

Indian Opinion

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NOTES AND NEWS

THE following cable message has been received by the Transvaal British Indian Association from Mr. M. K. Gandhi in India in connection with the death of Mr. P. K. Naidoo:—"Naidoo was brave, and like a son to me. May his soul rest in peace."

It is reported that the South African Party Provincial Congress to be held at Maritzburg on September 30 is to be opened by General Smuts.

Death has taken place of Mr. S. Singaravaloo Pather, a very old Indian colonist of Natal. He was the donor of the Shri Ambalavamar's Temple at South Coast Junction, of which he was a trustee for 50 years. The funeral took place last Saturday which was largely attended. We extend our heartfelt sympathy to the bereaved family.

It is announced that the weekly half holiday in the Borough of Newcastle has been altered to Wednesday and stores are permitted to be open until nine o'clock on Saturday night. This alteration has been made, says Reuter, in the interests of the adjoining mining population as well as of the local trader, but it is understood that some local sporting bodies are up in arms against the change, and there is talk of a counter petition to the Administrator.

G. von Schulze-Gaevernitz asks in an article by him in *The New Republic*—

When one day history is written, what will be regarded as the chief result of the World War? Will it be the destruction of the three imperial dynasties which were the stronghold of conservatism and autocracy in Europe? Or will it be rise of France to pre-eminence on the continent, the upsetting of the balance of European power on which Great Britain had based her home security and her world empire for centuries? All these events, far-reaching as they are, are overshadowed by the one fact: the shifting of the world's centre from Europe, which had held it since the days of Maximilian, to America which during the World War outgrew her competitors and became the leading world power in economics as well as in politics.

The *Sansho* distributed the following demands some time ago:—

"This is not a time for discussion but a time for action. Now is the time for the young men of the Empire to rise."

"We demand repatriation of all Americans."

"We demand boycott of all American manufactures."

"We demand boycott of all American goods."

"We demand prohibition of the entrance of Americans into Japan and repatriation of all Japanese-American slaves."

"We demand abolition of the evil of gambling, which is ruining our country."

The Living Age writes:—Basil Mathews's *Clash of Colour* is the latest statement of what promises to be the world problem of the present century. The author says that this is 'the supreme feature in the world landscape to-day, and lies right across the path of the onward trek of mankind.' We in America are sufficiently impressed with its existence, and are dealing with some aspects of it rather ruthlessly in our immigration policy, but it looms large in France, in Russia, and largest of all in the British Empire. Of every seven people under the British flag six are coloured. We live in an age of unprecedented white hegemony. The figures are staggering. There are on the earth some fifty-three million square miles of habitable land surface. Of those miles forty-seven million are under white dominance—or nearly nine-tenths of the whole habitable area of the world. Of the remaining six million square miles over four million square miles are ruled by the yellow races. Is this unstable equilibrium—certainly unstable in its numerical relations—likely to be maintained? We have never thought out the issue; we still have vague ideas as to what constitutes race. Our reactions to the subject are instinctive rather than rational. Mr. Mathews thinks the solution is to be found in cultivating the team spirit among the people of different races—presumably a sporting term for universal brotherhood; but whether this will smooth over the coming conflicts induced by intenser economic as well as social and political competition remains to be seen.

AN ADMIRABLE STEP

MEMBERS of the Transvaal British Indian Association have decided to collect a handsome sum of £1000 in memory of their late secretary Mr. P. K. Naidoo and to present the sum to Mrs. Naidoo. We congratulate our friends for their admirable step. It is, we think, the least they can do for the late Mr. P. K. Naidoo in return for the noble services he has rendered and the sacrifices he has made on behalf of his countrymen. The late Mr. Naidoo was by no means so strong financially as to be able to bear any loss in that direction in addition to his other services to his countrymen. He had, however, worked without any remuneration and in doing so he even neglected his duties to his own family for whose future he has prepared no ground. This is of course no small sacrifice on the part of Mrs. P. K. Naidoo for whom the Association will never have done too much. The step taken by the British Indian Association is nothing more than their duty and it is to be hoped that it will receive a very deserving response from our brethren throughout the Transvaal and also from other parts of the Union.

THE LATE MR. P. K. NAIDOO

TRIBUTE BY BRITISH INDIAN ASSOCIATION

[FROM OUR OWN CORRESPONDENT]

A mass meeting was held at the Goldberg Bioscope Hall last Sunday under the auspices of the Transvaal British Indian Association to honour the memory of the late Mr. P. K. Naidoo.

Mr. Habib Motan presided, and referred in glowing terms to the invaluable services rendered by the late Mr. Naidoo.

The following resolution was passed:—"This mass meeting, convened by and held under the auspices of the Transvaal British Indian Association, unanimously records its deep sympathy to the family of the late Mr. P. K. Naidoo, and also places on record its abiding appreciation of the inestimable services rendered by this noble son of India to the South African Indian community for the past 20 years."

It was decided as a tribute to Mr. Naidoo to perpetuate his memory by a substantial presentation to Mrs. Naidoo, and for this purpose a fund was started and so heartily did everyone present agree, that a sum of £216 was subscribed during the meeting.

The fund is to be continued and volunteers will go out collecting daily until the amount reaches the handsome sum of £1000. It is hoped by the Association that our brethren will not be lacking in their generosity.

HOW THE REPATRIATION SCHEME IS WORKING

QUESTION OF THE ARAB TRADER

We take the following from the *Natal Mercury* :—

Pending the broadcasting of information regarding the increased bonus offered to the Indians prepared to take advantage of the voluntary repatriation scheme, it is not possible to forecast the response. At present there are 320 Indians, men, women and children, waiting to return to India by the *Umaumbi*, which sails from Durban on Oct. 24, but the majority of these would have come forward in any case as they had probably made up their minds to return at this time of the year before the maximum bonus of £50 for a family of five was announced. Only 50 of these Indians knew of the increase.

Both Mr. Robinson, the Protector, and Mr. Polkinghorne, who has returned to the department temporarily as Repatriation officer are hopeful that there will be a steady flow of applications once the new conditions are widely known. The circular giving details of the scheme has now been printed in three languages, and Mr. Polkinghorne has visited Stanger to get in touch with the class of Indian that is likely to take advantage of the offer. Mr. Polkinghorne now proposes to visit Ladysmith district, where there has been some opposition to the scheme since Mrs. Sarojini Naidu toured the country. There seems no doubt that Mrs. Sarojini Naidu's speeches against repatriation have had an effect on the numbers returning, and, it is stated, the Natal Indian Congress has lost no opportunity of advising the Indians against the scheme, although the Congress can hardly be said to represent the type of man who could take advantage of the bonus. He has remained aloof from an organisation which is more representative of the trading class.

While it is thought that there will be a good response to the new repatriation scheme, it is felt locally that, however generous the bonus may be it is not solving the Indian problem or even relieving it to any great extent. The Immigration Department has now repatriated practically the whole of the floating population of Natal—people of the

labouring class who have served their indentures and went from one job to another. There still remains in Natal, however, 123,543 Indians, irrespective of Arab traders and others who followed Mr. Gandhi into the country, and of this total 119,000 are Colonial-born Indians who have no inducement to return to India. There remain, however, about 4,500 adult Indians, who may offer themselves and their Colonial-born children for repatriation. Even if they all come forward the Indian population in this Province will not have been reduced to any appreciable extent. Moreover, there is a feeling that it is not these Indians who constitute the real menace to Europeans. Some of them lease or own small farms, while others are working on the sugar estates. The sugar estates are disinclined to part with the men who are performing useful work at a small wage, especially as nothing is being done to disturb the skilled Indian and trader, who are both in competition with the European. For it is obvious that a £10 or £50 bonus is not likely to attract the individual who is ousting the European or trading more or less profitably in Natal. Indeed, some people who have had a long experience of Indians ridicule the repatriation scheme, and contend that the Government should tackle the problem on broader lines. Dealing first with the trader, who has less right in the country than the genuine immigrant. This point was stressed by a correspondent in the *Mercury* the other day. In some circles it is thought that Dr. Malan, the Minister of the Interior, will probably visit Natal during the present recess to make himself acquainted with the problem.

In the meantime it is noteworthy that during the last month or two, four or five *Junias* have been leaving by each boat. These men are mostly skilled tradesmen, tailors, etc., and some are small traders. It is reported that they are finding it hard to make a living, and therefore are ready to return to their own country under the terms offered by the Government.

[We will comment on the above in our next issue.—Ed.]

THE INDIAN QUESTION

COMMENTS ON MR. THOMAS' SPEECH

The *Natal Witness* has the following leading article in its issue of Sept. 22 :—

We notice that Mr. Thomas' Maritzburg speech, in which he made reference to the Indian question, has elicited rather severe criticism in certain quarters, the idea being, apparently, that he should have refrained from any allusion whatever to any South African public question. We cannot agree with this view, although we think that some of Mr. Thomas' expressions were not quite happily chosen. But he made it perfectly clear why he departed from his self-imposed rule of silence in this particular instance. It was because the Asiatic question is one in which the Imperial Government have a direct concern, and he therefore believed that he had a right to express the view which he, as a member of the Imperial Government and head of the Colonial Office, entertained on this subject. If he had dictated a policy to South Africa he would certainly have trespassed beyond his legitimate functions, but he carefully refrained from doing so, and confined himself to a plea that it should not become a matter of party politics, and that an attempt should be made to obtain a settlement by friendly conferences between representatives of all South African Parties, and the Indian and Imperial Governments. This was not only well meant, but sound advice. People in this country have been too apt to overlook the Imperial aspect of the problem, and with a Na-

tionalist Government in power, we fear this tendency will increase. It is, of course, a matter primarily of South African concern, but it would be folly to ignore the fact that it is also a matter of Imperial and of Indian concern. And so far as the Imperial factor is concerned it is fortunate to us that it exists, although there may be some "die-hards" who refuse to admit it.

If South Africa were independent, the Indian problem would assume a very much graver aspect, and might involve the whole country in a very serious situation. But if the quarrel were not with the Indian Government, but with Japan, which under certain conceivable circumstances might easily decide to make the Asiatic question in South Africa her business, where would we stand, supposing South Africa were no longer a part of the Empire? This is a contingency which short-sighted politicians are apt to overlook when they talk about it as a matter in which nobody outside South Africa has any right to say anything at all. On the other hand there are politicians abroad who are equally apt to ignore the very great importance of the problem to South Africa, and to regard it as an impertinence that South Africa should desire to settle the problem, in her own interests. They ignore, also, the very vital fact that this problem differs in many important respects from the Asiatic question in other parts of the Empire, and that therefore it must be dealt with on different lines. For one thing there is the native factor, which would alone render it totally different from the Asiatic question as it exists either in Australia, Nyasaland, or Canada. Then there is the equally important fact that the numerical proportion of Asiatics to whites is very much greater than in any other Dominion, and that the menace to Europeans is, therefore, infinitely more pressing. Nowhere else has the penetration of the Asiatic into the domain of the white population been so extensive or so serious in its results, and that is a sufficient explanation of the intensity of feeling which it has aroused.

In addition to these considerations there is the natural and growing indignation at the gross injustice and inconsistency of the attacks made upon this country, where, on the whole, as Mrs. Naidu herself has admitted, the Asiatics are fairly well treated; and where, moreover, they enjoy a far greater degree of freedom and prosperity than the great majority of them would enjoy in their own country. Until India has abolished the appallingly cruel, and intolerable caste system, by which over 40,000,000 of her people are condemned to a life of degradation, and social isolation far more drastic and oppressive than anything which exists in South Africa, it is sheer impertinence of her to complain of the position of Asiatics, who are after all aliens, and not natives of the country, in South Africa. People in this country are not unmindful of the superior condition of Indians in South Africa as compared with that of the "untouchables" in India. These are factors which detract very much from the strength of the position taken by the Indian Government. We agree with Mr. Thomas that the subject should not be handled on party lines, but we should like to see him also give some wholesome advice to politicians in India who are deliberately exploiting the difficulty for party purposes, regardless of the truth or justice of their accusations. It is they who are a danger to the Imperial Government, not we in South Africa, who merely claim the right to protect the future of our race. As to the suggestion for a conference at which all South African Parties and the British and Indian Governments should be presented, it is an excellent one, and if the Union Government are honestly desirous of an amicable settlement they will lose no time in exploring its precedences.

THE BROTHERHOOD OF ISLAM

(Continued from page 211)

Men began to say what does it matter if we lose our souls so that we have worldly profit. Then sitting in the desert the same spirit that animated the Lord Buddha and the Lord Jesus descended upon this camel-driver and the revelation came to him that there was only one God, and that he, the camel driver must go forth from the towns and preach the brotherhood of man, and the voice that spoke to him was the voice that descended upon Jesus. It descended upon the prophet Mahomed and he went into the world and said there is only one God and Mahomed is his prophet. The first inclination of man was to rise up and stone him and the same thing occurred with the crucified Christ of Galilee, and that although the camel-driver had been touched with inspiration and revelation to speak to men full of sin full of division, full of bitterness, about the brotherhood of man. You know how he spread Islam, not with fire and sword but with a blanket, patched in many places. He went up and down, and when men made mock of him, throwing baskets of dirt upon his head he bowed low and when they stoned him and when the blood was running down his cheek he became a mouth that said "we praise Thee indivisible and glorious God for all they Thy children are our brothers," and so making every wound a mouth of praise, making every anguish a series of eloquent inspiration. And so the good gospel was carried triumphantly and peacefully from Persia's thrones to Spain and to Byzantium of old, and then he had to leave Mecca and he left it and it is to-day the scene of the great pilgrimage. He went to Medina and with him went a handful of the faithful who for his sake were content to endure privation and persecution, a handful of the faithful disciples who went with him, but who was the first disciple of this man of whom many people say he denied a soul to women? His first disciple was not a prince, not a merchant, not a statesman, not a law-giver, not a poet, but a woman, his wife. She was the first disciple of the Islamic faith. And so as you follow the source and growth of this one democratic religion, you will find it for the first time in civilised history running through the whole pageant of civilisation, Hindu, Assyrian, Egyptian, Greek, Roman and the Renaissance. You will find the modern recognition of the legal and economic status of women enshrined as an integral part of the religion. It was a faith that grew up like the palm trees in the desert sand. Our religion is simple and clear as the waters they take up in the palm of the hands, from the little pails in the oasis. A code of ethics so practical, so comprehensive, so suited to the daily needs of the less literate and yet so profound and subtle, in its far-reaching significance that great philosopher after philosopher, Indian, Italian and French and German writers, have tried to analyse the magnificent philosophy of this simple yet practical faith, and then the prophet, dying established the principle of what to-day was so crucial a problem in modern political history, the Caliphate. He made a democracy and He wanted to establish in the world the democratic election of his successors, not by the Divine right of Kings but by the more Divine right of the people to elect their chosen representative to be their vice-regent of the Prophet, and that democrated election forms the most magnificent contribution to democratic history that I have been able to read. And these Caliphs are men chosen for what? For the austerity, nobility and sincerity of their lives, men who have been great in temporal and spiritual power and dignity. And these Caliphs established their democratic rule throughout the capitals of the world, and in their wake followed, not plunder and rapine, but culture and science and art. Read the history of the earlier and later Caliphs. Take the great march that went across the seas to Spain, and read the glorious chapter of the Spanish history. I must admit the Christians have retained a point of fairplay in the history of Saracen rule in Sicily, but how few are the cultured men getting degrees in the Universities who

realise that the things they are so proud of acquiring, for instance algebra, astronomy, geometry were gifts of the Arabs to civilisation, although I admit that there was Euclid who gave another system of geometry. Chemistry, and theory of the measure of time were all perfected in the wide country of Arabs among the desert sands and grass. How few of the people who talk of architecture realise that the Alhambra, one of the loveliest inspirations of genius was the dream realised by a Moorish architect? So the history of Europe is irrevocably entwined with the Moorish culture. Sicily to-day, the memories of Venice to-day, the coasts of Ireland to-day, all tell the story of the material, moral and physical contributions of the Moors to Europe.

But let us discuss now what were the supreme qualities of this Islamic faith. When the prophet said there shall be three things on which Islam shall be founded, he was but uttering prophetically something that was discovered centuries after and written upon the arms of France. Islam talked of liberty, equality and fraternity, and therefore this democratic idea was dreamed of and practised 1400 years ago by the followers of the camel-driver who, with a carpenter's son became two of the great dynamic proselytising creed-givers of the world. Islam spread itself, but not with fire and sword, for one of the cardinal tenets of Islam is to use persuasion and coercion. So they preached the gospel in the main and it is forbidden to draw the sword except in self-defence and self-preservation. All these accusations of fire and sword are refuted by the sacred writings, and this ideal of liberty, equality and fraternity has gone throughout the world, so that to-day in the 20th century when hundreds are divided into sects, when Christian nations in the name of the same God and the same Christ are at war with one another, the Islamic people in the world are bound together by so immutable a tie that if the little finger of a Mussulman bleed in far-off Turkey seventy million Mussulman hearts would beat in sympathy until they reached the Bosphorus and joined that of the Turk seeking solace. And so with the Chinaman who said he was persecuted, the whole of the East as far as Tangiers would stand by him and the brotherhood of Islam.

And so to-day the Caliphate of which you read in the papers and of which so many editors and reporters have come and asked me, has once more returned to the old democratic ideal of election by the vote of the Islamic nation. This deposition of the Caliph has puzzled many people, but it is simple to Islam. For a little time, as all principles grow corrupt through indifference and negligence, through misuse of power, through the western idea that might is right, there came dubiety whether this democratic ideal was forgotten and the Caliph was thrown out of office, but Islam rejoices to-day that once more in the vicissitudes of his'ory history has repeated itself, and once more the Islamic people of the world are called upon to exercise that democratic function which is the only true guarantee of progress and peace in this world. They are called upon to elect a Caliph, a spiritual head, and not from any rank or race feeling, but because he is the truest representative of the embodied law of the prophet Mahomed, who was the voice of God upon this world. And what is the object of this brotherhood of Islam? What has it done in this world? It has gone into a country where there had been outcasts and depressed. It has said to them: "brother if your own faith does not recognise you, if your own kith and kin raise a barrier against you, we extend the heart of fellowship of Islam to you." Let the meanest outcast but say the magic formula "There is no God but God," and there is no place even among the Kings that the humblest of men may occupy, there is not a King's daughter whom he may not aspire to marry. This is the true democracy of Islam that bases itself on worth and not on the amount of goods a man may have, so that he who aspires to be honoured must not come flaunting his wealth or titles, but humbly saying "I am nothing but a beggar before God, I who

am a king am nothing but a door-keeper before His house and must wash the feet of these pilgrims who have come." This is the meaning of Islam and I know it and what it has done for women. That is what is the test of a nation's civilisation. It came in an age when women, however jewelled and loaded with gold and silver, were still only goods—chattels without the right of inheritance, without the right of owning property, and Islam said: A woman shall have her share in her father's and husband's goods, and it gave that economic status for which the women of civilisation are still fighting to-day. It gave to them the right to have culture and it gave women the privilege and responsibility of being the exponents of their own culture and creators of their own terms, and to-day what does Islam stand for, that: Islam which is supposed to be a menace to my faith and to my people? It came in diverse fashions. It came from the Southern side across the Arabian Sea in little boats in which Arab merchants brought boxes of dates, and landing on the Southern shores kings give them land to build their mosques, and side by side with the prayer that rose from the temples of my people rose the muezzin from the Arab settlers. It rose and swept over the Himalayas and gave the gift of brotherhood. When they came to that magic country of India there was a belief that he who drank of Ganges water must become initiated in the Spiritual freedom and heritage of the Indian race, and so the Mussalmans became the children of the soil, and to-day the great trunk road running 1500 miles from the heart of the Punjab, and those great trees planted 1500 miles for the weary pilgrim hearts that go to Benares and all those places, were the gifts of the conquering Mussulman. Let them recollect that great outstanding person in history Akbar. Night after night, when the cares of State were laid aside, when he had dispensed justice to Hindu, and Mussulman and Christian, when he had soiced the troubles of some Hindu widow and redressed grievances, he would go simply dressed like a seeker after truth and sit there and ask the divines of four or five great religions to discuss, not doctrines and documents, but the central inspiring vital truths of their faiths, and so this prince of dreamers tried to reconcile centuries ago all these modern faiths which to-day and in this hall, are represented by this great gathering. Many after Akbar have had the same dream. They have tried to find a common element in all these warring faiths. Men with their doctrines bring division, but God says all faiths are the manifestations of the one immutable truth which is I. I the glory of the stars and the heart of the fig see a law which is the law of my people and of your people, and it is people like the dreamers and pilgrims who go out seeking to reconcile the divided peoples of the earth, and Islam gave to women that duty of reconciling all differences and making harmony out of discords.

There is in every religion the parable of the Paradise, and it is Mahomed, that camel-driver of Arabia whose first disciple was a woman and whose daughter, the lady of Paradise, was the custodian of his great dreams of brotherhood, who left his legacy not only to the Islamic peoples of the world but to all mankind, and who gave this priceless sentence which should be the motto and inspiration and talisman of the world: "Under the feet of the mother lies paradise" (applause). And the message the prophet brought from the desert to the world, he brought in the name of the Allah, that God who is 99 beautiful names and are chanted sacredly by the devotee in his heart throughout this month of Ramazan. And so we chant:—

*We praise Thee, O Compassionate!
Master of Life and Time and Fate,
Lord of the labouring winds and seas,
Ya Hameed! Ya Hafeez!*

*Thou art the Radiance of our ways,
Thou art the Pardon of our days,*

Whose name is known from star to star,
Ya Thani! Ya Ghaffar!

Thou art the Goal for which we long,
Thou art our Silence and our Song,
Life of the sunbeam and the seed—
Ya Wahab! Ya Waheed;

Thou dost transmute from hour to hour
Our mortal weakness into power,
Our bondage into liberty,
Ya Quader! Ya Quari!

We are the shadows of Thy Light,
We are secrets of Thy might,
The visions of the primal dream,
Ya Rahman! Ya Raheem!

Sporting News

(CONTRIBUTED)

The match between the Greyville and Star of India was played on the Greyville Ground for the Moonlighters Cup, commencing at 4 p. m. under the refereeship of Mr. S. Williams. The teams lined up as follows:

Stars:—Moslem, T. Harry, Pillay, Mullah, Gazi, C. Dawood, Cassim, Lall, Docrat, Akbar, and Nadas.

Greyville:—Vazir, D. Sing, A. Moodly, V. Moodly, L. Amod, T. Andrew, S. N. Moodly, Rajoo, M. Perumal, K. Samuel, and Essop.

The game opened very excitedly and the Stars started pressing, but the left backs S. A. Moodly saved the situation. They went on bombarding and in a scrimmage in the area the ball rolled into the net. The ball was again set in motion by the Greyvillites but the Stars with the wind in their favour scored another goal which was netted by Lall. Soon after the centering of the ball a long shot was tried at the Greyville's mouth which Moodly miskicked and the goalie was puzzled by the flight of the ball and same went into the net. With three goals in arrears the Greyville woke up to defend and were pressing when the whistle blew for half time.

The 2nd half opened with the Greyville pressing but the defence of the Stars was a tough one to break through. The ball was now being played in the middle area of the ground and neither side was playing a good and clean game. Two players one of Greyville and the other of the Star were put off the field of play for rough play. Five minutes after this incident the final whistle blew with the Stars victorious by 3 goals to Nil.

The tournament held at Port Elizabeth for the Sam China Cup was won by Natal for which congratulations are due to them for bringing the Cup to Natal.

The following were the full results of matches played:—

MONDAY, 15TH SEPT.

Natal 4 Griqualand West 1
Transvaal 3 Frontier 0

TUESDAY, 16TH SEPT.

Transvaal 3 Eastern Province 1

WEDNESDAY, 17TH SEPT.

Frontier 2 Griqualand West 0
Natal 5 Eastern Province 0

THURSDAY, 18TH SEPT.

Transvaal 4 Griqualand West 0
Natal 5 Frontier 0

FRIDAY, 19TH SEPT.

Eastern Province 2 Griqualand West 1

SATURDAY, 20TH SEPT.

Frontier 2 Eastern Province 1
Natal 1 Transvaal 0.

The following is the tournament League log:—

	P.	W.	L.	D.	For.	Ag.	Pts.
Natal	4	4	0	0	15	.1	8
Transvaal	4	3	1	0	10	2	6
Frontier	4	2	2	0	4	9	4
E. Province	4	1	3	0	4	11	2
Griqualand	4	0	4	0	2	12	0

ધો હોદ્દા એંગ્લો ગુજરાતી સ્કુલ

આથી સર્વ ગુજરાતી હિન્દી ભાઈઓને નિવેદન કરવામાં આવે છે કે ગુજરાતી બાળકોને માટે ખાસ કેળવણીનો હેતુ ધ્યાનમાં લઈ ઉપલા નામની સ્કુલ પ્રીન્સ એન્ડર્સ સ્ટ્રીટમાં ખોલવામાં આવી છે.

કેળવણી

ગુજરાતી બાળપોથીથી લઈ ઈંગ્રેજી ૪ થા ધોરણ સુધીના છેકરને આ સ્કુલમાં દાખલ કરવામાં આવશે. શિક્ષણ માતૃભાષા ગુજરાતીદ્વારા ઈંગ્રેજી શીખવવામાં આવશે. તેમજ હિન્દુસ્તાનના કેળવણીના ધોરણ પ્રમાણે અહીં પણ અભ્યાસક્રમ રાખવામાં આવશે. ધાર્મિક અને શારીરીક કેળવણી ઉપર ખાસ ધ્યાન આપવામાં આવશે. પ્રાર્થના, કસરત વિગેરે નિયમીત થશે. આ સ્કુલમાં દાખલ થનાર બાળકને ખીજ કેઈ સ્કુલમાં જવાની જરૂર રહેશે નહિ.

હાલમાં અમોએ શિક્ષક તરીકે લાંબા વખતના અનુભવી ભાઈશ્રી ગીણાભાઈ લીખાભાઈ નાયકને રોક્યા છે અને ભવિષ્યમાં હિન્દુસ્તાનથી ખાસ શિક્ષકો ખોલાવવાની ગોઠવણ કરવામાં આવી છે.

અમો આશા રાખીએ છીએ કે કેળવણીની અભિલાષા ધરાવનાર દરેક ગૃહસ્થ પોતાનાં બાળકોને સદરહુ સંસ્થામાં સત્વરે મોકલી આપી કેળવણીનો લાભ ઉઠાવશે.

લી. સેવકા,

મોરારજી હરીભાઈ દેસાઈ, પ્રમુખ

મોરારજી લીખાભાઈ નાયક, સેક્રેટરી

વધુ વિગત માટે મળો: ૧૫૪ વીક્ટોરીયા સ્ટ્રીટ, ડરબન.

"INDIAN OPINION"

Subscription Rates.

WITHIN THE UNION:	s.	d.
Yearly	15	0
Half-Yearly	7	6
OUTSIDE THE UNION and OVERSEAS:	s.	d.
Yearly	15	6
Half-Yearly	8	0

Advertisement Charges for Indian Opinion.

NETT, QUARTERLY IN ADVANCE.

SPACE	WEEK			MONTH						SPACE	
	One	Two	Three	One	Two	Three	Four	Six	Twelve		
INCHES	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	INCHES
One	0 4 0	0 6 0	0 8 0	0 10 0	0 17 0	1 4 0	1 10 0	2 2 0	3 10 0	One... ..	
Two	0 8 0	0 12 0	0 16 0	0 19 6	1 14 0	2 8 0	3 0 0	4 4 0	7 0 0	Two... ..	
Three	0 12 0	0 18 0	1 4 0	1 9 0	2 11 0	3 10 0	4 10 0	6 0 0	10 0 0	Three	
Four	0 16 0	1 4 0	1 12 0	1 18 0	3 5 0	4 4 0	5 10 0	7 0 0	11 5 0	Four	
Five	1 0 0	1 10 0	2 0 0	2 5 0	4 0 0	5 10 0	6 15 0	8 15 0	13 10 0	Five	
Six	1 3 0	1 15 0	2 5 0	1 15 0	4 4 0	6 6 0	8 8 0	10 10 0	15 10 0	Six	
Eight	1 10 0	2 5 0	3 0 0	3 10 0	6 0 0	8 5 0	10 0 0	13 0 0	20 0 0	Eight	
Ten	1 17 0	2 15 0	3 14 0	4 7 0	7 10 0	10 0 0	12 0 0	16 16 0	22 0 0	Ten	
Half Page	2 0 0	3 0 0	4 0 0	4 15 0	8 0 0	11 0 0	13 0 0	18 0 0	26 0 0	Half Page	
Full ..	3 15 0	6 0 0	8 5 0	9 0 0	16 10 0	22 10 0	27 0 0	33 15 0	39 0 0	Full ..	

These rates are calculated on the following basis :—4/- per inch : and 2/- for repeats.

To make equitable allowances for both Time and Space, however, the following deductions have been incorporated in the above scale of advertisement charges :—Under 3 inches a rebate of 2½% ; above 3 inches a rebate of 5% for every month has been duly deducted.

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