

# Indian Opinion

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## NOTES AND NEWS

**A**L HAJ KHWAJA KAMALUDDIN B.A. L.L.B., the Imam of Woking Mosque, London, and Editor of *Islamic Review*, and Lord Headley, the British Muslim Peer will be the guests of Durban during the next week. We join in welcoming these distinguished visitors and hope their trip will be a pleasant one.

The Capetown correspondent of the *Rand Daily Mail* writing on the 4th instant says:—

In Court to-day, Mohammed Abbas Khan, aged about 30 years, was charged with being a prohibited immigrant.

The Immigration officer stated that accused was declared a prohibited immigrant in August, 1924, when he was sent to Delagoa Bay, where (he stated) he belonged. He was found in Capetown in January last, and arrested, being still a prohibited immigrant in the Cape Province.

The accused, in defence, stated that he had nothing to do with Delagoa Bay, not having been born there. When he was deported in 1924 the police at Delagoa Bay locked him up, telling him he had no right to be there, as his parents had only stayed there. He was told to find a job at Delagoa Bay to pay his fare in order to get away. Subsequently he went to Johannesburg, where he was born.

Khan added that in 1914 he "joined up," went through the German West campaign, and, later joining the Cape Corps, went to East Africa and afterwards to Palestine. After getting his discharge in 1919 he obtained work on the South African Railways, and was transferred to Durban and East London. Afterwards he got a job as a motor driver, and came to Capetown in 1922 with his employer.

Accused was sentenced to three months' hard labour, and ordered to be removed from the Province.

Mr. W. M. Saffy, a member of the Syrian community of Capetown, has been informed by Mr. Roos's private secretary that the term "Asiatic" in the Liquor Bill was not intended to include Syrians. The letter continues: "As the clause stands at present there is some doubt as to whether or not they are included, but the Minister hopes to rectify this by specially excluding them from the provisions of the Bill."

The Durban Town Council's deputation left for Capetown by the mail-boat yesterday to give evidence before the Select Committee on the Areas Reservation Bill. The deputation consists of the Mayor (Councillor T. M. Wadley), Councillor A.

Eaton, M.P.C., Councillor F. L. Accutt and Col. Molyneux, D.S.O. Councillor Kemp, who is also going to Capetown, will represent the Natal Municipal Association.

The Natal Municipal Association is supporting the Durban report, which recommended compulsory repatriation with compensation as the only satisfactory solution. As regards the Bill itself, the chief duty of the deputation will be to object to the provision limiting the ownership of land by Asiatics to the Natal coastal belt.

With the present number is issued as a supplement the report of the Calcutta protest meeting against the Asiatic Bill.

### THE CONGRESS DEPUTATION

**S**OME of the members of the South African Indian Congress deputation returned from India by the s.s. *Khandalla* last Wednesday and were accorded a deserving welcome by their fellow-countrymen by the Durban Indians. The members are Messrs. Anod Bayat, V. S. C. Pather, Advocate J. W. Godfrey and A. A. Mirza. They are all looking gay and healthy and whatever they may or may not have gained politically one thing is certain and that is that they have gained physically! From a casual chat with one of the members of the deputation we were able to see that they had worked strenuously in India and had successfully opened the eyes of the people as well as the Government to the seriousness of the situation in this country in so far as the Indian community is concerned. India has realised more than ever the gravity of the Indian question in the Union and have now taken it up as one of their vitally important questions.

While this is so, the fact is, of course, always brought home to us that India alone will never be able to fight our battle. She can only help us if we are prepared to help ourselves. India's effort, so far, has not been in vain. The Union Government had at first bluntly refused to discuss the principles of the Asiatic Bill but they have now condescended to do so; and it is hoped that after the discussion better counsel will prevail over the Government and that they will see the wisdom of withdrawing the harsh and unjust step they are proposing to take. While entertaining these hopes and working incessantly towards realising them we must be prepared, in the event of their being

frustrated, to face the situation however dangerous it may be with faith in the justness and righteousness of our cause.

The one message sent to us by India is to fight to the bitter end and India will be at our back with men and money. But do not expect India to fight the battle for us.

This message should go home to every individual in this country and awaken him to his duty.

We were told also about the magnificent reception and recognition our deputation had received from our brethren in India, and in acknowledging the courtesy of our people in the Motherland with the deepest gratitude, we know we are echoing not only our own sentiments but the sentiments of the whole Indian population of the Union.

## Return of Congress Deputation Durban Indians' Welcome

A mass meeting of Indians was held in Rawat's Bio Hall on last Wednesday evening, to welcome back the members of the South African Indian Congress delegation to India, the members of which arrived on the *s.s. Khandalla* on Wednesday morning.

In addition to many prominent members of the Indian community there were several Natives on the platform, including Professor Thale and Allison W. George Champion, secretary of the local branch of the Industrial and Commercial Workers' Union.

The following cable from Mrs. Naidt was read:—  
"Cordially join you in offering warmest welcome home to your deputation that has pleaded your cause in the Mother Country with such earnestness and eloquence, and who kindled a living flame of love, sorrow and indignation in the hearts of your kindred here. Request our loyal friend Andrews to remain longer, his presence and advice is valuable at this critical juncture. Your continued and unbroken unity in your brave struggle essential to ultimate success. India stands behind you in fullest support, but you are the true captains of your own destiny as citizens of South Africa."

A telegram conveying greetings was also received from the Rev. C. F. Andrews. In this he expressed his intention of remaining in South Africa in response to the wishes of Mrs. Sarojini Naidt, and because of the urgency of the situation.

Mr. Sorabjee Rustomjee also cabled from India extolling the work of the delegates. "They have done well; God bless them," he wired.

The chairman, Mr. E. M. Aswat, eulogised the work of the delegation. "Since landing on the shores of Bombay and up to the moment the left India," he said, "the delegates had been incessantly labouring on behalf of their cause. It was due to the advent of the deputation that sectional feelings had been sunk and the various parties, realising the evil results of disunion, were approaching nearer and nearer for a sure bond of union. If nothing else accrued from their deputation they would have the satisfaction of seeing, at no distant date, their compatriots in their motherland presenting a united front with a view to bringing freedom to their country."

There were several other speeches in one or other of the Indian languages, and then the delegates were garlanded, after which Mr. J. W. Godfrey, one of the delegates, told the meeting what they had done in India.

A vote of thanks to the delegates closed the meeting.

## Muslim Propaganda

Al Haj Khwaja Kamal-ud-Din and Lord Headley arrived in Johannesburg last week on a mission of propaganda. Whatever individuals may think of the enterprise, says the *Star*, the country as a whole will regard it with the same tolerance that is extended by practically all the Muslim nations to Christian missions and to all non-Muslim forms of religion that exist among them. Lord Headley has said that the visit to South Africa has no political significance; but his first address of a series to be given in the Union was largely an exposition or arguments for "propaganda with the object of encouraging Westerners to go over to Islam," the "beauty and simplicity" of which was dwelt upon. While Lord Headley may hope to encourage co-religionists in South Africa—the Cape Malays and a considerable portion of the Indian population—his mission must have as its main object conversions amongst the Europeans, the coloured people and the natives. It has special significance in view of the reports in recent years of the gradual extension of Islamic belief from Northern Africa down through Central Africa, and even to some extent among the natives of Southern Africa. As yet there is little sign of this in the South, but the matter has been mentioned by missionaries and others in the Union and Rhodesia. The religion does possess features of "simplicity"—especially in the direction of racial equality—which may appeal to the native mind. From the telegraphed summary of Lord Headley's address it would appear that his mission is typical of the remarkable movement now taking place in Islam, which in its attempted adaptation of the faith to modern social and political needs, and in its acceptance of present-day science and educational methods, has been compared with both the Protestant Reformation and the European Renaissance.

A useful exposition of this "modernist" Mahomedan movement is contained in a book just published, "The Moslem World To-day," edited by Mr. John R. Mott, chairman of the International Missionary Council (Hodder and Stoughton; 8s. 6d. net.) The 23 contributors write with evident first-hand knowledge, and mostly from the standpoint of missionary propaganda in Muslim communities; so that the book forms an offset to the efforts of Lord Headley and others to effect conversions to Islam, though thus far no marked success has been obtained in either direction. The great expansion of Islam ceased several hundred years ago, after the religion of the Prophet had been carried at the point of the sword into many of the countries where it now flourishes. There has been an extensive growth in the number of its adherents, due to the natural increase of population, or to the local conquest of one nation or tribe by another, with the result that Islam is now estimated to have 280,000,000 adherents, who, however, are as much divided into different bodies or sects as are the Christian nations of the world. The theory that Islam was stereotyped beyond the possibility of change has been upset by events of the past decade, with the result that, in the words of Mr. Mott, "almost every Moslem land—in Africa, in Western, Central and Southern Asia, and in the East Indies—is ablaze with new national and social aspirations and ambitions." Of course, the most remarkable event was the abolition of the Caliphate. This has been associated with the spread of nationalism in place of the former theory of Pan-Islamism, which suffering a shattering blow when the world war saw Muslims fighting on opposite sides.

If this had not happened, we would not have seen Lord Headley in South Africa upon a mission which is non-political but entirely religious in character. Nor would there have been the present great movement which promises to change the whole character of Islam in its relations to the rest of the world. "The new search for truth and the ferment of dynamic and even revolutionary ideas," says Mr. Mott, "are exerting a great emancipating, liberalising and transforming influence." This we see not merely in the revival of Arabic culture and the

multiplication of periodicals and books, but in the extension of education and the new position that is being taken by women in Muslim countries. Turkey and Egypt are outstanding instances; but it must not be forgotten that India contains 70,000,000 Muslims. "Moslems India," says the Rev. Murray T. Titus, "is at the cross roads. She realises that her life is vitally connected with the world currents of Islam." According to Miss Ruth Robinson, the Moslem girls and women of India are as keen as the men to take advantage of the advance in education, and new social standards are being rapidly set up. Two years ago a series of conferences of Christian mission workers among Muslims culminated in a general conference at Jerusalem, when certain conclusions were reached. The "unmistakable evidences of the weakening or disintegration of Islam" were reported as "true politically." Is this correct, or is not Islam reforming itself preparatory to occupying or attempting to occupy a more important position in the world? The fact which is admitted that "in almost every Moslem land education is being actively promoted by the Government as well as by Christian missions" does not look like disintegration. Muslim communities are taking their part in various world movements, including the League of Nations, and are freely using all the mechanical and scientific appliances of Western civilisation, from the printing press to wireless telegraphy and aviation. Lord Headley's mission suggests that on the intellectual side it is intended to supplement education in the rapidly increasing Muslim schools and colleges by an active propaganda in distant parts of the world. Whatever the result of the present mission to our shores, it has a significance which goes far beyond the borders of the Union of South Africa.

## Khwaja Kamaludeen and His Mission

Khwaja Kamal-ud-din, who was educated in a Christian school, after a period at the Bar, entered the Mohammedan priesthood, his congregation at Woking, which comprises well over 1,000 members being representative of all classes of society, including Sir Archibald Hamilton, Bart.

In the course of an interview given to the *Star* the Khwaja said the world has wakened up to religious consciousness, for the people are absolutely disgusted with the current form of church religion—I mean Christianity. The best people in the Anglican Church—even some holding responsible offices—have given up their belief in various dogmas. The thing that surprises me is that neither the Archbishop of Canterbury nor the general public have taken notice of that. Some Christians have gone so far as to say—as Dr. Major stated in his address to Harvard students in America—that unless they deprive Christianity of its dogmas they cannot go ahead in the missionary field. Those people don't believe in the divinity of Jesus Christ, they don't accept the Bible as a whole truth, nor do they believe in the Atonement, nor in the Grace of the Blood. They accept Jesus Christ as a perfect man, reaching the height of spirituality which is open to every unit of humanity. This they call divinity. This is a reproduction of Divine morals.

"Where Islam has been preached in England it has attracted attention and respect. There is a sort of awakening towards Islam, and there is not that indifference of which we have been told by Christian missionaries."

### Empty Churches

Comparing pre-war and post-war church attendances, he stated that in 1912 he himself had observed that the Christian churches used then to be filled with worshippers, but to-day the attendances had diminished to about one-tenth.

"The cause of that is," he emphasised, "that the people have become 'fed-up' with dogma. The war has shown that the Christian Church has no religion of love.

In my opinion, within the next 20 years spiritism and modernism will rule the religious thoughts of the world, and Islam will make headway. After all, what our modernists teach us has already been taught by the Koran. Even the church people—those against modernism—taunt the others on account of their intolerance towards Islam. It will take a very short time to get the church religion finished."

Alluding to Christian missionary activities, he asked: "Why attempt to evangelise other people when Christians themselves need to put their own house in order, and bring back their own flock?"

Referring to the spread of Moslemism in England, he stated that the number of European converts was increasing steadily, that many misrepresentations respecting the faith had been eliminated, and that wherever he went he had always large and appreciative audiences at his services.

"A Muslim," he went on, "is very strong and firm in his faith, although in the practice of it he may be a bit lax. People of every station in life—if you give them a simple religion—one that is unhampered by dogmas—will come to it."

## On the Indian Question

With regard to the political status of Indians in South Africa, the Khwaja stated that, so far as he could see, repressive legislation would certainly have very far-reaching consequences, especially in India, "the jewel of the Empire," where feeling against South Africa would be embittered.

"Already," he added, "the position is keenly felt, for the realisation has come, and it is probable that the situation here may aggravate things."

As a result of his study of the Indian question, in the short time he was in the Union, he was convinced that the Indians were a potential asset to the country, and if they were placed on the huge areas of land, now uncultivated in South Africa, they would certainly be an even greater asset, since they could very easily adapt themselves to agricultural pursuits.

## No "Truck" With Asiatics

### Whites Protest at West Krugersdorp

A meeting was held recently at West Krugersdorp to discuss the Asiatic Bill.

The Mayor of Krugersdorp (Mr. R. M. Cooper), who presided, said the Government was making an earnest attempt to solve the Asiatic problem in South Africa. The most important question at issue affected very closely the interests of the white children, and it was for the people of South Africa to solve the problem and not those oversea.

Mr. L. J. Phillips gave a short history of the Asiatic problem in Krugersdorp, and said that when he was magistrate in the town shortly after the South African war there were 15 Asiatic traders locally. Five years ago 49 Asiatics in Krugersdorp owned the premises in which they traded.

"Are there 49 white people in Krugersdorp who own their business premises?" he asked, amid loud shouts of "No." He pointed out that at present there were no fewer than two hundred Asiatic trading licences, and said he was thoroughly convinced that if the Asiatic traders were not supported by the white people, they would die off within twelve months. The real solution of the question was in the hands of the people of South Africa themselves. (Applause).

In the country districts of Krugersdorp to-day three-quarters of the trade was in the hands of the Indian. Where was the question going to end? If the white people could not put a stop to it, there would be no end. The Asiatic could distribute goods on a 5 per cent. basis, and the white man could not do on less than 20 per cent, and the effect upon the white trader had been disastrous.

Mr. Phillips added that he understood that not a single child of the white parent in such a populous centre as West Krugersdorp was learning a trade in the way of commerce. It was shameful and appalling. With the extension of Asiatic trading there would be fewer white business people, and the vast majority of the shop assistants would be Indians. At the moment, some 17,000 white people were employed in the shops along the Reef from Randfontein to Springs. How long would they be at work if Asiatic trading was not considerably curtailed? Deplorable results were bound to follow unless the Asiatics were gradually eliminated.

Councillor J. Hoatson, of Johannesburg, formerly Mayor of Krugersdorp, also delivered a stirring speech, in which he emphasised that the menace to the white race through Asiatic trading was very real, and Christendom was in danger. Mohammedanism was making rapid strides among the natives in Northern Africa. It was sweeping down into Central Africa, and unless South Africa guarded its frontiers and its interests very jealously, they would be ruthlessly invaded. (Applause.)

Councillor W. G. Delpert, speaking in Afrikaans, strongly supported the policy of the Government. He moved: "That this meeting of the residents of West Krugersdorp strongly supports the Government in its Asiatic legislation now before Parliament, and urges the Government not to depart from the present Bill by granting any further rights or concessions to Asiatics."

The resolution was carried by acclamation.

In closing the meeting, the Mayor said the West Krugersdorp movement was the beginning of a campaign which he was certain would spread throughout South Africa.

#### OUR LONDON LETTER

[ FROM OUR OWN CORRESPONDENT ]

4th February, 1926.

Parliament was opened in State by the King and as usual the event attracted thousands to the scene. The King's speech contained nothing extraordinary. It foreshadowed some social legislation and appealed for a reasonable spirit in the adjustment of differences between the coal owners and coal miners.

Lord Londonderry himself, a coal owner earlier suggested that the owners and miners should meet round a table and that that was the best means of coming to a friendly and reasonable settlement of their differences. The Prime Minister was expected to make a gesture in this direction. But that is unlikely till the Coal Commission's Report is in his hands. At present there is no indication of what will happen when the Government's coal subsidy comes to an end in May next.

Sir Alfred Mond has caused something like a stir in the political world by going over to the Conservative Party. Sir Alfred has been recognised as one of the leading Liberals and a staunch supporter of Mr. Lloyd George. His ability is unquestioned. For some time past there have been disagreements within the Liberal Party—even after the reunion of the followers Earl Asquith and Mr. Lloyd George. Mr. Lloyd George still has his own offices and Party fund. Earl Asquith is the leader of the Liberals but as he sits in the House of Lords, annually a leader for the party in the Commons is elected. Mr. Lloyd George this year has been elected to this office by less than half the Liberals in the Commons. He is however still a greater factor in liberal politics. He has been chiefly responsible for the Liberal's Land Scheme, which is not accepted by the Liberals represented in their Conference. Meantime it has formed the bone of contention within the ranks of

Liberal members of Parliament and Liberal Parliamentary candidates. Sir Alfred has opposed it as in his view it is a purely socialistic measure. He believes in freehold rights in respect of landed property. And though it has not received the approval of the Liberal Conference, feeling that Mr. Lloyd George will have his own way, Sir Alfred now sits with the Conservatives. He was elected as a Liberal in a Welsh Constituency. Conservatives supporting the Liberal Candidate against Labour. Sir Alfred in the circumstances thought he could carry on, in any case, until the Liberal Association by which he was nominated desired his resignation. It has now called upon him to resign. Will he stand as a Conservative candidate for the same constituency is a question which remains to be answered.

Lady Beauchamp held a reception to meet the Liberal leader, the Earl of Asquith, at which Liberals came in their numbers. But Lady Londonderry's reception to the Conservatives to meet their leader, the Prime Minister, Mr. Baldwin was far largely attended and power no doubt adds zest to the governing party.

Italy through her representative Count Volpi has just come to an arrangement with the Chancellor of Exchequer, Mr. Winston Churchill, as to the manner of the payment of her war debt to Britain. It is agreed on all hands that Britain has treated Italy generously—the terms of payment being more lenient than Italy was able to obtain from America in regard to her war debts to that country. There are some who approve the terms; others who hold that the arrangement means that Great Britain in the end will receive but one-seventh of the debt; that the British taxpayer will bear the brunt; and that another of Britain's asset is being lost.

The Bill proposed to be introduced in Parliament to empower the Chancellor of Exchequer to effect reductions in the several State Departments' outgoings is causing a flutter. There is a feeling that this may affect the educational facilities in the country, and a meeting is to be held in Coxtan Hall to protest against any reduction in education.

The Food Council has been doing good work in the investigation of food prices and its recommendations have been well received. Bread, for instance, is not now sold at any price. The price, it is true fluctuates, but it does so on scales fixed by the Food Council. The scales have not the force of law; but public opinion gives it for the moment some force as if it were law. Milk is now occupying the public attention—and the Government's—for the Food Council's report discloses startling facts—particularly the giving of short measure. The milk roundsmen are accused. They are said to ben-fit themselves by giving short measure. There was a statement that in one case when it was proposed to send out the milk in sealed bottles from the dairies, the roundsmen threatened to strike if the bottles were so sealed as that would deprive them of their opportunity to give short measure—the surplus milk they considered was their "picking."

The wives of the sailors who were involved in the Seamen's strike in Australia and South Africa are reported to be arranging for the formation at every Port of Seamen's Wives' Vigilance Committee. If this is realised, it will not be without its influence on the question of Seamen's strikes. The women and children suffer the most in a strike, and who knows that better than the women themselves. Strikes do not make for industrial progress or the stability of the country in which strikes and rumours of strike are the order of the day.

Liverpool University claims the successful treatment of a number of hopeless cancer cases with lead injections. It would, however, appear that these are experimental cases and encouraging so far as they go. And that the experiments are by no means so complete as to declare that lead injections will

cure cancer in all cases. The cure of cancer, as of consumption, when it comes will be hailed with thankfulness by mankind.

### Arya Pratinidhi Sabha

The first annual general meeting of the above Sabha was held at the M. K. Gandhi Library Hall on Sunday, 2<sup>nd</sup> February 1926. Representatives from Societies from all over Natal assembled.

The proceedings commenced with prayers. In the absence of the President, Pundit Bhawani Dayal, Mr. R. M. Naidoo was deputed to the chair.

After the roll call of delegates correspondence was dealt with. The Secretarial report together with the Treasurer's financial statement were then presented and revision of rules with necessary additions was submitted and adopted.

The following officials were elected for the ensuing year :—President Mr. S. L. Singh; Vice President, Messrs. Raghoonath Singh, R. K. Kapitan, R. M. Naidoo, R. B. Maharaj, B. Ramportal, Nishan Singh, Ramsunder Patak, B. M. Singh, Nathoo Tabba, and Pundit Bhawani Dyal; Secretary D. Satyadev; Assist. Secretary Lanoo; Treasurer R. K. Kapitan; Auditor R. Sullapen; Committee Messrs. M. Moonoo, F. Ramlugan, S. Bhugwandin, Nana Bhai Desai, B. A. Meghrajb, B. A. Tilak Dhary, Bhailal Patel, V. M. M. Archary and Gareeb Khooshal.

It was unanimously decided to hold a conference in August at Maritzburg, and other matters such as inviting a religious preacher to this country, propaganda work, etc. were left over to the committee meeting for discussion and action.

The function terminated with thanks from the chair to those present.

## શ્રી ટીશ ઇન્ડિયા સ્ટીમ નેવી ગેશન કુ. વીસ દિવસમાં મુંબઈ પહોંચાડનારી સ્ટોમરો

સ્ટી. "ખંડાલા"

માર્ચ તા. ૧૫ મીએ મુંબઈ જવા ઉપરશે.

સુચના—ઉત્તરમાં પોતાના મોટા દાગીના શનીવારે ૧૧ વાગા અગાઉ કર્ટમમાં પહોંચતાં કરવાં.

ટીકટના ભાવો

સેકન્ડ ક્લાસ: પાઉંડ ૨૪-૦-૦

ઈન્ટર: પા. ૧૫ ૦-૦

ડેક પા. ૮-૦-૦

મુસલમાની વીશી રૂ. ૪૦; હિંદુ વીશી રૂ. ૩૪.

સેકન્ડ અને ઈન્ટર માટે એક મહિના આગાઉની બંદોબસ્ત કરવો.

દરેક હાંદીને જણાવવામાં આવે છે કે તેમણે પોતાની સ્ટીમરની ટીકટ વિગેરેનો બંદોબસ્ત ડરબન આવી કરવો.

ક ઉત્તર માટે જગ્યા અને સમાન વિગેરેનો બંદોબસ્ત અમે અમારી જાતે કરી આપીએ છીએ.

વધુ ખુલાસા માટે લખો યા મળો:—

શેખલ હીમેક,

Tel. Add. ૩૭૦ પાલન સ્ટ્રીટ, ડરબન:

"Karamat Durban"

### હાંદીઓ માટે મુસાફરખાનાની ઉત્તમ સગવડ

ડરબનમાં લાંબી મુદતથી બહાર ગામના હાંદી ઉત્તરમાં વિગેરેને ઉતારા તથા સ્વચ્છતાથી રહેવાના સાધનની નયુનતાના સમ્બંધે બારે અગવડ ભોગવવી પડતી હતી એ ખીના ખ્યાનમાં વર્ષ અગાઉ અમારા નંબર ૩૦ એલીસ સ્ટ્રીટ ઉપર આવેલા કુશાદે મકાનમાં રહેવા તથા સુવા વિગેરેની તમામ સગવડ સાથે મુસાફરખાનું લાંબી મુદતથી સ્થાપત ક્યું છે પરંતુ પુરતી બહેરાત નહિ થવાના કારણે અમારા સાંભળવામાં આવ્યું છે કે ઘણા મહારથો એ ખાખતથી હળુ અંગણુ છે, માટે તેવા અંગણુ સાહેબોને સારી રીતે જણમાં આવી નય એટલા માટે આથી બહેર કરવામાં આવે છે કે મજુર મુસાફરખાનું સારી હવા ઉગાસવાળા કુશાદા મકાનમાં હોષ વધુજ શાંતિવાળા સ્થળે અને ટાઉનની તદન નજીક આવેલું છે, જેથી દરેક ઉતાર સહેલાઈથી લાભ લઈ શકે છે. હમેશાં ફરેકર (રખેવાળ) હાબર રહે છે છતાં કોઈ ભતની અગવડ કે ફરિયાદ હોય તો મહેરખાની કરી નીચલે ઠેકાણે અમને ખબરઆપશો તો તેની તુરતજ તપાસ કરવામાં આવશે.

ધંસમાઇલ મહમદ હાફેજ (આગેદ હાફેજ)

૬૬ ફિલ્ડ સ્ટ્રીટ, ડરબન.

### મરીન કોલેજ

હિન્દીઓને માટે ઉંચા વર્ગની કોલેજ. અધ્યાપિકા વિશયે ઉસ્તાદો તરફથી શીખવાય છે. મેટ્રીક્યુલેશન અને ખીલ પરિક્ષાઓને માટે અભ્યાસ કરનારા વિદ્યાર્થીઓ તરફ ખાસ ધ્યાન દેવામાં આવે છે. બહાર ગામથી આવનારા નહાના ખાળકોની પુરતી કાળજી રાખવામાં આવે છે.

પુરતી વીગતો માટે મળો યા લખો:—

ધી. રજીસ્ટ્રાર (ડી. સી. ગીફાડ)

પી. ઓ. બોક્સ ૨૨૭૯, ડરબન.

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ઉપલા બેમાંથી કોઈ એકની પણ મુલાકાત શનીવાર સવાય દરરોજ સવારે કોલેજમાં થઈ શકશે.

### Wanted

Librarian for the M. K. Gandhi Library. Apply to the Secretary :

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