to the community, as a whole; whose hours of labour were far in excess of trade-union standards, and who, if given the opportunity, would efface white labour from the Continent of South Africa.—*Natal Mercury*.

The 15th anniversary celebration of the Hindu Young Men's Association will take place at No. 548, Church Street, Maritzburg, on Sunday the 17th inst., commencing at 10 a. m. The feature of this year's celebration will include recitations and dialogues by the Tamil School children on appropriate subjects. Selected songs also will be sung. Delegates from different Hindu bodies have been invited to attend, and they will be asked to formulate and expound their views on "The best means whereby practical progress can be achieved on matters affecting education, religion and patriotism." A hearty invitation is issued by the secretary to all to attend.

Indians at Rooikopjes near Durban, at a recent meeting passed resolutions disapproving of the Asiatic Voluntary Repatriation Scheme.

The Cape Nationalist Congress recently held in Victoria West is reported to have passed without comment a resolution in favour of the repatriation of Indians.

London, Oct. 1.—The creation of an Indian Territorial Force as a measure of education, and recommended by the Committee under the Presidency of Viscount Esher, appointed by the India Office to in-

quire into the administration and organisation of the Army Committee, does not think that this will impair the regular army's efficiency or recruitment. Therefore, the new force ought to be co-ordinated with the regulars. Enlistment in the new force will be voluntary, and recruits must be between 18 and 30 years of age, and serve for four years with the liability for general service in India. It is suggested that 12 units will be started, of which four will be formed exclusively by University Corps. Sir. Umar Hayat Khan, the Indian representative on the Committee in commenting advocates drastic action against all agitators attempting to spread disaffection, and favours their rigorous exclusion from the cantonments or districts where the activities of the agitators are likely to cause any possible contamination.—Reuter.

Another Reuter telegram states that serious affray occurred on a tea estate at Lakhimpur, a district of Assam, where the coolies in eight gardens struck for higher wages, to meet the increased cost of living. The strikers looted the market, assaulted the garden managers, and the European police superintendent, and damaged several houses. A few platoons of Assam Rifles were brought up, and quiet was restored.

Calcutta, Oct. 3.—The drivers and conductors employed on the Calcutta tramways, (says Reuter), have struck, demanding a fifty per cent. increase in wages. A European engineer, who attempted to run a car, was seriously assaulted.

Lessors of houses and rooms let as dwellings in Ward 4, Durban, are reminded that if their returns are not forwarded to the Secretary, Rent Board, in one week's time viz.—13th inst., they will be liable to severe penalty. It will not do to treat this matter lightly.

We regret to have to record the death from paralysis after two days illness of Mr. Robert Hoover at his residence at Malvern. Mr. Hoover was until its abolition headmaster of the Government Indian School that was housed in Victoria Street. His death will be regretted by a large circle of the boys he taught and by the community at large. To his sorrowing sons and daughters we extend our sympathy.

We also extend our sympathy to Messrs. M. B. and N. B. Naik who have heard by cable of the death of their father Mr. Bhikhabhai Khoosalbhai in India on the 23rd ult.

THOSE MUNICIPAL ORDINANCES

THESE is a feeling among some of our countrymen that the Municipal Extended Powers Ordinance, 1920, which deals among other matters, with that very important question of licences in the Borough of Durban whereby greater powers are placed in the hands of the Licensing Officer, and that other very important ordinance in respect of the Municipal Tramways, in which especially differential provision is made based upon nationality, will not eventually become law. We know that this feeling is born of the faith that we have in the ruling races in the Union rising superior to expediency and local prejudice. But we also know that it may yet be necessary to realise that faith and our sense of national self-respect by our lives in this country. The Government have already in their reply to the Indian Market Stallholders Association indicated that they are not prepared to advise the Governor-General to refuse his assent to the Extended Powers Ordinance. The Stall-

holders are disturbed at the prospect of, they say, a threatened imposition of a licence fee of 10/- a month in addition to the other charges for the use of the stalls, having regard to the fact that the licence fee may fluctuate according to the will of the Council within certain limits and in this manner only applicable to the stallholders in the Indian Market. The Indian Retailers' Association are said, since, to have received a reply from the Governor-General that these Ordinances have been referred to his Ministers.

In view of all this it behoves our countrymen not to allow themselves to be lulled into a sense of false security.

A TALK WITH MR. GANDHI

NON-CO-OPERATION EXPLAINED

Mr. M. K. Gandhi who went to Madras on a tour to some of the principal Muslim centres in Southern India, was interviewed by a representative of the *Madras Mail*. The following conversation is reported to have taken place:—

"Alter your experience of the Satyagraha agitation last year, Mr. Gandhi, are you still hopeful and convinced of the wisdom of advising non-co-operation?"—"Certainly."

"How do you consider conditions have altered since the Satyagraha movement of last year?"—"I consider that the people are better disciplined now than they were before. In this I include even the masses whom I have had opportunities of seeing in large numbers in various parts of the country."

"And you are satisfied that the masses understand the spirit of Satyagraha?"—"Yes."

"And that is why you are pressing on with the programme of non-co-operation?"—"Yes. Moreover, the danger that attended the civil disobedience part of Satyagraha does not apply to non-co-operation, because in non-co-operation we are not taking up civil disobedience of laws as a mass movement. The result hitherto has been most encouraging. For instance, people in Sindh and Delhi, in spite of the irritating restrictions upon their liberty by the authorities, have carried out the Committee's instructions in regard to the Seditious Meetings Proclamation and to the prohibition of posting placards on the walls which we hold to be inoffensive but which the authorities consider to be offensive."

"What is the pressure which you expect to bring to bear on the authorities if co-operation is withdrawn?"—"I believe, and everybody must grant, that no Government can exist for a single moment without the co-operation of the people, willing or forced, and if the people suddenly withdraw their co-operation in every detail, the Government will come to a standstill."

But is there not a big 'If' in it?"—"Certainly there is." "And how do you propose to succeed against the big 'If'?"—"In my plan of campaign expediency has no room. If the Khilafat movement has really permeated the masses and the classes, there must be adequate response from the people."

"But are you not begging the question?"—"I am not begging the question, because so far as the data before me go, I believe that the Muslims keenly feel the Khilafat grievance. It remains to be seen whether their feeling is intense enough to evoke in them the measure of sacrifice adequate for successful non-co-operation."

"That is, your survey of the conditions, you think, justifies your advising non-co-operation in the full conviction that you have behind you the support of the vast masses of the Mussalman population?"—"Yes."

"This non-co-operation, you are satisfied, will extend to complete severance of co-operation with Govern-

ment?"—"No; nor is it at the present moment my desire that it should. I am simply practising non-co-operation to the extent that is necessary to make the Government realise the depth of popular feeling in the matter and the dissatisfaction with the Government that all that could be done has not been done either by the Government of India or by the Imperial Government, whether on the Khilafat question or on the Punjab question."

Do you, Mr. Gandhi, realise that even amongst Mahomedans there are sections of people who are not enthusiastic over non-co-operation however much they feel the wrong that has been done to their community?—"Yes. But their number is smaller than those who are prepared to adopt non-co-operation."

"And yet does not the fact that there has not been an adequate response to your appeal for resignation of titles and offices and for boycott of elections of the Councils indicate that you may be placing more faith in their strength of conviction than is warranted?"—"I think not; for the reason that the stage has only just come into operation and our people are always most cautious and slow to move. Moreover, the first stage largely affects the uppermost strata of society, who represent a microscopic minority though they are undoubtedly an influential body of people."

"This upper class, you think, has sufficiently responded to your appeal?"—"I am unable to say either one way or the other at present. I shall be able to give a definite answer at the end of this month."

"Do you think that without one's loyalty to the King and the Royal Family being questioned, one can advocate non-co-operation in connection with the Royal visit?"—"Most decidedly; for the simple reason that if there is any disloyalty about the proposed boycott of the Prince's visit, it is disloyalty to the Government of the day and not the person of His Royal Highness."

"What do you think is to be gained by promoting this boycott in connection with the Royal visit?"—"Because I want to show that the people of India are not in sympathy with the Government of the day and that they strongly disapprove of the policy of the Government in regard to the Punjab and Khilafat, and even in respect of other administrative measures. I consider that the visit of the Prince of Wales is a singularly good opportunity to the people to show their disapproval of the present Government. After all, the visit is calculated to have tremendous political results. It is not to be a non-political event, and seeing that the Government of India and the Imperial Government want to make the visit a political event of first class importance, namely, for the purpose of strengthening their hold upon India, I for one, consider that it is the bounden duty of the people to boycott the visit which is being engineered by the two Governments in their own interest which at the present moment is totally antagonistic to the people."

"Do you mean that you want this boycott promoted because you feel that the strengthening of the hold upon India is not desirable in the best interests of the country?"—"Yes. The strengthening of the hold of a Government so wicked as the present one is not desirable for the best interests of the people. Not that I want the bond between England and India to become loosened for the sake of loosening it but I want that bond to become strengthened only in so far as it adds to the welfare of India."

"Do you think that non-co-operation and the non-boycott of the Legislative Councils consistent?"—"No; because a person who takes up the programme of non-co-operation cannot consistently stand for Councils."

"Is non-co-operation, in your opinion, an end in itself or a means to an end, and if so, what is the end?"—"It is a means to an end, the end being to make the present Government just, whereas it has become mostly unjust. Co-operation with a just Government

is a duty; non-co-operation with an unjust Government is equally a duty."

"Will you look with favour upon the proposal to enter the Councils and to carry on their obstructive tactics or to decline to take the oath of allegiance as consistent with your non-co-operation?"—"No; as an accurate student of non-co-operation, I consider that such a proposal is inconsistent with the true spirit of non-co-operation. I have often said that a Government really thrives on obstruction, and so far as the proposal not to take the oath of allegiance is concerned, I can really see no meaning in it; it amounts to a useless waste of valuable time and money."

"In other words, obstruction is no stage in non-co-operation?"—"No."

"Are you satisfied that all efforts at constitutional agitation have been exhausted and that, non-co-operation is the only course left us?"—"I do not consider non-co-operation to be unconstitutional, but I do believe that of all the constitutional remedies now left open to us, non-co-operation is the only one left for us."

"Do you consider it constitutional to adopt it with a view merely to paralyse Government?"—"Certainly it is not unconstitutional, but a prudent man will not take all the steps that are constitutional if they are otherwise undesirable, nor do I advise that course. I am resorting to non-co-operation in progressive stages because I want to evolve true order out of untrue order. I am not going to take a single step in non-co-operation unless I am satisfied that the country is ready for that step, namely, non-co-operation will not be followed by anarchy or disorder."

"How will you satisfy yourself that anarchy will not follow?"

"For instance, if I advise the police to lay down their arms, I shall have satisfied myself that we are able by voluntary assistance to protect ourselves against thieves and robbers. That was precisely what was done in Lahore and Amritsar last year by the citizens by means of volunteers when the military and the police had withdrawn. Even where Government had not taken such measures in a place, for want of adequate force, I know people have successfully protected themselves."

"You have advised lawyers to non-co-operate by suspending their practice. What is your experience? Has the lawyers' response to your appeal encouraged you to hope that you will be able to carry through all states of non-co-operation with the help of such people?"

"I cannot say that a large number has yet responded to my appeal. It is too early to say how many will respond. But I may say that I do not rely merely upon the lawyer class or highly educated men to enable the Committee to carry out all the stages of non-co-operation. My hope lies more with the masses so far as the later stages of non-co-operation are concerned."

TRIBUTE TO TILAK

From the "My Impressions of India" by Mr. Mahomed Ibrahim published in the *Natal Observer*:

It was in a theatre in Bombay, one night about twelve o'clock when came the startling news to us of the death of Mr. Tilak. In a moment all places of entertainment were closed and the crowds all rushed and soberly wended their several ways talking of the Tilak who had wrought and suffered for his country time and again. He was one of the band who had dedicated their whole life, intellect and ability to the service of their native land. When the morrow broke Bombay lay in stillness, no shops were opened, no business done; it was a day of mourning for India's noble son. All that remained of him was exposed to the people who as in his lifetime so now in his death, in their thousands and tens of thousands paid their allegiance to him; but the sight that will ever live in

the memory of all who saw it, was the great solemn and imposing ceremony of Tilak's cremation on the sea shore of Bombay. It was the first occasion that this ceremony was performed in sight of the sea. His bier was carried from his hotel by his countrymen: Hindu and Mahomedan each in turn alike giving his shoulder to the bier on its way to the cremation. The custom is one which testifies how uncertain life is but death which is the end of all in the world. It is a custom that we also observe practiced by my co-religionists the Mahomedans in this town as elsewhere. The body of the deceased patriot was placed on a pyre of sandal wood and aggar, which was cremated in the midst of a people who had come to pay their last respects to him were so thick and great in number that the crowd was estimated by some to be well over five hundred thousand; and that day the earth was drenched with a continuous shower of rain, and that day was the day which strangely enough was the day that was set apart for the observance of Hartal.

GET RID OF THE INDIANS

WHITE SETTLERS' DEMAND IN EAST AFRICA

The *East African Chronicle* writes:—

The truly amazing letter of Lord Milner which we publish in another column, together with Mr. A. M. Jeevanjee's reply, reached us just before going to press and was accompanied by a burst of local anti-Indianism which was fortunate, for it showed up effectually the truth of the revelations made in this journal for months past and at the same time the inaccuracy of the information upon which the Colonial Office relies. Lord Milner describes the movement to oust Indians from East Africa as preposterous; at the same time Nairobi Political Association passes a resolution urging that Europeans shall grab the whole Highlands for their exclusive occupation, and Mr. John Boyes, one of the oldest settlers, makes plain the objects of the "preposterous" policy in the words: "There should be no half-measures; we must get rid of the Indians; we want to tax them out of existence." Coincidentally the *East African Standard* devotes a couple of columns to pandering to the game of grab and emphasising that the charge of an exclusion agitation is not "sufficiently refuted by the facts of the case." Incidentally the *East African Standard*, a persistent backbiter of the Asian community and advocate of greed, eventually admits that

if the Indian is to remain in this country (and, if that is the decision of the Secretary of State, we believe the public will accept it), there must be a real effort at meeting his just grievances.

That is to say, the journal admits (against the "information" apparently tendered by Lord Milner) that the Administrations of British East Africa have been guilty of ignoring Indian disabilities, and "just grievances." And it makes the admission ignorant of Lord Milner's assertion that no "rights or justifiable claims" have been so ignored, for the letter which contains the statement is here made public for the first time. If Lord Milner, in place of easy denials based on we know not what, had carefully tackled an admittedly important matter, those denials would have been tempered by the facts evident on every side: the speeches of Legislative Councilors and candidates advocating exclusion of Indians, the refusal of the franchise to Asians, the practical ignoring of Asians for public bodies and Commissions, the official bar against allowing them opportunity to develop the land, the mining ordinance barring them as prospectors while admitting aliens, their banishment from railway waiting-rooms as confessed by Mr. Couper, the herding of Asians into the most dismal and unhealthy quarter of Nairobi under the guise of segregation, the refusal of permission to buy land for better dwellings, and the studied municipal neglect of the area to which they are condemned, their humiliation by arrogant D. Cs.,

assaults upon them by bullies among the settlers and by askaris under the eye of a D. C., the prevailing tone of jealous antagonism, lawless incidents such as those which the Meru inquiry, the inadequacy of police protection which makes robbery of Indians easy, all these things are to be read about and seen.

TRIBUTES TO MR. TILAK

UNIVERSAL MOURNING

Not in the living memory of India (says *India*), has there been witnessed such a universal tribute paid either to the living or the dead as was accorded to Bal Gangadhar Tilak. The funeral ceremony was attended by 500,000 (according to the estimate of Renter's correspondent in Bombay) men, women and children of all castes and creeds. Meetings were held all over India to express the feelings of national loss sustained at this critical hour of India's destiny by the death of Mr. Tilak. On the tenth day after Mr. Tilak's death—Monday, August 9—another hartal was observed all over India and prayers were offered for the departed soul. The intensity of the loss sustained by India in the death of Lok. Tilak and the feeling all over the country is reflected in the words of some of India's leading spokesmen—Moderates, Liberals, and Nationalists—which we quote below:—

PERSONAL TRIBUTES

Lokmanya Tilak's loss is irreparable. Not only was he our greatest patriot and statesman, but also one of our profoundest scholars whose name will live in literature and scholarship.—C. F. ANDREWS.

Love of India was the breath of life with Mr. Tilak.—M. K. GANDHI.

The place that Mr. Tilak occupied in public life of Maharashtra will take very long to be filled up by any one else. His loss is no less serious and irreparable to the public life of India. Indian Nationalism is very much the poorer to-day owing to his passing away from its leadership.—B. C. PAL.

India can ill afford to spare men of his calibre at any time and crisis in India's destiny. It is a national misfortune.—S. KASTURI RANGA IYENGAR.

India has lost her greatest statesman at the hour of her sorest need.—A. RANGASWAMI IYENGAR.

His death would be a great loss to the country at any time, and especially so at the present time.—VIJAYA RAGANACHARI.

A great mind, a great will, a great and pre-eminent leader of men, and a great worker and creator.—AROBINDO GOSH.

Tilak's fearlessness, doggedness, love of his country, his desire to arm it with self-respect, and the single-mindedness of purpose with which he pursued his aims in his own way without abating his ardour a bit to the last of his life, and the courage and doggedness with which he carried on his campaign, throughout his life, all these will be remembered for ever.—NARAYAN CHANDAVARKAR.

India has lost one of her greatest sons. Love for the Motherland was the supreme motive of his thoughts and activities. Fear was unknown to him and self-abnegation for India's sake was his greatest characteristic.—ANNIE BESANT.

A man of towering intellect, dauntless courage, and unspotted private life, in any free country he would have risen to the highest position in the State and been its strongest bulwark. Mr. Tilak will be gratefully remembered by his countrymen for teaching them to stand upright.—K. NATARAJAN.

Despite differences of opinion about views and methods, India has lost in Tilak a great son, whose great intellect, sacrifice, and devotion to his country even his enemies will acknowledge.—R. P. PARANJPE.

No other leader in India had that hold over the

masses which Lokmanya Tilak had.—JAMNADAS DWARKADAS.

PRESS OPINIONS

Mr. Tilak was the embodiment of the determination of the people to be self governing and self-respecting, and his life-work symbolised the struggles of the country to realise it. And in his death each one of his countrymen feels the loss of some part of himself. *Bombay Chronicle.*

He lived, he worked, he suffered, he died, believing in India, trusting India, with a perfect faith that she would achieve her liberty and stand a free nation in the sun, but who would deny her, desert her, betray her.—*New India.*

As was once said of Napoleon, Mr. Tilak, in whom was symbolised all that was best and greatest of India's past culture and greatness and the rich fulfilment of its glorious future, was not so much a man as an idea, and the idea of lofty patriotism and noble self-sacrifice he represents will, under Providence, endure.—*Hindu.*

It would be idle to deny the greatness and the magnetic personality of a man who, wherever he went, was hailed by Indians of all classes as their leader.—*Madras Mail.*

Indeed the life of Lokmanya Tilak was a sermon or sacrifice in the service of the Motherland.—*Independent.*

Bal Gangadhar Tilak was an institution. He stood for an idea more than any other individual.—*Leader.*

It is as one of the foremost workers in the domain of public life, undaunted by the frowns and uneducated by the smiles of power, that Bal Gangadhar Tilak will live in the pages of Indian history.—*Bengalee.*

Where in India is there another man who comes up to the ideal of the Rishis of old like Tilak, whose spotless character, indomitable courage, simplicity of habits, and self-abnegation evoked the admiration of friends and foes alike?—A. B. PATRIKA.

His whole life was concentrated to the service of the country, and he sacrificed on the altar everything that can be near and dear to any person.—*Maharatra.*

POPE'S SYMPATHY WITH MOSLEM DEMANDS

MESSAGE TO INDIAN PEOPLE

The *Bombay Chronicle* correspondent from Paris says:—

Messrs. Mahomed Ali and Hayat who returned from Rome were accorded a private audience by His Holiness the Pope and were received with marked cordiality. His Holiness readily recognised the religious tolerance shown by the Ottoman Turks and their Government and said the apostolic delegate at Constantinople had borne testimony to this in his reports. Apropos of the project of the treaty with Turkey, His Holiness regretted the treaties which had recently been signed, although they perhaps marked the cessation of hostilities had not brought peace to the world. He hoped the objects which the Mussalmans sought to achieve and which the delegation had been charged to explain to the peoples and Governments of allied and associated powers would be secured peacefully. But His Holiness recognised if hostilities were to continue it would not be because the Mussalmans desired to war against Christians and on his part His Holiness assured Mr Mahomed Ali that the Catholic world desired peace with the Islamic world. His Holiness very kindly authorised Mahomed Ali to convey Indian people and the Muslim world the assurance of his cordial sympathy with the delegation's mission of peace and reconciliation while defending the Muslim faith and the Khilafat and wished them as much success elsewhere as they had at the Vatican. His Holiness added it had not been necessary to convert him as he had been in sympathy with them.

NOTICE

DURBAN AND DISTRICT RENT BOARD

In terms of Section 4 of Act 13, 1920, all Lessors of Property situated in that portion of the Borough of Durban, known as WARD 4, are hereby called upon to supply the following information, which must be in possession of the Secretary by NOON 13th OCTOBER 1920, and the Lessor shall verify by solemn declaration the correctness of the information given in the return.

Necessary forms may be obtained from the Secretary at the Durban Rent Board Office, Indian Immigration Trust Board, Stanger Street. Returns may be declared at the Rent Board Office.

The information required is as follows:—

(a) The Lessor's full name and address, together with the name and address of his agent (if any).

(b) The situation of each property so let.

(c) The name of, and the rent paid by, each Lessee set out opposite to the particulars aforesaid of each dwelling, and where any dwelling is let to more than one Lessee, the name of and the particulars of the rent paid by, each lessee, likewise set out.

N. B. Sub lessor comes under the heading of lessor. Dwelling means any room or place occupied as a human habitation if any money is stipulated to be paid to the lessor.

Lessor's attention is drawn to Section 5, WHICH PROVIDES A PENALTY FOR NONCOMPLIANCE WITH THIS NOTICE.

By Order of the Board,

JNO. L. FARREL,

Secretary.

Durban Rent Board,
September 10th, 1920.

NOTICE

DURBAN AND DISTRICT RENT BOARD

In terms of Section 4 of Act 13, 1920, all Lessors of Property situated in that portion of the Borough of Durban, known as WARD 1, are hereby called upon to supply the following information, which must be in possession of the Secretary by NOON 10th NOVEMBER 1920, and the Lessor shall verify by solemn declaration the correctness of the information given in the return.

Necessary forms may be obtained from the Secretary at the Durban Rent Board Office, Indian Immigration Trust Board, Stanger Street. Returns may be declared at the Rent Board Office.

The information required is as follows:—

- (a) The Lessor's full name and address, together with the name and address of his agent (if any).
- (b) The situation of each property so let,
- (c) The name of, and the rent paid by, each Lessee set out opposite to the particulars aforesaid of each dwelling, and where any dwelling is let to more than one Lessee, the name of, and the particulars of the rent paid by, each Lessee, likewise set out.

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Forms may be declared at the Rent Board Office.

By Order of the Board,

JNO. L. FAREL,
Secretary.

Urban Rent Board
October 5th, 1920.

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.

BIOGRAPHIES OF EMINENT INDIANS:—

Dadabhai Naoroji, Gopal Krishna Gokhale, Rabindranath Tagore, M. K. Gandhi, Babu Sarvendranath Banerjee, Budruddin Tyabji, Pundit Madan Mohan Malaviya, The Right Hon. Sayed Amir Ali, H. H. Shri Sayaji Rao Gawkar, Sir Sayed Ahmed Khan, H. H. the Aga Khan, Swami Rama Tirth, V. Krishnaswami Aiyar, Kristo Das Pal, Dewan C. Rangacharya, W. C. Bonnerjee, A. M. Bose, Behramji M. Malabari, Ravi Varma, Lala Lajpat Rai, Kashinath Trimbak Telang, Swami Dayanand Saraswati, Mra. Sarojini Naidu, Swami Vivekananda, Toru Dutt, Ishwar Chander Vidyasagar, Sir Salur Jung, V. P. Madhava Rao, D. E. Wacha, Sri Ramakrishna Paramahansa, Sir Pherozeshah Mehta, Rahimtulla Mohamed Sayani, Dr. Rash Behari Ghose, Nawab Mohsin-ul-Mulk, Sir C. Sankaran Nair, Lal Mohun Ghose, Raja Ram Mohan Roy.

FRIENDS OF INDIA SERIES:—Lord Morley, Sir Wm. Wedderburn, Rev. Dr. Miller, Sir Edwin Arnold, Chas. Bradlaugh, Edmund Burke, Lord Minto, Sister Nivedita, Henry Fawcett, John Bright, A. O. Hume, Sir Henry Cotton, Lord Macaulay, Lord Ripon, Raga Mrs. Annie Besant — A Sketch of her Life 1 0
Sri Ramabai Charya 2 6
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