

Indian Opinion

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NOTES AND NEWS

A PPEALING for an early extension of complete Imperial citizenship to India, (says Reuter, London), Lord Meston, in an address before the British Association, said that in spite of professions by statesmen, the belief prevailed in India that helotry and not citizenship was the status designed for Indians in certain Dominions and the Colonies. He cited as instances Fiji, South Africa and Kenya. Lord Meston advocated the appointment of an impartial Imperial Tribunal to arbitrate in such cases.

Simla, Sept. 8.—Following a keen debate the Council of State, by a large majority, rejected without division a motion expressing apprehension and disappointment at Mr. Lloyd George's speech in the House of Commons relative to India's future. This was the result of earnest appeals by several Indian members to their colleagues to drop the matter, as their fears were groundless, and an appeal by Sir William Vincent for the maintenance of the House's reputation for sobriety and wisdom. One Indian member declared the moderate members wanted the Civil Service for years to come, while there were cries of "No" when Sir William Vincent asked whether the House wished to cease recruiting British officials.

Another message from Simla states:—

The Legislative Assembly, by 48 votes to 34, has passed a resolution expressing grave concern at Mr. Lloyd George's speech in the House of Commons on August 2 on the future of India, as conflicting with his previous declaration regarding self-government and the Indianisation of the services.

Last Monday we had the pleasure of entertaining Mr. and Mrs. Omar Hajee Amod Jhaveri and family at the Phoenix Settlement who spent an enjoyable day looking round the place and the Press. Mrs. Omar donated the sum of £2 to the settlement which was gratefully accepted.

Reuter (Nairobi) reports:—It is believed that the final terms of the settlement of the Indian question will include a common franchise, subject to the education test, and the reservation of the greater part of the highlands for Europeans, but with one Indian district, and the restriction of Indian immigration. It is understood that the ex-Governor, General Northey, is returning to Kenya as a settler.

A Reuter's message from Ottawa dated Sept. 7, says:—

The Canadian Cabinet has refused Mr. Sastri's request to confer the franchise on the Indians. It is understood that the Premier declared the matter was wholly a provincial concern with which the Government could not safely interfere.

A Reuter's message from London states:—

A Simla telegram reports that the Viceroy, Lord

Reading, at the opening session of the Council of State and the Legislative Assembly, emphatically reiterated that there will be no change in the policy of the Imperial Government towards India. Lord Reading said any doubt on this point must surely be dispelled by the statement which the Premier authorised him to make in reference to the former's speech in the House of Commons. He declared that certain events which had occurred in India during the past 13 months, and the malign influences which were at work to make the reforms a failure, had an effect on the British Parliament and people. Lord Reading appealed to both Legislatures to use their influence to guide the masses in the right direction.

The Tongat Hindu Samarasa Bodha Andhra Association will be held in the Associatio Hall on Sunday the 24th September 1922, commencing at 10 a. m.

NON-CO-OPERATION IN INDIA

NOT TO DESTROY BUT TO FULFIL

We take the following leading article from *Young India* dated July 27:—

The Non-co-operation programme is not a negative programme of destruction. It cuts off our reliance on foreign nourishment and outside support, and compels us to live on our own digestion and stand by the strength of our backbone. Depending on support from outside, we grew weaker and weaker everyday. We paid taxes and kept the peace not because we realised communal responsibility but under fear of compulsion and punishment. Depending on the strength of character of others, we lost it ourselves and with it, lost the capacity for Self-Government. The remedy for all this came in the clear realisation of the sin of dependency and of our own responsibility for our present condition. The purification of national character, the establishment of mutual trust and unity among all races, the development of the sense of communal responsibility and powers of organisation and control, these are the constructive processes implied in non-co-operation. Mahatmaji, therefore, did not come to destroy but to fulfil.

Swaraj given as a gift without a national struggle does not fulfil the purpose. For the people will still be as weak as before, and instead of being governed by a few Englishmen, will be governed by a few capable Indians, which may be power but not freedom. If we look at the native states, we see that the people are weak and blind and incapable of resistance and are no

less subject to tyranny than their brothers and sisters in British territories. It makes no difference that in the native states, a few capable Indians rule and enjoy power instead of a few Englishmen as in British India. If we wish that the people should rule themselves in substance as in form, we should strengthen their character and increase their powers of resistance. This is the only true Swaraj, and there is no short cut. The only way is that of suffering and sacrifice and every effort in itself an achievement. Full effort is full victory.

If we get self-government and parliamentary institutions before the people have (by suffering and self-reliant effort) attained the strength to resist wrong, the burden has to be borne, no doubt, but the real work of transferring power and responsibility from the few of the many will still have to go on.

Many who do not even approve of the non-operation programme agree that the movement has done more for national uplift during the few months that have passed since its inauguration than any previous political effort. This is due to the fact that this movement has brought to every man and woman in this country the ideals of sacrifice as a practical duty. It has brought about an effective realisation of the necessity for self-reliance and for unity and brotherly feeling among all communities as never before was done. All this is due to the revolutionary detachment from Government support which has thrown the people on their own resources.

The world-aspect of our struggle should not also be forgotten. To get Home Rule somehow may be an achievement so far as we are concerned. But to wrest our birthright by non-violence will emancipate the world for ever, and prove that might is not the only way to right. Right has in itself infinite might locked up in potentiality if we but find the key to open it.

PANDEIT MALAVIYAJI'S ADVICE TO THE POLICE AND SEPOYS

"DISOBEY UNJUST ORDERS OF THE GOVERNMENT"

On the 9th July, Pandit Malaviyaji spoke at Muttra a summary of his interesting speech which is given here below—

Brothers and sisters,—My enthusiasm has increased seeing you coming in such large numbers to hear me. This big gathering is indeed a manifestation of the enthusiasm of the nation. Day by day, you are progressing and you have been discharging your duties faithfully. You are doing your best. People say that all enthusiasm is dead in India, but to me this appears to be quite false. Wherever I go I see the enthusiasm of the people increasing day by day. If you see any body's enthusiasm is on the wane, you must understand that he is ignorant of the true condition of our country, or there is no fire of patriotism in his breast.

STRONG AS EVER

In our present condition, when 25,000 brothers of ours have gone to jail, who is that patriotic Indian who cannot feel enthusiastic and eager to relieve the motherland of her distress? If there are any people who do not feel any enthusiasm, in spite of this, I can only say that they are as good as dead. This foreign rule has

subjected us to innumerable miseries. Were we ever cowed down and got confused? (Cries of 'No, no'. All the difficulties that we had to encounter have fallen over us like showers of flowers—they are so much a source of strength to us. We want men who are prepared to suffer all the difficulties with a cool head and a strong heart. People say that there is not much noise now and that the non-co-operators are doing nothing. But I say that everything will be tested when time comes. Each action has its own proper season. When the hour of trial came, we filled the jails, we faced the shorts, we did every thing. When there is no need and there is no opportunity what should we do? Should we simply dash our heads against stones and say we are doing a grand thing? This is not the time to go to jail. And even by going there we cannot achieve much. If anybody says that we are afraid of going to jail, I can challenge him and show more than a thousand people in this very audience who are prepared to go to jail this very moment if an order comes from the Congress. (Cries of "We are all ready, we are all ready"). I see that this is no time for mere display. There are two sorts of fighters. To one sort give a bottle of brandy in his hand and ask him to fight. He will fight under intoxication with all the frozy he can command. He forgets himself and fights quite like a mad man. There is a second sort of fighter who with cries of, "Allaho Akbar", on his lips, rushes to the battlefield. He is not drunk. He has understood his religion and has forgotten himself in the service of his country. We want an army of such soldiers.

Mahatmaji's tapasya has not gone in vain. Have you forgotten him, because, he has gone to jail? Because, he is not with you, have you forgotten your duties to your country? Never, not at all. Then, who is it that says that our activities have come to a close. Mahatmaji when he went to jail, he gave four messages—Non-violence, Unity, Khaddar and Removal of Untouchability. There is God in you, in me in every one. You have only to awaken people to the sense of existence of God in them. Do that work, go to every town, village and hamlet, preach to them the Gospel of Gandhiji, and awaken the God in them to a sense of their duty and the service of the motherland. Are you resolved to do this work, visit every house and knock at each heart. (Cries of "Yes, Yes, we will do").

TO SOLDIERS

If you are a Government servant, do your duty conscientiously. Understand that the Government is intended to serve the people and you also are the servants of the people. If the Government asks you to fire on an innocent unarmed crowd do not fire. You, policemen, to you also my advice is this. Do not obey any orders of the Government which go against Law and Religion. Tell the Government straight that you are not obeying it. Service of the people is tantamount to the Service of God.

TO POLICEMEN

Policemen, I request you to listen to my words. If you find anybody really guilty, have no mercy on him, get him punished. But, before the orders of God, do not care for these earthly Collectors or 'Junts'. Unless and until you plant your feet on the sound basis of Dharma, there is no use of hoping for Swaraj. Swaraj cannot come like that. When you see the Magistrate ordering you, you seem to forget the very existence of God. In your anxiety to please the Collector and the 'junt,' you spoil yourselves and carry yourselves and your master both to hell. If one Englishman orders there are fifty Indians to obey him and do the deed. If the Indians do not at all do the thing, there is so much of sin spared. Do not hide your sins. If you commit any sin, you show them to the people. The Military people have been instructed to shoot wherever there is an apprehension of an imaginary riot or actual riot. In many places, the Government has massacred unarmed innocent Indians. All of you unite together. There

can be no unity of the just and the unjust. There can be no unity of fire and water. Unity can only be among equals. Therefore, all of you become equals. My brothers, my countrymen, see with your eyes open and get ashamed of yourselves. Tears of blood rush to my eyes when I see my country being ruled by a handful of foreigners, and my countrymen looking towards Heaven in despair.—*Swaraj*.

GENERAL SMUTS

ON THE ASIATIC QUESTION

In the course of a discussion on the visit of the Prime Minister to Natal with a prominent politician of Durban the attention of the politician was drawn by a representative of the *Natal Advertiser* to the persistent rumours prior to the arrival of General Smuts of a split in the Natal section of the South African Party. It was pointed that the Prime Minister in the course of his address at a private meeting of the Party disclaimed all knowledge of disruption. So far as he knew the members remained loyal. Were the rumours therefore entirely without foundation? The reply was that there was no question of a split, but there was admittedly some dissatisfaction at the action of the Government in regard to the reservation of the Licensing Bill and the Townships Franchise Bill. These measures had been passed by the Provincial Council, and the attitude of the Government was not appreciated. The matter, however, was fully thrashed out when the Natal members of Parliament and Provincial Council met General Smuts at Maritzburg.

It was gathered that the proceedings at that meeting were protracted, and there was some plain speaking, but the assurances of General Smuts gave every satisfaction, and the feeling is that matters will be adjusted at no distant date. The Government's objection, to the Licensing Bill, it was ascertained, was that no provision was made in the measure as passed for an appeal board as recommended by the Indian Commission. In making their objection the Government, had no idea of flouting the Council. This point was made clear by General Smuts, and the objection is to be met as soon as possible by the amendment of the Ordinance so as to include an appeal board, the omission of which, it was realised, was after all, due to a misunderstanding.

Regarding the Townships Franchise Ordinance, which, of course, deals with Asiatics, General Smuts emphasised the difficulties surrounding the whole question. At the Imperial Conference in London he found the British Government and the rest of the Dominions practically in favour of equality, and he stood alone. The whole matter is receiving the very serious consideration of the Government.

It was referred to again by General Smuts at last week's (7th instant) meeting, the *Advertiser* representative was informed. It was first mentioned by Mr. Henwood, who presided at the gathering, and it was thought that some questions would be put to the Prime Minister on the subject. The chairman indeed said in his opening address that an opportunity would be given for questions, but General Smuts practically covered all the subjects in which information was likely to be sought. He dealt in a particularly serious vein with what he called the Asiatic question. It was, he said, a most difficult problem for South Africa and even more difficult for the British Government in India. It was fraught with danger, because it not only dealt with the position of Indians, but Asiatics generally, and the position was delicate enough to require both patience and care in the handling. One thing concerning the utterances of the Prime Minister both at Maritzburg and here," added the politician, was his staunch regard for the British Empire. He was especially strong in his insistence on the maintenance of the

Empire and South Africa as a part of it. He was so convincing that any doubts that may have existed of his personal integrity were at once dispelled.

IN ZULULAND

The Prime Minister is reported to have spoken as follows during his visit to Zululand:—

Old Natal in the days of her youth committed a great sin, and she was suffering for it now. She was blaming the Government, and he had got ample convincing on this trip; he had had to make peace and keep peace. "Thank God you are clean and clear of it and are building up a white civilisation here," said the General. "I have nothing against the Indians or against any of the good people on this earth, but a great task has been committed to us; a great banner is being carried forward by the white people of South Africa; a great torch has been put into our hands by Providence. Let us carry it forward, let us stabilise the basis of a white civilisation in this country. While they were battering the conditions of life here let them never forget that a nation lived not on these things alone; there were great ideals to be maintained; and one of the greatest ideals on this continent was to maintain a European civilisation. It was his faith and hope that South Africa was going to be a great country and a great nation. He did not want to see the mistakes of the past repeated; they wanted security for their children, and they could only get that on the lines they had been building up Zululand during the last few years.

M. K. GANDHI LIBRARY AND
PARSEE RUSTOMJEE HALL

ANNUAL GENERAL MEETING

A very largely attended meeting of the Indian community took place in the Parsee Rustomjee Hall, 140 Queen Street, Durban, on Sunday last at 3 p.m. the occasion being the commemoration of the First Anniversary of the opening of the above Library and Hall last year, through the large heartedness and public spirit of Mr. Parsee Rustomjee whose munificent gifts to local charities irrespective of creed or caste are so well known. The spacious Hall, which was very tastefully decorated was filled to overflowing, there being no standing room. Mr. Omar Hajeer Amod Jhaveri, the Chairman of the Trust and of the Executive Committee of the above Library presided and was supported on the platform by Mr. A. H. West (Vice-Chairman), Mr. Wm. Doull one of the Trustees and Mr. V. Lawrence, Hon. Secretary and the members of the Executive.

The Chairman in opening the proceedings voiced the feelings of the community in tendering their best wishes to Mr. Rustomjee and his little band of co-religionists present for a happy and prosperous New Year, for that day was the Parsees' New Year day. He eulogised the services rendered by that gentleman to the Indian community by the establishment of that institution, through the medium of the Bai Jeebai Rustomjee Trust, which he had founded in memory of his late beloved wife Bai Jeebai. He exhorted them to use the Library fully and profitably and hoped Almighty God would give the founder long life and health to be of even greater service to the community. He then called upon the Secretary to read his Annual Report and the letters and telegrams he had received.

Letters of apology from Mr. Douglas Mackerran, one of the Trustees, and Moulvi Hajeer Fatah Mahomed, and several telegrams including one from the Maritzburg Hindu Young Men's Association, were received.

The Secretary then read his report which was a very exhaustive one containing matters of a great deal of interest, dealing with the appointment of the

Executive and the General Advisory Committees, their attendance at the meetings, the number of books, newspapers and periodicals, the number of times and for what purpose the Hall had been used, the assets and finances of the Library and miscellaneous other matters.

Mr. West moved the adoption of the Report and Advocate Khan seconded it, both speaking in glowing terms of the gifts of Mr. Rustomjee to the community and of the Hon. Secretary's work, whose report they characterised as able and interesting.

Mr. Wm. Doull said he had had the privilege and honour of attending the opening of that institution last year and it gave him great pleasure to attend that day's ceremony. He praised the munificence of Mr. Rustomjee and congratulated the community on having such an able and indefatigable Secretary whom he complimented on the detailed report. He thought the attendance of the public for the first year was what was to be expected, but it could be better with the large Indian population, and that through the generosity of the donor there was a great opportunity for them to benefit much. He detailed as Secretary of the Trust some of its work. He was presented by the Chairman with a banquet of flowers as a small token of appreciation of his services to the Trust, the Chairman remarking that the Indians' conception of flowers was priceless.

The other speakers were Messrs. Ismail Gora, Rooknooden, B. M. Patel and V. S. C. Pather who spoke in felicitous terms of the work of the founder. The Chairman, before closing the proceedings said, he had a pleasant duty to perform, the Executive thought that they could not let that occasion pass by without doing some honour to the Secretary for his invaluable services to the community. As a very slight appreciation of same they had voted an honorarium of a purse of gold, which the Chairman handed over to him with pleasure.

Mr. Lawrence in acknowledging the gift said that he had worked for the community for 28 years in various capacities not expecting any reward therefor. Whatever he did was his duty. He never believed in half measures. If he took up a thing he liked to put his heart and soul into it for he was a firm believer in the maxim that if a thing was worth doing at all, it was worth doing well. It was repugnant to his sense of duty to accept any remuneration, but he accepted it as an expression of their good will towards and affection for him and as an incentive to others who may follow him or who may be inclined to do public work.

After a vote of thanks to the Chairman proposed by Mr. Khan for presiding, the proceedings terminated.

M. K. GANDHI LIBRARY

PARSEE RUSTOMJEE HALL

COMMITTEE'S ANNUAL REPORT

The First Annual Report of the M. K. Gandhi Library and Parsee Rustomjee Hall Committee for the year ending 9th September 1922 was submitted by the Hon. Secretary Mr. V. Lawrence which was unanimously adopted. The report reads as follows:—

Mr. Chairman and gentlemen,—It is with sincere pleasure I beg to submit the First Annual Report of the M. K. Gandhi Library and Parsee Rustomjee Hall Committee for the year ending 9th September 1922 for your information and consideration. Before I proceed with the report of the work of the Library and the Hall, and that accomplished by your Executive during the first year of their existence, I think it is necessary to give a brief history of the Bai Jerbai Rustomjee Trust.

Mr. Parsee Rustomjee whose name has become a household word throughout the length and breadth of the Union of South Africa wasted one of his immovable

properties situated in Queen Street, Durban, and being Lot No. 22 Block A. A. together with all buildings thereon last year in a Trust in memory of his late beloved wife Shrimati Bai Jerbai Rustomjee with the following objects:—

(a) To build or erect orphanages and industrial schools for the benefit of Indian children or to tender such financial assistances to existing institutions of a similar character as the Trustees in their discretions may think fit.

(b) To found Indian National schools for the teaching of Indian languages or vernaculars and English for the poorer classes of the Indian community and particularly for the moulding and building up of the character of Indian children.

(c) To establish and promote libraries of a National character.

(d) To establish and maintain schools or evening classes for commercial education for Indian children who may desire to avail themselves of such education.

(e) To grant financial assistance or otherwise to any responsible and properly constituted bodies who may desire to erect or establish orphanages, Indian vernacular schools or Indian National Libraries, on such terms and conditions as the Trustees in their discretion may think fit and/or on the terms and conditions hereinafter contained.

The Trust also contained the provision that the monies expended by the Trust as provided for therein must be for the benefit of Indians without regard to caste or creed.

Mr. Parsee Rustomjee with himself appointed four others as his first Trustees whose names are Messrs. Mohandas Karamchand Gandhi, George Mackeurtan (Treasurer), William Doull (Secretary), and Omar Hajee Amod Jhaveri your chairman. The last named, we are happy to record, is also the Chairman of the Trust. Mr. George Mackeurtan having died in April last, his second son Mr. Douglas Mackeurtan is now filling that office.

His self-sacrifice in the cause and for the sake of the honour of his countrymen and India in having undergone the rigours and unpleasantness of a gaol life for a successive period of eighteen months and his munificent gifts to the Mohamedan and Christian communities and his promised gift to the Hindu community in the shape of the building of a free Tamil School in May Street, are matters of, so to say, ancient history and so well known to you, with the details of which I need not dwell here.

Under the aegis of that Trust and in conformity with its objects, that high-souled and public spirited countryman of ours, founded in September 1921 a free Library in the name of that much esteemed, illustrious and saintly leader Mahatma Gandhiji, whose able lieutenant and staunch and consistent supporter he has been throughout that leader's public life in South Africa and whom he is still assisting and encouraging in his noble and glorious work in our Motherland for the attainment of "Swaraj" by his magnificent contributions for the establishment of National schools and the provision of spinning wheels therein the earnest hope that such a library will be taken advantage of by young and old and that it may become the centre of Indian public activities and education, and in the full belief that the establishment of such a library will be productive of incalculable benefit to the Indian community and will afford them an opportunity for their social, moral and intellectual—nay political upliftment which should not be missed. The building and the furnishing and equipping of the Hall, which is but just and fitting, should be named after him, and the library has cost him approximately £17,500.

APPOINTMENT OF THE EXECUTIVE

In furtherance of the aforesaid objects, the Trustees of the Bai Jerbai Rustomjee Trust deemed it advisable to appoint an Executive Committee of 14 members representative of all sections of the Indian community

to manage and control the said Library and the Hall and to promote facilities whereby Indian youths may receive education in the Indian vernaculars and in matters vitally affecting the life of the community.

The following were appointed in the beginning of June 1921 as the first members of the Executive for this responsible task viz., Messrs. Omar Hajee Amod Jhaveri (Chairman), A. H. West (Vice-Chairman), S. Emmamally (Honorary Treasurer), Dada Osman, B. M. Patel, Ismail Bayat, R. Choonoo, V. S. C. Pather, Rooknooden, Shapurji Jivanji, Ismail Gora, Mahomed C. Bassa, Sorabjee Rustomjee, and V. Lawrence (Honorary Secretary.) Mr. Rooknooden retired after the first preliminary meeting of the Executive and his place Mr. Suchit Maharaj was appointed and he having resigned on the 26th April last, the vacancy was filled up by Mr. A. J. Choonoo on the 10th July last. Mr. Ismail Bayat not being able to attend the meetings of the Executive Mr. R. K. Khan was elected to fill the gap on the 17th day of October 1921.

GENERAL ADVISORY COMMITTEE

Ample provision having been made in the Rules and Regulations of the Committee for the creation of a General Advisory Committee composed of members of the community of the age of twenty-one and over, who are desirous of serving to further the objects of the Trust, and to encourage the Indian community to become and continue interested in the Library, a representative meeting of the community was called by the Executive on the 3rd day of September 1921 in the Parsee Rustomjee Hall to afford an opportunity to everybody to become members of that Committee, when ninety-two persons enrolled themselves. At the second quarterly meeting which was held on the 11th day of March 1922 twenty-four enrolled; at the third quarterly meeting which took place on the 10th day of June 1922 twenty-one joined the Committee and at the fourth quarterly meeting which was held on the 7th day of September 1922, sixteen joined the Committee.

The only constitutional obligation imposed upon the members of the Executive and General Advisory Committees is that they should attend the meetings which are fortnightly for the Executive and three monthly for the General Committee regularly, absence at three consecutive meetings without any reasonable cause cancelling the membership.

Needless to say that there is a moral obligation on the members of both Committees to attend and induce others to attend the Library frequently and to take full advantage of the treasure therein stored and in other ways to popularise it or in other words to take a lively and active interest in the control and management of the Library and Hall.

Whereas the members of the Executive are appointed by the Trustees for twelve months only, the members of the General Advisory Committee can remain on as long as they choose.

The members of the Executive who are at present on the roll have been re-appointed for another twelve months from the 1st September 1922.

OPENING OF THE LIBRARY AND HALL

The formal opening of the Library and Hall took place on the 10th day of September 1921 at 7 p. m. on the Parsees' New Year's day. There was a large gathering of Indians of all classes. There were also a few European and Indian ladies present. After congratulatory speeches extolling the public spiritedness and generosity of the donor had been made and the rules and regulations of the Library and the Hall briefly outlined, the Library and the Hall were declared open by the Chairman.

Although the Library was opened publicly on the 10th September 1921 considerable spade work had to be done from the beginning of June 1921 to get the books labelled, numbered, classified and put into the

book cases, and my sincere thanks are due to those members of the Executive who helped me.

MEETINGS

There have been one preliminary, one special and thirty ordinary meetings of the Executive and one preliminary and four ordinary meetings of the General Advisory Committee held during they year under review. The attendance of the Executive at the thirty ordinary meetings is as follows:—Messrs. Omar Hajee Amod Jhaveri, 26; A. H. West, 28; S. Emmamally, 24; Dada Osman, 7; B. M. Patel, 24; V. S. C. Pather, 18; R. Choonoo, 24; Shapurji Jivanji, 24; Sorabjee Rustomjee, 20; Ismail Gora, 14; Suchit Maharaj, 14 out of 21; Mahomed C. Bassa, 15; R. K. Khan, 16 out of 24; A. J. Choonoo 4 out of 4, V. Lawrence, 30. Mr. Parsee Rustomjee was present at all these meetings which were held at his residence, 110, Field Street, Durban.

ATTENDANCE OF THE PUBLIC

The attendance of the public for the period under report is given below month by month making a total of 18,509, showing the steady increase in the popularity of this institution:—1921 September, 1197; October, 1553; November, 1425; December, 1223; 1922 January, 1415; February, 1410; March, 1479; April, 1366, May, 1521; June, 1811; July, 1810; August, 1788; September, 481. The attendance of the first quarter was 4546, second quarter, 4067, the third quarter 4417 and the fourth quarter 5479; the average attendance per day being for the first quarter 50, second quarter 45, third quarter 49, and fourth quarter 60.

VISITORS

Fourty-four distinguished Europeans visited the Library during the year, among whom were Ministers of Religion Roman Catholic Nuns, Doctors, Musicians, Historians, Advocates, Solicitors, Merchants, Municipal Councillors, Lady Artists, Journalists, Municipal Heads of Departments, prominent Officials of Sporting Institutions, Accountants, Architects and Missionaries.

BOOKS ISSUED

During the year, 989 English, 808, Gujarati, 41 Tamil, and 4 Urdu Books were issued out for reading on the premises. (To be Continued)

અડવારેક પંચામ

વાર	ખ્રીસ્તી	હિંદુ	મુસ્લમાન	પાર્સી	મુબતલા	મુબતલા
	૧૯૨૨	૧૯૭૮	૧૩૪૧	૧૨૯૨	ક. મી.	ક. મી.
	૨૫૨	બાદરવા	મોહરમ			
ચુક	૧૫	૧૬	૨૨	૬	૫-૫૯	૫-૫૧
જની	૧૬	" ૧૦	૨૩	૭	૫-૫૮	૫-૫૧
૨મી	૧૭	" ૧૧	૨૪	૮	૫-૫૭	૫-૫૨
ત્રીમી	૧૮	" ૧૨	૨૫	૯	૫-૫૬	૫-૫૩
ચતુર્થ	૧૯	" ૧૩	૨૬	૧૦	૫-૫૫	૫-૫૩
પાંચમ	૨૦	" ૧૪	૨૭	૧૧	૫-૫૩	૫-૫૪
છઠ્ઠી	૨૧	" ૧૫	૨૮	૧૨	૫-૫૨	૫-૫૪

NOTICE TO SUBSCRIBERS

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

‘ઇન્ડિયન ઓપીનીયન’ ના લખાણો દર સાકેથ આફ્રિકાને માટે શી. ૧૫-૦ અને ફરીયાપારને માટે શી. ૧૫-૬ રાખવામાં આવ્યો છે. આ ફેરફાર હાલની કામગીરી મજબૂત અને મોંઘવારીથી લીધે ફરવામાં આવ્યો છે.

રૂઝનમાં આવેલી ચોખી ખાદો

રૂઝનની ઇસ્ટ ઇન્ડિયન ટ્રેડિંગ કં. ના માલિક શ્રી ઉમર હાશ આમદ ઝવેરીએ હિંદુસ્તાનથી ચોખી હાથવણાની ખાદો તેમજ હિંદુસ્તાનની ખાદોમાં બનેલી ખાદો મંગાવી છે. એ મંગાવવાનો હેતુ આ દેશમાં હિંદીલાઈ આવે ખાદો મેળવવાની મજીબ હોંશ હતી તે પુરી પાડવાનો છે. એ કાપડમાંથી ઉમર શેઠ કેષ પલ્લુ જાતને મજી કરવા ઇચ્છતા નથી. જે કેષ પલ્લુ ખરીદવા ઇચ્છે તેને તે કેવળ ખરીદ દાખથી વેચવામાં આવશે. ખરીદવા ઇચ્છનારાઓએ ૧૬૦ એ રૂટીટમાં આવેલી ઇસ્ટ ઇન્ડિયન ટ્રેડિંગ કં. ની ઓફીસમાં તપાસ કરવી.

શ્રી ટીપુ ઇન્ડિયા સ્ટીમ નેવીએશન કં પની

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