

# Indian Opinion

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## NOTES AND NEWS

ELSEWHERE in this issue we publish a copy of the new By-laws of the Klerksdorp Town Council in respect of licensing and regulation of the business of sellers and hawkers of foodstuffs. We referred to these By-laws two weeks ago and pointed out that a notice dated March 13, had appeared in a Klerksdorp local paper to the effect that a copy of these By-laws was lying for inspection at the Municipal Offices and that objections if any, should be lodged in writing with the Town Clerk within 7 days from the date of the notice. We applied for a copy of these By-laws to the Town Clerk of Klerksdorp but we were not favoured even with an acknowledgement of our letter—a common act of courtesy, the absence of which is least expected of a responsible Government department. The present copy has been forwarded to us by an esteemed correspondent who states that the local Indians are opposing the By-laws. The By-laws, as will be seen, are for general application; but they are extremely drastic as all other licensing laws are and in view of the application of the present licensing laws throughout the Union to Indians, which has been, more often than not, most arbitrary, it is easy enough to understand the plight of the Klerksdorp Indians at these By-laws. Moreover Klerksdorp is one of those towns in the Transvaal where anti-Asiatic feeling is very high and every possible method is applied unscrupulously to crush the Indian out of existence.

The following is a copy of a letter addressed by the hon. Secretary, Natal Indian Congress to His Worship the Mayor and the Town Councillors of the Borough of Durban:—

"Sirs,—I am directed by my Committee to draw your attention to the policy of discrimination that has been adopted at the Town Treasurer's Department in that a separate counter has been provided for the exclusive use of Indians and Natives.

My Congress representing the Indian community lodges its emphatic protest against the policy pursued by the Durban Corporation in discriminating one class of a burgher from another. I may mention that in this connection I have been in communication with the Town Treasurer and his explanation that the separate counter had been provided for the expeditious handling of Indian and Native callers cannot be accepted as it is submitted by my Committee that the action of the Town Treasurer in providing a separate counter tantamounts to discrimination based purely on racial grounds and I beg to submit that I can find no law under which this policy of discrimination can be followed by the Durban Corporation.

It is hoped that the Town Treasurer will remove this separate counter and that my community be allowed to use the general counter as heretofore.

Yours obediently,

V. S. C. PATHER,

Joint Honry. Secretary.

24, March 1925.

Referring to the hope of the Minister of Labour that white labour should be utilised as a substitute for Native labour, it is interesting to note what the Committee of the Boksburg Town Council has to say. The Committee is reported to have expressed much regret that after careful consideration and a comparison of the result, the white labour hitherto employed did not perform the same amount of work as carried out by Native labour, although paid for it at a higher rate.

In the course of a statement in the Union House of Assembly referring to the Mines and Works Bill the Prime Minister (General Hertzog) said he would accept the offer made by General Smuts of his co-operation to do what they could in the best interests of the country.

### INDIANS AND THE FORTHCOMING VISIT OF H. R. H.

IN accordance with an advertisement appearing elsewhere in this issue a mass meeting will be held on Sunday next to consider the advisability or otherwise of accepting the offer made by the Durban Town Council for celebrating the memorable occasion of the forthcoming visit of H. R. H. the Prince of Wales. This offer is, as was made during the Centenary celebrations, of a sum of £200. A similar sum is also set out for Natives.

As will be remembered the offer made during the Centenary celebrations was refused by the Natal Indian Congress on the ground that it savoured of segregation and Indians were opposed to the principle of segregation.

The present occasion is a very important one and it is felt that any step by the community should be taken after due deliberation. It is for this reason that a mass meeting has been called.

The present offer as it stands can under no circumstances be accepted, and as to that, there is no difference of opinion. But it is suggested by some that, if the sum were augmented and facilities given on anywhere near equal terms with the Europeans, the community should accept the offer of the Corporation.

There are others, however, who are doubtful as to whether Indians should at all participate in the jollification even if offered complete equality. They feel that their position in this sub-continent is by no means so bright as to encourage them to indulge in any jollification. They feel that politically and socially they have been dragged down to the level of helots and towards that direction the Government of this country have not yet stayed their hands. There are already Acts in the Statute books of this country that humiliate us. They have placed us in

a position that cannot be envied by any self-respecting people. And that is not the end of it. Such further legislation is before the Provincial Council and the Union Parliament in the course of being passed without heeding to the voice of those against whom it is directed and still more is under preparation.

And what is the reason for all this? Are Indians in this country such treacherous people? Are they so wild that they require all this control? Are they not law-abiding? Are they seditious? Are they criminal? To that the authorities reply: "Oh no, they are the most law-abiding and peaceful citizens; they have rendered useful service in the development of this country." What then is the matter with them? They are very industrious; their requirements are meagre and hence they are progressing much faster in every direction. But they have not shown any inclination of becoming rulers of this country, have they? Oh no, not in the least.

And this is why Indians in this country strongly feel that the treatment they are subjected to is totally unwarranted. They feel that as subjects of His Majesty the King their lot in this country is anything but pleasant and therefore they feel that this is not a time for them to rejoice.

But what has this got to do with the Prince? it is argued.

The unjustifiable acts committed by the Government of this country against a section of His Majesty's subjects are committed in his name and it is felt that in so far as His Royal Highness is connected with this system he has to bear the responsibility.

Moreover it is felt that by refraining from all jollifications we do not in the least mean to convey to His Royal Highness that we are lacking in our respect for him or in our allegiance to the Throne. What we wish to convey to him is this that he should not be misguided into the belief that all his father's subjects are happy and contented; for there are some of his most loyal subjects who are being crushed under the iron heels of a despotic Government to whom power is given in his name to rule independently.

These are the things that the mass meeting of Sunday will have to consider and we hope the proceedings will be conducted with the calmness, coolness and seriousness that the occasion demands.

#### ANTI-ASIATIC AGITATION IN THE TRANSVAAL

At a recently held annual meeting of La Rochelle (Johannesburg) Ratepayers' Vigilance Association, Mr. C. Powell a member of the anti-Asiatic League, addressed the meeting on "Is the Asiatic of economic value as a trader?" The Indian, he is reported to have said, had no knowledge and ability that was any good to this country. He came here, accumulated money and returned with it to India.

He was up against any man, apart from colour and creed, who came here, made his money, and took it away with him.

Foremost amongst the many insolvents in this country were the Indians. They were out to "do" the white people and they would go "insolvent," pay 2s. 6d. in the pound to their creditors and return to India with the other 17s. 6d.

"Drive the Indian out, he is no good to you. Do not deal with him," said Mr. Powell.

**DR. MOLL'S OPINION OF THE PRO-ASIATIC**  
 "The man who is pro-Asiatic in this country is a peril to the future of South Africa," said Dr. Moll of Johannesburg, in a speech to the Norwood Anti-Asiatic Association recently. All over the world the white races were fighting against the menace. Australia, Canada and the United States had closed their doors to the Asiatics, and South Africa should not forget her duty to her future generations. The Indians, Dr. Moll declared, looked on Africa as their territory in all seriousness, and he urged that everything should be done to fight the menace. The movement should spread from the small townships into the provinces and throughout the length and breadth of the land. One good point discernible in the effects of the menace was that it would be the means of uniting the white population of this country. It was a most scandalous thing that the race should be divided about little things when this storm was gathering. There should be one big white stream directed against the menace.

#### CHRISTIANITY VS. RACIALISM

A striking sermon was recently delivered by the Rev. E. F. Paget, of Benoni, in the Palladium Theatre.

Love, he said, as exemplified by the actions of Christ was not the "weak and silly sentimental stuff" which was being "dished out to the world." That sort of love did not encourage anyone to acts of sacrifice.

Christ did not come to get rich quick. He was not looking for popularity, votes or bribes. He had no axe to grind. He merely came to serve his fellow-men.

The gospel of Christ was a revolutionary one. He loved the humble. "He kept company with the sort of people you would cut dead in the street, because you did not want to be seen speaking to them," added Mr. Paget.

Any fool could merely love his friends and hate his enemies. The teaching of Christ demanded, however, that any enemy should be treated as a friend.

"You can ridicule as much as you like about the theory of turning the other cheek and you can say it is a mug's game," declared the speaker. "If that is so, then Christ is a mug and you believe in and follow a mug."

Referring to the colour bar, he said, "Do you think the white attitude towards the natives and coloured people will stand the test of love? Will any of you stand up and say Christ died for a man with a white face? We can camouflage and humbug as we like and talk about the economic theory, but that does not matter a bean. You are all Christians. You must face the colour issue as believers in Christ."

War was not justified in international politics, he said. There was too much fear in the world. The prejudice against the native was due to that, and the uneasiness in European politics was traceable to the same cause.

If people would practice the gospel of Christ and not treat it merely as a theory there would be a revolution in the world—but a bloodless one.

The Rev. Donald Fraser, D.D., of Nyasaland who was given a civic reception in the Johannesburg Town Hall made some interesting remarks on the racial problem. The Natives on the Rand, he said, gathered here from Central Africa and East Africa were making their estimations of our civilisation and Christianity from what they saw. The influence should be such as to prejudice them in favour of true Christianity, but that could not be achieved solely by the churches. It was only going to be done when commerce, civics, and politics recognised

they were the servants of Righteousness and the Kingdom of God.

"We are not," he said, "going to find a deliverance by the way of sloppy sentiment, but by bravely facing the situation, thinking justly, and recognising that every man, no matter what his colour or race, has a right to the greatest opportunity for full development. Men have come to recognise that it is not profitable to be unjust, and that repression only spells pain and menace in the future."

Referring to the blame that was often placed on the shoulders of missionaries for "awakening" the native, Dr. Fraser said the missionary schools were not the only places in which they acquired knowledge of the modern civilisation. The native, he said, was here to be made in the image of God. We must forget that South Africa was made for our particular convenience. South Africa's greatest asset was man, not its gold, iron or diamonds, and our duty was to increase the value of man.—*Rand Daily Mail.*

**KLERKSDORP TOWN COUNCIL  
NEW TRADING BY-LAWS**

The following By-Laws for licensing and regulation of the business of sellers and hawkers of foodstuffs have been framed by the Town Council of Klerksdorp under the provisions of the Local Government Ordinance No. 9, 1912 :—

1. No person shall carry on the business of a seller or hawker of foodstuffs within the jurisdiction of the Council unless he is in possession of a then current licence issued by the Council in accordance with these By-Laws.

2. The licence referred to in the last preceding By-Laws shall be in such a form as shall be from time to time determined by resolution of the Council and shall inter alia contain :—

- (a) The full name of the licensee.
- (b) The situation of the licensed premises and in the case of hawkers the residential address and situation of the room, store or premises where his supplies are stored.
- (c) The date of commencement and expiration of the licence.
- (d) The conditions imposed therein which shall not be contrary to these By-Laws or provisions of the Public Health Act No. 36 of 1919.

Every licence shall be granted (a) for a period of one calendar year commencing on the first day of January and ending on the 31st day of December or (b) for a period of six months commencing on the first of January, the first day of April or the first of July and ending on the 30th June, 30th September or 31st December respectively or (c) for a period of 3 months commencing on 1st January, 1st April, 1st July and 1st October and ending on 31st March, 30th June, 30th September and 31st December respectively.

4. The following fees shall be paid in respect of licence for a seller of foodstuffs to wit :—

(a) For a licence for one calendar year	£1	5	0
(b) " " " six months		15	0
(c) " " " 3 months		7	6

and for a licence for a hawker of foodstuffs :

(a) For a period of one calendar year	£5	5	0
(b) " " " six months	£3	0	0
(c) " " " 3 "	£1	10	0

and all these licences shall be issued at the Municipal offices in Klerksdorp and be signed by the Town Clerk or some other duly authorised person.

5. The Council shall appoint annually during the month of November a Committee for the purpose of considering and deciding upon all applications for licences for the sale of hawkers of foodstuffs. Such a Committee shall be called the "Licensing Com-

mittee" and shall consist of five members of the Council, 3 of whom shall form a quorum.

6. All licences issued under these By-Laws shall be subject to all Laws and Regulations promulgated by competent authority, as well as to these By-Laws and any amendments thereof which may from time to time be in force.

7. The Licensing Committee may refuse the grant or renewal of any licence for any of the following reasons viz :—

- (a) That the applicant or any person employed by or assisting him in his business has within 3 years preceding the application been convicted 3 times of contravention of any Laws, By-Laws or Regulations in force in any Municipality concerning the business of a seller or hawker of foodstuffs.
- (b) That the granting of a licence in respect of the premises for which it is applied is calculated to cause a nuisance or annoyance to persons residing in the neighbourhood. (This provision is not applicable to hawkers.)
- (c) That the premises in or upon which the applicant intends to carry on his business do not conform to the requirement of the Council or any Law or Regulation in force within the Council's jurisdiction or the Council's By-Laws.
- (d) That the applicant is by reason of the uncleanliness of his person or habits or methods unfit to be entrusted with the handling, preparation or sale of articles of food and drink intended for human consumption.
- (e) That in the absolute discretion of the Licensing Committee the applicant is not a desirable person to hold such licence.

7 (a) All applications for the grant or renewal of licences for the next ensuing calendar year shall be made in writing to the Town Council on or before the 15th day of November in each year and shall be considered by the Licensing Committee before the 15th day of December in each year as the Council may fix by resolution published in a local newspaper.

7 (b) Any application for any shorter period than one calendar year shall be made at least 21 days before the date of commencement thereof and shall be considered by the Licensing Committee not less than 14 days thereafter, provided that at the least 10 days notice of such application shall be given in a local newspaper and all applications for periods of less than one calendar year shall be accompanied the necessary cost of publication of the application in a local paper.

8. The Town Clerk shall not less than 10 days before any sitting of the Licensing Committee publish in a local newspaper a list of the applications stating in every case the full name and address of the applicant, the situation of the premises (and in case of hawkers the situation of the place or store in which his supplies will be kept in respect of which the licence is applied for and also the date on or before which notice of objection to the granting or renewal of such licences must be given to the applicant and to the Town Clerk provided that such date shall be not less than 3 clear days before the sitting of the Licensing Committee.

9. No objection to the granting or renewal of any licence other than objection on the part of any member of the Licensing Committee shall be heard or considered unless a notice of such objection, setting forth the grounds thereof shall have been delivered to the Town Clerk and the applicant at least 3 clear days before the date fixed for the consideration of the application for such licence and provided that if objection be made by any member of the Licensing Committee an adjournment for not less than 3 days of the sitting of the Licensing Com-



Wladyslaw Reymont is little known even by name in England though his masterpiece *The Pheasants*, which earned him the prize this year, has been translated into several other languages.

The previous Polish Nobel Prizewinner, H. Sienkiewicz has just died; his novel *Quo Vadis*, a story of, early Christianity in Rome, was once very popular.

Among the candidates nominated for 1924 had been Thomas Hardy, the Russian Maxim Gorki, and the Spanish Novelist, Blasco Ibanez, well known to English frequenters of the Picture house for his *Four Horsemen of the Apocalypse*. The prize is awarded annually out of a fund left in 1896 by Alfred Nobel, a Swedish millionaire and the inventor of dynamite, to "those who have contributed most to the common good during the year." The Swedish Academy of Literature is responsible for the award in literature, there are four other prizes, three for science and one for work for the preservation of peace, each prize is worth about £6500.

Dr. Rabindranath Tagore was on a previous occasion awarded the Nobel prize for literature.

#### MAHATMA GANDHI'S KOHAT'S VISIT REFUSED BY VICEROY

The following is the interesting telegraphic correspondence that took place between the Viceroy and Mahatma Gandhi and Mahatma Gandhi's comment thereon appearing in the *Young India* dated Feb. 26:—

##### TELEGRAM TO THE PRIVATE SECRETARY TO THE VICEROY

10-2-25.

"Does His Excellency now consider it possible to permit me and my colleagues to visit Kohat during beginning March."

##### REPLY TO THE ABOVE

13-2-25.

"His Excellency the Viceroy desires me to thank you for your telegram and the courtesy that prompted it. His Excellency would have been glad to be able to fall in with your wishes. But his attention has been called to the advice you have just given in *Young India* to the Kohat Hindus not to return to Kohat unless the Muslims make honourable peace with them without Government intervention. The only construction His Excellency can put on this article is that if you went to Kohat your influence would be directed towards the breakdown of the recent settlement, the effecting of which was a matter of great concern to His Excellency and from which he hopes and believes an enduring reconciliation will spring. His Excellency is sure therefore that you yourself will appreciate how impossible it is for him to fall in with your wishes."

##### SECOND TELEGRAM TO PRIVATE SECRETARY TO THE VICEROY

19-2-25.

"Thanks telegram. In *Young India* mentioned your telegram I have stated ideal, but have no desire to disturb withdrawal prosecution. My purpose is to establish real peace which I hold is almost impossible with Government intervention or better still without private and spontaneous effort. Intervention of my friends and self can only assist Government effort so far as it promotes substantial peace. Please reply Sabarmati."

##### REPLY TO THE ABOVE

22-2-25.

"His Excellency desires me to thank you for your telegram. The agreement which has now been laboriously reached was only possible with the spontaneous help of private persons of both communities. It is of course of the nature of a compromise between the two communities and any alteration in its terms would upset the whole settlement.

Moreover it is only on the basis of this settlement that His Excellency consented after much heart-searching to a withdrawal of prosecutions. While, therefore, His Excellency appreciates that your own desire is also for peace, he feels that your proposed visit would lead to a reopening of the case and therefore however much he may regret it, he must abide by the previous decision."

Commenting on the above Mr. Gandhi writes:—

It is quite true that my going to Kohat is likely to reopen the settlement in so far as it is intrinsically bad. It is a settlement brought about by coercion, for it has been arrived at under threat of prosecutions on either side. It is not a voluntary settlement that pleases the parties. Both the Hindus and the Musalmans whom Maulana Shaukat Ali and I met at Rawalpindi said as much. But my visit to Kohat whatever else it may or may not bring about can never mean greater estrangement between the parties. If, therefore, I had been permitted together with Musalman friends to proceed to Kohat it would have meant furtherance of peace which the Viceroy claims to have at heart equally with me. Whilst, therefore, I was able somewhat to understand the refusal when the things were still in a ferment I am unable to understand the prohibition at the present moment. Friends were not wanting who suggested that I should have proceeded to Kohat without permission or intimation and taken the risk of a prohibition order. I could not do so unless I meant to disobey any such order and court imprisonment. As I hold that there is no atmosphere at the present moment in the country for any such step I could not take the proposed risk. I can only hope that the authorities will appreciate the deliberation with which I am avoiding every step that may precipitate civil resistance. My purpose so far as it is humanly possible is to avoid taking a single step that may even indirectly precipitate violence on the part of the people. But a time must come when non-violent resistance on my part may become a duty in total disregard of untoward consequences. I do not myself know when such a time can or will come. I know that it is a possibility. But when that time comes I hope that friends will not find me wanting. Till then I must ask them to bear with me.

#### INDIA'S PLIGHT

Mahatma Gandhi writes in *Young India*—

Mr. Higginbottom of the Agricultural Institute of Allahabad was examined by the Taxation Inquiry Committee on the 6th instant when he gave expression to interesting opinions on several matters of importance. I cull the following from the Civil and Military Gazette:—

"India, while being poor, is the most extravagant country on the face of the earth in matters of agriculture. The extreme poverty in the land is not so much due to want of either land or material for agriculture but want of a scientific system of agriculture. The existence of numerous uneconomic cattle and religious mendicants are the source of a fearful economic drain on the country. There are too many cattle for food supply, and there are too many cattle for the work to be done. Lack of food reduces the size and value of cattle. Lack of food and the refusal to eliminate unfit ones has led to the Indian cow giving the least amount of milk of any cow on the earth. Indian milk is most expensive to produce and over 90 per cent. of the cattle in this country is an economic loss. . . . The most expensive manure, which is difficult to get, is being burnt by the people.

"The potential taxability of India is very great, but her present taxable capacity is very

low. The burden of the land tax is very much lower than what it ought to be. Land revenue in India is burdensome when the holding is smaller than an economic holding.

"Legislation is necessary for abolishing uneconomic holdings. The present legislation was putting a premium on small farming. The size of a holding is seldom sufficiently large for the use of labour-saving machinery. The present state of legislation is making all economic holdings to become a number of uneconomic holdings. There is absence of a proper system of village industries to take care of the surplus people. Further the land is asked to provide a whole time living for a very large number of men and animals, who can work on it only for half the time. The remedy is to devise and develop rural seasonal industries for men, women and oxen so that they can be gainfully occupied for a portion of the time when the land does not require their services.

The landlord regards his income as personal, and does not consider the improvement of the country side as his gain. Moreover tenants and landlords are eternally at war."

These extracts deal with four things. Waste of valuable manure, the distressing problem of cattle, uneconomic holdings and want of occupation for the peasantry all the year round. All these, apart from the burden of taxation deepen the poverty of the masses and deserve consideration at the hands of all patriots. Every one of them is capable of being handled in an effective manner. In a country where the cow is an object of worship, there should be no cattle problem at all. But our cow-worship has resolved itself into an ignorant fanaticism. The fact that we have more cattle than we can support is a matter for urgent treatment. I have already suggested the taking over of the question by cow protection societies. It is their legitimate function. The question of uneconomic holdings requires revision of the family system. The question of wanton destruction of manure requires a true agricultural education and that of unemployment for half the year for millions of men and women can only be solved by the spinning wheel. It is clear that to the fight with the Government we must add a scientific study and handling of the problems discussed by Mr. Sam Higginbottom.

#### JEWISH AWAKENING THEIR DUTY TO INDIA

"What India can learn from the Jew" was the subject of an interesting lecture delivered recently by Mr. Abraham B. Salem under the auspices of the Disraeli Club at the Marwadi Vidyalyay, Bombay. Mrs. Sarojini Naidu presided.

Mrs. Naidu, in the course of her remarks, said she had presided over many meetings of all kinds in that very hall but she had not so far had the privilege of presiding over a meeting held under the auspices of the Jewish population of Bombay. She was indeed proud to preside over that day's meeting and come in contact with the descendants of that ancient and much persecuted race. She was glad to find that the Indian Jews were opening their eyes to their duties and responsibilities, to the country of their adoption and had come to reckon themselves as partners in the shame or the glory of India. When she last went to Malabar in connection with the Mopla outbreak, she had the good fortune of visiting the famous Jewish Synagogue in Cochin, which spoke through the relics and memorials of the past, still preserved with great affection, of the welcome and hospitality given by Hindu Kings to the Jews who were fleeing from the tyranny of ignorance and

persecution from the land of their fathers. In their hour of despair and homelessness India offered them shelter and gave them the message of religious toleration and of unification. The Jews were a great community, brave in the midst of dangers, staunch, almost tenacious, in their loyalty to their creed, and proud in maintaining their individuality wherever they went. They had given to the world literature, philosophy, science and art. They had illustrated how a nation could come strong and triumphant after long spells of adversity. In their case, as in others, the Lord God Jehovah would fulfil his word to struggling nations, if only they have faith in Him and sustain themselves by patience in suffering and hope for the future.

With these words of inspiration and hope, Mrs. Naidu called upon Mr. Salem to deliver his lecture. Mr. Salem has a loud, stentorian voice—a voice that would draw the screeching howl of the tram car, as Mrs. Naidu humorously expressed—and he was listened to with wrapt attention. He said that the Jews were proud of being the Select Race. Even as Palestine stood midway between Asia and Europe, the Jews stood as interpreters between the East and the West. In India they stood between Indians and Europeans. The key-note of the Jewish race, the learned lecturer said, was self-renunciation, self-suffering and courage as exemplified in the sufferings and sacrifices of Abraham, Joseph and Moses. It was that key-note that prompted them to respect Mahatma Gandhi, who struck a responsive chord in the hearts of all Jews by his self-renunciation and courage. Mr. Salem touched upon India's hospitality to the persecuted and homeless Jews with great gratitude and deplored their present apathy and indifference to the great political movement that was stirring Indians on to political and national freedom. The Jews would not be showing their gratitude, which was deep in their hearts, if they kept aloof from the work of emancipation. They would be failing in their duty if they considered Government jobs and petty clerkships in mercantile firms the be-all and the end-all of their lives. In conclusion he exhorted the audience with warmth to join hands with the leaders of the Indian National movement.

Mrs. Naidu, concluding, thanked the lecturer for his very able address and asked the Jewish population to learn to stand up with Indians. They should consider India's shame as their shame and India's glory as their glory. They should not stand away from Indians and ask for communal spoils in the loot of India's unity. They should say and say with determined emphasis "we are one with you."—*Bombay Chronicle*.

For keeping his shop open for trading purposes without the necessary licence, a Mayville Indian storekeeper whose licence had been suspended until his premises were improved to suit the requirements of the local Public Health Committee, was ordered by Mr. B. M. Lang in the District Court to pay a fine of £2. Another Indian was fined £5 for a similar offence, and was warned that it was possible for the Court to impose a sentence of £20 or three months for such a contravention.

"Erancea" will be staged in the H.Y.M.A. Theatre, Maritzburg, by the Saraswathi Sangeetha Dramatic Coy, on the 11th and 18th April, commencing at 9 p.m., each night. The net proceeds derived from the play, we are informed, will be utilised towards paying the debt contracted in extending the local H.Y.M.A. building. As funds are being raised for a good cause, it is trusted that the public will patronise the play and make it a success.