

Indian Opinion

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NOTES AND NEWS

SIR KURMA V. REDDI, Agent of the Government of India, left for Pretoria last Sunday in connection with immigration and other matters. He is expected to return on Wednesday the 30th instant. In the course of an interview with Reuter, the Agent said the admission of Indians into the Typographical Union was purely a trade union matter. These Indians, Sir Kurma said, were seeking no political rights, and those who wished to attach political significance to the matter were a little unfair. The explanation given by the Typographical Union ought to satisfy everyone.

Indians will not be satisfied until complete equality is given them in everything in the eye of the law. The admission of Indians in the Typographical Union is yet partial and according to the explanation of the Union it was not prompted by any philanthropic motives. To that extent the step is certainly to be regretted. We would have wished that the step had been taken in a spirit of fairplay and not merely by force of circumstances. However that spirit has yet to be cultivated by "civilized" South Africa. Meanwhile one has to be thankful for the little mercies shown.

The report of the Finance Committee of the Durban Town Council which was presented by Mr. H. L. Buzzard, chairman of the Committee, at the Town Council meeting, elicited that the total expenditure for the year is estimated at £2,642,943, and the total revenue £2,663,142, leaving a surplus of £19,899. Mr. Buzzard stated that if the Native boycott of the beer halls continues a heavy loss will ensue, and the welfare of the Natives will be seriously affected, as in these circumstances the Council could not provide housing schemes, playgrounds, etc. The moral to be drawn by Natives from this is that their salvation depends entirely on dripping beer!

An appeal against the licensing officer's decision in refusing a new licence to R. R. Gopaul was made before the City Council on Tuesday by Mr. C. Brokensha. The application was for a fresh produce dealer's licence for 275a, Pietermaritz Street. Mr. Brokensha stated that the applicant was a man of the highest integrity. A decision was arrived at in camera, the result being that the council upheld the decision of the licensing officer, the appeal being dismissed.

Mahatma Gandhi writes in *Young India* :—

The deputation from Kenya is to be congratulated on taking a firm stand about the fundamentals, not that justice will be done to them on that account. The Kenya Europeans have so entrenched themselves as to dictate terms to the authorities in Downing Street. Justice therefore can only be expected if they could develop the spirit of civil resistance or we in India could assert ourselves. But whether our countrymen overseas could show resistance or

not or whether we in India could clothe them with protection or not, we may not voluntarily surrender the principle of equality. The franchise must be common to all and there should be equal property rights.

SASTRI COLLEGE ✓

THE opening of the Sastri College last week by His Excellency the Governor-General was an event that will be noted in the history of Indians in South Africa. It was indeed a unique honour for which the Indian community will ever be thankful to His Excellency. Mr. Sastri is a great educationalist and he was very rightly able to see that the community was starved in so far as education was concerned and without education it was impossible for the people to rise. He, therefore, exhausted all his energy in that part of the work and by his eloquence and magnetic personality he was able to reach the hearts of our brethren and drew from them a sacrifice which they had never before made. Mr. Sastri's dream has now been realised. The College which he had pictured in his mind stands now in reality. Sir Kurma has described poetically what the College stands for, namely, Culture, Civilisation, Truth and Beauty. It has received the blessings of eminent persons. What is now anxiously awaited is the fruits it will bear. That responsibility now rests with the Union Government, the Provincial Administration and the Education Department. If the policy of the Government is to starve Indians out of this country, and that is what it appears to be to the man who finds himself thrown out of employment after years of honest service for no other fault than that of the colour of his skin, then this magnificent building will serve the purpose only of a tomb. But if that is not the policy of the Government and it is really to uplift the resident Indians as professed in the Capetown Agreement, so that they may be enabled to live up to the standard of the

European in this country then equal opportunities in every walk of life will have to be given them simultaneously with the extended facilities for education. For it will be impossible for people who are unable even to earn their bread and butter to think of the education of their children.

This much is required for the parents to enable them to educate their children. Then there is the question of the standard of education. If the standard is to be the same as that existing in European schools, and that is indeed what it must be, then the authorities will have to be a little more generous in spending on Indian education than they have hitherto been. The excuse that Indians themselves have done nothing in that connection will no longer hold water. They have done what no other community has done on its own for education. The Sastri College will ever remain a witness to that fact. It is therefore, now up to the authorities to prove their sincerity as Indians have done theirs and make the institution a living one. ✓

The Late Hajee Mahomed Cassim Coovadia

The passing away of Mr. Hajee Mahomed Cassim Coovadia has removed from the life of the Indian community of Durban yet another old resident. The late Mr. Coovadia was the resident partner of the old established firm of Messrs. Hoosen Cassim and Co., and was 67 years of age. The deceased was in his normal health till the morning of his death (Tuesday). The previous evening he had himself attended a funeral and the usual evening prayer at the West Street Mosque of which he was one of the trustees for the last 35 years.

After rising as usual in the early morning on Tuesday and getting ready for his prayer at 4 o'clock he was seized by a paralytic stroke and died within a few minutes.

The late Mr. Coovadia who hailed from a village near Kathore in the Surat District landed in Durban in the year 1883. He was a successful businessman and was much respected by the Indian merchants and had a large circle of European friends.

He had identified himself during his long residence in Durban with many public works and institutions. He was the president of the old Natal Indian Congress and the Anjuman Islam, and a trustee of the Anjuman Islam School in Pine Street. The need for higher education for Indians was recognised by the Indian community over 20 years ago, and an institution was opened in Grey Street, known as the Indian Educational Institute, primarily through the indefatigable help and influence of the deceased, who was for many years its president. For the recently opened Sastri College he gave a sum of £300 to the fund raised by the Rt. Hon. Mr. Sastri. In India he had built and endowed a Musafarkhana (guest house)

at Kim, District Surat, which will ever remain a monument to his memory. The deceased had been twice on pilgrimage to Mecca.

The Pine Street school was closed for the day as a mark of respect to the late Mr. Coovadia.

The remains of the deceased were laid to rest at the Mahomedan cemetery with prayers led by the Mosque priest, Emam Chotoomia.

The funeral was attended by a large number of prominent Indians and Europeans.

Indians from Maritzburg, Stanger, Port Shepstone and all over Natal were represented. There were numerous wreaths and telegrams of condolence. Wreaths from the following were prominent: A. T. Reid, C. F. Clarkson, East Asiatic Co., Ltd., King and Sons, R. B. Calder, Natal Indian Congress, S. A. Indian Congress and the Orient Club.

The deceased leaves a widow, son and two daughters to mourn their irreparable loss. We extend to them and the bereaved family our heartfelt sympathy.

Supreme Court Judgment

In An Immigration Case

In the Supreme Court, Pretoria, Mr. Justice Barry, on Monday October 14, delivered judgment in the matter of Soobath Khan and the Principal Immigration Officer, a stated case submitted by the Appeal Board in terms of Act 22 of 1913.

In May, 1913, Sayed Khan, an Indian resident of the Transvaal and the holder of a certificate of registration, applied for the admission of Soobath Khan, a minor of 12, of whom he said he was the father. On the declarations made, the minor was permitted to enter and a certificate of registration granted. In September of last year the Immigration Officer ascertained that the minor was not the son of Sayed but of Sayed's brother's.

It was established that the father, uncle and minor were aware that the minor obtained his certificate on false statements, and Soobath was notified to apply for a condonation permit. The Board came to the conclusion that it had discretion to decide as to cancellation of the certificate and, on the facts, considered the case one in which its discretion should be exercised against cancellation.

In the questions reserved as to the discretion of the Board and as to whether Soobath fell under certain provisions of the Act of 1913, his lordship came to the conclusion that, while he remained the holder of a certificate, his rights were safeguarded and he could not be classified as a prohibited immigrant. The Court was unable to express an opinion whether he was exempted under the section without a finding by the Board in terms thereof.

As he had succeeded in showing that he was entitled to reside in the province and was not a prohibited immigrant he was entitled to the costs.

A Popular City Magistrate Retires

Indian Community's Presentation

The following is an extract from a report appearing in the *Natal Witness* :—

Mr. C. F. W. Hime, who was nine years Senior Magistrate of Maritzburg has now retired from service. To mark the occasion some 200 persons representing all sections of the community gathered at the Civil Court last Wednesday where representations were made by the South African Police and the Indian community and tributes paid by the public. The Indian community was represented by Messrs. S. R. Naidoo, R. B. Maharaj and many other prominent members. Mr. S. R. Naidoo said he had been requested in the name of the Indian community of Maritzburg and District to perform a pleasant task. The community felt it a privilege to be present and to associate themselves in the function. The community held Mr. Hime in very high esteem. They found him a just, kind and humane magistrate and looked upon him as a friend.

They all appreciated his good services, and appreciated the fact that he was free from racial antipathy as far as the colour problem was concerned. He asked Mr. Hime to accept an oriental-designed table with a large brass vase as a token of friendship and appreciation from the Indian community. The vase was filled with roses.

Mr. Hime expressed his gratefulness to Mr. Naidoo and the Indian community. He very much appreciated their attitude towards himself, and he could assure them he always had their interests at heart.

Result Of Lack Of Free Education For Indians

Boy Roams The Street

An unfortunate position regarding some of the young Indian boys of the town was revealed before the magistrate, Mr. Whitelaw, when an Indian boy about eight years of age was charged with stealing a purse from a native woman at the Indian market, containing 2s. 9d.

The boy said he took the money without knowing what would happen to him, and did not know why he did it.

The boy's father, called before the Magistrate, said he had lost his wife and there was nobody to look after the boy, who roamed about all day.

If you leave him to roam about he will learn to be a thief?—Yes.

Does he go to school?

It was explained to the Magistrate that there was no public school for Indians in Durban where boys could obtain free education and free books.

Magistrate: This is a state of affairs that seems to encourage them to become criminals.

The prosecutor, Mr. Dawson, agreed that this was so, and that such cases were exceedingly difficult to deal with.

The Magistrate warned the boy's father that he must get someone to look after the boy while he was at work, and told the boy, in discharging him, what would happen to him if he continued to steal.—*Natal Advertiser*.

[The Indian community has been requesting the authorities to provide for free and compulsory edu-

cation for Indian children. Instances such as the above are more eloquent than any appeal we could make to awaken the authorities to this crying need.—Ed. I.O.]

Typographical Union And Indians

Further Discussion On Mr. Sampson's Action

Why Indians Are Admitted

The leader of the National Party in the Transvaal, Mr. P. G. W. Grobler, Minister of Lands, gave an explanation of the party's attitude on the question of Mr. H. W. Sampson's endorsement of the Typographical Union's decision to admit Indians at a meeting at Craighall in support of Mr. J. Duthie, the Pact candidate for Johannesburg North.

"Notwithstanding the co-operation of the National and the Labour members of Parliament in the Government of the country," the Minister of Lands is reported to have said, "no restraint is imposed by the Pact on the freedom of action by either party in respect of its principles and its advocacy of the same.

"The decision taken by the Typographical Union is a trade union decision which has nothing to do with the Government, and Mr. Sampson's opinion as to the correctness or not of that decision is a personal one, for which he alone is responsible and no one else—much less the Government.

* With regard to the opinion of Mr. Sampson that the decision was in accordance with the spirit of the agreement between the Indian Government and the Union Government the Minister said the opinion of Mr. Sampson concerns Mr. Sampson alone. Whether he is right or wrong will depend upon what he means by the spirit of the agreement. If Mr. Sampson thereby wished to convey that the agreement favoured free access and free intercourse as between European and Asiatic in the various walks of national life, he is completely mistaken, and I, for one, must repudiate such an idea.

Why Mr. Sampson Resigned

Mr. H. W. Sampson's resignation from the presidency of the South African Typographical Union had nothing to do with the question of admitting Indians to the membership of the Union, according to an official statement which is as follows :—

"Arising out of Mr. Sampson's presidential address at the opening of the seventeenth conference of the union at Durban on September 30, it was unanimously decided as follows: "This seventeenth conference of the South African Typographical Union, recognising that such resignation is occasioned by the position he holds as a Cabinet Minister, accepts the resignation of Mr. H. W. Sampson from the office of president of our union with sincere regret, and in recognition of his outstanding services to the union in that capacity for a period of 26 years, resolves that he be appointed honorary president of the union for life, and that this resolution shall take effect immediately at the conclusion of the sittings of the conference."

"In regard to certain references which have appeared in the Press to the effect that Mr. Sampson's resignation was due to the union's action in admitting Indians to membership, it is necessary to state that the above resolution

was passed during the second day's session of the conference, whereas the item on the agenda of the conference referring to the question of admitting Indians to membership was not reached until the fifth day's session."

At a meeting of the governing board of the S. A. Typographical Union on Sunday, Oct. 20, in Johannesburg, presided over by Mr. J. -W. Thompson, acting president of the union, it was unanimously agreed to issue the following official statement, in view of the publicity which has recently been given to the decision of the South African Typographical Union to incorporate the Natal Indian Printers' Society into its ranks:—

The admission of the Natal Indian Printers' Society was the only logical course open to the Typographical Union. The latter could not afford to stand by any longer and see the ground cut from under the feet of the whites (employers and employees), while others shouted about the Indian menace but provided no practical solution. Our members have grown tired of politicians who rave against the presence of the Indian population and talk about industrial segregation without knowing what they mean exactly by such segregation, while those engaged in the industry felt helpless in their endeavours to save the gradual transfer of work to purely Indian establishments through inaction on their own part.

Knocking At The Door

For the last 14 years the Indian printers in Natal, who are practically all South African born, and whose residence is confined to Natal under the immigration laws, have been knocking at the door of our union and demanding admission. The admission of coloured people in the Cape has certainly not proved disadvantageous to the whites, but rather the contrary, as industrial statistics show, but in this matter the rest of the members of our union have always allowed themselves to be guided by our Natal branches, and they have, until recently, opposed their admission.

Parallel union (the present policy of the trade union movement) was then tried. This may have benefitted the Indians to some extent, but certainly did not prevent Indian encroachment, and our present step may be taken as connoting the failure of that policy.

National Agreement

While the national agreement was entered into to meet the views of our Natal branches, Indians had to be specially exempted from the clauses making membership of the Typographical Union compulsory on all persons engaged in the industry, while the wages and other conditions laid down in the agreement were supposed to apply to them. There has always existed a class of employer in Natal who has exploited these Indian workers, and in some establishments Indians only have been employed in all branches of the trade. It was obvious to all that the terms of the national agreement were not being observed in such establishments, but it was very difficult to get evidence from the Indian workers, owing to our attempts to segregate them. Appeals to the Indian Printers' Society were useless.

Strong Feeling In Natal

Then came the conference between representatives of the Union Government and India. The result of which was the withdrawal of the Class Areas Bill and the substitution of the present agreement. The question of absorbing the Indian operatives into the Typographical Union and the Indian employers into the Master Printers' Federation was then discussed, but because of the strong feeling of Natal representatives at that time against this course and because of an undertaking on the part of Natal em-

ployers that they would gradually replace the Indians with whites, the council decided to continue the policy of exempting Indians from membership.

Things have moved more rapidly since then. Encroachments became more numerous, but evidence to secure convictions more difficult to obtain. Furthermore, Indians deposed from employment in pursuance of the white policy merely set up in business for themselves, using white canvassers to secure orders and unfair competition became acute.

Separate Agreements

The Indian Printers' Union again approached the Typo Union for admission and notified that unless admission was accepted them, they would apply for separate registration under the Industrial Conciliation Act, under which, and in the light of the agreement between the Union and the Indian Governments, they could only be refused registration if there was another union to which they could conveniently belong.

Furthermore, their intention was to make their own separate agreements with their employers and we need not point out here the disastrous effect such possibly lower scales would have had on the present agreement.

Forced into this corner, our Durban branch then decided to recommend and support their admission to our Union. The matter came before our governing board last February, while our president was in Capetown attending Parliament. In pursuance of their policy of admitting coloured persons to the union elsewhere, the board decided to admit the Indian Society, provided their action was endorsed by the recent conference.

The matter was meanwhile discussed in our branches and a large majority of the delegates at our conference had been instructed to vote to admit them.

They will continue to act as a separate section and have their meetings apart, but for the future will come under the direct control of the Typographical Union and the National Council of the industry, and conform to its agreements.

The Visit Of The Poet To Canada

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

The visit of the poet, Rabindranath Tagore, to the Educational Conference at Vancouver, at the invitation of the Canadian National Council of Education, was an amazing triumph of a spiritual personality from beginning to end. British Columbia is a part of Canada that has been noted for many generations as a place where anti-Asiatic feeling is at its worst. All down the Pacific coast this feeling exists; and it was in one sense a venture of faith on the part of the organisers of the Conference to invite the Indian poet. Race prejudice is so fanatical and irrational that it might have broken out at any moment, even in the presence of one so august and saintly as Rabindranath Tagore.

But from first to last, among the Canadians, there was not a trace of it. On the contrary, Tagore's personality dominated the whole Conference in a most remarkable manner; and he was easily the outstanding figure in it, whom everyone went to see and hear, and reverence for his goodness.

In these notes I can only give the impression he made on all. It is that of one who came, as it were, from another world of spiritual peace and harmony and beauty and truth. Everyone felt this and the signs of it were manifest. There was reverence in

the street crowd as he went by, as if the figure of Christ were passing along the street. People unbarred their heads in reverence, as an instinct which could only be immediately obeyed. Many told me, who were hard-headed people, not used to emotion, that they had never had such a spiritual impression before in all their lives, or such a realisation of the Unseen.

The most beautiful thing of all was the way in which mothers wished to bring their little children, that he might put his hands upon their head and give them his blessing. Again and again, such mothers came to his door in the hotel, or waited for him in the street. One widow came with her little child of five, who looked with his great wide open eyes in wonder at the poet. When the poet saw him, he was evidently moved and put his hand on the child's head to give him his blessing. When the poor widow came out, she was weeping tears of joy. She said to me, that this was the greatest day in all her life, and that her one child was all the world to her. The little boy was still filled with child-like wonder and said to me with grave eyes, "Is he Jesus?" I could only say in answer, "He is like Jesus; and he loves the children."

It would be almost incredible, if it were not actually true, to recount the number of those who came to listen to him amid a comparatively small population. Victoria, on Vancouver Island, where he gave his first lecture, is a small town of about 40,000 inhabitants. Yet on a very wet night, in addition to the two thousand who obtained tickets and got admission, there were 3,000 who waited outside eager to pay for a seat, if any should be vacated at the last moment. At one time the crush was so great that several women in the crowd fainted and ambulances were needed. The pitiless rain came down and still they waited, hour after hour, at least to get a glance of the poet, even if they could not get admission to his lecture.

At Vancouver itself, on the mainland, the crowd was still greater. It extended in a long line for nearly a quarter of a mile down one of the main streets. The newspapers estimated it at 5,000 people. On the third and last occasion, when he spoke, the same thing happened again. The crowd began to collect at 3 p.m. in the afternoon, although he was not to speak till a quarter to ten that night. The rain again, on this occasion, came down in torrents, hour after hour; and yet the people waited there under their umbrellas. It was a sight I have never seen before. Twice over, I went out in the pouring rain to see the crowd. It was patient, good-humoured and determined. Yet, in the end, not one in fifty of those who waited got in. The poet's speech was put on the radio and was perfectly heard. Many who could not get in went quickly home and heard him over the radio.

All this was happening in what has often been described as the most 'anti-Asiatic' city on the Pacific coast; in the very place that had been the scene of the 'Komagata Maru' incident. This was the crowning wonder.

One pathetic disappointment awaited the crowd. After his last lecture, the poet was to ill to go back to Victoria in order to take part in the Sikh festival on the Baisakhi Day. It had been announced on the programme that he was going. A ferry boat had to steam across the channel the Island. So the crowd were certain that they would be able to see him, when he went down to the ferry boat to go across and they had collected in large numbers to see him. But their disappointment was very great indeed when I had to tell them that he had been too ill to come.

What did it all mean? It was certainly a triumph

of Soul Force. Nothing else could have produced such an effect. I feel certain also, that there was something in it of repentance for the bad things that had been done against Asiatics in the past and that it betokened the dawn of a better day.

This same feeling of a new dawn of better feeling I had already experienced in South Africa at the reception of Mr. Srinivas Sastri, but it was not to the same degree or in quite the same manner. At the same time, I cannot tell how delighted I was to hear the news that Sir J. C. Bose had been invited to go to South Africa this year, for I am certain that his visit will increase the good effect. What I have been learning is this, that in these very areas where race prejudices had before been the most fanatical, the reaction also has been the most remarkable. The wheel has come round full circle, and the swing has carried people far beyond the point they ever thought to go. It is by definitely facing these dark spots, and going bravely forward, that the great victory will be won at last.

What the cost has been to the poet himself none but those who were with him can tell. The exhaustion after each supreme effort on the platform was extreme. He was evidently ill—ill sometimes beyond our comprehension with pain and suffering, and weariness and depression. He was not to go away, also, without touch of racial prejudice. On his way across the border into the United States, he saw, from his own treatment, what his own fellow-countrymen have to suffer. He tried to make light of it, but it was a dark and bitter experience. Nevertheless, it was the only single shadow during a visit which itself was an astounding moral victory.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XXXIII.

A HIMALAYAN MISCALCULATION

Almost immediately after the Ahmedabad meeting, I went to Nadiad. It was here that I first used the expression 'Himalayan miscalculation' which obtained such a wide currency afterwards. Even at Ahmedabad I had begun to have a dim perception of my mistake. But on reaching Nadiad as I saw the actual state of things there and heard reports about a large number of people from Kheda district having been arrested, it suddenly dawned upon me that I had committed a grave error in calling upon the people in the Kheda district and elsewhere to launch upon civil disobedience prematurely as it now seemed to me. I was then addressing a public meeting. My confession brought down upon me no small amount of ridicule. But I have never regretted having made that confession. For I have always held that it is only when one sees one's own mistakes with a convex lens and does just the reverse in the case of others that one is able to arrive at a just relative estimate of the two. I further believe that a scrupulous and conscientious observance of this rule is necessary for one who wants to be a Satyagrahi.

Let us now see what that Himalayan miscalculation was. Before one can be fit for the practice of civil disobedience, one must have rendered a willing and respectful obedience to the state laws. For the most part we obey such laws for fear of the penalty for their breach and this holds good particularly in respect of such laws as do not involve a moral principle. For instance, an honest, respectable man will not suddenly

take to stealing irrespective of whether there is a law against stealing or not, but this very man will not feel any remorse for failure to observe the rule about carrying head-lights on the bicycles after dark. Indeed, it is doubtful whether he would at once take kindly to advice to be more careful in this respect. But he would observe any obligatory rule this kind, if only to escape the inconvenience of facing a prosecution for a breach of the rule. Such compliance will not, however, constitute the willing and spontaneous obedience that is required of a Satyagrahi. A Satyagrahi obeys the laws of society intelligently and of his own free will, because he considers it to be his sacred duty to do so. It is only when a person has thus obeyed the laws of society scrupulously that he is in a position to judge as to which particular rules are good and just and which unjust and iniquitous. Only then does the right accrue to him of the civil disobedience of certain laws in well-defined circumstances. My error lay in my failure to observe this necessary limitation. I had called upon the people to launch upon civil disobedience before they had thus qualified themselves for it, and this mistake of mine seemed to me to be of a Himalayan magnitude. As soon as I entered the Kheda District, all the old recollections of the Kheda Satyagraha struggle came back to me and I wondered how I could have failed to perceive what was so obvious. I realized that before a people could be fit for offering civil disobedience they should thoroughly understand its deeper implications.

But it may be rightly argued: how can a people who are in the habit of frequently evading laws, as most people are, suddenly grasp the significance of civil disobedience or keep themselves within its strict bounds? I admit that it is no easy matter for thousands and hundreds of thousands of people to fulfil the ideal conditions mentioned above. That being so, before restarting civil disobedience on a mass scale, it would be necessary to create a band of well-tried, pure-hearted volunteers who thoroughly understood the strict conditions of Satyagraha. They could explain these to the people and, by sleepless vigilance, keep them on to the right path.

With these thoughts filling my mind I reached Bombay, through the Satyagraha Sabha there raised a corps of Satyagrahi volunteers and with their help commenced the work of educating the people with regard to the meaning and inner significance of Satyagraha. This was principally done by issuing leaflets of an educative character bearing on the subject.

But whilst this work was going on I could see that it was a difficult task to interest the people in the peaceful side of Satyagraha. The volunteers too failed to enlist themselves in their numbers. Nor did all those who actually did enlist take anything like a regular systematic training, and as the days passed by the number of fresh recruits began gradually to dwindle instead of growing. I realised that the progress of the training in civil disobedience was not going to be as rapid as I had first expected.

South African Indian Congress PUBLIC NOTICE

The attention of the Indian community is drawn to the fact that where legitimate complaints exist in regard to Railway and Postal services, they are asked to lodge such complaints in writing with the Provincial Congresses or District Congresses in which they are resident or with the South African Indian Congress direct, when such complaints will be taken up with the Department concerned.

S. R. NAIDOO, Joint Hon. Gen. Secretaries.
E. M. MALL, S.A.I. Congress.

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નવાં વર્ષની પત્રીકા

હિંદી નવાં વર્ષની પત્રીકાઓ દર સાલ સુબ્ધ તૈયાર થઈ છે. કીમત ડહનની શી. ૨ રાખવામાં આવી છે. ટપાલ મારફતે મંગાવનારાઓએ ડહનની શી. ૨-૩ મોકલવી. ડરખનમાં કેપીટન ટી રૂમ માંથી પત્રીકા શી. ૨ ની કીમતે મળી શકશે.

INDIAN OPINION,

Phoenix, Natal.

બેનેલર

‘ઇન્ડિયન ઓપિનિયન.’

સરકારી નિશાળોમાં ચાલતાં પુસ્તકો

નીચેના પુસ્તકો આ યોશીસે મળી શકશે:—	શી. પે.
ગુજરાતી બાળપોથી	૦ ૬
” પહેલી ચોપડી	૧ ૦
” બીજી ”	૧ ૨
” ત્રીજી ”	૧ ૪
” ચોથી ”	૧ ૮
” પાંચમી ”	૨ ૦
” છઠી ”	૨ ૩
” સાતમી ”	૨ ૬
” પહેલી ચોપડીના અર્થ	૦ ૫
” બીજી ”	૦ ૭
” ત્રીજી ”	૦ ૧૧
” ચોથી ”	૧ ૨
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