

INDIAN OPINION

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NOTES AND NEWS

India's Contribution Towards World Peace

MR. NORMAN THOMAS, a candidate for the Presidency of the United States and the leader of the Socialist Party of America, declared at New York that it may still be possible for India to attain her independence through non-violent non-co-operation. He was the guest speaker at the International House and the topic of his speech was "the Foreign Policy of the United States." Answering a question from the floor, Mr. Thomas said: "It would be presumptuous of me to suggest some course that India should follow to attain her goal. I feel that India has made tremendous strides in the past few years under the leadership of Mahatma Gandhi. I also feel that it may still be possible for India to attain her independence through non-violent non-co-operation. That will be her contribution toward world peace." Speaking of the policy of the United States in the Far East, the Socialist candidate for president announced: "Our immigration policy of racial and nationality discrimination has unnecessarily given an offence to the proud people of India, Japan and China. Instead of imposing unilateral discrimination, I would rather seek bilateral treaties with individual countries. That would go a great length toward easing international ill-feeling." Mr. Thomas ran for the presidency also in 1932. He along with Mr. Hoover was, however, defeated by Franklin D. Roosevelt.

Mr. Andrews' Advice To Australia

An earnest appeal for closer co-operation between Australia and India, based especially on Australian hospitality to Indian students, was made by Mr. C. F. Andrews in an address at the University of Sydney. Mr. Andrews traced the history of recent happenings in India and referred to the immense and unanimous opposition that has grown up there against the new Government of India Act. That coupled with the recent happenings in Abyssinia, had strained the relations between the East and the West. Mr. Andrews pointed out that the people of India had great commercial and sentimental interest in

Abyssinia. They felt Abyssinia was one of the last portions of the New East which was independent and free, and now Europe had destroyed this independence. The retention of Indian friendship, Mr. Andrews pointed out, was essential to the well-being of the British Commonwealth of Nations. A definite link existed between Britain, India and Australia which was a lifeline, and must never be broken. Mr. Andrews advised Sydney University, as a gesture of friendship, to offer post-graduate scholarships to Indian students. Their hearts won over, Australia and India would be friends for ever.

An Indian Graduate's Experience

An Indian graduate is making a tour of Rhodesia and other African territories in order to gather ideas for improving agriculture in India. He is Mr. M. D. Khilnany, B.A., an elected member of the Royal Agricultural Society of England, and he comes from Sind. Other territories included in his tour are Kenya, Uganda, Tanganyika and Portuguese East Africa. So far Mr. Khilnany has only one criticism of Rhodesia—a little more courtesy might be given to educated Indians. He himself is a graduate of Oxford, yet he has been sometimes denied even politeness. He suggested that the immigration and railway officials might do a little to making travel for visiting Indians easier, especially since trade between the two countries was of such moment. Mr. Khilnany is visiting the Union. We shall be glad to know of his experiences here.

A European Woman's Concern

For Non-Europeans

A few months ago the Somerset East Town Council was advised through a firm of solicitors that one of their clients was willing to pay the Council £75 per annum in perpetuity for the purpose of promoting the health of the non-European population. The conditions attaching to the gift were that at least £60 of the amount should go towards the salary of a qualified nurse (the balance of the salary to be paid by the Council), and £15 towards the purchase of drugs. The Council had also to pro-

vide a suitable clinic and residence for the nurse. The Council agreed to accept the gift on the terms offered, and a nurse has been appointed. It is now disclosed that the donor is Miss Vera Barford, a Somerset East girl at present on a visit to England with her father. She will cede to the Council a bond for £1,500, bearing interest at five per cent., to ensure the payment of her annual grant.

A Great Misfortune

The whole Indian community will regret to learn that in the England-Rand air race which has begun at dawn on Tuesday, the two Indian airmen, Mr. Manmohan Singh and Lieutenant Misri Chand have been left out. The former, we understand, was too late in applying and the latter failed to arrive when the time limit expired. So it has turned to be a purely British affair. An interesting story of the flight of Lieut. Misri Chand in the recent King's Cup air race is given in the Indian exchanges which we hope to reproduce for the benefit of our readers in our next week's issue.

Death Of Mrs. S. S. Pillay

It is with deep regret that we have to record the death, which occurred last week, of Mrs. Sasamah Sooboo Pillay, wife of Mr. Sooboo Pillay, a prominent Indian sportsman, and up till recently honorary secretary of the Pretoria Indian Football Association. The late Mrs. Pillay was 23 years of age and she was the second daughter of the late Mr. Thambi Naidoo. Before her marriage she lived in Johannesburg and was secretary of the Transvaal Indian Women's Association. The body was cremated at the Hindu Crematorium where there was a large attendance of friends and relatives. We extend to Mr. Pillay and also Mrs. Thambi Naidoo and the other members of the bereaved family our profound sympathy in the very great loss sustained by them.

Colour Bar In Churches

It is with the greatest pleasure that we publish elsewhere in this issue a letter from the Very Rev. Haywood Harris, Archdeacon of Durban, in defence of the charge of the existence of a colour bar laid against the South African Churches by Dr. Stanley Jones, who recently visited the Union, and our criticism thereon.

We are glad to note the facts stated by the Archdeacon about the Anglican Church. We are sure the letter will, apart from giving relief to those who have felt grieved, have a salutary effect upon those who might consciously or unconsciously have been responsible for allowing the colour bar to creep in the Churches.

Indian Opinion

FRIDAY, OCTOBER 2ND, 1936

Social Service

SOCIAL service has been the topic under discussion during the last few days at the National Conference in Johannesburg at which are represented all sections of the people of the Union of South Africa. There was also observed, a few days ago, the ninth anniversary of the Indian Social Service Committee founded by the Rt. Hon. Srinivasa Sastri. It will therefore be not out of place to discuss that all-important question here. Just as there used to be hardly any social service some years back among the depressed and untouchable classes in India, barring what was done by the Christian Missionaries, there is hardly any social service among non-Europeans in South Africa, barring what is done among them by the Christian Missionaries. Non-Europeans in South Africa are on the same footing as the depressed and the untouchable classes in India. There has, however, been an awakening in India and enormous strides have been made during the past few years in improving the lot of these people, largely through the efforts of voluntary workers with very little aid from the State. In South Africa the conditions are quite different. The State has been sleeping in regard to its duty towards the non-Europeans though, of course, not in heavily taxing them. In other respects non-Europeans are thrown aside at the mercy of God. A perusal of the locations and localities where non-Europeans reside will prove the truth of our statement. We must, however, admit that during recent years some little social work has been

done among Indians through the efforts of Mr. Sastri and Kunwarani Maharaj Singh, and charitably minded Europeans have begun to interest themselves in it, whose support is acknowledged with profound gratitude by the Indian community. In this connection the useful work of the Indian Welfare Committee in Johannesburg may be mentioned, in which Mr. Hoernle and other influential Europeans have been interested. In Durban there is the Indian Social Service Committee and the Indian Child Welfare Committee, which are doing very useful work among the poorer sections of the community and have drawn the sympathy of a few European well-wishers. They have so far however failed to get the support of the State to an appreciable extent. There are also in Durban and in Maritzburg the Aryan Benevolent Homes which have been established by enthusiastic young men by their own efforts with very little support in the beginning either from the public or from the State. These institutions are monuments of self-help on the part of the Indian community in regard to social service and they have now come to be recognised by the State but certainly not given the support by the State that such institutions merit. While we are offering this criticism in good faith we would be failing in our duty if we were not to appreciate and be thankful for the little that the State has been doing: But as citizens of the Union and as bearing a larger burden in the matter of paying rates and taxes in comparison with their capacity

and the benefits derived by them from such taxation, the Indian community can justly claim for more sympathetic consideration from the State than what has hitherto been shown. There should be no colour bar at least in health and sanitation and education which are the essential items in social service. It is a serious reflection on the Durban City Council when the Indian Social Service Committee has to complain, as it has done, of its representations for improving the conditions of roads in Indian localities being unheeded. The Committee has also stated that its financial resources are so very limited and should the Council not deem it fit to make a grant this useful institution, which is doing so much in improving the conditions of health and sanitation of a section of the people would have to close down. It would be a pity if this should happen. We are confident, however, that both the public as well as the City Council will not fail to do their duty. That our complaint about the neglect of the State towards social welfare of non-Europeans is not without foundation is proved by several facts, two of which are glaringly in front of us. Mr. M. J. Adams, a member of the Capetown City Council and chairman of the Citizens' Housing League Utility Company who is on a holiday visit in Durban visited the Indian quarters near Umgeni and is reported to have said, "I don't remember having ever seen anything quite so bad." Then a European lady in Somerset East has been so deeply moved by the unhealthy conditions in which non-Europeans are living that she has been inspired to make a grant of £75 per annum in perpetuity to the Town Council for the purpose of promoting the health of the non-European population. Non-Europeans, we are sure profoundly appreciate these individual acts of generosity, but what occurs to us is, that there should be very little occasion for such acts if the State itself were doing its duty.

COLOUR BAR IN CHURCHES

To The Editor "INDIAN OPINION"

SIR,—I shall be very grateful if you will give me a little space to make a statement about the "Colour Bar in Churches." I have, of course, seen the letter which appeared in your issue of September 14 over the signature of "A Christian," and also your leading article in the issue of August 31st.

The ideal with regard to Christian worship is given to us in the heavenly vision described in Revelation 7. 9. "I beheld, and, lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb..." The ideal, yes, and I am only one of very many others who grieve tremendously that in this land of mixed races our Christian Church falls so very far short of the glorious Christian ideal. But I am not without great hope for the future. Bad as things are to-day they were indescribably worse when I first knew Natal thirty years ago. I do not want to trace the growth upwards but rather to state very simply the position as I see it to-day. I speak only of the Anglican Communion.

We have just been holding our annual Diocesan Synod. We have one Bishop for all our people; all the clergy of whatever race sit on equal terms in that assembly; there are lay representatives of all races and colours; all have an equal right to speak and vote. Our Synod opens with a great act of worship, all these representatives are present (unless specially excused) along with the ordinary worshippers at the Cathedral. I very much doubt if to-day in any of our churches in Natal non-Europeans would be excluded from joining in an act of worship. It is

certainly true that in many of our churches Indians and Coloured people form a part of the ordinary Congregation, and occasionally an educated Native comes too.

On certain occasions annually we have Inter-Racial Communion Services in our Cathedral and in St. Paul's Church, Durban. At these services Christians of all races meet and worship together, and Indian, Native, and European priests share in conducting the services. The members of the Mothers Union meet also annually for an Inter-Racial gathering in church, and afterwards have tea together in the Church Hall. Once a year, at least, the servers at the altar from all our churches in Durban meet for worship and fellowship both in church, and afterwards in the Church Hall.

In this district we have an Anglican Clerical Society, and the Indian Priest, and all the Native Priests, are full members; they come both to our study circles and also to our monthly meetings. Another organisation that is important is the Durban Anglican Church Council. To this gathering come lay representatives from our Indian, Coloured and Native missions, and meet there on equal terms with the Clergy and European laity. A further point I should like to mention is that the Diocesan Trustees will not accept land for church sites if the deed contains an anti-colour clause which we consider is contrary to the teaching of our Lord.

Now I state these acts, not because I think we have reached the ideal condition, but because we are honestly making an effort to do what we know is right. I believe that in the next ten or twenty

years we shall see developments which will be pleasing to our Lord and all who love and serve Him.

Before I close may I say a few words about two points raised by "A Christian" in his letter. Referring to St. Aiden's mission he states:—"A few European mission workers, in one of its churches, would regard it below their dignity to sit in the body of the church, or to receive the Holy Communion after any of the Indians had partaken." There are three churches in the mission in Durban. In only one of these do the European mission workers sit in front of the Indians. The reason for this custom is that in earlier times they sat in front with orphan children to help them in their worship. The orphanage was closed and the two lady workers have continued to sit in their accustomed places. In the other two churches the European workers sit wherever there happen to be vacant seats.

With regard to the receiving of the Holy Communion the facts are these: it is only on very rare occasions that these workers receive their Communion before Servers, Choir men and Choir boys, who are all Indians. Further the Holy Communion is celebrated as often by an Indian Priest as by a European.

I desire to thank you, Sir, for your courtesy in allowing me to make this somewhat long statement, and as I close may I just reiterate how much the whole colour bar question grieves us, and assure you that we are earnestly working to build up mankind into the Family of God.

Yours Sincerely,

HEYWOOD HARRIS,
Archdeacon of Durban.

INDIAN GIRL'S MARRIAGE TO HER UNCLE COURT REFUSES TO DECLARE IT INVALID

MR. JUSTICE MATTHEWS has forwarded to Durban to be filed a record of his judgment in the trial which came before him earlier this month at the Durban and Coast Civil Sessions in which Papa, an Indian woman, of 50 Achery Road, Rosburg, sought an order declaring the registration of her marriage to Perumal, an Indian, to be null and void on the ground that her husband was her uncle, being the brother of her mother.

On Perumal's behalf at the trial there was no appearance. The Protector of Indian Immigrants was second defendant and for him Mr. J. C. de Wet, instructed by Mr. R. Corden Lloyd

Assistant Government Attorney, appeared. Mr. C. Cowley was for the Plaintiff, Papa.

In his Judgment Mr. Justice Matthews said that certain facts were undisputed. When Papa was about 12 years of age she went through a religious ceremony of marriage with Perumal, who was the brother of her mother. The parties were aware of the relationship between them. Another sister of Perumal reared Papa, for her mother died shortly after her birth.

A child was born on April 21, 1925, to Papa, of this union. On May 29 of that year, Papa who was 13½ years old, and Perumal who was 26, made the

declaration required by Section 70 of Law 25 of 1891. The marriage was thereupon registered under that section. The Protector and his officials were aware of the relationship between the parties when the marriage was registered.

Both parties to this union were Colonial born, but were the descendants of labourers introduced into Natal under indenture from Madras. Both parties were of the Tamil race. Their relatives attended a Hindu temple. They must therefore be said to profess the Hindu religion.

(Continued on page 454)

LALA HAR DAYAL

REVOLUTIONARY BECOMES PHILOSOPHIC

In the course of a lengthy contribution on the life and work of Lala Har Dayal, the well-known Indian Revolutionary, the writer deals at length with the Lala's activities since the war. He describes how the Lala after working for Germany during the war has ended by becoming Philosophic like Aurobindo Gosh. He says:—

BY 1913 his ideas had taken a new turn. Formerly an advocate of simplicity and purity in living he now favoured the western ways of complex organisation and industrial life of India. He became a firm believer in violent means to gain political ends. It is only through the instrumentality of the press and military power that freedom comes to a subject nation, he used to say, and he wanted to raise a standard of revolt in India to force the British Government. About this time his speeches and writings marked the peak of his extremist views.

In the early part of the year 1913, he set about giving concrete form to his political philosophy. He went on a campaign of lectures among his countrymen working here and there on the Pacific Coast. Accompanied by a few students, the most active and enthusiastic of whom was Kartar Singh, the gifted leader, he carried his audiences by storm. His simple and unpretentious bearing, his smashing logic, and his brilliant oratory inspired the Hindus with respect and admiration for his leadership, and left no room for any dissenting voice. At the same time, Har Dayal wrote pamphlets and booklets in the English and Indian languages and made contributions to the local press. Through his activities in San-Francisco, he gained a prominence and attracted the attention of radical groups active on the Pacific Coast.

His Indiscretion

Brilliant though he was, he was indiscreet in one respect. He identified himself with the cause of syndicalism and other organisations, spoke on their platforms and inspired them with his own revolutionary ideas. But this was quite a thankless task, an unnecessary activity, and a dangerous pastime for a Hindu nationalist who had come to these shores as a guest of the people. He soon found out that to continue working for the cause of India's freedom and participation in the affairs of the radical groups amounted to nothing short of courting disaster.

His irresistible temptation for indulging in oratory of a radical character led him away from his chosen task. Having already annoyed the British Government, he now gave the United

By

Dr. KHARAITI RAM, SAMARS,
M.A., Ph. D.

In "The Mahratta"

States authorities sufficient cause to mark him out as a dangerous character. As a result, on March 25, 1914, they served him with a warrant of arrest with a view to his deportation as an undesirable alien. But popular hero as he was among his countrymen, his followers had him released on bail and through the influence of William Jennings Byran, then Secretary of State and sympathetic towards India, whisked him away to Switzerland.

During War In Germany

After the outbreak of the World War, he went to Germany with the intention of furthering his revolutionary cause and inciting a general uprising in India with the assistance of the Central Powers, who hated England as their bitterest enemy. The Imperial Government placed him on the so-called Indian Committee, an emergency body of Indians created as a convenient instrument in the hands of the Foreign Office at Berlin to direct Indian affairs. He was sent on a political mission to Constantinople, and he did some propaganda work in Switzerland and Germany. But his radical proclivities in Germany soon brought him in conflict with the authorities. Furthermore, his remarkable talents excited a spirit of jealousy among other influential Hindus working with the German Government, and he was left without any friends in the midst of unfriendly people. Being discarded by the Foreign Office and thrown out of the Indian Committee as an undependable man, Har Dayal was forbidden to leave Germany during the war.

This undignified treatment worked havoc on the sensitive revolutionist who had been the idol of his people in the United States. More over, he was put to some irksome annoyance as a suspect, which he describes in his booklet, *Forty-four months in Germany and Turkey*. His attitude towards the German people was so extremely embittered that in this book he made a severe indictment of their character. Undoubtedly he had some unpleasant experiences in that country, then engaged in a deadly struggle against England, but his rash and utterly unkind criticism, verging on vituperation and calumination, betrayed his own weakness of the emotional outburst of a child. It seems that he wrote this book in the white heat of the reaction that swept him off his feet and disturbed his sense of balance.

Literary Activities

In February 1918, he left Germany by a ruse and went to Sweden, then a neutral country. There finding himself out of reach of the hostile Britishers and unfriendly Germans, he heaved a sigh of relief and started his work in the realm of literature and philosophy. By continual reverses he was forced to give up his revolutionary activities so that he resigned himself to the calm contemplation of life's problems. For him it was a great fall and a radical change that transformed him from a lion into a lamb. Circumstances crushed his ferocity into helplessness and brought ridi ule on his extraordinary talents.

Har Dayal was now a different man than he had been during the war. He patched up his differences with the British Government to a certain extent and went to study in England. After an eventful period of twelve-years he started again where he had left off in 1907. Probably it was his superior talents that influenced the British diplomats to permit their one-time bitterest foe to re-enter their universities. Like a good boy, Har Dayal did his lessons at London University and received his Ph. D. degree. He wrote and later published his "Bodhisatva Doctrine in Sanskrit Literature," which was scholarly piece of work produced after careful research in the British Museum. His other books, such as "Modern Spirit in India" and "Hints for Self-Culture" also reflects credit on him as a serious scholar and thinker. At present he is engaged in writing "Men and Movements in History."

His Virtues And Talents

Regardless of his political views and personal philosophy, Har Dayal is a genius whom no intelligent individual can fail to admire. He is friendly and affable by nature. As the late Lajpat Rai says, he would go out of his way to help others without ever expecting or courting favours from them. In his personal habits he is simple to the extreme, often presenting the appearance of the proverbial absent-minded philosopher, and cares little what others think about him. His remarkable mastery of a number of languages including French, German, Persian and Swedish, his forceful writings, his keen interest in the field of research, and his magnetic oratory all combine to earn for him the title of genius. In his youth he was impulsive and emotional and took pleasure in an unrestricted activity in an extremist and anti-British campaign. Extremism became a passion with him, and its expression was his only means of satisfaction and pleasure.

With the warm blood of youth in his veins, he was rash and emotional, and an idealist.

According to Lajput Rai, he was an uncertain type, subject to a change without any observable cause. Undoubtedly, there have been many changes in this remarkable man's views, and there may be more to come, but his virtues and talents stand out so prominently that none can fail to be impressed by them. His days of unrest and rash propaganda are over and he

has the scars of the wounds inflicted on him by the changing times. As a result he has turned philosophic. Like Aurobindo Ghose, who has become a mystic as the result of terrible reaction after political persecution during the Bengal Partition agitation. Har Dayal may go deeper into the realm of philosophic thought, but it appears that being a rationalist, interested in historical research, he will continue as a writer of such works as may inspire the modern youth, and help to explain the cause

and effect of the phenomena occurring in nature. In this cultural field, he can use his talents to great ends and in the future, he may become a leading figure of his school of thought. Judged from all points of views, Har Dayal proves that India undoubtedly is a great country that produces geniuses in all spheres of activity. Her saints and scholars, mystics and revolutionaries, Yogis and scientists—all make their presence felt in the affairs of mankind.

INDIAN SOCIAL SERVICE COMMITTEE

NINTH ANNIVERSARY

THE ninth annual general meeting of the Indian Social Service Committee was held on Thursday, September 24 at the Parsee Rustomjee Hall, Queen Street, Durban. The Mayor, Mr. Fleming Johnston presided. Among those present were Mr. H. H. R. Piers, Chief Magistrate, and Mrs. Piers, the Mayoress, Mrs. G. M. Cyrus, Mr. C. S. Ricketts, Acting Agent-General for India, Dr. G. Macfarlane, Chairman of the Community Chest, and Mr. F. J. Street, Divisional Inspector of Labour.

Mr. V. Lawrence, the President of the Committee in the course of his speech said the founder of the Committee was the Right Hon. V. S. Srinivasa Sastri, the first Agent-General for India in the Union. It received the approbation of the then civic head, the Town Clerk and the M.O.H., who authorised the use of the Durban Coat of Arms by this Committee, on their official badge. "I am often asked by the Mayor's Secretary as to why the Mayor should preside over the functions of this Committee. My answer is, it is his bounden duty to do so, inasmuch as this Committee is part and parcel of the Health Department of this City. We are practically doing their work, in a voluntary capacity, in promoting the health of the community. Is it not then the duty of the Mayor and his fellow Councillors to patronise, encourage and help this Committee, morally and financially? They are giving thousands of pounds to the European Benevolent Society, to help the European and the Coloured poor. Months ago we made an appeal to them for a grant which has not yet received any attention. They seemed to have turned a deaf ear. I hope now the Mayor will not rest quiet until he has secured a grant for us from the Council. The balance sheet up to Aug. 14 last, shows a balance in hand of £128 16s. 6d. Since that date we have spent £36 12s made up as follows: £20 19s. 9d. for relief, £6 12s. 3d. for medicine and £9 for office equipment, thus leaving a balance of £92 4s. 6d.

We are now supporting 14 poor families. How long then, will this balance last?

"Up to the end of August last we carried on our dispensary in a chemist shop. Since the beginning of this month, we have our own office at 135a Grey Street, through the kindness and generosity of Mr. E. C. Paruk who has given us the place and helped us materially, where we are carrying our free dispensary and relief work and generally assisting the poor in many other ways. On behalf of the Committee I extend a cordial and sincere welcome to the Mayor and Mayoress, to the Chief Magistrate and Mrs. Piers and to our European friends.

Committee's Report

It was stated in the annual report submitted to the meeting that during the year under review 645 indigent members of the community representing all sections were given free medicine. The majority of these were unemployed and their dependants. Dr. K. M. Mistry had kindly treated all the cases that required free medical aid and the Committee expressed its grateful thanks to the Doctor. Social service work consisted in the distribution of health leaflets containing information and instruction in regard to health and cleanliness, and in street collection which was done every Sunday to augment the funds. The Committee rendered useful service in giving relief to the poor and the needy. The matter of stagnant water at the corner of Leopold and Grey Streets and by the Alice Street foot bridge, (all in Indian locality) was taken up with the City Engineer and these have been attended to but the Committee regretted that no attention had been given by the City Council to its repeated requests since last year that Carlisle Street between Cross Street and Centenary Road should be hardened and the footpath laid out with kerbing, as the children attending Carlisle Street Government School, Mitchell Crescent

Girls' High School, St. Anthony's School, Centenary Road Girls' School and the Sastri College, have to wade through mud ankle deep water and grass on rainy days.

The financial position of the Committee, the report stated, was not too bright. At the rate it was now spending for relief and free medicine the funds would be exhausted in a few months' time and would be constrained to close the Committee unless the authorities and the general public came to the rescue.

The Committee expressed its profound gratitude to the chairman and stewards of the Durban Turf Club for their generous donation from time to time and to the Commissioner for Immigration and Asiatic Affairs and the Protector of Indian Immigrants for their grant of £30 during the year.

An appeal for financial recognition from the City Council was voiced by several speakers. The Mayor, Mr. Fleming Johnston, congratulated the Committee on the good work it was doing among the poorer classes. He stated that the Council had set aside a certain sum for charitable purposes, but the money had not yet been allocated.

Dr. Macfarlane declared that once the European community was assured that the Indian community were assisting themselves they would not be slow in coming forward with help.

Mr. Piers said he had been surprised to find the number of deaths occurring among Indian children through drowning in wells or streams and through burning. There was undoubtedly carelessness among a certain class of Indian parent and he urged that steps be taken to instruct these people in the real need for greater care of their young ones.

INDIAN GIRL'S MARRIAGE TO HER UNCLE]

[Continued From Page 451

Unhappy

Papa had not been happy with Perumal, who ill-treated her and turned her out of his house. She now claimed, after the lapse of 11 years, a declaration of nullity of the marriage on the ground that the union was within the prohibited degree of consanguinity and therefore contrary to law. Perumal, though a witness, was not represented at the trial nor did he even file a plea.

"As the validity of many marriages may depend on the view taken by the Court in regard to the marriage which is the subject of this action," said his Lordship, "the Protector filed a plea, called evidence and advanced arguments at the trial in support of the validity of the marriage.

"His defence may be summarised as follows: (1) That the marriage was not contrary to the religion of either party and having been registered under the statute, must be recognised as valid and binding, even if the Union is contrary to the common law; (2) that at the registration of the marriage in 1925 the Protector was a duly appointed marriage officer and that as the plaintiff and the first defendant (Perumal) complied with all the requirements of Section two of Act 22 of 1914 a valid and binding marriage was affected between them by reason of the provisions of that section.

"Reliance was placed for Papa and for the Protector on evidence as to the views held by those professing the Hindu religion in regard to marriages between uncle and niece. But before I summarise that evidence it will be convenient to state that according to the testimony of Mr. Robinson, the Acting Protector, the custom existing among Tamils and Telegus of an uncle marrying his sister's child has been recognised for many years. Mr. Robinson has known of it since 1899 and states that it existed in Ceylon before he left that island in that year. But the custom was confined to those who had come from Madras from which Presidency it was introduced into South Africa with the indentured labourers, a very large percentage of whom—70 or 80 per cent.—were from Madras.

"The office of the Protector recognised the custom at an early stage after the Law of 1891. Later it had some doubts as to the propriety of registering marriages based on the custom, but was fortified by an opinion of the law advisers obtained in 1912 and embodied in a circular.

"According to the evidence of one Moodley, the clerk and interpreter in the Protector's office, 18 of such marriages were registered by the Protector between 1893 and 1912 and since 1912 up to the present year, 120 of such marriages have been registered. In these circum-

stances it is not surprising that there have been no prosecutions for incest at common law in respect of cohabitation between parties to such unions. I draw no inference however in favour of or against the validity of such marriages from the number registered since 1893 or from there having been no such prosecutions."

His Lordship proceeded to discuss the independent evidence as to the custom at some length and said that the evidence which he had summarised and the extracts from Mayne's work on "Hindu Law and Custom" indicated that the tenets of the Hindu religion were by no means absolute as to the degrees of consanguinity marriage within which was prohibited.

The compliance with the provisions of Section 70 as amended effected a valid and binding marriage provided three conditions and no other existed: "(1) The marriage registered under Section 70 must not be a polygamous one; (2) the intending husband must not be under the age of 16 and the intended wife must not be under the age of 13, a section, which, with Section 74, as to the ages of those who profess

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Christianity has recently been repealed by Act 19 of 1933; (3) a marriage contracted under the law is void if the parties by the religion of either is prohibited from intermarrying on the ground of consanguinity or affinity."

A Heavy Onus

The Judge said it was clear from the evidence that in the case of the marriage under consideration the first two conditions had been satisfied. The only question, therefore, was whether or not the third condition had been observed. Papa's case was that it had not. The onus was upon her to show that 'if' had not. That onus must, on the evidence in regard to her marriage, be a very heavy one.

It was urged on her behalf that such usage or custom among the Tamils as was in evidence in regard to the marriage of a niece to her maternal uncle could not abrogate the common law as laid down in paragraph seven of the Political Ordinance of April 1, 1930.

"The Plaintiff has been unable, regard being had to the evidence adduced, to satisfy the Court that the religion of herself or her parents and relatives or

the religion of Perumal prohibited her marriage with him. The evidence was rather the other way. One would no doubt, have taken a different view if the words 'by the religion of either' were not in Section 75 and the section had merely declared void marriages contracted under the statute if the parties were within the prohibited degrees of consanguinity or affinity. In such a case the common law must have been applied. By the insertion, however of those words the legislature opened the door and I think intended to open the door, to investigations by the officials and by the courts, of the tenets of the religion of each of the contracting parties to any particular marriage.

"There must be judgment for the defendants with costs."

—oOo—
**Dr. Sheldrake At
A Tea Party**

A Tea Party was given last Saturday afternoon in honour of Dr. Khalid Sheldrake, the distinguished English Moslem Missionary, by Mr. E. H. Ismail at his residence in Adrian Road. Among the distinguished guests present were Mr. H. H. R. Piers, Chief Magistrate, Durban and Mrs. Piers, Captain Angel, Mr. and Mrs. Ali Bey and Indians representing every section. Bouquets were presented to the honoured guest and Mr. and Mrs. Piers by Mr. Ismail who paid a high tribute to the work of Dr. Sheldrake and thanked him for having accepted his invitation notwithstanding his delicate health. He thanked Mr. and Mrs. Piers and others who had graced the function with their presence. Among the other speakers were: Messrs. H. H. R. Piers, Captain Angel, Hajee Rooknoodeen, Shapurjee Randeria and Manilal Gandhi. Dr. Sheldrake thanked Mr. Ismail for his hospitality and said he was pleased to see all sections of the community being represented at the gathering. He described it as a miniature League of Nations. He said in reality there was neither East nor West. It was all one. What East had given to the West years ago is now being returned to the East, in another form. There was both good and bad in the West and the East had to take the good and reject what was bad. He said it was necessary for the community to be united and straight forward. He was overwhelmed by the hospitality shown to him by both Europeans and Indians in Durban.

South African News In Brief

Appellate Court Vacancy

THE vacant judgeship on the Appellate Division has been offered to Mr. Justice N. J. de Wet, of the Transvaal Division of the Supreme Court. Mr. Justice De Wet is at present returning from an overseas visit and no reply has yet been received from him. It is further understood that, should Mr. Justice De Wet accept the offer, Mr. John M. Murray, K.C., one of Pretoria's leading barristers, will be approached to fill the vacancy on the Transvaal Bench.

Housing Expert On Indian Quarters

Mr. M. J. Adams, a member of the Capetown City Council and a chairman of the Citizen's Housing League Utility Company, who is on a holiday visit in Durban paid a visit to the Durban Slum areas. He was also taken to see the Indian quarters near Umgeni and this is what he said: "I don't remember having ever seen anything quite so bad." Our City Council can hardly take pride over this 'tribute' to its concern about the housing conditions of its Indian population.

Further Indian Donations To McCord Zulu Hospital

Among the other distinguished donors to the McCord Zulu Hospital are the Rustomjee Jivanjee Ghorkhadoo Trust which has donated the sum of £50 and the R. K. Khan Hospital and Dispensary Trust which has donated the sum of £100.

Police Commission Inquiry

The appointment of the Police Commission of Inquiry is officially announced. The Commission will consist of Mr. Justice C. W. H. Lansdown (Chairman), Mr. E. W. Douglass, K.C., M.P. for Queens-town, Mr. C. W. de Villiers, K.C., of Pretoria, and Lieut.-Col. L. Strickland (Secretary). The Commission has been appointed by the Governor-General in accordance with the statement in Parliament during last session by General Smuts, Minister of Justice. It will have authority under Section 5 of Ordinance 32 of 1902 of Transvaal, while holding the inquiry in the Transvaal. This is to the effect that the Commission will be able to subpoena evidence if necessary. The Commission is to inquire into and report upon the following matters in regard to the South African Police: (1) Rates of pay; the system of promotion in the Force; the selection of personnel for the detective branch and the training and control of such personnel; the method of recruitment and the training of recruits; (2) The Administration of the Liquor, Gold and Diamond laws and more especially the trapping system and the prevention of corruption in relation to it; (3) Allegations against the conduct of the Police in the investigation of crimes and offences; (4) The relations between the Police and non-Europeans;

(5) The relations between the Police and the public generally. If in regard to any of these matters issues are raised which also affect the South African Railways and Harbours Police the Commission will inquire into such issues as well. Persons or bodies wishing to give evidence or make representations should communicate with the Secretary, Police Inquiry Commission, whose address till the end of November will be c/o the Department of Justice, Pretoria. It is expected that the Commission will start work towards the end of November or early in December. The places and dates of sittings will be published in the Press.

Will Of Sir Johannes W. Wessels

Sir Johannes Wilhelmus Wessels, Chief Justice of the Union, who died in Pretoria on September 6 at the age of 74, left property amounting to £165,344. The principal beneficiaries are his wife and his three children. The three children are named as executors and administrators to the estate.

Dr. Loram's Father Dead

The death took place on Monday morning of Mr. A. E. Loram, of Maritzburg, at the age of 92. Mr. Loram was born in Devonshire in 1844 and came to South Africa for his health in 1873 and settled in Maritzburg, where he lived until 1905. In that year he went to England, but returned to Natal after the Great War and had lived in Maritzburg ever since. He was the senior partner of the shipping and general agency firm of Loram and Baynes, but for over 10 years he had not been active in the business. He had a wide circle of friends. He is survived by four children, one of whom is Dr. C. T. Loram, now at Harvard University, U.S.A.

Second Shop Murder In Capetown

The second shop murder within a week took place at about 2.30 a.m., on Wednesday when an Indian named Abdulla Baba, a fruiterer, of 135, Caledon Street, was stabbed in his shop. He was found at 8 a.m., gashed through the neck and face by a knife. The motive was apparently robbery, his assailant having got away with a few shillings. A native boy employed at the shop has disappeared, and the police are searching for him.

Dr. Sheldrake On English Language

"There is only one universal language to-day—English. The universal language of the future will undoubtedly be based on English, if it is not English itself. If we are not aggressive about it, if we encourage others to come in and learn it, I am certain it will of necessity become the common tongue of the world." This opinion was expressed by Dr. Khalid Sheldrake in a lecture to a packed audience in the Durban Art Gallery on Wednesday September 23.

The lecture, which was held under the auspices of the Library Group, was attended by Europeans of several nationalities, by Indians and Arabs and Natives.

Estcourt Murder Case

Further surprising development has taken place in the case of Ntimane Sandwene, the Zulu Kitchen boy who was committed for trial on charges of murder, attempted murder and theft. Sandwene voluntarily made a confession before the Assistant Magistrate of Estcourt, Mr. W. A. Barton, of the crimes alleged to have been committed by him which resulted in the re-opening on instructions from the Attorney-General, of the preliminary examination of Sandwene after which he has again been committed for trial. In conclusion of his statement Sandwene said: "The money I obtained by these robberies I did not spend or waste. I intended to buy a plot of ground, but I was arrested before I could do so... I have not been unduly influenced in any way to make this statement, but have done so voluntarily so that the Judges will know every detail of the offences I have committed... I was in full possession of my senses when I committed these deeds, but I would like it to be known that I was overcome by bad impulses... No one but myself know my guilt... I ask you to plead on my behalf. I promise never to repeat such offences."

Successful South African

News has just been received that Lancelot A. Joseph has passed the Licentiate of the College of Physicians and Surgeons of the Homoeopathic University of India (Dacca Medical College). He is the eldest son of Mr. R. I. Joseph, Senior Assistant at the Depot Road Government School, is the first South African Indian to have taken the L.C.P.S. in Homoeopathy.

Glendale Shooting Charge

The preparatory examination into a charge of attempted murder against Mapoti Dube, the Native who is alleged to have shot Moosa Ahmad Patel, the Glendale Indian storekeeper, wounding him in the stomach, was again resumed before Mr. Louis I. Cohen, at the Stanger Magistrate's Court, on Monday September 21. Sikaka Mnyandu, a Native servant employed at Patel's store, described the incident that took place and Mapoti as the man who shot Patel.

Durban Indian Philatelic League

The above League was formed on Monday the 29th September 1936. The motto of the League is "Progress in Philately," its aims and advantages are to make stamp collecting still more popular the world over and to foster friendship and mutual help amongst Stamp Collectors everywhere. The Officials of the league are President: C. N. Pather; Hon. Secretary and Treasurer: N. N. Adrjania; Committees: K. G. Ginwalla, S. Singh, E. S. Haffjee, S. G. Pillay, B. B. Singh. For further particulars apply to the Hon. Secretary, Box 551, Durban.

India Letter

[FROM OUR OWN CORRESPONDENT]

New Governors In India

THE appointments of three new Governors of Indian Provinces are announced. Mr. Maurice Garnier Hallett will succeed Sir J. D. Sefton as Governor of Bihar. Sir Robert Neil Reid will succeed Mr. Michael Keane as Governor of Assam and Sir George Cunningham will succeed Sir Ralph Griffith as Governor of the North-West Province. The changes will take effect in the spring of 1937.

Olympic Honours For Menaka

Three out of ten first-class honour prizes in the Dance Section of the last Olympiad were won for India by Menaka (Mrs. Sokhey) and her troupe of Indian dancers. Representatives from fifteen countries competed for the event and the competitors included world famous dancers like Mary Wigman, Ciret Palucca and Krentzberg.

Lecture On World Peace

"World Peace through Religion" was the theme of a lecture delivered by Dr. P. Natarajan in the Nicholson Hall of the local Y.M.C.A. at Coonoor. Mr. W. W. Georgeson, I.C.S., Sub-Collector, presiding. Dr. Natarajan in the course of his address said that one of the most important and common objectives of all nations was peace. Judging from the world events of recent months, including the Abyssinian question, the League of Nations had failed to secure peace, and the objective had now been replaced by a less dangerous phrase "collective security." The League of Nations, by its very constitution, was incompetent to deal with this question. Religion, on the other hand, could appeal direct to the human heart and was in a far more advantageous position than any other agency to secure peace. The best record of any religion was clean, and the God of every religion was one and the same. Comparative religion which began to interest scholars and philosophers some years ago, had in recent times led to what was beginning to be called the philosophy of religion. When this process of change proceeded further, it was possible to hope in the near future to have a science of religions. This science, the lecturer said, would reveal a common ground of religions which would form the basis for concerted action for re-building peace on a surer basis than on a mere international alliance.

Hungarian Muslims

A notable arrival in Bombay is Mr. Mahomed Bey Rasoulovich, Secretary to the Hungarian Mohammedan Auto-

nomy, in Budapest. Mr. Rasoulovich has come to India to try and make Indian Muslims take interest in the affairs of Muslims of Hungary. In an interview with the press, Mr. Rasoulovich stated that Hungary had been under the influence of Islam for centuries and that Hungary was the one country in Europe which even to-day reminded one of the ancient glories of Islam. The Muslims once possessed as many as 17 mosques and numerous educational institutions, but all of them underwent the process of decay. The Muslims of Hungary had made enormous sacrifices in the Great War, after which Government and other communities reciprocated their goodwill in a marked manner. The Islamic religion was officially recognised in 1916, and in 1931 the Muslim community was allowed complete freedom in the management of its affairs. The Muslim community in Hungary was now keenly desirous of having a mosque and an Islamic school at Budapest. The Muslims of Hungary were mostly peasants and workers and they could not afford to contribute towards the construction of the mosque and the school. Consequently, they looked to their compatriots all over the world.

Central Indian Colonial Association

Information has been received at the office of the Etawah Colonial Association that at a meeting held in London recently at the residence of Mr. R. S. Nehra, solicitor and founder and editor of the *Indian* it has been decided to establish a Central Indian Colonial Association in London. The aims and objects of the Association are to safeguard the interests of Indian colonials in the various British colonies. Mr. R. S. Nehra will be the president of the organisation and Mr. L. Katial the vice president.

Sir M. Habibullah

Nawab Sir Mahomed Habibullah, Dewan of Travancore, has requested His Highness the Maharaja to relieve him of the Dewanship for personal reasons. It is likely that Sir Mahomed may proceed on a short holiday cruise early in October after relinquishing office.

Black Flags Greet Bhai Parmanand

When Bhai Parmanand arrived at New Delhi he was received by women with black flags. As he alighted from the train five or six ladies surrounded him and demanded from him a withdrawal of the remarks about Congress

Women Workers who went to jail during the Civil Disobedience days. Bhai Parmanand tried to evade them by making his exit from a third class entrance, but as he came out a huge crowd of women assailed him with black flags. He tried to escape with the help of a police escort but the crowd was invincible. He was permitted to go only after he had made a statement to the effect that he said nothing about Congress Lady Workers.

Doctorate For Assembly President

At the convocation of the University of Dacca held recently the honorary degrees of Doctor of Law were conferred on His Excellency Sir John Anderson, the Chancellor of the Dacca University, and Sir Abdur Rahim, President of the Indian Legislative Assembly. The University also conferred the degrees of Doctor of Science on Sir Jagadish Chandra Bose, the renowned Botanist, and Sir P. C. Ray, the famous chemist. Sir Jadu Nath Sarkar, Sir Muhammad Iqbal and Mr. Sarat Chandra Chatterjee were the recipients of the degree of Doctor of Literature. Except Sir Jagadish Bose, Sir Muhammad Iqbal and Sir Abdur Rahim, all other recipients of the honorary degrees attended the Convocation and Sir Jadunath addressed the Convocation.

Union Jack On Tri-Colour

Sardar Mangal Singh, M. L. A. has given notice of the following resolution for the forthcoming session of the Legislative Assembly:—"This Assembly recommends to the Governor-General-in-Council that he be pleased to issue a proclamation that from the 1st of April 1937, the tricolour Congress Flag with the Union Jack inscribed on one corner, shall be the official National Flag of India."

Cry For Help

The appeals issued by Pandit Jawaharlal Nehru, Babu Rajendra Prasad, Pandit Malaviya and others for relief to the flood-stricken people in U. P. and Bihar call for prompt and generous response, and the collection of funds and gifts in kind needs to be carried in a well-organised manner. For the convenience of donors Pandit Jawaharlal has suggested that contributions for U. P. may be sent to Mr. Mohanlal Saxena, Aminuddaula Park, Lucknow, and those for Bihar to Babu Rajendra Prasad, Patna. Donations, earmarked or otherwise, are also invited and received by the Bombay Humanitarian League, 149 Shroff Bazaar, Bombay 2, which, being an old responsible body, can be relied upon to direct judiciously unearmarked gifts to places where distress is most urgent, including the drought stricken places in Gujerat and Maharashtra.

"EAST INDIANS" IN TRINIDAD, BRITISH GUIANA AND SURINAM

II—Education (Contd.)

MANAGEMENT through the Churches results in no appreciable economy to the State." As it is, the State bears the whole cost of the salaries and pensions of teachers in Church schools. And these salaries and pensions are on the same scale as in Government schools and not less. The Government provides equipment, stationary and gives grant for the upkeep of buildings and for sanitary services and in some cases grants for teaching Hindi and Urdu. One Director of Education went the length of maintaining that the State bore 100 per cent. of the recurring expenditure of Church schools and ultimately agreed to bring down the claim to 99 per cent. The plea of economy is hardly convincing.

It has already been said that the teachers in the Church-conducted schools prefer State control. It may with confidence be asserted that this view is not nearly universal, though for obvious reasons the teachers fight shy of giving public expression to it for fear of displeasing their managers and suffering for it. It is only when the employees are organised that they can venture to give public expression to views which may be disagreeable to their employers. And this happened in Trinidad.

It is significant that this preference was not due to the teachers in Church schools being worse off than their confreres in Government schools in matters of salary and pension, nor in the security for their emoluments. They have the same rights as the Government teachers and the same financial guarantee from the Government. They have also the right of approach to the Director of Education if they have a grievance against their managers. Nevertheless, they unanimously preferred Government Schools to Church schools. Part of the reason is that the managers expect them, nearly oblige them, to undertake evangelistic work and that without additional compensation. In giving them promotions their evangelistic work and success are taken into account by the Christian-minister-managers, notwithstanding official assertions to the contrary. It is an open secret. Another reason is that the ministers are not generally educationists.

Thus there seems to be no adequate justification for the continuance of the present policy of Government-financed Christian missionary education, either on grounds of historical circumstances, efficiency or economy. There are, however, those who abhor "Godless education" and insist on religion being made an integral part of all education. The

By

Mr. P. KODANDA RAO

In "The Servant Of India"

present system anticipates such a situation and makes due provision for it. Religious instruction in the Christian religion is compulsory even in Government schools in British Guiana. Duly accredited ministers of all religions are permitted to give religious instruction to the pupils of their respective denominations in Government schools in Trinidad. That ought to meet all reasonable claims for religious instruction. But so far the Christian denominations have not agreed to that policy and insist on denominational control.

The non-Christians complain that the Christian Churches have a practical monopoly of education and if they wish to send their children to school at all they must send them only to Christian schools which seek to convert non-Christians to Christianity. That is one of the reasons why, they explain, they are reluctant to send their children, particularly their girls, to school. And that is partly the reason why education has made the least progress among East Indians, as noted by the Mayhew-Marriot Commission, for the bulk of the East Indians are still Hindus and Muslims. And from the point of view, the introduction or extension of compulsory education, particularly in the case of girls, is looked upon with disfavour by the non-Christian parents. The situation has not become acute in Trinidad because compulsion was introduced only very recently and even then in one or two urban areas and is not yet universal. In British Guiana compulsion has been in operation for several decades for boys. It was only some three years ago that the Sweetenham Circular was withdrawn and compulsion extended to Indian girls as well. In Surinam the compulsory law is not zealously enforced in the case of Indians and particularly the girls.

The complaint of the non-Christian against the monopoly of the Christian schools is sometimes discounted on the ground that there is a conscience clause in the educational law and non-Christians are free to take full advantage of it. This provision is available also to members of Christian denominations with respect to schools conducted by

other non-Christian denominations. Though no statistical proof is available, competent authorities agree that in practice the conscience clause is hardly availed of even by Christians much less by non-Christians. Christian parents who shrink from availing themselves of the conscience clause would however send their children to their own denominational schools even at a sacrifice if such be available. Non-Christian parents solicitous of their children's education will hesitate greatly before invoking the conscience clause.

Official assurances that no systematic attempts are made in the schools to proselytise and that the Education Departments would take rigorous action if cases of such attempts were brought to its notice hardly solve the problem. In the first place, the policy of proselytism has in these Colonies the deliberate and official sanction of the Government. Moneys have been annually appropriated for the specific purpose of missionary activities by the Christian Churches. In British Guiana the Bishop of Guiana has a grant for the specific purpose of missionary work among East Indians. Secondly, would the Missions themselves admit that their sole object is so tenaciously holding on to their control over the educational system is merely to give secular education to the heathen?

Apart from the considerations already referred to, the present system is discriminatory against the non-Christian, and they happen to be Indians. The teaching profession is almost wholly closed to the non-Christians. The Canadian Mission schools, which specialize in school for Indians, naturally employ Indian Christians, with few exceptions. In any event the head teachers are invariably Christians. It is only in the handful of Government schools that the non-Christian has a chance of employment, and there he has to take his chance with Christians of all races. Non-Christians in the training colleges are an exception, because they have no subsequent openings in the teaching profession. There have been instances of Indians who when they were pupil-teachers were non-Christians but who found it necessary to become Christians in their subsequent career as assistant teachers and head-teachers.

(To be continued)

Obituary

The Late Miss V. Thomas

THE death occurred in Durban on Friday 12th September, of Miss V. Thomas of Dannhauser, known and loved by all the residents of the village and district as "Auntie," after a very brief but acute attack of pneumonia. Born in Durban and educated at St. Anthony's Indian School, the late Miss Thomas went to Newcastle in 1904 where she was associated with Mr. D. Lazarus in the founding and conducting of the first Indian school in the English medium in that town. She will be remembered by many for her association with an active support of the Passive Resistance Movement under Mahatma Gandhi in 1914. Working with Mrs. D. Lazarus, her sister, at their home which was the headquarters of the strike in the North she endeared herself to all the strikers and their leaders in that epic struggle. Soon after the Passive Resistance Movement she opened a private school of her own in Dannhauser which she conducted successfully under very difficult conditions for 18 years without any outside assistance. Her classes ranged from the Infants to Std. V. Her school is recorded in the memorandum submitted to the Indian Enquiry Commission in 1928 by Mr. K. P.

Kitchin who with Miss Gordon visited her school, and having seen the conditions under which she laboured urged the Natal Administration for the erection of a school there, she herself had made many efforts in this direction. The Rt.



The Late Miss V. Thomas

Hon. Mr. Sastri and all his successors in Office have had occasion to visit her school and have paid tribute to her unstinted devotion to the cause of Indian education. The Rev. O. F. Andrews whose kindly interest and friendship she was privileged to enjoy always visited her school when-

ever, he came to this country. That the present Aided Indian school in Dannhauser is the successor of her private school is eloquent testimony to the noble work of preparation of a public spirited Indian woman. Her passing removes from the Indian community one of its women pioneers in the educational field and one who was loved by all with whom she came in contact. Her funeral was attended by many relatives and Indian and European friends. Her remains were interred in the Roman Catholic Cemetery Queen St., when Pastor J. F. Rowlands conducted a short impressive burial service. Many floral tributes and messages of sympathy were received.

The Late Mr. M. S. Naicker

A gloom was cast over the district of Chaka's Kraal on Friday September 25, on the passing away of Mr. M. S. Naicker eldest son of Mr. and Mrs. Murgan Naicker and brother of Mr. M. R. Veloo and Mrs. K. S. Moodley, well known residents of the District. Mr. Naicker was the barman at the Chaka's Kraal Hotel at the time of his death and late Teacher of a Private Indian School at Chaka's Kraal. He was 44 years old and very popular, highly respected and esteemed by all who knew him. The funeral took place on Saturday afternoon, September 26, and was attended by prominent men, friends and relatives. The deceased leaves behind his sorrowful wife and five children and many relatives to mourn their loss. Many people joined in a common message of sympathy which was sent to the family



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