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VOL. I. DURBAN, NATAL—SATURDAY, 5TH DECEMBER, 1908. NO. 25.

Edited by P. Subramania Aiyar.

PUBLISHER'S NOTICE

Subscribers are requested to forward their subscriptions to the Publisher without any further delay; failing which, further supply of the *African Chronicle* will be suspended until such time as the account is squared up.

African Chronicle.

SATURDAY, 5TH DEC., 1908.

Self-Reliance, not Mendacity

It is a well known truth in physics that when one form of energy disappears, it is transformed into its equivalent in some other shape. A similar law seems to hold good in the moral world too. We are told that slavery has been abolished in the British Empire; but the slave, or a being who is practically indistinguishable from a slave, appears in the person of the Indentured Indian in Natal. Mr. Connolly, speaking in the Assembly some little time back, said that "the indentured system amounts to nothing less than slavery." This is the view held by every sane and unprejudiced person; and we are glad that Mr. Connolly had the courage of his convictions to make the pregnant assertion.

Asiatic emigration is the direct offspring of the discontinuance of slavery. When slave labour was no longer available, the colonists who had used it were placed in an awkward dilemma. White men were and are physically incapable of field or rough work in tropical climates and free negroes could not be induced to engage in it. In these circumstances, there were but two alternatives open to the planters, either they must abandon their estates, or they must import labour from other countries than those which had been drained and devastated by the slave trade. There were many considerations which pointed to India and China as fertile fields most likely to yield the necessary supply of workers on which the very existence of the industries depended. Those great Empires were over populated; their rigid forms of civilisation, which had rooted them to the soil, were gradually being loosened by the inducement of commerce; and their reluctance to leave their native shores was removed by tempting offers made to them. Moreover, it was thought that India and China could conveniently be used as markets for bartering human labour for the benefit of white colonists.

Indentured Indian labour was introduced into Natal about the year 1860, when the agricultural resources of the Colony were in an undeveloped state. Since then the stream of labour from India has been continuous and uninterrupted. The Indians who have toiled for and ministered to the wants and pleasure of the farmers and capitalists are now starving; and these men and their descendants who made riches and luxuries for the capitalists and helped to make Natal a Garden Colony, are now despised as undesirable settlers and denied even the most elementary rights of citizenship. These monsters who have grown fat on the drudgery of the Indians do not want them now except as slaves. While under indenture an Indian has no freedom.

He is absolutely at the

disposal of his master as a mere chattel. He cannot even after hours of service go anywhere without permission, which in ninty out of every hundred cases is refused; and the employer cannot be compelled to grant him a pass to visit friends or relatives even on Sundays. Should any such servant proceed to a court for the purpose of making any complaint for assault or non-payment of wages against his master, the latter is alleged to overtake him on the way, and failing to persuade him to return to work by intimidation and kindred methods, he arrives at the court in advance of the Indian and out of mere malignity and vindictiveness charges him with absence from work or disobedience or orders and gets him convicted. Can these Indians expect to get justice or make their lot better by cringing at the feet of the white men or by simply agitating for their rights? The experience of history and of human nature teaches that a people can only gain freedom and justice by their own practical action.

We are not exaggerating the truth when we say that the condition of the indentured Indians is miserable in the extreme. They are bordering on death before their normal times; their wives are worn out by cares and anxiety; their children are hurried to their graves by preventable diseases; their daughters are cast adrift or subjected to similar catastrophe. What a serious and disturbing effect must all these have upon the loyalty of the Indians to the British Throne! India is a potent element in the forces that make for the security of the Empire. In times of war the question of the treatment of British Indians in the colonies becomes exuberantly imperial, and promises, Royal Proclamations are lavishly made to redress their grievances; but at other times Imperial interference with self-governing colonies in internal affairs is declared to be unwarrantable and unconstitutional; and in fact a worthless shibboleth goes round the world embodying an immutable maxim of Divine right to the Self-governing colonies. Has the world ever seen such a consummate system of political hypocracy in the management of Nations? The scandalous ill-usages to which indentured Indians are subjected in this colony have been the subject of repeated remonstrances to the local, Indian, and Imperial Governments, but without any redress; so that the abuses and oppressions not only still continue but are, we fear, assuming alarming proportions. Recently a typical white colonist named J. L. Armitage was charged in the City Police Court with assault upon his Indentured Indian servant cutting of his ear. In defence Armitage cited the Ear-marks Law of the Colony and contended that he had a perfect right to earmark his Indentured Indians just the same as he world his sheep. What treatment, then, can the Indians expect from the dominant class when the latter look upon them as no better than beasts? Is it not high time for the Indians to take steps to protect their interests and that of their posterity rather than expect the Rulers to do for you? We should suggest to our friends that our motto for conduct in life should be "Self-Reliance not mendacity." The Indians in South Africa must understand that they would get nothing from the Imperial Government or Local Governments by beggary. It is a term that has no meaning in modern politics. Our petitions and Remonstrances carry in its train the same meaning that "Magna Charta" granted to us by Queen Victoria carried with it. On the whole, these kind of rights broadly written in paper, and the list of grievances committed to paper would not enable living creaters to realise their ideals, would not bring them either consolation or comforts; what we should now do is action. That is—assert your inborn rights of free men, rather than begging for a doleful of grant from the coffers of a stingy government. Why not establish your own schools and colleges, and

form syndicates for the promotion of Industrial enterprise? Make an effort to be independent of white capitalist and his precious work and munificient wages. That is the only method of obtaining salvation. The more you cringe for your rights, the greater is the weight of oppression; the less you flatter the greater is the dignity of your manliness. It is by this kind of traditional sycophantism that Indians find themselves in the position in which they are to-day; and it is imperative that this must be shaken of, and real manliness be substituted. If our countrymen still be in a backward state in the matter of co-operation and assertion of the rights of manhood it is not to be wondered at that we are left behind in the race of life. It is destined by the immutable laws of nature that *you shall gain* nothing without hard, unstinted and honest labour. Englishmen did not get their liberty for nothing. They aspired for it, they worked for it and they got it. Now we cannot expect to participate in their inheritance without at least the equivalent amount of labour that they have devoted for getting it. He should be a very wise man to believe that petitions and pamphlets would bring in every thing he wants. It is our duty to persuade our readers to put away all these effete methods and attend to practical work. The first and foremost step in the right direction is, we must stop the "Indentured labour from India;" the next is, organise co-operative societies and syndicates to find opening for the unemployed and surplus population, and find opening for the educated class of Indians in a more beneficial and useful way to the community. Let us set to do this as soon as possible, with the least possible delay.

HOME & GENERAL NOTES

BY B.

"SWARAJ" AND NATAL MERCURY.—It was only the other day that the *Natal Mercury* alarmed at the foolish action of the so-called anarchist movement, described that India is not ripe yet to govern her own affairs. It is a pity that such a well informed Journal should pass the Judgment on a question which defies the comprehension of the best brains in India and in England. Strange to say the *Mercury* without foreseeing the consequences of its action, has brought an indictment against the Indian Nation, and it has taken no troubles to study contemporay history. There are members in the Legislative Councils, there are Indian Judges, there are Indian Lawyers of the first rank and great eminence who are a match to any European Jurist. What peculiarity is there then, I say for any to nod their head and say "No! Indians are not fit." Every school boy knows that the proof of the pudding is in eating; and he also ought to know that the pudding, to be obtained, is by agitating and educating!

* * *

INDIANS AND THE CONVENTION.—The Convention sat here for a few weeks, in order to discuss matters relating to Unification or Federation. It has now migrated to the Cape. The Dutchmen are endeavouring for unification, but the majority of the Englishmen are moving heaven and earth for Federation. There are some—perhaps like myself—thinking who would gain the day, the one backed by the Boers or the one by heaven and earth. We know what treatment we are getting in the hands of the Englishmen with their justice and fairplay, and their pledges and promises. We also know how our brethern in the Transvaal are being treated by the Boer Government under the "Flag of Freedom." So, it is immaterial to us who wins or looses.

* * *

BENGAL PARTITION—General Botha knows as well as I do that the consequences of the Partition of Bengal proved a blessing in disguise. Then, it is not a wonder to learn from the General that there is a split

in the Transvaal between Hindus and Mohamedans. I know Lord Curzon has declined in toto to be the father of the Bengal Partition. I wonder who is the father of this!

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POOR INDIANS ARE LUCKY!—The recent decision of the Supreme Court of Transvaal goes a long way to prove that Indians have taken the right course in upholding the integrity of our cause; it is really encouraging to hear what the Chief Justice says:—"In regard to this sub-section the Legislature had failed, undoubtedly failed to attain this result, for it was a definition which it was difficult to apply to the Statute to which it related." It is still [illegible] to read [illegible] *News* [illegible] have [illegible] to [illegible] as [illegible] friends [illegible] poss[illegible] And [illegible] dians [illegible] shows [illegible] really with [illegible]

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Swami Shankeranand

Brief Sketch of his Life

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Swami Shankeranand was born at Jullendhur (Punjaub) in the year 1866. He belongs to a well-known Brahmin family, being the son of Pundit Tulsiram Shastri, who was for some time Professor of the Oriental College of Lahore. Before he became a Shanyasi, he was known by the name of Pundit Shankeranath. The Swami was partly educated at a mission school and partly at the Dayanand Anglo Vedic College. While yet a boy he had a great desire to realise his Brahminhood. He felt that it was wrong for a Brahmin to accept any Government or such other service and it was equally wrong for him to sell his learning by carrying on the profession of a paid teacher. He wanted to do like the Rishis of old, and it was so difficult. Could he not become a religious preacher? He did not know how that could be done, while he was passing through this mental tribulation, which well nigh ruined his health, he was married but his married life did not last long, his wife having died early. The marriage, however, instead of lessoning the zeal for knowledge and religious work, intensified it. The young Pundit felt that he should not remarry. He felt, too, that many young Indians should remain celibates and lead chaste lives, that religious reform must precede or go side by side with political and social reform. While this struggle was going on Mr. Sankeranath was learning languages and history. The Swami knows besides Hindi and Urdu, Persian, Gujerati and Sanskrit. He understands Bengali and Mahratti and thoroughly understands English. He is a disciple of that great Aryan philosopher Swami Shri Atmanandjee Maharaj, with whom he came in contact for the first time in 1887 while travelling in the Western parts of India in search of a Guru, who could teach Yog and higher philosophy concerning Atma. In those days he was known by the name of Kesvanand Bramacharya. He did almost all his travelling on foot, cooked his own food besides performing other duties consistent with the life of a Brahmachari.

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* * *

SECRETARY OF NAVY.—The *Free Hindusthan* to hand by the latest mail states V. O. Chithambram Pillay, the originator of the Swadeshi Steamship Company, who would have been a worthy nominee for the Secretary of Navy if he had been born in a country like the United States of America is now deported in the prime of his life! Will the Swadeshi Steam Navigation Company, cease to exist in his absence? If we have any love for Messers. Tilak, Chithambram and others, les us carry Mr. Tilak's idea into action; let us have money and men and new ships, one bearing his name to carry on the work of the National Steamship Line. Mr. Chithambram is deported because he attempted to do service to his country at any cost; shall we forget his work?" I leave it to the readers to form their opinion and act thereby. The article ends by stating "Our homage to the martyrs must be shown by devotion to liberty and resistance to tyranny."

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Anglo-vernacular newspaper for advocating the use of home-made goods. In 1894 he founded the S. A. S. High School and in 1896 he became a Sanyasi and adopted the name he at present bears. The same year he established another High School at Saharanpur. He has passed some time at Hardwar and some also on the banks of the Brahmaputra in Assam. He has travelled through most parts of India and has now at the earnest desire of the Natal Indians come to Natal after visiting Italy, France, England, Scotland and Cape Colony. The Swami belongs to no sect. He avers that his duty is to preach the essence of religion to all who would listen to him and learn from him. The Swami is a typical Punjaubi, well built and of commanding presence.

His coming to South Africa at this juncture has been a great boon to the Indians. The Hindus have learnt Sandhya, Gayatri, the practices of Havan revived and to crown all, some of them are abandoning such debasing and sinful practices as drinks etc. The people have have already begun realising his religious influence and as a result a H Y M Society has been opened at Overport. They are at present earnestly considering the necessity of Schools and Patsalas where religious instructions could be imparted to their children.

A boxing contest will take place at the Victoria Theatre on the 12th December between V. L. Roberts and Samuel John. All contests and there will be no

Correspondence

To the Editor,

"African Chronicle."

Sir, —It is impossible to glance at our present social problem and take no notice of the distress now experienced by the "unemployed." The "unemployed" question perplexes the most sanguine statesmen who are taxed to their utmost energy in finding a scheme for its solution. In Natal, this question does not present itself on a large scale like the United States and England; it is nevertheless being looked upon as a chronic social evil, which, if not eradicated, may do much more harm than some disinterested people appear to think. To one who closely follows this question in England, it would be quite clear that starvation and other attendant circumstances force them to loot in broad daylight thereby wantonly inviting the authorities' help to find them a place in gaol.

This sorry though questionable method finds sufficient support even from Home M. P.'s. Although our situation is not so serious as it is in England etc, but, judging from burglaries that are going on now, it is apparent that they have something to do with the evil now under discussion: work is the chief remedy for it and we find, amongst Europeans, several institutions giving a good relief for the unemployed. I ask with all seriousness, why such institutions be not got up by Indians? Are they so devoid of public interest? Or are they going to let nationalism go to the dogs?

It is quite possible that a workable scheme may be made in order to alleviate the distress now prevailing. Bearing this in mind, I venture to put before the public a scheme which, besides answering our purpose, would give us a two fold benefit.

There are 125000 Indians in Natal. Out of this number, it is more than probable that we may get 2000 Indians who will have public interest at heart. Let this number subscribe to a "National" fund in the following manner, Entrance fee 2/-, weekly fee 3d, or monthly at 1/-.

In this way we would get £800 in 6 months. To collect funds and to generally carry on our work, it would require, say 6 men in Durban, 2 in Dundee, 3 in P. M. Burg, 1 in Ladysmith, 1 in Newcastle, and one, if necessary, in every small district. Here is work for at least 20 to 25 "unemployed." In order to take the public into our confidence, we must employ intelligent and trust-worthy men. The salary, including stationary, may amount to about £60 a month. So that in six months the fund will have a net surplus of £440. Out of this amount you may carry on other schemes that may bring in revenue. Or better still you may build a College thereby filling a great national want. You may reserve the fund or a part of it for occasions that may arise demanding national attention.

This, in short, is my scheme. I put it to your readers and to the public at large. I invite their suggestion, help, and opinion, and shall be pleased to give any information bearing upon the subject.

Yours Truly
R. N. MOODLEY.

461 Church Street,
P. M. Burg.

An Indian's Ear

Cut off by His Master

Claim for £250 Damages

In the City Court, before Mr. B. C. Clarence, Chief Magistrate, the hearing was commenced of an action in which an Indian, Manawar, claimed from John L. Armitage, residing at 510, Burger street, £250 as damages sustained by him "by reason of the malicious assault and injury committed on him by defendant on or about September 11th 1908, when defendant cut of a portion of plaintiff's right ear, causing him great pain and a permanent disfigurement of person."

The defendant in his plea gave a lengthy account of the provocation he received, and the way the plaintiff had assault his wife, for which the plaintiff was sentenced to six months' hard labour and twenty lashes. He thought that as the law permitted the marking of helpless, inoffensive animals he could do the same with the plaintiff, who defendant thought was a vile and cruel criminal, and had forfeited all claim to the protection and consideration of the law. He denied that he maliciously assaulted and injured the plaintiff, and that he had suffered any great pain, and his person was not disfigured, as the mark was scarcely noticeable. He denied that the plaintiff was entitled to any damages, and had it not been for his provocation, nothing would have happened.

Claim in Reconvention

In reconvention, defendant claimed £300 as damages against the plaintiff for "the malicious and most cruel assault committed by him on defendant's wife on February 10th, taking the precaution to commit the assault when she was totally unprotected, as the result of which defendant's wife and child suffered very much, and his wife's and nerves are will be affected."

Plaintiff in his plea to the claim in reconvention said that under Section 59 of Law 35 of 1891, relating to Indian immigrants in Natal, the defendant was debarred from making any claim in reconvention, the plaintiff being an Indian immigrant at the time the alleged assault took place.

Mr. J. D. Stalker appeared for the plaintiff, and Mr. Armitage defended himself in person.

The defendant's claim reconvention was dismissed, in view of the provisions of Section 59 of Law 35 of 1891.

Evidence as to the alleged assault and the nature of the injury was given.

The case was concluded on last 27th of November 1908, when judgment was given for the plaintiff for £10 and costs.—*Times of Natal*

Sir Charles Bruce on the Transvaal Crisis

(continued from last issue)

But Colonel Seely suggests difficulties in the way of obtaining a recognition of the claim from the Transvaal Government on the ground that it is a self governing colony. In my article in the February number of this *Review* I endeavoured to make it clear that whatever may be the constitutional position of other self-governing colonies, the Constitution of the Transvaal provided an elaborate machinery, designed expressly for the protection of the community excluded from the franchise by the purely arbitary interpretations placed on the terms of the Treaty of Vereeniging. It seems nothing less than an insult to the intelligence of the Empire to declare that the issue of Letters Patent and Instructions setting up responsible government destroys the validity of the reservations they expressly enact.

The only alternative is to admit that the Constitution of the Transvaal gives the Imperial Government ample powers to give effect to the policy it advocates with the assent of the nation. But in the exercise of these powers there is no reason why the reservations of the Constitution should not be dealt with as obligations under a treaty concluded with a foreign power and negotiations for their fulfilment carried on, by the Imperial Government and the Transvaal, in the same spirit and by the same methods as negotiations are carried on between allied or friendly nations. In the last resort there is, of course, the same tribunal of appeal. Otherwise the position of his Majesty's Indian subjects must become untenable, seeing that the Imperial Government is the sole trustee of their extra-territorial and international rights, and has the sole control of the power

to have those rights respected.

If friendly representations to the Transvaal are made; as no doubt they will be made in this spirit, there seems every reason to hope that the policy declared by Colonel Seely may lead to an early settlement of the questions immediately in dispute, and finally to an effective and permanent settlement of the British Indian difficulty, not only in the Transvaal but throughout South Africa.

Our Social Evolution

(BASED ON HERBERT SPENCER)

N. K. Ramaswami Aiyar.

(continued from last issue)

(18) No more conspicuous illustrations of evolution can be found than those furnished by the study of social growth.

(19) Increase of specialization in social changes is accompanied by mutual dependence.

(20) All changes in the line of advance have been changes rendering the social structure more complex, while increasing its organic unity and this double-sided movement has by this time gone so far that we are to-day witnessing its effects in the modified inter-relations of the great nations of the civilized world, giving rise to the new thought of the solidarity of the human race.

(21.) For not only are the great nations becoming more and more completely specialized and unified within themselves, but the civilized world is itself slowly developing into a vast organic whole, made up of many such highly differentiated but mutually dependent aggregations.

(22) It is well that the lives of all parts of an animal should be merged in the life of the whole because the whole has a corporate consciousness, capable of happiness or misery, but it is not so with a society, since its living units do not and cannot lose individual consciousness and since the community as a whole has no corporate consciousness, and this is an everlasting reason why the welfare of citizens cannot be rightly sacrificed to some supposed benefit of the state, but why on the other hand the state is to be maintained solely for the benefit of citizens.

(23) Every man must be held free to do that which he wills provided only he infringes not the equal freedom of other men and when the state itself commits such infringement therefore it not only exceeds its duty, but it actively becomes guilty of that which it is its immediate and express duty to prevent.

(24) Enough has been said to prove that individualism or nationalism grows naturally out of and therefore properly belongs to the general doctrine of universal evolution.

(25) The goal of our nationalism is autonomy or Swaraj and the means of attaining it is individualism or Swadeeshism which is best fostered by Swadeshi Panchayats or National Councils.

(26) Swadeshi Panchayats for national education, agricultural and industrial development and management by the people themselves of all their affairs must be formed in villages and towns and in course of time there must be Taluk Assemblies, District Assemblies, Presidency Assemblies and finally the National Assembly.

(27) We should learn all that is necessary for our national evolution.

(28) We should do our utmost to grow all that we can in the best way possible and to produce ourselves all that we require for our well being, depending on others only for what we cannot so grow or produce.

(29) We should manage all our affairs ourselves.

(30) We should so pursue our personal ends in life that these may further the well-being of our family, so seek to serve our family that our service may advance the well-being of our community, so serve our community that it may secure the progress of our nation and so consecrate ourselves to the service of our nation that it may further and fulfil the ends of humanity.

(31) A which represents the first sound symbolises matter U which represents the middle sound symbolises spirit and M which represents the last sound, symbolises the Power, whose manifestations are spirit and matter and the whole syllable Aum is the symbol of unity of nature.

(32) Vande Mataram which means Hail Motherland! Is the symbol of nationalism.

AFRICAN CHRONICLE.

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[illegible]

African Chronicle.

SATURDAY, 5TH DEC., 1908.

[illegible]

1860 [illegible]

[illegible]

[illegible]

சமாச்சாரம்.

[illegible]

சிட்டினத்தில் ஓர் விருத்தாப்பியக் கிழவனையும், கிழவியையும் (இந்தியன்) கொலைசெய்த இரண்டு காபிரிகளைக் கண்டுபிடித்து அவர்கள் இப்பொழுது அம்பாஜி கோர்ட் முன் விசாரணையிலிருக்கிறார்கள்.

* * *

கனந்தாராவில் ராஜகலகம் முற்றிக் கொண்டு வருகின்றது. [illegible] கலகத்தை [illegible] காரியங்களை செய்வதாய் [illegible] விட்டு பயந்து செல்லுவதாயும் வதந்தி.

* * *

லண்டனிலிருந்து ஓர் இன்ன செய்தி கம்பெனி [illegible] ன் முதலுடன் வந்து [illegible] பெயர் (செருப்பு) இன்று [illegible] கம்பெனிக்காரர்கள் [illegible] நிலைமை [illegible] வதந்தி.

* * *

ஜப்பான் ராஜியத்திற்கும் அமெரிக்காவுக்கும் ஓர் ஐக்கிய உடன்படிக்கை செய்யப்பட்டது. அதின் பிரகாரம் இருதாத்தாரும் [illegible] ராஜ்ய விஷயத்தில் பிரவேசிப்பதில்லையென்றும், பசிபிக் சமுத்திரத்தில் அவரவர்களின் [illegible] செல்லவொட்டாமல் தடுப்பதாயும் உறுதிசெய்யப் பட்டது.

* * *

இனி ராஜ்யத்திலுள்ள மகாஜனங்களும் ஆஸ்டிரியாவுக்கும் இருக்கிறும் போருண்டாகுமென்று அபிப்பிராயப் படுகின்றார்கள். [illegible] எல்லையில் 22000 துருப்பு பட்டாளத்தை ஆஸ்டிரியா சேகரித்து வைத்திருப்பதாயும் பல்கேரியன் பார்லிமெண்டு கலைக்கப் போகிறதாயும் ராய்ட்டர் தந்தி கூறுகின்றது.

* * *

துருக்கி சுல்தான் ராஜியத்தின் விவகாரங்களை சமாதானமாக முடிவு செய்ய [illegible] அதிகாரத்தை [illegible] ஒப்புவித்திருப்பதாயும் வதந்தி. மேலும், ஆஸ்டிரியா ராஜியத்தின் [illegible] மந்திரிகளின் [illegible] பத்திரிகை கூறுகின்றது.

* * *

டிரான்ஸ்வாலில் [illegible] இருந்த ஓர் ஐரோப்பியனுக்கு 2 மாதம் கடின காவல் விதிக்கப்பட்டது. அவன் [illegible] பெஜிஸ்ட்ரேட் [illegible] அதிகாரத்தில் [illegible] பனிசாகத்தாய் [illegible]. இருந்த முன்னால் [illegible] கண்டனை [illegible] விதிக்கப் பட்டது.

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ஜோகானஸ்பர்க், கேப்டவுன், கேப் கொலோனி முதலிய [illegible] சுதந்திரக் [illegible] கூலி [illegible] பேர்களுக்கும் போதுமான [illegible] இல்லாமையால் அந்தந்த [illegible] வேலை செய்யும் [illegible] சம்பளத்தை குறைத்து விட [illegible] முடிவு [illegible] திருக்கிறார்கள். அதைப் பற்றி முன்கூறிய [illegible] கூலிகள் முனக் கிலேசத்தை யடைந்து வேலையை விட்டு நீங்கிவிட உத்தேசித்திருக்கிறார்களாம்.

* * *

அமெரிக்காவில் இந்தியாவிலே [illegible] ஓர் கிராமத்தில் [illegible] என்ற ஓர் ஐரோப்பிய வர்த்தகர் இருந்தார். அவர் [illegible] கொண்டு போவதாயும் அதின் [illegible] பத்திரிகைகளில் [illegible] செய்திருந்தார். [illegible] பவுன், அதோடு [illegible] சுமார் 15 [illegible] வர்த்தகர் [illegible] டார். அந்த ஐரோப்பிய வர்த்தகர் [illegible] நிலைமை [illegible] அந்த வர்த்தகர் [illegible] குற்றவாளிக்கு [illegible] விதிக்கப்பட்டது.

* * *

[illegible] 70 பேர்களுடன் [illegible] சமுத்திரத்தில் [illegible] ஓர் [illegible] கொண்டு [illegible] பேர் [illegible] இரண்டு [illegible] பேர்களும் [illegible] இந்த 70 பேர்களும் ஓர் [illegible] கொண்டு [illegible] சேர்ந்து. அவ்விடத்தில் [illegible] வந்தார்கள். [illegible] இவர்களுக்கு [illegible] சிங்கப்பூரில் [illegible] ஓர் [illegible] சந்தித்து அவர்கள் [illegible] தினம் [illegible] வந்திருக்கிறார்கள்.

டிரான்ஸ்வால்

சென்றிரண்டு மாத முன்னதாக இந்தியாவிலிருந்து டெலிகோவா பார்க்கமாய் டிரான்ஸ்வாலுக்கு சென்ற 54 இந்தியர்களை கோர்ட்டு போர்ட்டில் கைதி செய்தும் பட்டவுடன் கோர்ட்டில் விசாரணை [illegible] 50 பவுன் [illegible] அல்லது மூன்று மாதம் கடின வேலை [illegible] தீர்ப்பு செய்தும் அபராதம் கொடாமல் ஜெயிலை யடைந்தும், பிரிட்டிஷ் இந்தியன் அசோசியேஷன் [illegible] டிராஸ்வால் இவர்கள் [illegible] பிரிட்டோரியா சுப்ரீம் கோர்ட்டில் அப்பீல் செய்திருந்ததும் நேயர்கள் அறிந்த விஷயமே.

மேற்படி வழக்கை [illegible] கைதியால் தீர்ப்புச் செய்யப்பட்டது. அதாவது டிரான்ஸ்வால் கவர்மென்டார் இந்தியர்களுக்கு இரண்டு [illegible] கட்டாயமாக [illegible] தொந்தரவு. மேற்படி [illegible] வளத்தும் கொண்டு கவர்மென்டாரின் அதிகாரப் பத்திரங்களைப் பெற்றும் இந்தியர்களை [illegible] வருபவர்களை, டெலிகோவா [illegible] அவர்களை [illegible] செய்ய கோர்ட்டால் கவர்மென்டாருக்கு அதிகாரமில்லை.

மேற்படி தீர்ப்பு முகாந்திரம் இந்த டிரான்ஸ்வாலுக்குள் செல்லுவோர்களை, எல்லைகளில் நிறுத்தி விலங்கிடாமல் கொடுக்கும் 1907 வது சட்டத்திற்குக் கட்டுப்பட வேண்டுமென வற்புறுத்தவும் தெண்டிக்கவும், டிரான்ஸ்வால் கவர்மென்டாருக்கும் அதிகாரமில்லை. 3 பவுன் பாஸ் பெற்றுள்ளவர்களை எல்லையில் பெயரைக் கேட்டு முடித்து கொண்டு டிரான்ஸ்வாலுக்குள் விட்டும் காலோதும் புதிய சட்டப்படி பத்திரங்களை மாற்றிக் கொள்ளவும் அதைப்பற்றி கொடுக்க வேண்டும். [illegible] காரணங்களில் பதிவு பத்திரங்களை மாற்றிக் கொள்ளாமல் விசாரிப்பவர்களில் அக்காலத்தில் அரெஸ்டு செய்யவும் தெண்டிப்பதற்குக் கவர்மென்டாருக்கு அதிகாரமுண்டு. பாப்பட்டணியில் தெண்டனை யடைந்த 54 இந்தியர்களையும் விடுதலை செய்து டிரான்ஸ்வாலுக்குள் விட்டுவிட வேண்டுமென்று தீர்ப்புச் செய்தது. [illegible] அவர்களும் [illegible] கோர்ட்டானது [illegible] செய்து விட்டார்கள்! இது [illegible] இந்த தெண்டனை யடைந்திருக்கும் 68 பேர்களில் ஸ்ரீ [illegible] காந்தி மற்றும் ஐவர்கள் உதய 6 பெயர்களை [illegible] ஸ்ரீ [illegible] ஸ்ரீ பார்சி [illegible] ஸ்ரீ M. C. ஆங்கிலியா, ஸ்ரீ [illegible] முதலிய 62 பேர்களுக்கும் [illegible] ஜோஹானஸ்பர்க் [illegible] சுமார் 300 [illegible] பார்த்து [illegible] விருந்து செய்திருந்தார்கள்.

காலை 6-30 மணிக்கு [illegible] இந்தியர்கள் வந்தவர்களுக்கு [illegible] மற்ற நண்பர்களுக்கும் [illegible] ஒவ்வொருவர்களுக்கும் [illegible] செய்யப்பட்டன. [illegible] முதலியவர்கள் [illegible] வழங்கியும் [illegible] அந்த [illegible]

சென்ற 22 தேதியில் ஜோஹானஸ்பர்க் ஜெயிலில் 160 பேர்களும், [illegible] 35 இந்தியர்களும் [illegible] அவர்கள் [illegible] பார்ப்பதற்கு [illegible] காலை 11 மணிக்கு ஜெயில் [illegible] ஜெயிலுக்குள் [illegible] பிரிட்டோரியா கவர்மென்டார் [illegible] R. R. [illegible] கொடுத்து [illegible] 1907 ம் வருஷத்து [illegible] 1908 ம் வருஷம் மார்ச் 30 உ [illegible] புதிய பதிவு பத்திரங்களை [illegible] கொடுத்து [illegible] ஆனால் [illegible] கொள்ள அப்ளிகேஷன் செய்ய வேண்டும், [illegible] செய்யாமல் [illegible] சட்டப் பிரகாரம் [illegible] செய்யப்படும் [illegible]

[illegible]

[illegible]

மேரிட்ஸ்பர்க் இந்து வாலிபர் சங்கம்.

கடந்த வாரம் நவம்பர் மீ 25 உ புதன்கிழமை யன்று [illegible] ல் சிவபதமடைந்த முக்கிய அங்கத்தினர் ஐ. கோவிந்தசாமி படையாச்சி அவர்களை மேரிட்ஸ்பர்க்கு கொண்டு வருதல் சமயமின் அங்கத்தினர்களுடைய வண்டியுடன் உபசங்கத்தாரும் இன்னும் மற்ற பிரஜைகளும் ரெயில்வே ஸ்டேஷனில் எதிர்கொண்டு பிரேதத்தை அன்று தங்களுடைய [illegible] பெட்டியில் [illegible] அன்றிரவு முழுதும் திருவாசகம் வாசிக்கப்பட்டு மறுநாள் சபையோர்கள் மிகுந்த துக்கத்துடன் சபையின் கொடி [illegible] அணைக்கோலும் போட்டு சமைக்கப்பட்டு புஷ்பத்தினால் வெகு அலங்காரமான [illegible] பூச்செண்டுகளும் கட்டி [illegible] திருப்பதி [illegible] அவர்களும் சபைக்கு [illegible] பூவிரதம் [illegible] புஷ்பக்கோலோடு சபையின் அங்கத்தினர்களோடு புறப்பட்டு பிரேதத்தை [illegible] பிரேதம் கிடக்கும் வண்டியின் முன்பக்கத்தில் இருபுறத்திலும் [illegible] அங்கத்தினர் [illegible] கு. குப்புசாமி செட்டியார் அவர்கள் ருத்ரபூமி செல்லும் வரை திருவாசகம் வாசித்துக் கொண்டு [illegible] விடப்பட்டது. ருத்ரபூமி வரை [illegible] சுமார் 500க் குறைவுபடாது. [illegible] கொடுத்தனர். [illegible] மிகுந்த பக்தியுடன் [illegible] ருத்ரபூமியில் சென்றனர்.

சென்ற வாரம் நவம்பர் மீ 29 உ ஞாயிற்றுக் கிழமை [illegible] சபை 3-30 மணிக்கு துடங்கி கடவுள் வணக்கமும் [illegible] வாசித்து அங்கத்தினர்களால் ஸ்ரீ சுந்தரமூர்த்தி நாயனாருடைய சரித்திரத்தை வெகு தெளிவாகவும் இனிமையாகவும் [illegible]. இரண்டாவது காரியதரிசி [illegible] அவர்கள் ஸ்ரீ அமர்நீதி நாயனாருடைய புண்ணிய சரித்திரத்தை வெகு தெளிவாகவும் கேட்பதற்கு இனிமையாகவும் சொல்லி முடித்ததை சங்கத்திற்கு ஸ்ரீ [illegible] பிரசங்கித்த இருவர்களையும் ஆசீர்வதித்து சபையோர்களால் கரகோஷத்துடன் ஆமோதிக்கப்பட்டு சபை முடிவுபெற்றது. வெளி பிரசங்கத்துக்கு [illegible] சங்கத்தின் [illegible] கடவுள் வணக்கம் செய்து முடிவு பெற்றது.

[illegible]

கேப் கோலோனியைச் சேர்ந்த [illegible] [illegible] பெயரால் [illegible] [illegible] அப்பொழுது [illegible] [illegible] உபயோகித்து சௌக்கிய மடைந்தேன். [illegible] எல்லாவித ஜ்வரம், சொரி, சிரங்கு, வாயு முதலியவைகளும் நீங்கி சொஸ்தமடையும். போட்டில் ஒன்றுக்கு 1/6 வீதமும் 3/9 வீதமும் கிடைக்கும்.

பிரிட்டிஷ் [illegible] பத்திரிகைகளும் இந்தியாவில் ராஜத் துரோகமும்

மிஸ்டர் டக்ளஸ் ஸ்டோரி என்பவர் இங்கிலாந்திலுள்ள பத்திரிகைகளில் ஒரு [illegible] இந்தியாவில் ராஜத் துரோகக் கோட்பாடு என்னவென்று [illegible] [illegible] இருக்கிறார்கள். அவர் பஞ்சாபில் [illegible] இப்போது கல்கத்தாவுக்கு போயிருக்கிறார்.

[illegible]

ஜொஹானஸ்பர்கில் [illegible] மிஸ்டர் N. C. [illegible] [illegible] "நான் ஜெயிலுக்குப் போக தயாராயிருக்கிறேன். [illegible]" என்று சொன்னார். [illegible] —"இந்தியா"

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[illegible Tamil text]

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AFRICAN CHRONICLE.

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Edited by P. Subramania Aiyar.

PUBLISHER'S NOTICE

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African Chronicle.

SATURDAY, 12TH DEC., 1908.

Unmerited Punishment

Out of the many grievances and ill-treatment to which British Indians in this Colony are subjected, none surpasses the treatment which is being meted out to some of our countrywomen who happen (through no fault of their own) to fall under the grip of the inexorable law known as Act 17 of 1895. It has no parallel in the history of any civilised nation, ancient or modern. It cannot be characterised as anything less than a deliberate and wanton attack on the liberties and weakness of defenceless women: we can use the word chastity as well, for in their helpless and destitute state, they may be tempted through sheer force of circumstances over which they have no control, to lead a not virtuous life in order to get the money necessary to pay the Government for the privelege of being allowed to remain in this British Colony. The money thus obtained is freely utilised by this Christian Government for the furtherance of carrying out the policy of unjust laws against defenceless women and unrepresented section of a law-abiding community.

Section 6 of the Act referred to requires an Indian, on completion of his or her indenture, to either (1) return to India, or (2) to re-indenture for a further period, or (3) to take out an annual license of £3 to remain in the Colony. Under this Act, at the City Police Court a week before last Mr. Hime is said to have sentenced a woman to 14 days imprisonment with hard-labour for having failed to comply with an order of Court, made previously to pay 10/- per month in liquidation of arrears of license due by her to the Government. The accused is said to have pleaded for mercy, stating that she was unable to get employment on account of her baby (which she produced in Court) having sores all over its body, and that having no husband, she was absolutety stranded and impecunious. She might as well have pleaded to a stone wall, for everything she said fell on deaf ears. The Magistrate, as might have been expected, sent her to gaol in spite of her entreaties for mercy. This, though be legal, to say the least is highly impolitic and unrighteous. Without enlarging much on the wisdom of the sentence, let us ask whether the policy of the Government is to raise the women in the moral scale or to lower them? Is it just, is it humane to send these unfortunate victims to gaol when they cannot by legitimate means get money to pay? Even under the civil law, if a person proves himself to be without means of paying towards his just debts, the law relating to enforcement of punishment is non-exercisable: but in the case of these defaulters, this is a debt more of honour than of actual money lent by the Government the established

canons of the judiciary seem to be suspended!

We want to know why these people are sentenced to undergo imprisonment in spite of the fact that they are penniless and as such they are not punishable either under the Civil Debts Act or under Criminal Law?

Would not such a merciless action encourage immorality among women? Is the unfortunate women's hair to be cut short and she to be branded for the rest of her life as a criminal and an ex-gaol bird? If so, for what infamous and heinous crime? This crusade against innocent and defenceless women may redound to the glory of our legislators, but it is certainly not in harmony with the teachings of the Christian religion or in consonance with the sentiment of equity. Instead of subjecting these people to persecution, it would be better if the Government offer all the defaulters under the Law a free passage back to India; in which case we are sure that thousands would only be too glad to return to their native country, instead of suffering needless imprisonment.

Stray Notes

BY "SANATANI"

Although the poor helpless Indians are contributing more than their share of payment to the Colony, now we learn that Government has introduced a new levy on them. They have increased the scale of charges for the issue of passes to Colonial born Indians to 20/- per male and 10/- per female: whereas formerly it was only 5/- irrespective of sex. It should be interesting to know the necessity for the existence of a Colonial born pass. If it is the intention of the Government to distinguish the Colonial born from an Indian Immigrant, then it could be easily done without adding further burden on the already overtaxed Indians.

* * *

There are in existence two public bodies who are supposed to protect the interest of the community, but strange to say they do not seem to have raised even a voice of protest against this iniquitous system of extracting money from the poor Indians. Will the Congress and the Patriotic Union wake up to their sense of duty? One may imagine that they are at present engrossed in the Transvaal Passive Resistance Movement; but that is no reason why the cause of the community here should be neglected.

* * *

It is alleged that 12 Indian males and 4 women who were indentured to a white man in Zululand deserted their work on account of ill-treatment and came to Durban and lodged a complaint with the Protector. In the meanwhile it is said that they seem to have been charged with the crime of desertion or disobedience, and they are now undergoing 2 months imprisonment in Durban Gaol.

* * *

Another curious incident is reported to have occured at the Point. Five Indentured Indians in the employ of a firm at the Point is said to have demanded the labourers to work after the prescribed hours and on their refusal to do this unlawful act, they are now serving their time at the gaol. Really it is time that the civilised world take a couple of lessons from Natal in the science of Jurisprudence and equity.

Our readers will remember the callous ill-treatment to which three Indentured Indians Ramasamy Naidoo, his wife and son were subjected and the exposure of punishment meted out to them occupied the columns of this journal during the month of October. Now we understand that these Indians originally indentured to Robinson of Cato Manor have been transferred to some other individual. We are satisfied with the arrangement, and in this connection we should say that Mr. Saunders, Magistrate of the Umlazi Division deserves great credit for the humanitarian feelings he has shown towards these unfortunate beings.

Correspondence

To the Editor

African "Chronicle."

Sir,—Messrs Smuts & Co. not only have encroached on the liberty of the British Indians resident in the Transvaal, but also paid no heed or respect to their creeds by supplying their prison diet mixed with animal fat, and their goods too were sized for fines.

These unworthy proceedings, combined with fetters and gaol, vindictiveness and outrageous treatment, could not retract their fortitude in the least.

Old Æsop was very fond of relating fables to enlighten mankind; let us see whether the General will take a lesson to improve his Imperial duty due to the vast Empire, from the following fable, related by Lord Macaulay:—

"Ariosto tells a pretty story of a fairy, who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her disguise were forever excluded from participating in the blessings which she bestowed. But to those who, in spite of her loathsome aspect, pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love and victorious in war. *Such a spirit is Liberty.* At times she takes the form of a hateful reptile. She grovels, she hisses, she stings. But woe to those who in disgust shall venture to crush her! And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and her glory."

In fine, tyranny would never last to long, as righteousness exalth a nation.

In the meantime, the sufferers are making history in the jails, as alluded by the Caxton Hall speakers lately.

I am etc.,
JUNIUS.

Bellair
1st December 1908.

Cato Manor Murder—The eight Indians who have for some time past been appearing before Mr. Saunders, the Umlazi magistrate, on a charge of murder, at Cato Manor, were discharged on Wednesday afternoon, the Magistrate, on the close of the Crown case, being of opinion that there was no evidence to submit to a jury.

. . . GO TO . . .
"African Chronicle P. Works"
FOR
GOOD JOBBING PRINTING.

Review of Books and Magazines

The "Surat Congress and Conferences."—Published by Messrs. G. A. Natesan & Co., Madras, price 12 annas or One Shillings.) This is a book containing about 187 closely printed Crown pages together with an appendix *re* the split in the Congress Camp in the last year. This is the first book of the kind we have seen published in India embodying the progress made in the country in various paths of reform. As regards political, the masterly address delivered by Dr. Rosh Bihari Gosh at the Session of the Congress should give complete satisfaction to the student who looks for the latest development of the political movements in India. The Temperance reformer could find the last word on his favourite question in the very able address of Mr. Babu Norendro Nath Sen, the President of the All-India Temperance Conference. The Social Reformer will in no way be disappointed in his researches for information on his pet topics of Social reform, which is dealt with in a scholarly manner by Mr. Lalshanker Umiashanker in his presidential address at the Indian Social Conference. Nor is this all. Mr. Lala Lajpat Rai's address on the All-India Swadeshi Conferance evokes the latent sympathy of all true lovers of their Motherland to promote the Swadeshi movement in every direction. The Theistic Conference and the

All-India Moslem League has each its own place in this Book. This is a book which must be indispensable to all public workers and in fact to every one who takes an intelligent interest in the welfare and progress of his country, and the publishers, Messrs. G. A. Natesan & Co. deserve warm congratulations for the creditable work they have done for the enlightenment of the Indian peoples.

"Biographies of Eminent Indians.—(Published by Messrs. G. A. Natesan & Co., Madras, price 4 annas or 4d.) We have received from Messrs. Natesan & Co., the enterprising firm of publishers in Madras, Seven Volumes, Biographies of some of the most eminent leaders of public thought and action. The Biographies consist of every branch of public activity. Politics and statesmanship is represented in the personality of the "Hon. M. G. K. Gokhale." Finance and Commerce is embodied in Mr. "Dinsha Edulji Vacha," Mr. "Mahadev Govind Ranade" represents the Scholarly attainment and the new and ardent spirit of the age and that of a Reformer; "Dr. Rash Behari Ghose, C.I.E" proves a living embodiment of virtue, patience, moderation and a fund of Juridical wisdom and classical learning. "Mr. Lala Lajpat Rai," a veritable prototyped Dr. Booth of the East combined with the burning essence of a self-less, disinterested political soul. "Swami Shri Ramakrishna Parmahamsa and Swami Vivekanand," Preceptor and disciple, represent the latest development of the catholic religious ideal of New India, a study of which should prove a through antidote for cleansing the fanatical spirit of the ignorant and bigoted cheap Jacks.

These Biographical booklets can justly be said to take the same place as those which are published by Macmillan year after year under the series of "Men of Action" or "Statesmen Series." The booklets, evidenty compiled by the best literary men of the day and written in simple but good English style, prove a delightful reading, and the example set by such great men amidst adverse circumstances gives additional stimulous to those who work for the realisation of national ideals in India and elsewhere. In connection with these booklets, we must specially lay stress on the fact, that these biographies ought to prove a practical educating element for the thousands of colonial born Indians in South Africa who have had no opportunity either to be acquainted with India, her history, her traditions or the thousand and one other things. These biographical booklets in a very concise but sufficiently sond from, put before the readers, how these great men arose, and how they worked for the cause of the people, and how they elevated themselves to the position which they occupy or occupied. So for as we can see and judge, not one of the heroes of these sketches seems to have been born with a silver spoon in their mouth. Hence the colonial born Indians would do well to study these books and we promise that they would profit by it immensely. For lack of space, we are reluctantly compelled to briefly review these books, and we believe that Messrs. Natesan & Co. have done a unique service for the national cause by the publication of these very useful and interesting Biographies of eminent Indians.

"India" Office Publications, Pondichery. "Shri B. G. Tilak's Two Lectures" with Tamil translation 2 annas.

The "Surat Congress."

"Shri Arabindo Ghose's Lecture" with Tamil translation, 2 annas.

"National Songs" in Tamil composed by C. Subramania 2 annas.

"Bepin Chandra Pal's Speeches in Tamil, 4 annas.

The "Surat Congress" is a book that gives the extremist version of the story that brought dissension in the Congress Camp of last year. However, the narrative in question is a very interesting and instructive reading.

The thrilling speeches of Messrs. Tilak and Arubindo Ghose form the contents of the other two pamphlets, which no doubt contain more intellectual food to digest than any similarly sized pamphlets we have ever seen. Messrs. Tilak and Arabindo Ghose are famous men in modern politics and their speeches imprint their individuality in the mind of their readers. We should be surprised that after reading one of the speeches of these great men, one of our readers will put away the volumes without honestly confessing that he is a new convert to the party to which the lecturer belongs.

"Vivekabodhini" is a Tamil Magazine published monthly by the General Supplies Company, Mylapore, Madras. We have received the last 4 numbers, and judging from its contents it contains information on various topics commencing from the highest to the lowest. In fact, it is replete with information on political, social, agricultural, hygine, religion, drama, and a score of other things. The publishers, besides making an effort to bring out to light the hidden treasures of India, are endeavouring to translate into Vernacular the English classics. And pages are set apart for stimulating knowledge among women and children. We note with pleasure that the contents are full of interesting and absorbing topics, and the style, like English Journals, is simple and majestic. Unlike some of the Vernacular Journals that are disfigured by sheer verbinge of pundits' ebullition, it is refreshing to observe that Vivekabodhini, as its name indicates, instructs the Tamil speaking peoples in a manner befitting a simple people. On the whole we congratulate the publishers for the up-to-date Tamil Journal they have given to their readers and we wish them every success.

Anniversary of Durban Hindu Young Men's Society

The third anniversary of the above society was held on Sunday 29th November 1908, at the Congress Hall, Plowright Lane. The Hall, which is very commodious, was gorgeously and tastefully decorated with evergreens, buntings, flags, artistic paper chains and flowers. On the walls of the Hall were hung large portraits of Indian sages and patriots which were decorated with beautiful wreaths of flowers around them. At the head of the Hall there was a dias erected with a canopy of drapery, and immediately before it, was a small brick vase prepared for the performance of Havan.

At the appointed time the Secretary and officials of the Society took their seats close to the dias and the President Mr. V. R. R. Moodaly and Shri Swami Shankeranand (the learned Vedic preacher who recently arrived from England) seated themselves on the dias. On the right were prominent members of the Hindu Community including Messrs. P. V. Sanghavee, Odhav Kanjee, M. M. Diwan, K. Bhutt, and others; and on the left were the Delegates, Messrs. R. N. Moodaly, S. R. Naidoo, S. Hamamanthu, and others of the Maritzburg Hindu Young Men Association. Messrs. S. Ramathal, V. N. Thumbadoo and others of the Overport Hindu Young Men Association. Mr. G. B. Desai and others of the Hindu Sanatan Dharma Sabha, and delegates from various other Associations and altogether there were more than 600 Hindus.

The members of the Sathyayana Sabha (girls and boys) and the Choir of the Society sang hymns in Tamil. Havan the buring of the sacred fire was then commenced, at which the purification was performed. The performance of the ceremony and the chanting of the Mantras lasted quite half-an-hour. After the interval, the proceedings recommenced with the singing of hymns, and patriotic songs. The President Mr. V. R. R. Moodaly first thanked Swami Shankeranand, for his kind presence and addressed the gathering at length in Tamil, dealing with many subjects. He pointed out that prior to Prof. Pramanand's advent in South Africa there were no religious associations among the Hindus and it was he who established this and many other associations for their moral and spiritual betterment. He was glad to note that only a month ago a Hindu Young Men Association was established at Overport. He was not despairing at the limit-

ed number of members the Society had on its list at the present, and the slow progress it was making. Owing to the Swami's presence he perceived great enthusiasm among the Hindus and he felt happy in the effect of such enthusism, which was working so forcibly in removing their racial differences and establishing better understanding betwean the various sects, and he concluded that it may be necessary in the near future to establish an institution for higher education of the Indians, which he felt confident, would receive the warm support of the public.

After the Secretary read his report of the work done by the Society during last year, Mr. Mokumchand spoke in Hindusthani and Mr. R. C. Naidoo in English as official members of the Society. They dealt with the establishment and expansion of Hindu Societies in South Africa.

Mr. R. N. Moodley of the Maritzburg Hindu Young Men's Association spoke on the importance of instructing their children in their mother tongue and the opening of vernacular schools. He asked the Hindus not to act with motives of self interest and self praise which is injurious to the interest of the Community but to place the Community's interest first and theirs after.

Messrs P. B. Desia, S. B. Naidoo, S. Ramathal, and other delegates from various Institutions spoke touching on various subjects. The Swami who was received with a great ovation, said that he desired to address them on the "meaning and usefulness of Society" since seeing that so many of the official speakers of the Society were despairing of the future strength of the Society. First Society means the union of persons in one interest. Society is the collection of different units and the unification is for a set purpose. The sun, moon, planets etc. are collections of certain elements. Governments are the collection of men, schools are the collection of boys and teachers. If the members of a Society are civilised men, pure in heart, pious in mind, noble in thought, and high in ideals, with aspirations bent upon doing good to others, that Society is a fit one, and such a Society is this! When members of a civilised Society meet, they improve themselves by free discussions and exchange of thoughts and enlighten those who are not perfect in their knowledge. In every Society there are men who are suffering from some "defect" or "decease" which can only be cured by the doctoring influence of others of higher culture and quality. Therefore it should be remembered that Societies are necessary and of as much importance to the inhabitants of a place as hospitals. If a Society is not progressing or working properly, there must be some "defect" or "wrong" in it which the members must investigate and remedy at once; for to allow it to grow will be dangerous to the existence of the Society. The keynote of success in a Society is the determination of its members to achieve what they aim at. They must not be down hearted, because of trifling disappointments but that they must work against failures. It must be remembered the members of the human race are at the different stages of evolution and therefore one cannot expect them all to be of one mind. Those who agree upon a common ground, let them work with a determination, having complete command over their mind and acting as wise men, observing all interest. It may sound strange to the gathering when they hear that unity can be "bought." It is true it could be bought with the "price" of work. If unity is wanted, causes for unity should be created. Work requiring attention of more than one person leads to unity. If a Society has no work to do it dies out. If one physical organ has not work to do it becomes useless.

Another great draw back among the Hindus towards unity is the fact that they have so many different ideals and aspirations and so many ways of realising

their God. The Mohamedans have one Koran, one prophet and therefore one thought which brings them to a common centre. The Hindus also must have one thought in their Vedas and God and must set aside the manifold methods of devotion to the several attributes of God which is misleading to an untutored mind.

The Vedic doors are open to all mankind; India is the motherland and common heritage of all Indians and they must take interest in her welfare and existence. All the difficulties and hardships suffered by the Indians to-day are the fruit of their bad actions. He hoped they will improve and befit themselves as decendants of the noble Rishis of India.

In a word he said they should have learned and and wise men in all Societies and work must be created for the moral, social and spiritual independence of their race. They must be determined in spirit to succeed, however few in members they may be and that their efforts will sooner or later be crowned with success.

The gathering terminated partaking of the refreshments served them and singing of hymns.

EMPEROR AND KING

Royal Message to India

The following is the full text of the remarkable message to the Princes and people of India, sent by His Majesty the King on the fiftieth anniversary of the British Government of India. The message was read by the Viceroy in Durbar at Jodhpur, the capital of the Rajput State of that name, and of the country known as Marwar. This city—one of the most picturesque and interesting cities of India—was chosen for delivering the Imperial greeting for the reason that the Rajput States have, with the aid of Great Britain, maintained not only their ancient political institutions, but their ancient dynasties.

TO PRINCES AND PEOPLE

It is now fifty years since Queen Victoria, my beloved mother and my august predecessor on the throne of these realms, for divers weighty reason, with the advice and consent of Parliament, took upon herself the Government of the territories theretofore administered by the East India Company. I deem this a fitting anniversary on which to greet the Princes and peoples of India, in commemoration of the exalted task then solemnly undertaken. Half a century is but a brief span in your long annals, yet this half-century that ends to-day will stand amid the floods of your historic ages a far shining landmark. The proclamation of the direct supremacy of the Crown sealed the unity of Indian Government and opened a new era. The journey was arduous, and the advance may have sometimes seemed slow: but the incorporation of many strangely diversified communities and of some 300,000,000 of the human race, under British guidance and control has proceeded steadfastly and without pause. We survey our labours of the past half-century with clear gaze and good conscience.

Stimulating industry

"Difficulties such as attend all human rule in every age and place have risen up from day to day. They have been faced by the servants of the British Crown with toil and courage and patience, with deep counsel and a resolution that has never faltered nor shaken. If errors have occurred, the agents of my Government have spared no pains and no self-sacrifice to correct them; if abuses have been proved, vigorous hands have laboured to apply a remedy.

"No secret of empire can avert the scourge of drought and plague, but experienced administrators have done all that skill and devotion are capable of doing to mitigate those dire calamities of Nature. For a longer period than was ever known in your land before, you have escaped the dire calamities of war within your borders. Internal peace has been unbroken.

"In the great charter of 1858 Queen Victoria gave you noble assurance of her earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer the Government for the benefit of all residents therein. The schemes that have been diligently framed and executed for promoting your material convenience and advance—schemes unsurpassed in their magnitude and their boldness—bear witness before the world to the zeal with which that benignant promise has been fulfilled.

"The rights and privileges of the feudatory Princes and ruling chiefs have been respected, preserved, and guarded; and the loyalty of their allegiance has been unswerving. No man among my subjects has been favoured, molested, or disquieted by

reason of his religious belief or worship. All men have enjoyed protection of the law. The law itself has been administered without disrespect to creed or caste, or to usages and ideas rooted in your civilisation; it has been simplified in form, and its machinery adjusted to the requirements of ancient communities slowly entering a new world.

"The charge confided to my Government concerns the destinies of countless multitudes of men now and for ages to come; and it is a paramount duty to repress with a stern arm guilty conspiracies that have no just cause and no serious aim. These conspiracies I have known to be abhorrent to the loyal and faithful character of the vast hosts of my Indian subjects, and I will not suffer them to turn me aside from my task of building up the fabric of security and order.

Royal Celemency

"Unwilling that this historic anniversary should pass without some signal mark of royal clemency and grace, I have directed that, as was ordered on the memorable occasion of the Coronation Durbar in 1903, the sentences of persons whom our Courts have duly punished for offences against the law should be remitted or in various degrees reduced; and it is my wish that such wrongdoers may remain mindful of this act of mercy, and may conduct themselves without offence henceforth.

"Steps are being continuously taken towards obliterating distinctions of race as the test for access to posts of public authority and power. In this path I confidently expect and intend the progress henceforward to be steadfast and sure, as education spreads, experience ripens, and the lessons of responsibility are well learned by the keen intelligence and apt capabilities of India.

"From the first, the principle of representative institutions began to be gradually introduced, and the time has come when, in the judgment of my Viceroy and Governor general and others of my counsellors, that principle may be prudently extended. Important classes among you, representing ideas that have been fostered and encouraged by British rule, claim equality of citizenship, and a greater share in legislation and government. The political satisfaction of such a claim will strengthen, not impair, existing authority and power. Administration will be all the more efficient if the officers who conduct it have greater opportunities of regular contact with those whom it affects, and with those who influence and reflect common opinion about it. I will not speak of the measures that are now being diligently framed for these objects. They will speedily be made known to you, and will, I am very confident mark a notable stage in the beneficent progress of your affairs.

"I recognise the valour and fidelity of my Indian troops, and at the New Year I have ordered that opportunity should be taken to show in substantial form this, my high appreciation of of their martial instincts, their splendid discipline, and their faithful readiness of service.

"The welfare of India was one of the objects dearest to the heart of Queen Victoria. By me, ever since my visit in 1875, the interests of India, its Princes and peoples, have been watched with an affectionate solicitude that time cannot weaken. My dear son, the Prince of Wales, and the Princess of Wales returned from their sojourn among you with warm attachment to your land, and true and earnest interests in its well-being and content. These sincere feelings of active sympathy and hope for India on the part of my Royal House and Line, only represent, and they do most truly represent, the deep and united will and purpose of the people of this Kingdom.

"May Divine protection and favour strengthen the wisdom and mutual good will that are needed for the achievement of a task as glorious as was ever committed to rulers and subjects in any State or Empire of recorded time.

Education

To the Editor,

"African Chronicle."

Sir,—The article of Mr. Moodley which appeared in your last week's issue deserves hearty congratulation and support by all Indians. Mr. Moodley has brought out a wise suggestion; I think that it is time that the suggestions are carried out. If we all really wish for the welfare of our Indians, then let us follow his views and form a plan to carry it out. I wish Mr. Moodley's suggestions will be considered by all Indians and hope that the public would give him the support in bringing the work forward.

I am etc.
WELL WISHER.

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[illegible]

African Chronicle.

SATURDAY, 12TH DEC., 1908.

[illegible]

[illegible]

டிரான்ஸ்வால்

[illegible]

[illegible]

[illegible]

1908 [illegible]

[illegible]

டர்பன் ஹிந்துவாலிபர் சங்கம்.

வருஷாந்திர உச்சவம்.

காங்கிரஸ் ஹாலில் சென்ற நவம்பர் 29வ ஞாயிற்றுக் கிழமையில் இச் சபையாரின் வருஷாந்திர உச்சவம் நடந்தேறியது. உச்சவத்தின் பொருட்டு சபை அலங்காரம் செய்யப்பட்டு [illegible] 600 பேர்கள் வரையில் [illegible]

[illegible]

[illegible]

சோரி, பிரக்கு

[illegible]

[illegible]

சமாசாரம்.

[illegible]

புத்தக குறிப்பு

டிரான்ஸ்வால் நியூஸ்

பதிவு செய்யும் சட்டப்படி பாஸ் எடுக்காமலிருந்த 35 மனிதர்களை ஜோஹானெஸ்பர்க் மெஜிஸ்ட்ரேட்டு முன் விசாரித்த செய்தி வருவதை மற்றொரு இடத்தில் பிரசுரித்திருக்கிறோம். அவர்களில் [illegible] இன்னமுதலாய் கொடுக்கப்பட்டது. முன் கூறிய 35 பேர்களையும் [illegible] அப்புறம் பதித்தும்படி மெஜிஸ்ட்ரேட்டு உத்திரவளித்தார். [illegible] அப்பீல் செய்திருக்கிறார்கள். [illegible] ஒருவன் [illegible] மெஜிஸ்ட்ரேட்டு [illegible] அவனை உடனே [illegible] விட்டுத் [illegible] ஆஞ்ஞாபித்தார். அந்த கேசையும் அப்பீல் செய்திருக்கிறார்கள்.

[illegible] ஓர் இந்தியன் [illegible] ஐரோப்பியர் [illegible] வெள்ளையர்களுக்கு [illegible] பேர்களென்று [illegible] பதிக்கிறார்கள்.

[illegible] பதிவு செய்யும் தவணை செல்லுவதற்கு முன் இந்தியர்களை [illegible] கோர்ட்டுக்க [illegible] செய்ய [illegible]

விதர்களை விடுதலை செய்யும்படி உத்திரவளித்ததை [illegible] டிசம்பர் மீ முதல் தேதியில் 35 இந்தியர்களை மறுபடியும் அரஸ்ட் செய்து கோர்ட்டுமுன் விசாரிக்கும் பொழுது, [illegible] கட்சியின் வக்கீல் ஓர் முக்கியமான அம்சத்தை [illegible] காண்பித்தார். [illegible] புதிய சட்டப்படி, பழைய சட்டத்தை நிறைவேற்றும் பொருட்டு [illegible] சட்டத்தை [illegible] உத்தியோகஸ்தர்களாக [illegible] அதிகாரம் [illegible] கூறினார்.

[illegible]

[illegible] கூறினார்.

[illegible]

மிஸ்டர் காந்தியை சனிக்கிழமையில் விடுதலை செய்வார்கள். அவருடைய குமாரன் [illegible] ஜெயிலுக்குச் செல்லுவார்.

அஜீரணம்

5-வருஷ தொந்திரவு

ஜோகன்ஸ்பர்க்கில் வசிக்கும் மிஸ்டர் ஆர்தர் [illegible] மலவிருத்தியன்றியும், அஜீரணத்தாலும் சுமார் 5 வருஷ காலம் அவஸ்தைப்பட்டார்.

சாப்பிட்ட பிறகு உபாதையால் வெகு துன்பப்படுவது முண்டு. முதல் முதலில் கொஞ்ச நாளிருந்த பிறகு அதிகரித்தது. [illegible] தலைவலியும் முண்டு. பசி அவ்வளவு கொஞ்சமாகிவிட்டமையால் [illegible] போயிற்று. ஜீரணக்குறைவால் [illegible] செய்யக் கூடாமலும் போயிற்று.

பலக் குறைவாலும், [illegible] என்னுடைய உத்தியோகத்தையும் கவனியாமல், படுக்கையிலேயே இருந்தேன். பல விதமான ஒளஷதங்களைச் சாப்பிட்டும் சொஸ்த மடையாமல் வில்லியம்ஸ் பிங்க் மாத்திரைகளை வாங்கிச் சாப்பிட்டேன். பிறகு சொஸ்தத்தை யடையும் குணங்களைக் காண்பித்த [illegible] முன்கூறிய மருந்தையே சாப்பிட்டு சொஸ்தத்தை யடைந்தேன்.

வில்லியம்ஸ் பிங்க் ஒளஷதத்தால் தலைவலி, அஜீரணம், குலைவாயு, ஈரல் வியாதி முதலிய வியாதிகள் தீரும். பாக்ஸ் ஒன்றுக்கு 1,6 பெட்டி [illegible] 3, 9.

அடுத்த [illegible] வர்த்தகர்கள் [illegible] வர்த்தகம் செய்வதை [illegible] சந்தியைப்பற்றி மற்றொரு [illegible] எழுதியிருக்கிறோம்.

[illegible]

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ஆப்ரிக்கன் வர்த்தமானி.

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AFRICAN CHRONICLE.

Vol. I. DURBAN, NATAL—SATURDAY, 19th DECEMBER, 1908. No. 27.

Edited by P. Subramania Aiyar.

PUBLISHER'S NOTICE

Subscribers are requested to forward their subscriptions to the Publisher without any further delay; failing which, further supply of the *African Chronicle* will be suspended until such time as the account is squared up.

African Chronicle.

Saturday, 19th Dec., 1908.

Sedition in India

The Anglo-Indians and Englishmen in general advocate that drastic measures are to be adopted to suppress sedition in India. But it is strange that why is it that Englishmen should smell sedition there and not in any other part of the Empire. There must be some cause for entertaining such uncivilised methods.

Many persons take it as a sensation when a cable of this kind reaches these shores. They are very glad to clap their hands and point out the disloyal nature of these Indians.

We do not plead justification for the diabolic deeds of wicked persons but we do say that the so-called sedition mongers actuated by good will towards the maintenance of British Raj in India on the lines of the Self-governing Colonies, are doing their duty as human beings because we know that "Resistance to tyranny is service to humanity and a necessity to civilization." But if the Indians had no solid reason for such actions we would not hesitate to say that they are the worst scoundrels whoever tries to infringe the laws of any land.

In the first place, the Indians are unrepresented and the Law-makers are foreigners who does not exactly understand the ideas and aspirations of these people. Then how do you expect the Indians to sit with folded arms and endure such hardship! It is absurd to think that they are going to sit with folded arms generation after generation and endure misery, privations and cruelty.

As the Indians are unrepresented and as the Rulers would not concede their reasonable demands, therefore, they express their grievances through the medium of newspapers. They have for doing what they are legitimatly entitled to do, been transported for years, which in other words is practical banishment from home. What a pity! and such a state of affairs exists under the suzerainty of the British Raj. The Indians after ventilating their grie-vances through papers, find that their cries are unheard and they naturally think that the best thing to do is to speak out frankly; and that they have done. What are the consequences? The nostrils of the rulers would not smell candid speech. The so-called offenders are brought before the administrators, who seem to have no mercy and many an editor has been victimised at the altar of the prejudiced rulers.

Some persons suggest repressive measures to be taken to check this ever growing spirit of unrest; but, neither repressive measures nor the British might, will find remedy in that direction. Indians are not cowards, and they woud not accept denial of their rights and they would not submit to humiliation; the right they have, is not from the British, but, from the

Supreme being. The Indians have arisen from their lethargy and are eager to realize their true position, as human beings, as sons of the soil, in the face of the universe.

The Rulers think that their sternest measures will check the new spirit of the Indian people, but it is patent that they are making a great mistake, and they are only courting hatred and discontent. We know of a journalist who was brought up for sedition and sentenced to imprisonment, thinking that the journal would be closed, but what was the consequence, his younger brother took up the paper, and his candour also lead him to His Majesty's cell; then the third brother undertook the journal and he also met with no better success. Here one should have expected the end, as the three brothers were in gaol; but to th surprise of many, their sister turned out a powerful journalist. When each and every person in a family is ready to sacrifice themselves for their country's sake including women, surely it is time that the Rulers give the matter their serious attention.

To day we hear that one of the national cry of the Bengalies is "Let Life go!" We wonder if they don't care for their life, what else they would care for.

The British Government is not likely to restore tranquility and foster contentment without the grant of Responsible Government to India and to Indians all over the Empire. How long are the Indians going to live on one meal a day? How long are shylocks going to traverse through their lands? How long are the Plague and Famine going to ravage? It is utter nonsense to say that Indians are disloyal in the face of such a state of affairs.

The entire population of India contribute 1/- per head for the maintenance of the military and the government spends a Farthing per head for the education of Indians. Do you think any nation will be contented with it?

The English beauracrats say that the Indians are not fit for Self-government; who on earth can believe it. The great leaders of the present day are Messers Tilak, Lala Laj[illegible] Rai and Bepin Chan[illegible] Pal; and they all have visited His Majesty's Cell. Such is the reward for the strenuous efforts of our patriots and leaders.

The British people carry away from India £35,000,000 every year and even the plunder taken from S. America and Mexico by Spain shrinks into insignificance when compared with this enormous drain. Nothing like this has ever been heard in the history of the World, when you remember that this from the poorest people on Earth.

STRAY NOTES

IT IS INTERESTING TO note, that the youngmen residing at Sydenham have formed a Hindu Society. It would not be out of place to throw some light on the subject for we had the privilege of associating with such and similiar institutions; whenever there appears in the midst a great cultured person, whose ideas are noble, some local gentlemen, take the opportunity of getting fame, gathers their admirers together and establish an institution, which for a while pretend to show great work but in the long run very little of it exists or in fact nothing at all. So, it is to be hoped that the Sydenhamities would consider the seriousness of their task, in that they should translate their avowed object into action which would prove a fitting example for the coming generation to follow. It would be advisable for others to join hands, and with the co-operation of other Societies it would not be a great labour to have an accomplished person to reside in this country permanantly. Will the Hindu community now at least realise their sense of duty to the community?

* * *

THE SERIOUSNESS OF the Passive Resistance Movement, has been greatly realised by the Transvaal Government; and they have not lost time in resort-

ing to the vulgar policy, of "divide and rule" in that they have tried to show the Imperial Government, that, the present crisis is the agitation of the Hindus, and that the "Mahomedans are apart from the movement."

* * *

THE REMARKABLE MESSAGE of the King Emperor, in commemoration of the fiftieth anniversary of British rule in India, was presented to the Princes and people of India, by the Viceroy in the Durbar at Jodhpur, the full text of which is to hand. In perusing it, we notice that "No secret of the Empire can arest the scourge of drought and plague, but experienced administrators, have done all that skill and devotion are capable of doing to mitigate those dire calamities of nature." We daresay every skill and devotion had been used to mitigate the evil. What of the taxes? Colonel Briggs says; A Land Tax like that exists in India, professing to absorb the whole of the landlords rent, is never known under any Government in the Empire.

* * *

"IN THE GREAT CHARTER of, 1858, Queen Victoria gave you noble assurance of her earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer the Government, for the benefit of all residents therein. The schemes that have been deligently framed and executed, for promoting your material convenience, and advance—schemes unsurpassed in their magnitude and their boldness—bear witness before the world to the zeal with which that benignant promise has been fulfilled." Here is a witness, the British manufacturer, in the words of the historian H. H. Wilson "employed the arm of political injustice, to kneel down and ultimately strangle a competitor, with whom he could not have contented in equal terms;" hence millions of Indian artisans lost their earnings, and source of wealth, and improved the condition of the alien ruler.

* * *

AGAIN, THERE ARE REforms intended to be introduced, which would give better scope in the administration of the Government; but as India at present is starving for National autonomy it is to be seen what the nature of it would be.

* * *

INDIAN REFORMERS—Among the Indian reformers who are at present in England Pandit Rambhaj Dutt Chowdry, the proprietor of the Lahore journal *Hindusthan*, is a successful lawyer of high caste, belonging to the aristocratic fighting stock of the Panjab who wields considerable power, which has been increased by his marriage with the talented Bengalee Nationalist lady, Sarola Devi B. A. Mr. Chowdry incourse of an interview with the representative of *The Daily news* said "Many of us still believe in Englands boasted sense of justice and fairplay. Some have had that belief killed in them by repeated rebuffs. I myself am convinced that if we can but get the ear of the English people they will understand and act. There the problem lies. How can we make you listen"? Such is also our problem here!

* * *

RE-INCARNATION!—There is an interesting cartoon in the latest "Shri Venketshwar Samachar." The cow is represented as "Mother India," and on its right hand side Mahadeva, Bramha, the Rishis and the population of India, are standing with outstretched hands, praying for re-incarnation of Shri Ramchanderaji. Right at the extreme is, I believe Sivaji's Fort. Among the other prayers the following is—not quite a translation but the essence of one—addressed by the people to Shri Ramchanderaji—If you think, Maharaj, that it would not be proper to come with your companions, then come alone; we would have companions ready for you here. Instead of Lachmanji we would allow Tilak Maharaj to follow you; instead of Hanumanji, we would allow Bepin Chand-

era Pal; instead of Angad, we would allow Shrimann Kharpde. By not having Soogreev, we would allow Surrendranath, by not having Null we would allow Laj Pat Rai:by not having Maalwan we would allow Maunea Malbea and instead of the cleverest and venerable prime minister Jambuwan, we would allow the talented and venerable Dadabhai Naoroji. Therefore, come, Maharaj come! And relieve the troubles and misery of Bharatkhand.

* * *

FEELING IN INDIA! I have just received a letter from a friend of mine, who writes about the rice and other food grains selling at famine prices and thinks that there is no likelihood of the price going down. But what is more interesting to learn is this:—He says "I am afraid the Government will persue its policy of repression for some more years to come. They can imprison our bodies but the soul of India shall elude the whiteman's grasp and shall rise about storms and tyrants." By this we can see, there is no getting out of it that the East is really awakening-particularly India and China!

Sydenham Hindu Young Men's Society

The ordinary weekly meeting of the above was held on Sunday last the 13th inst. In the Ganesh Sabha's Hall Overport. The President (Mr. S. Ramtahal) presided over a good number of members. After going through the business of the day, the Chairman then delivered a lecture on "Society," in which he dwelt on the benefits and usefulness of Societies. The lecture which was a very edifying one was much appreciated by the meeting. Mr. Lunganbarthy has kindly consented to deliver a lecture on "Caste" (in Hindustani) on Sunday the 20th inst at 10 a. m. in the Ganesh Sabha's Hall on which the lecturer invites discussion. All members are requested to attend without fail.

Correspondence

Right way of Interpreting

To the Editor,
"*African Chronicle*"

Sir,—"Taught by that power which pities me, I learn to pity them." The above line from Dr. Goldsmith, which sentiment, he copied from Virgil's Aeneid, reminds us of the conception of course, taken by the venerable Sanniyasi in our midst at present.

He has forsaken kindred ties, pomp and glory, as well as other worldly vanities, and has assumed the garb of a humble hermit to impart what he believes, to the benefit of his fellow—creatures, based on the sacred Vedas. His profound learning and other necessary qualities, essential to a spiritual preacher, entitle him as a distinguished interpreter of the Vedic teaching. Besides, it is beyond my ability to command suitable words to express the greatness of the Vedas, and about the land of its origin; therefore, I have recourse to the following often cited, famous passage from the Right Hon. Professor Max Muller's "India:"—

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a very paradise of earth—I should point to Indian. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve attention even of those who have studied Plato and Kant—I should point to India.

And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India."

Well under the propitious circumstances to hear the learned Swami's lectures is a

great treat indeed; but unfortunately the revered Guru does not understand Tamil, and I regret to say that the interpretation of his interesting and instructive discourses is couched in Johnsonian Tamil.

The majority of Tamilians that attend the Hall are not so cultured as to comprehend the "high caste" diction; in fact it is just blowing horn in a deaf man's ears. Every language has words and phrases peculiar to itself, yet one must know where and to whom, such peculiarities to be used. Buddah's disciples spoke to their hearers in the vulgar dialects of the districts, and even, Kalidasa condescended to use simple language in most of his esteemed works; at all events simplicity becomes the universal dictum in almost all the recognised languages in the civilised parts of the globe.

For advocating ordinary Tamil to be adopted in interpreting the Sage's lectures, I doubt whether I stand in the same predicament of the shepherdess who was attacked by a half-cracked Tamil grammarian, for dragging a vowel sound more than grammar allows.

I am extremly sorry to mix gall with honey; at any rate the cause, and the obligation as well as respect due to the holy man need this gentle rebuke. so let "him wear the cap whom it fits."

I am, etc.

JOHNSONIAN.

Indian Immigration Commission

The following correspondence took place between the Patriotic Union and the Government:—

Durban, 26th November, 1908.

To, The Hon. Colonial
Secretary, P. M. Burg.

Sir,

The Natal Indian Patriotic Union takes this opportunity to congratulate the Government on its having taken the first practical step in the appointment of a commission for the solution of the Immigration Indian question.

On behalf of the Union—an organ of public opinion—that has a great state in this country—I beg to submit that it is imperative that the members must be selected from the parties who are interested in the question. Should the commission be comprised of a majority of Planter's members, then the object of the commission may not bear fruition; but should the labour party members predominate over the destiny of the commission, then too there is the danger of its being nullified by impossible schemes. Now, sir the Indian community is matching the movements of this commission with much more interest than the Europeans are, because, there are a large number of old residents and their children on the brink of starvation, and there seems to be no prospect of any remedy for them. Therefore, I most respectfully submit that the appointment of two Indians as commissioners in this commission would greatly enhance the labours of and the representative character of their commission. The Indians know the real wants, and wishes of the labouring classe's, and they know the various side of this question; and besides, their very presence on the commission would influence the labourers to speak out in their own language the inherent defects of the system.

The Colony has embarked on a new era of prosperity, and it would reach its consummation by inviting the co-operation of those who, in however humble way it may be, are able to contribute to the solving of complicated racial questions. It is my belief the best interests of the Colony would be served by taking into confidence the leaders of the Indian community, and by so doing the power of the Government over the people is considerably strengthened. I earnestly hope that you will favourably consider the suggestion of mine, and I assure you that the Patriotic Union would do all that lies in its power to render the labours of this commission a success.

Yours Obediently
P. S. AIYAR.
President.

P. M. Burg.
30th November, 1908.

Sir.

The Colonial Secretary desires me to acknowledge the receipt by him of your letter of the 26th Ultimo on the

subject of the personnel of the Indian Immigration Commission.

The Colonial Secretary regrets that it is not in his power to advise the Governor to accede to the suggestion contained in your letter under reply.

The Commission will shortly be in Session, and it will be open to you and your compatriots to evidence before it

I am, Sir,
Your obedient Servant,
C. BIRD.
Principal Under Secretary.

The Commission to inquire into the question of indentured Indian labour, which was promised by the Government in the last session of Parliament, has at length been appointed. The Commissioners being as follow:—Lieut. Col. F. Addison, the Hon. Mr. W. F. Clayton, M.L.A., Messrs. C. H. Haggar, M.L.A., F. A. R. Johnstone, M.L.A., J. Schofield, M.L.A., D. Taylor, M.L.A., and J. Williamson.

The terms of reference state that they are to inquire and advise upon the question of Indian Immigration, with special reference to the following matters.—

(1) The advisability of discontinuing or restricting the immigration of indentured Indians to Natal.

(2) The nature of the alterations, if any, that should be made in the laws relating to the establishment of the Indian Immigration Trust Board and other Acts and regulations affecting Indian Immigration, so as to secure more effectual control by Government of Indians introduced into the Colony since the passing of the Act No. 17, 1895 whether under any present or future system of indenture.

(3) The existing laws and regulations as regards the reindenture of Indian Immigrants and the question whether the present rate of pay as fixed by law operates adversely against the renewal of indentures.

(4) The substitution of an alternative labour supply from within Central or South Africa in the event of its being decided to suspend or abolish the further introduction of Indian immigrants into Natal. In considering this question, regard should be had to the following points. (a) The climatic conditions of the coastal and inland portions of the Colony; (b) The continuity and reliability of labour; and (c) the requirements of the different classes of industry carried on in Natal.

(5) The medical supervision of indentured immigrants and the control by Government of the Indian medical officers; and

(6) The question whether the introduction of Indian immigrants has in the past operated in the direction of displacing the aboriginal native and thereby curtailing his field of labour.

The Commission is directed to appoint its own chairman, to call witnesses and to have access to all official documents and records. Mr. W. R. Morrison has been appointed secretary to the Commission.

A Lecture on Vedic Religion

---o---

The second lecture on "Religious Morality" was delivered by Shri Swami Shankeranand at the Congress Hall, Pierwright Lane Durban, on Thursday 10th. The most notable feature of the occasion was the presence of a goodly number of European ladies, which is no doubt a clear indication of the keen interest taken by the ladies of Durban in the religious philosophy of the East. Mr. E. G. Martyn presided and amongst those present were Messrs Knox (President of the Spiritualists Society,) Bell (Secretary of the Theosophical Society,) Martin and Williams.

The Chairman in the course of a short speech, said it was hardly necessary to tell the audience who the lecturer was. They had heard his lecture on "The Practical Aspect of Religion" and they were all aware of the fact that the lecture was not only interesting but it was highly instructive. They had again come to the hall for another intellectual treat and he earnestly hoped they would return home satisfied and perhaps wiser.

The Swami, who on rising was cheered, briefly expressed thanks for the kind manner in which he was received. He was anxious, he said, before proceeding with the immediate purport of his presence there that evening, to remove a certain misunderstanding. He was, he said, in the local press credited with saying that he was a professor at the College founded by Mrs. Annie Besant in India, and that he had come to South Africa to visit the different lodges of the Theosophical Society to expound the tenets and principles of the Buddhic religion. He was sorry to find that such spurious statements had found their way into the press. He was practically at a loss to know where from the reporter of the Durban (Pictorial) paper obtained the information. The only conclusion he could come to was that it must have been some journalistic flights of fancy. He was a Sanyasi and consequently could not identify himself with any particular institution or sect.

After dilating at great length upon the meaning of the term "Sectarianism," he said, every student of the religious history of the world, knew that Sectarianism was the most formidable and subtle enemy of religion and it was always on the alert to sap the foundation of religion. It was the cherished progeny of the so-called civilisation of modern time and it need scarcely be said that it was synonimous with religion. The world was governed and swayed by the mighty power of Sectarianism, which instead of bringing together mankind was gradually but surely doing its most mischievous work of disintegration. Libraries, the depositaries of the world's knowledge, from time immemorial, were looted and burnt, temples, the home of the Gods of one or other sect demolished and the unfortunate idols trampled under foot, countries devastated and to crown all, thousands upon thousands of innocent men, women and children were slain in cold blood, and all these were done in the name of religion and God. It was perhaps done to propitiate the the wrath of their God.

Whilst such was the case with those who confounded religion with Sectarianism, the matter was quite different with the Sages of the Aryavarta (India.) The Sages of India laid no claim to infallibility and though they firmly believed in the teachings of their Vedas and Shastras, they tolerated the views of others who happened to differ from them because they realised the fact that it was contrary to the laws of psychology to expect all men to have the same view on doctrinal points and philosophical questions. They taught that one could make religious progress without entering into the arena of philosophical disquisition. They taught that dogmas and rituals were not religion nor were they manifestations of religion. They were aware of the fact that the surest means to the solution of the intricate problem, What is Religion? was found only within the pages of the sacred Vedas and Shastras of Aryavarta. Even the great metaphysical speculator of the West, Schopenhaur, could not help saying that "the Upanishads were the solace of his life and would be the solace of his death."

Proceeding the Swami said that the Sages of India did not teach atonement and obliteration of actions; they taught that acts must be followed by their consequences and that the natural results of action could not be warded off or atoned for by any means. Said the Vedas, "An act cannot wear away without bearing fruit even in millions of years. A man must necessarily eat the fruit of his good or evil deeds." Again elsewhere, the Vedas said a man's deeds were like children born to him, and they live and act apart from his own will. Children might be strangled, but deeds never; they had an indestructible and imperishable life both within and without his consciousness. One could not sin without leaving an effaceable and indelible stain on his character. One of the preliminary requirements of the Vedic Religion was that a man should pay great regard to his conduct in life as he would have to eat the fruits of his good and bad actions. The Vedas also drew the attention of the people to the real and the practical side of religion and asked them to perform virtuous deeds and to love and worship the One true and just God. The Law of Karma taught in unmistakable language that a man ought to work for himself for his own salvation. Neither the Law of Karma taught, nor did the Sages of India believe in the doctrine of vicarious atonement. How could the All-merciful Father be so cruel, so unjust, and so hard hearted as to condemn the whole human race to death in consequence of an unnameable and imaginable sin? Repentance could not obliterate past sins, nor could it change character. The doctrine of atonement took away that sense of moral responsibility, which was most essential to morality and such removal of responsibility explained the ease with which the followers of some creed had combined fervid religiousity with vice and crime. Though the theories of morals advanced nowadays, may forbid the issue of indulgences yet the consciousness that full and free forgiveness was always waiting for the offender, whenever he felt inclined to repent, even if it be not until his last moment, was most pernicious in its results. The Aryan Sages held that a man was responsible not only for his actions but even for the words and thoughts he may utter and conceive. People may think that by denying forgiveness and obliteration of sins, God is reduced to an unfeeling law,

destitute of the element of love. The Law of Karma was not fringable and one must suffer the consequences of his deeds and the sterness was only necessary manifestation of perfect love and justice.

"We cannot" said Professor G. Watkin, "believe now in a love Divine which wavers and changes and has moods and tempers. clear the world of all that weakens and debases the loving self surrender of the noblest mortals and you will see more and more clearly, that the awful sterness of Nature is no greater, and may well be no other than the sterness of perfect love in doing its work of love, if nature wavered, this would prove that god is, at any rate, not perfect love."

"According to Kant" said Professor Pfeiderer, "belief in a mere historical proposition is dead in itself, and is of no avail to salvation. the dogmatic theory that the guilt of men is vicariously expiated by Christ death's cannot, according to Kant's conviction be correct in a proper sense, because guilt the most personal of all things, is not transferable; the truth is that redemption is not a miraculous process external to us, which was accomplished long ago and once for all by the sacrificial death of a god in our favour, but that it is a moral event happening within the Soul, which always repeat itself, the self-sacrifice of the will of god, obedience, love and patience."

He hoped his audience would not be surprised when he told them that Christ himself taught the theory of the Law of Karma. If they referred to Mathew, Chap 7 verses 21-23, he would find the principle of Divine Justice clearly and concisely explained.

Said the Vedas: "Let Dharm or virtue, Oh! moral be the strength of thy physical energy and of conduces to that energy; of the strength; and of the means whereby that strength may be had: of thy soul and its aspiration; of thy body and allits parts; and of thy household and all that is in it; of thy activities and of the use of those activities; of thy big limbs and of thy small ones; of thy bones and of thy veins; of thy vital parts, and of what keep up vitality; of the persons of thy relations and friends; of thy longevity, and means whereby that longevity may be attained; of thy old age and thy youth."

"And again elsewhere said the Vedas: "The entire universe, both animate and inanimate, is pervaded by the Supreme. What has been given by him, that do thou enjoy, but never covet the belongings of others."

"Ceaseless activity, patience and forbearance at all times, accumulation of energy, mental and physical, truthful speech, a thorough control over the mind and the senses, desire for righteous wealth and virtue in its comprehensive sense, should be the distinguishing characteristics of every man."

It might be said and be rightly urged, that it was not always possible to know what was virtuous and true and what was not. Again the Vedas come to the rescue and said:

"That which accords with natural promptings of conscience, which is approved by the heart, which the mind and other senses have verified in Nature the same let all men believe and follow. Thus alone can an individual hope to attain to that blissful state to which the ancient Sages, well versed in Divine Knowledge and devoted to God, have attained before him."

He concluded the lecture with the defination of Dharma as given to him by his Guru (religious preceptor) Swami Shri Atmanandji Maharaj, well known as a great Aryan Philosopher.

A long discussion followed and after the Swami had answered all the questions that were put to him, he said: "It is of great importance that questions religious should be decided upon at the present time, because the struggle for existence has become so acute and the study of Sciences has made people lose their faith in religious dogmas. Real morality and sympathetic attitude towards one another are simply ideas of the past.

"Men are becoming animals, seeking on to wrest away that which belongs to others, simply because either the weak ones cannot protect that which is theirs or they do not wish to degrade themselves to the same state of animality as the usurper."

The meeting terminated with a hearty vote of thanks both to the lecturer and the Chairman.

Reuter says—London Dec. 14.—Reuter's correspondent at Calcutta states that recent arrests and searches have revealed a native conspiracy more serious and extensive than is generally believed.

The conspiracy is remarkably organised, and the leaders have issued a special publication with financial and militia intelligence section. It was found that the financial section did not shrink from raids, to procure resources, while the militia section was collecting arms and making bombs.

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[illegible]

African Chronicle.

SATURDAY, 19TH DEC., 1908.

[illegible]

ஆம் எஷியாடிக் ரிஜிஸ்ட்ராரின் கிரக்கப் பட்டும், இவ்விரண்டு மாதத்திலும் சமார் 100 பேர்கள் வரையில் தான் அப்ளிகேஷன் செய்திருக்கிறார்களென தெரிகிறது. இன்னும் 3 பவுன் ரிஜிஸ்ட்ரேஷன் சர்ட்டிபிகேட் பேர்வேட் மாற்ற அப்ளிகேஷன் செய்யப்பட்டிருப்பவர்கள் தொகை 500 சமாரிருக்கிறதென மதிப்பிடப்படுகிறது. [illegible] 1908 [illegible]

[illegible]

[illegible]

ட்டுக்கொண்டதாவது மி. ஜெமினியை கோர்ட்டார் தயவு செய்து விசாரித்து மனவில் காலதாமதமன்னியில் கேஸ் முடிவு பெற இச்சிக்கிறேன்.

மி. ஜோர்டன், என்ன காரணத்தை முன்னிட்டு.

மி. போலக் எனக்குத் தெரிந்தவரையில் 36வது ஆக்ட்டுப்படி ஒருவரையும் நியமிக்கவில்லையென நினைக்கிறேன்.

மி. ஜோர்டன் மி. ஜெமினியை நியமிக்கப்படிருக்கிறது.

மி. போலக் மி. ஜெமினியை 2 ஆக்ட் 1907ம் வருஷம் சட்டத்திற்கு நியமித்ததனால் 36வது ஆக்ட் 1908ம் (ஆண்டு) புதிய சட்டத்திற்கு ரிஜிஸ்ட்ரார் இன்னொருவரை நியமிக்க வேண்டும். ஆகையால் என்னுடைய கக்ஷிக்காரர் யாரை ரிஜிஸ்ட்ராரென தெரிந்துக் கொள்கிறது. [illegible] புதிய பதிவு பத்திரத்தை பெற மனு செய்துக் கொண்டிருக்க அப்படியிருக்க ரிஜிஸ்ட்ரேஷன் சர்டிபிகேட் எவ்விதம் காண்பிக்கும்படி கேட்கிறது.

மி. ஜோர்டன் கெவர்ன்மெண்ட் கெஜட்டை நெம்பர் 951 1908ம் வருஷம் அக்டோபர் மாதம் 30உ வந்ததில் ஜெனரல் கெவர்ன்மெண்டுக்கு செக்ரேட்டரியும் மற்றும் இடங்களிலும் ரிஜிஸ்ட்ரேஷன் சர்டிபிகேட்டிற்கு அப்ளிகேஷன் செய்திருக்க வேண்டியதாகிறதே.

மி. போலக் வேண்டுமென்று கெஜட்டில் அச்சிட்ட [illegible] காப்பி செய்ய மனசால் இருக்கிறாரென்றால் [illegible] இன்னும் ரெஜிஸ்டர் செய்துக் கொள்ளவேண்டுமென்பதாய் வெளியிடப்படவில்லையே?

மி. ஜோர்டன் உண்மை மி. (ஜெமினி) ஏஷியாடிக் ரிஜிஸ்ட்ராராக நியமித்திருக்கிறார்களா?

மி. ஜெமினி என்னை நியமித்திருக்கிறார்கள்.

மி. ஜோர்டன் 36வது ஆக்ட்டுப்பிரகாரம் நியமித்திருக்கிறதா?

மி. ஜெமினி அதற்காக முக்கியம் தேவையில்லை.

மி. ஜோர்டன் எந்த ஆக்ட்டுப்படி உம்மை நியமித்திருக்கிறது.

மி. ஜெமினி 2வது ஆக்ட் 1907 வருஷம் சட்டத்திற்கா?

மி. ஜோர்டன் இதற்கு முன்பு எந்த ஆக்ட்டுப்படியாவது நியமித்திருக்கிறதா?

மி. ஜெமினி 1885 வருஷத்து 3ம் நெ ஆக்ட்டுப் பிரகாரமும் நியமித்திருக்கிறார்கள்.

மி. போலக் மி. ஜெமினி வாக்கு மூலத்தால் நான் தெரிந்துக்கொள்ள வேண்டியது இதுவே. என் முக்கிய கருத்து இனிமேல் [illegible] விதமாக தெளிவு செய்யாது. ஆகையால் நான் கோர்ட்டாருக்கு தெரிவித்துக் கொள்வது அப்போது கொடுத்த வாக்கு மூலம் முக்கியம் அம்மன்னர் புகட்டிருக்கிறது. 2வது ஆக்ட் 1907 வருஷத்து சட்டப்பிரகாரம் ஏஷியாடிக் ரிஜிஸ்ட்ரார் [illegible] கோர்ட்டில் அனேக குறைகள் [illegible] வந்திருப்பதும் கோர்ட்டாருக்குத் தெரிந்த விஷயமே. அன்றியில் 2வது ஆக்ட் 1907ம் வருஷத்து சட்டத்தின் பிரகாரம் ரிஜிஸ்ட்ரார் இன்னாரென்பதாய் தெரியவருகிறது 1908ம் வருஷத்தின் கவர்ன்மெண்ட் ரிஜிஸ்ட்ரேஷன் சர்டிபிகேட் 36வது ஆக்ட் 1908ம் வருஷத்து சட்டத்தின்படி வர வேண்டிய பத்திரம் [illegible] பதிந்த சட்டத்தில் ரிஜிஸ்ட்ரார் இன்னாரை நியமித்திருக்கிறதாக தெரியவில்லை. ஆகையால் 2வது ஆக்ட்டுக்கும் 36வது ஆக்ட்டுக்கும் சம்பந்தமே கிடையாதென்பதாய் நினைக்கிறேன். தற்போது கேஸ்படுக்கும் ஏஷியாடிக் மற்ற ஏஷியாக்களைப் போலவே இமிக்ரேஷன் ஆக்ட்டுப்பிரகாரம் பரிசோதித்தும் பாஸ்செய்தும் இமிக்ரேஷன் ஆபீசரிடம் தக்கப் பொருள்கள் காண்பித்தும் வந்தவர்களே. இமிக்ரேஷன் ஆக்ட்டுப்பிரகாரம் ரிஜிஸ்ட்ரேஷன் செய்ய வேண்டுமென்று சட்டம் வந்ததும் சர்டிபிகேட் காண்பிக்கும்படியாய் சோதிக்கவும் அச்செய்யவும் விசாரித்து தேசப்பிரஷ்டம் செய்யவும் 1907ம் வருஷத்து 2வது ஆக்ட்டிற்கும் 1908ம் வருஷத்து 36வது ஆக்ட்டிற்கும் யாதொரு விதமான சம்பந்தமும் கிடையாது. ஆகையால் கோர்ட்டார் கவனிக்கவும்.

மி. ஜோர்டன் உம்முடைய (போலக்) விவாதம் ஒரு ஏஷியாடிக் இமிக்ரேஷன் ஆக்ட்டுப்பிரகாரம் பாஸ் செய்துவந்து கிட்டால் பிறகு ரிஜிஸ்ட்ரேஷன் சர்டிபிகேட் கேட்கப்படுவதில்லை யென்பதோ?

மி. போலக் அதுவே என் முக்கிய கருத்தாகும். இன்னொரு விஷயமும் தெரிவித்துக் கொள்கிறேன். ஓர் ஆதாரத்தை விருத்தமாய் பெறுகின்றதற்கு [illegible] அதிகாரி செய்யவேண்டிய தேசப்பிரஷ்டம் செய்யவேண்டும். மறுபடி அவர்களுடைய எல்லை வரையில் தான் கொண்டுபோய் விடவேண்டும். போர்ச்சுகீஸ் அதிகார இடங்களிலிருந்து வந்தவர்களாயிருந்தால் பிறந்த தேசமோ [illegible] 1897ம் வருஷத்தில் ஏற்பட்ட வேண்டிய கட்டம் [illegible] அதிகாரத்தினைப் பெறவேண்டியதாகிறது.

மி. ஜோர்டன், போலீஸ் புத்தகத்தில் பிறகு எழுதப்பட்ட சாட்சி தான் ஆர்ப்பெல்லன் காண்பிக்கும் பிரகாரம் [illegible] அதிகாரி பஸ்ஸில் விசிட்டிங் ஆபிஸர்கள் காண்பிக்கவும் [illegible] செய்திருக்கிறது. அதற்கு அதிகாரியாக இவன் [illegible] கேட்கிறவர்களும் காண்பிப்பவன் இதை முன் [illegible] [illegible] இடதிலில்லை. ஜோர்ட் முடிவுத்தில் விட்டு விடுவ

றேன். அது முடியமாய்த் தெரிக்கக் கொள்ளலாம். ஏஷியாடிக் ரிஜிஸ்ட்ரார் இன்னார் தான் என்பதாய் நீர் (மி. போலக்) நீக்கத்து வந்ததற்கு காரணம் என்ன என்பதை தெரிவிக்கிறேன் என்று அம் கோர்ட் கேட்டது.

பிறகு கேஸ் விசாரணை நடந்தது. [illegible] செல்லுவதை [illegible] கோர்ட்டு [illegible] மஜிஸ்ட்ரேட் காண்பிக்க வேண்டியவரிடம் கொடுக்கப்பட்டது. [illegible] மி. காமரூடின் நாயுடு அவர்கள் [illegible] மிஷனரி [illegible] மி. ஜோர்டன் சொல்லியதாவது. நீர் (மி. போலக்) சொன்னதின் ஏஷியாடிக் ரிஜிஸ்ட்ரார் இன்னாரென்பதாய் தெரியவில்லை, அதனால் நீர் 2வது ஆக்ட் 1907ம் வருஷத்து சட்டத்தின் கீழ்வந்ததால் ஏற்படுகிற [illegible] செய்யவேண்டும். 36 வது ஆக்ட் 1908 ம் வருஷத்தின் புதிய சட்டம் போனபிறகு 13 வது 20 வது செக்ஷனில் ஏஷியாடிக் ரிஜிஸ்ட்ரார் "ரெஜிஸ்ட்ரார்" என்பதாய் தெரிகிறது. அதனால் மி. ஜெமினியை ரெஜிஸ்ட்ரார் இருவரும் ஆக்ட்டுகளுக்கும் நியமித்திருக்கிறது. அப்படியே 1885ம் வருஷம் 3வது ஆக்ட்டுக்கும் 1907ம் வருஷத்து 2வது ஆக்ட்டுக்கும் நியமிக்கப்பட்டுள்ளவர் 36வது ஆக்ட்டுக்கும் அதே அதிகாரம் [illegible] உண்டு என் அபிப்பிராயம். [illegible] [illegible] [illegible] அதனால் இவருடைய விவாதம் [illegible] [illegible] [illegible] [illegible] தேசத்தி [illegible] யாதொரு [illegible] உத்தர வாதியல்ல என்னுடைய முக்கிய வேலையாவது மிஸ்டர் நாயுடு 16வயதுக்கு மேற்பட்ட ஏஷியாடிக் என்பதை கவனிக்கவும் போலீசாரால் சோதிக்கும்போது ரிஜிஸ்ட்ரேஷன் சர்டிபிகேட் காண்பிக்காத வென்பதையும் தெரிந்து கொள்ள வேண்டியிருந்தது. [illegible] நாயுடு புதிய சட்டப்படி ரிஜிஸ்ட்ரேஷன் சர்டிபிகேட் பெற்றிருந்தால் பாஸ் முதலிய [illegible] இருக்க வேண்டும். அல்லது, ரிஜிஸ்ட்ரேஷன் சர்டிபிகேட் செய்யாதிருந்ததற்கு தக்க [illegible] முகாந்திரமிருந்தால் [illegible] [illegible] வேண்டும். மேற்கண்ட இரண்டு காரணங்களுக்கும் உத்தரவாதம் [illegible] [illegible] இல்லாதபடியால் [illegible] [illegible] அதனால் சொல்லியதாவது, மி. எஸ். என். எல். போலக் கேஸை போலவே கோர்ட்டார் [illegible] கொடுக்க வேண்டியதாக கேட்டதை கொண்டபடி மி. நாயுடுவிற்கு அபராதம் £25-0-0 செலுத்தவும் மற்ற 29 பேர்களுக்கும் தலா [illegible] [illegible] விதித்தார்கள். [illegible] [illegible] அபராதம்.

ஆப்பிரிக்காவில் பயணிகள்.

ஜோகான்ஸ்பர்க் [illegible] கேஸ் [illegible] [illegible] [illegible] [illegible]

மைதானத்தில் போய்ப்பார்க்கும் படியில்லை.

ஐம்பங்கால் சொன்னபடி [illegible] அதனால் [illegible] [illegible] கொடுத்திருக்கிறது.

[illegible]

சமாசாரம்.

[illegible]

* *

[illegible]

* *

[illegible] 100 [illegible]

[illegible]

கடிதம்.

டிரான்ஸ்வால்.

[illegible]

வும் கல்வியிருந்தும் மூடராயும் செல்வமிருந்தும் தரித்திரராயும் காணப்படுவார்களே யொழிய எக்காலத்திலும் தங்கள் இயற்கை சுபாவத்தோடு விளங்கமாட்டார்கள். மேலும் [illegible]

[illegible]

டைத்த பொருளைக் கொண்டு அறவழியே அபிவிர்த்தி செய்த அறிவு விர்த்தியைத் தேடிப்புகழுடைக் [illegible] அப்பொருளை தகாத வழியிலழித்து அறிவைக் கெடுத்துக் கொண்டு [illegible] அறிஞர்களாலும் இகழ்ந்துரைக்கும்படி நடக்க [illegible] எவ்வளவு மதியீனம்.

சகோதரர் பற்றுடையோன்

———o———

கனம் பத்திராதிபரவர்களுக்கு [illegible]

[illegible]

[illegible] அர்ச்சனையை [illegible] மேனுக்கு மேல் அபிவிருத்திக்கு கொண்டு வருகின்றதோடும் மேற்படி சபைக்கு கனம் [illegible] என்ற தலைவர் [illegible]

[illegible]

இப்படிக்கு

[illegible]

இந்தியன் ஆபீஸில் கிடைக்கக்கூடிய தமிழ் புத்தகங்கள்.

1 சுதேசகீதங்கள்—சி. சுப்பிரமணிய பாரதி [illegible] 0 2 0

2. ஸ்ரீ [illegible] 0 1 0

3. ஸ்ரீ [illegible] 0 1 0

4. [illegible] 0 2 2

5. ஸ்ரீ [illegible] 0 6 0

"இந்தியா" [illegible]

[illegible]

[illegible] 5 0 0

½ வருஷத்திற்கு 2 12 0

[illegible] "இந்தியா" [illegible]

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3 குரூம் ஸ்டிரீட், வெருலம்
[illegible]

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Edited by P. Subramania Aiyar.

African Chronicle.

SATURDAY, 26TH DEC., 1908.

Indian Immigration Commission.

The Commission to inquire into the question of indentured Indian labour which has been appointed by the government is, although in keeping with the promise made to the Parliament, not likely to be productive of any good results. For, the terms of reference confine the commission to a specific field of activity which clearly indicates the line of policy of this colony to continue the Immigration for the exclusive benefit of those who are interested in the importation of cheap foreign labour. Any little hopes that may have been entertained as regards the good work of this commission find little room for encouragement in clause 3 of the terms which distinctly shadows forth the ultimate result of this commission. The clause referred to says: "The existing laws and regulations as regards the reindenture of Indian Immigrants and the question whether the present rate of pay as fixed by Law operates adversely against the renewal of indentures."

This clause alone provides us the trend of thoughts that actuate the ministry for the solution of the Indian Immigration question.

The majority of the Indian and the Eropean population of this colony do not want state—aided—labour supply. The system now in vogue—a system that has brought national degradation to the employees—a system that has only brought wealth and luxury to the few at the expense of the happiness and comfort of the many—is most injurious to continuous prosperity of this colony. We have all along maintained that in no shape or form indentured labour should be continued any longer. It seems that there is a propensity to introduce a compromise in the affair. It looks us as if that there is a tendency to continue the Immigration from India by holding out fresh hopes of additional wages to the employees. No matter in which—ever form the state—aided—labour department is suffered to exist, it would prove in the long run a vicious system pregnant of continued misery and hardship to the operatives. The mere fact of giving an increment in the employees' pay would not alter the aspect of the question and the evil would always remain so long the indenture system exists.

All along the electors in this colony, oblivious of the common prosperity of this country, have been blind to the interests of the individual and have been supporting the policy of imported labour which has brought prosperity only to the planters. The planters, as we all know, are wealthy men in the country; and they dominate every where; even the parliament they move and close. They take good care that whatever form of taxation is imposed, their share of burden is made slight and they do not contribute to the public revenue in proportion to the enormous wealth they make, because they are law-makers. Their influence seems to be omnipotent and omnipresent; and in fact they wield such an influence over the fate of this country from the lowest scavenger to the top—most man in the state that unless the majority of the Electors make a mighty

effort to shatter this powerful ring there is no hope for the middle and poorer class of men to make a living in this colony.

We have on more than one occasion pointed out that there is plenty of free Indian and native labour supply in the country which would meet all the demand; but unfortunately the planters do not seem to accept this inevitable fact. What they insist is that because there was scarcity of labour about a decade ago therefore the same state exists at the present day. They could not see with eyes wide open that there are thousands of men and women trudding along the streets in search of work but without any success. If these unemployed were given fair living wages, the planters would find no difficulty in getting the required supply of labour. Indeed the Indian community would support any movement that has for its object the unreserved condition of the abolition of indentured labour from India. But should the present commission do anything short of this ideal, we presume it would not meet with the acceptance of the majority of electors and unrepresented people in the country.

Notes & Comments.

OUR READERS MAY REMEMBER the letter addressed by the Chambers of Commerce of Madras and Bombay to the Chamber of Commerce of Johannesburg on the Asiatic question. The Rand Chamber, in its reply, defends the position taken up by the Transvaal authorities and states that "the reasons given for the passive resistance movement are utterly inadequate, and that resistance to the law is really actuated by the desire to prevent effective registration and control of Asiatics in the Transvaal; further, that such passive resistance could not be allowed in a country such as South Africa, where there are millions of natives who might at any moment imitate the example of the Indians thus undermining law and order throughout South Africa.........and that the interest of the Transvaal demand protection against further unrestricted immigration......That Asiatics could expect no modification whatever in the conditions laid down for them until they first became amenable to the Transvaal regulations, and have rendered themselves law-abiding citizans in the country of their adoption."

* * *

THE RE-JOINDER OF THE Rand Chamber of commerce, though very ingeniously worded, yet it would not hoodwink the Merchants in Bombay and Madras because they are not devoid of common instincts to construe the true purport of this epistle. The Johannesburg Chamber bitterly complains that the reasons for passive resistance is inadequate and insinuates motives against our countrymen which are foreign to them. It is a well known fact that the Asiatics from the begining of the struggle have volunteered to register themselves in an effective manner, but all overtures for an amicable settlement were insultingly ignored. The Transvaal officials imagining that co-ersion and oppres-sion to be the just remedy and that it would bring about the necessary results passed the enactment, and what was the result! The result has been that they goaded our compatriots across the border to defy the law and suffer the consequences arising therefrom.

* * *

AGAIN THE JOHANNESBURG Chamber is of opinion that the reasons for passive resistance is inadequate. Now, by the magical workings of an unknown power should the gentries that form the Chamber be transformed to Asiatics, and should they be required to undergo a process of treatment together with their women and children like traditional criminals, we want to know whether these magnates would be law-abiding or whether they would resist the law at any cost? We know as well as

the wealthy magnates on the Rand do, that the struggle now carried on in the Transvaal is underaining law and order; but who is the cause of it? It is the very gentlemen who are dictating the policy of the government. Why, if these worthy citizens be pricked by the attitude of the Asiatics, that is the very reason they should hasten to mend matters in an upright manner.

* * *

AS REGARDS THE REGISTRATION of the Asiatics in an effective manner, it has been done long ago, and the cry against unrestricted immigration is moonshine. The Asiatics themselves do not want it, but what they object to is that in the endeavour to restrict immigration, the Asiatics alone should not be placed under the ban of class legislation or ostracism. We agree to passing any enactment that would further the common well-being of all, but under no circumstances what-so-ever shall our compatriots be a party to or acquiesce in an action that would disinherit the in-born rights of free British citizenship. These are the principles underlying the Passive Resistance Movement, and it is a pity that those thick-headed blocks in the Johannesburg chamber have not yet comprehended the situation.

* * *

It is useless to complain against the Asiatics being disloyal to the country of their adoption; for, every jack man in the country knows that the Indians are a proverbially loyal people. The mere fact of our being loyal and polite have been grossly misunderstood, and the result has been that a studied system of insult and injury has been awarded us. No wonder, our countrymen throughout this subcontinent, have now learnt that loyalty does not always pay unless it is accompanied by its necessary rights and duties. The present struggle in the Transvaal is the concomitant result of the action of the white people there. It is the Europeans who attempted an unprovoked assault on a section of the law-abiding subjects, and it is now the duty of the assailants to bring about loyalty and peace should they choose to have it. The Asiatics have no faith in the fascinating hopes held out for modification in the existing arrangements, because more than once in a similar manner, we have been humbugged, and our leaders, we are sure, would no longer submit themselves to be treated by illusory hopes. It would be to the advantage of the Transvaal that the Europeans should be well informed of these simple but precious truths. The Asiatics would rather live and die in gaols than submit to a class of degrading legislation which must be abhorrent to every self-respecting citizen including the magnates that constitute the Johannesburg Chamber of Commerce.

* * *

A VERY IMPORTANT CASE affecting the interests the landlords was decided by Mr. G. Brunton Warner in the Bourough Court. The decision of the Court being such as it has introduced a new element in the vested rights of property owners within the municipal area we have to comment on the case. A local firm of merchants Messrs C. K. D. Pillay & Co. own properties within the Borough, which they have been letting to tenants for rents payable monthly. The firm in question, in the present case defendants, have been, since a considerable time past doing so unmolested. But recently, the Corporation Inspector seems to have inspected the premises and he enjoined them to take out a lodging house license which the defendants refused to do saying that they did not keep a lodging House. Thereupon the defendants were summoned before the Court, and after a lengthy augument by Mr. Airth of Messrs Shepstone, Wylie and Binns, the defendant's firm was found guilty but cautioned and discharged.

* * *

NOW, AT THE PRESENT stage of the case, we need

not dwell at length on the important issues involved in the decision of the court, but suffice it to say that it is highly imperative that the case must be appealed to the Supreme Court. The very vital element in the decision is this. The proprietor of a free hold property within the Borough is, subject to his taking out an annual license, entitled to let or in other words to use it for productive purposes; failing which he is liable to be convicted for contravening the Borough by-laws. On the whole the new law and the old law do not seem to work in harmony, and in fact the man who keeps a lodging house, caters for a random customer with boarding and lodging, and the man who lets his property to a monthly or yearly tenant come under the same category. We have never heard of such a novel system of law in force in any other part of the world. No one grudges to pay water rates to the Corporation, because we know we drink water supplied by them; we know we have to pay rates on land together with Building, because it is subjected to the administration of the Corporation which must be kept up. But we cannot, by any stretch of imagination conceive the reason why the proprietor of a house or building should take out a license for letting his premises to any one he chooses. It is absurd, should such a law exist with the interpretation now put on it, to imagaine that the people would submit to such a thing. The decision of the Borough Court Magistrate is far reaching in its consequences, and so we sincerely hope that the Indian community will make a test case of this judgment and fight it out in the Supreme Court. No time is to be lost in this matter and it would be to the advantage of all men concerned in the affair to work in harmony with definite objects in view.

Land and Income Tax

What is beneficial occupation?

The following are the important clauses worthy of the attention of the public:—

28. (1) Every person shall, subject to the exemptions granted by this Act, be liable to pay in each year ordinary land tax at the rate fixed by the Income and Land Tax Act for the time being in force on the aggregate unimproved value of all the land of which he was the owner at noon on the 30th day of June in the preceding year: Provided that for the purpose of the first assessment and levy of the tax the date of the promulgation of this Act in the *Natal Government Gazette* shall be substituted for the foregoing date.

(2) In the case of lands beneficially occupied and used by the owner or by a European tenant for the sole purpose of deriving income there from by pastoral or agricultural pursuits, a deduction from the aggregate value shall be allowed up to two thousand pounds and if the owner or tenant reside upon or near to such land the land upon which his residence is situated or such portion as the Commissioner may consider sufficient for the purposes of residence shall be included for the purpose of making the deduction.

31. (1) A special land tax equal to three times the ordinary land tax shall, in addition to the ordinary land tax, but subject to the exemptions granted by the Act, be charged on all lands which are not beneficially occupied.

(2) In the case of land owned by an absentee, a special land tax equal to four times the ordinary land tax shall be payable by a resident owner upon lands beneficially occupied or upon lands not beneficially occupied, as the case may be.

None of the deductions provided for in this Act shall apply to lands owned by an absentee.

(2) In deciding whether any land is beneficially occupied the Commissioner shall consider whether the occupation is such as, having regard to the extent, nature, and situation of the land, and any natural circumstances affecting its use,

constitutes an active and reasonably sufficient utilization according to civilised methods, for agricultural, pastoral, or industrial purposes, or for any lawful purpose of utility or enjoyment.

In the case of lands owned by Natives or Indians, allowance shall be made for any deficiencies naturally to be expected in the cultivation or use made of the land, provided that it is utilised in a reasonably proper manner, but no such allowances shall be made in determining whether the land owned by any other than a Native or Indian is beneficially occupied.

Land owned by a European shall not be deemed to be beneficially occupied, if the same is occupied solely by Natives or Indians unless such land is not suitable for European occupation.

1. The rates of the income and land tax which shall, pursuant to the Income and Land Assessment Act, 1908, herein referred to as the principal Act, be charged, levied, and paid to the Consolidated Revenue Fund for the year ending on the thirtieth day of June, one thousand nine hundred and nine, are hereby declared to be as follows:—

(1) Income Tax.

(*a*) Incomes other than those of Companies.
On incomes not exceeding £240 per annum............Nil.
For every pound sterling of the amount of taxable income over £240 and up to £750...6d.
For every pound sterling of the amount of taxable income over £750 and up to £1,000..9d.
For every pound sterling of the amount of taxable income over £1,000 ....One Shilling.

Provided that in the case of an unmarried man, or of a widower without children dependant on him, the limit of exemption shall be £150 per annum instead of £240, and accordingly such persons shall be liable to pay tax at the rate of sixpence for every pound sterling of taxable income over £150 and up to £750.

(2) Land Tax.

(*a*) For every pound sterling of the assessed value of land chargeable by Law, a duty for the year by way of Ordinary Land Tax of......½d.

Provided that the minimum amount of Ordinary Land Tax payable for the year by any individual taxpayer upon land owned by him, and not coming within the deduction allowed by subsection (2) of section 28 of the principal Act shall be...Five Shillings.

Transvaal Asiatic Question

Public Meeting to be Called

The Situation in India

A meeting, which was called by invitation, was held in the Masonic Hall, Jeppe-street, on Friday evening, to hear Mr. Gandhi make a statement as to the present position of the Asiatic question. Invitations were issued to representative bodies, such as the Town Council, Chambers of Trade and Commerce, clergymen and ministers of the various Churches, and to others who are known to be personally interested in the question. There was a good response to the invitation, and about 100 persons were present at the meeting. Mr. Wm. Hosken, M.L.A., was in the chair.

Mr. Gandhi made a full statement of his view of the case, and, at the invitation of the chairman, questions were asked, and a number of points, such as the withdrawal of Law No. 2 of 1907, and the reason why the Indian community ask for six educated Indians to be given personal right of entry and residence yearly, were discussed and elucidated. Mr. Gandhi was given a very good hearing, and was thanked for the statement he made.

In response to a request

from several of those present, it was arranged to hold a public meeting at an early date, so that the Indian question may be generally discussed and debated.

At the close of the proceedings the following resolution was passed without dissent;—

"That this meeting of Europeans, called to hear Mr. Gandhi's address on the Indian question in the Transvaal, welcomes the programme of Indian political reform proposed by the Imperial Government, and expressed its horror and detestation of the crimes of violence against British officials and civilians reported from India. That the chairman be requested to communicate this resolution to the High Commissioner and the public press.—*Leader* 21 Dec. 1908.

We understand that in response to a request made by certain gentlemen to the General Manager of the Natal Government Railways relative to the stoppage of the early morning train on Public Holidays from the City, it has been decided by the Railway authorities to comply with the request of the passengers: arrangements have been made whereby this train will be available for 3rd class passengers being set down and picked up on Public Holidays at stations South of Bothas Hill.

Poll-Tax Case

Before Mr. Brunton Warner, last Thursday morning, A. D. Erwin was summoned to answer a charge of contravening the provisions of Section 9 of Act No. 36, 1905 the Poll Tax Act, in that, being a person liable to the poll-tax, he did wrongfully and unlawfully fail to produce his poll-tax receipt for the year 1908, when called upon to do so by a constable.

Mr. R. L. Hitchins appeared for the accused, and took exception to the summons, on the ground that it did not disclose any offence under the Act. Counsel read the section, and pointed out that the offence consisted in failing to produce a poll-tax receipt, or answering reasonable inquiries made by the constable. Merely to fail to produce the receipt was no offence.

Inspector Mallinson, who appeared to prosecute, said he had to frame his summons on the information supplied by the police, and all the information he had in this case was that defendant had failed to produce his receipt. At one time he had held the same opinion as Mr. Hitchins—that this in itself was no offence—but he had been overruled by the Law Department.

His Worship said it was ridiculous to summon a person for failing to produce his receipt. The offence lay in the latter part of the section—failing to answer reasonable inquiries. As there was no allegation of this in the summons, the exception must be upheld and the summons would be dismissed.—*Natal Mercury.*

Sydenham Hindu Young Men's Society

The ordinary weekly meeting of the above mentioned Society was held on Sunday the 20th inst. in the General Sabha's Hall Overport with the President (Mr. S. Ramtahal) in the chair. The chairman in opening the meeting said that he was very much pleased with the members' regular attendance to the meetings and hoped the same interest would prevail throughout. After the minutes of the previous meeting being read and confirmed, Mr. R. Luganbarthy delivered a very able and interesting lecture on "Caste" in Hindusthani, which was very much appreciated by the meeting. A long discussion followed which lasted nearly two hours, and after the lecturer had answered all the questions that were put to him, the discussion then closed. The chairman informed the meeting that Mr. D. G. Lalla will deliver a lecture on "Rain" on Sunday the 27th inst. at 10 a.m. in the General Sabha's Hall. Members are kindly requested to attend punctually. The meeting then terminated with a hearty vote of thanks both to Mr. Luganbarty and the chairman.

Correspondence

Natal Indian Teachers' Conference

To the Editor
African "Chronicle."

Sir,—Owing to the inability of the Acting Superintendent of Education to grant the Elementary Indian School Building of Durban to be used as a place of meeting on the 2nd January next as circulated previously, the proposition will be abandoned.

I am etc.,
B. B. MAHATHO.
Ladysmith, 23rd Dec. 1908.

Sir,

It is somewhat awkward simply to relate a fable, and leave your readers in the lurch, without giving its moral, as such an oversight occured in the letter of Junius in one of your recent issues.

Each tale has its general bearing, but it sometimes assumes a peculiar character like the change of a chameleon suitable for a topic.

Hence, the moral of the fable, cited by Junius, may be in a figurative sense summed up thus.

The mysterious law of nature, rather super-natural evolution is the policy of Mr. Smuts who has unwittingly rous-ed the national honour of Indians to assert their just rights. The fairy is the Indians, the curse though he is a British subject, yet he is fettered from head to foot with restrictions, and kicked about from pillar to post in a part of the Empire, worse than a slave-descent American negro in South America.

Junius may excuse me for this.

I am, etc.
PHOLO JUNIUS.
Durban 14th December 1908

To the Editor,
"African Chronicle"

Sir,

The imprisonment of the British Indians and Indian gentlemen in the Transvaal, must be a shocking news to the Indians all over the British world; and now having got over the doubts as to "which way the stream runs," as far as the Transvaal Government's policy is concerned, we may take the necessary steps to finally put a stop to such tyrannical practices within the very bounds of British Dominions. The brave sons of India, the Transvaal Indians, have taken the proper course, the only course that could be adopted under the circumstances, to successfully fight against this unpreced ented conduct of the Transvaal Government. They mean to show at any risk that a few Boers like General Botha, Mr. Smuts and a man like Mr. Chammy, cannot make a British Colony a football ground and the self-respecting children of India their footballs. The British Indians are already labouring under numerous disabilities of various kinds in the British Colonies, and the Transvaal Government is adding insult to injury by treating the Indians as it does; —but the 300,000,000 Indians cannot put up with this sort of "Hide and seek" game any longer. The Transvaal Indians are only fighting for their rights with clean hands and clear consciences. They ask Mr. Smuts in so many plain words to fulfil his promise to repeal the Ordinance, and an honest fulfilment on his part will change the present crisis into peace. All that the Indians want is justice; and they will maintain this struggle until it is achieved. Of the thirty-seven provisions of Magna Charta, the great charter of English liberty guaranteed to the Britons by King John in 1215, the greatest one is said to be—"To none will we deny, to none will we delay or sell justice"—Why deny it to British Indians? Why delay or sell justice in the case of Indians? Is it not a fact that the Indians are breaking stones on the highway in the Transvaal to-day, because they are asking the Transvaal Government not to deny, delay or sell justice in dealing with them? King John is said to be the worst of the Kings of England; but his subjects enjoyed full justice: why should we, British Indians, suffer injustice of the worst kind under our good Christian Emperor? What about the Indian's own "Magna Charta," the Queen's Proclamation of 1858? Is this solemn Pro-

clamation of the best of the Queen's of England and the Empress of India, to be disregarded after the death of Her Gracious Majesty? I say sir, most certainly not. The Indians have another Royal Proclamation. This is the one that was made at the Durbar, which was held at Delhi in 1903, in order to proclaim King Edward VII as Emperor of India. The fourth paragraph of the Proclamation says. "And whereas, it is our wish and desire that the fact of the celebration of the said solemnity should be publicly announced to all our loving subjects within our Dominions etc." On the same occasion "the then Viceroy stood up from his Throne, and in a loud, clear voice......spoke a few thrilling words in which he dwelt upon th loyalty and devotion of the Indian princes and their people for the King-Emperor and declared his belief in the bright destinies of India as a part of the great British Empire which binds together so many countries and so many races in a union of strength." Although this Royal Proclamation did not contain provisions of direct promises of liberty etc. for the British subjects as those of King John and Queen Victoria, yet the words, "our loving subjects," "under our protection" etc may lead the British Indians to expect kind treatment, justice and protection within the Dominions of their Emperor. But when one sees loyal Indian British subjects and gentlemen like Messrs M. K. Gandhi, Parsee Rustomjee, Dawad Mahomed, M. C. Anglia, Adam H. G. Mohamed, S. J. Sanderia, H. I Joshi and others condemned by a British Colonial Government as criminals, and made to break stones in the public streets like common thieves, because out of self-respect and from motives of patriotism, they resist the slavish working of certain ungodly laws, one is inclined to ask "What after all is the good of the Indians' loyalty to the Throne and their expectation for justice and protection under the British Flag! Is breaking stones on the highroad of a British Colony a fitting reward for all they pay to the British Raj? How can the Transvaal Government treat political prisoners as criminals? It is remarkable that this unprecedented deed occurs in a British Country where the Boers have power who are so ungentlemanly lot. But the British Government must first take the blame on themselves for the state of affairs in the Transvaal. I have already trespassed on your valuable columns; but you will pardon me sir, and allow me to say a word about Mr.Gandhi. My pen is too humble to write about such a great and good man, as Mr. M. K. Gandhi, the political saviour of the Indians in South Africa and so I will be satisfied at present with quoting what the late Sir John Robinson said about him in a meeting held in the Congress Hall, Durban, soon after the relief of Ladysmith—Sir John said:—"I cannot too warmly compliment your able countryman, Mr. Gandhi, upon his timely, unselfish, and most useful action in voluntarily organizing a corps of bearers for ambulance, work at the front at a moment when their labours were sorely needed in discharging arduous duties which experience showed to be by no means devoid of peril." What would Sir John Robinson say, if he were alive now and see Mr. Gandhi breaking stones in the streets of the Transvaal, the very country against which Mr. Gandhi assisted the British in their struggle with the Boers for supremacy? Mr. Gandhi was also a strecher bearer in the above Corps. Thanking you for inserting this letter in your valuable Journal.

I am etc.

A. ROYEPPEN.

South Coast Junction.
December 14th 1908.

On Saturday the 12th instant, "The Durban Indian Carriers Association" was formed, with Mr. Kalka as President and Mr. T. R. Moodaliyar Secretary and Treasurer.

The following Regulation has been made by his Honour the Deputy Governor in Council which is published in the Gazette:—

From and after the First of February 1909, no pupil under the age of five or over the age of fourteen years shall be permitted to attend any Government School for Indians.

AFRICAN CHRONICLE.

VOL. I. DURBAN, NATAL—SATURDAY, 26TH DECEMBER, 1908. NO. 28.

விளம்பரம்.

[illegible]

African Chronicle.

SATURDAY, 26TH DEC., 1908.

[illegible]

[illegible]

டிரான்சுவால்

[illegible]

[illegible]

[illegible]

கடிதம்.

டர்பன் இந்து பாலியசங்கம்
3 வது வருஷோற்சவம்

பத்திராதிபரவர்கட்கு.

ஐயன்மீர்,

1908ஆம் டிசம்பர் 12உ சனி [illegible]

[illegible]

வையின் சகோதரி (அத்தை) யாரின் குமாரத்திமார்களையும் சகோதரி விரோதமாய் விவாகஞ் செய்த காலோ கிடையாதோ? இக்கலி கூற்றின் வல்லமையோ? அல்லது கலியாகத்தின் சட்டமோ? இவ்வித சம்பவங்கள் நேற்றின்றல. பல கோடி இவ்வித ஏற்பாடுகள் எந்த சாஸ்திரம் நூல்களில் கூறியிருக்கின்றனவோ? அறியோம். எந்தவோ பாற்றன்றேனுக்குப் பின் வந்த இருஷிகளையும் அன்றோ வேதாகமங்களையுங் கூறித்த பேசம் புராண இதிகாச விசித்த மென்றால் இந்த தேசாங்கங்களில் இவ்வித ஏற்பாடுகளுக்கில்லை, இவ்வித விவாகங்களும் நடந்ததுமில்லை, கூறினவர்களால் தந்தம் குலத்தின் இதமையும் பணத்தால் மறைத்துக் கோத்திர முறைதொழித்

[illegible]

துள விவேகத்தாலும் கௌரவ அந்தஸ்தாலும் பெரியோர்களோ? இந்த அகுப்பினரும் ஜாதியர வகுபான வர்கள், அவரிறந்த பழமொழிப்படி "குலந்தானே" குப்பையில், பணந்தானே "பந்தியில்" என்றபடி பணமுண்டானல் கிலையம், முதலி, சர்டு, ராய்கள், பிள்ளை, படையாச்சி, உடையார், செட்டி முதலிய பட்டம் வக்க கூசலுண்டோ? ஆரியப்புரானும் அரசிய வதிரிக்கி கல்ந்து பெற்ற சிறுவர்கள் நாம மேன்மையடைந்து மேன்மக்களா யொழுகுவதுகூடாமையோ? படித்த பெண்களோ பழுதுபோவா? படியாத காரியர்கள், பதிவந்தி பொழிந்து நடத்தை யான்டுமோ காமு ண்டது மில்லையோ? அந்தவைய மனைத்தா ஆறந்த பெப்தாரோ? எழுபதுஞ் சென்ற கிழை மதிக்கோ ஏழு வயது பெண்ணை கொடுப்பது?

பாலிகா, விவாகமும், பொருமை விவாஹமே? அதிகுக்கேடே பெண்பது போமோ? ஐரோப்பியப் பெரியர்கள், ஆசாரத்தையும் அழகு செய்ய தெரிந்த வேலைகள் இந்வது கால் சமயம், பகர், உண்மையும் வடுப்பதும் ஆகில் தகர்த் பாதிரியன்றோ?

கப்பூர், துள்ளப்பூர், டேட்டின்னபூர், சக்தி, முன்று புதலியவைன் சமதத்திற்குக் கனிக்குமக்களில் பலகற்றவர் செய்ய தெரிந்தனரோ? அடுத்தவர், பயர்பூப்பைச்சமுத்திரம், கோட்டை சமுற்றுமை பூர்வாசாரத்தைக் கைவிட்டு, வேட்டிவேட்டைம், துசம், கோட்டயும், ஆர்யத்தைமும், வியர் செய்துக் கொண்டே காலியான பார்த்த காட்சியைபுத் காணீரோ? இக்காலத்தில் கமபதோ பலர் வீட்டிலுள்ளோ சென்றபோது ஆங்கிலமானையில் பாரமேடூட்ட அந்த இருக்கிற காலணிய பதிலூர் கொளியுடைய பாதசுருவாகவும் கண்டிலே கேட்டுதோமோ? இராவிலேல திரையிலே வெளிமீது ருக்கலில் முன்னர் புதித்து ஆசாரம் போக்கிக்கொண்ட இந்த மதத்தார்கள் பாலிவேதம். ஒருவாலேகம் சென்றதில்லையோ? கல்விமின் ஆக்கிலத்துக்கு கமமைக் கடாதோ? புகைக்கப்பல்களில் சதேசவதி, புருஷர் மார்கள் பல ஐரோப்பியருடன் போசனம் செய்தகாகோ கிடையாதோ? ஆரியசேஷ்வர்கள் சொல்லீர், சொல்லீர், உயிருள் முன்னர், மாட்டினை தக்கிய, சென்னை நகர் பெருமான்லார்டு, அம்கில் துரைமார்களின் காம பத்தினியார், தாமமே வருகிவை வந்தவன் அன்பே பயமாய் மலிந்தவன் அருகோ, பொருளென் மதித்தவன் சதேச பேரட்சகருக்கு சென்னை கெளஷத் தோட்டத்திலிருந்திடும் பவித்ததை காம் கண்டும், கேட்டு மிருந்தோமோ? கமது மதியோதீனை கடக்கே போதனை செய்யும், அம்மை மினனை ஆளிபெரண்டு, அபயமாய்டே, இன்னு கொண்டுளாமோ? அம்மாசேத வைதாரிகிறதும் ஆதிச்சாரி கம் ஆங்கிலேப சமயேவது முழுக்கும். எக்குருராதனின் மேம்மை பயமா. உரோரதி இவேடு [illegible] வைக்கியமும், ஐரோப்பிய மாது அல்லது, வதிபே னன்றுதல் ஆயர் தம்மெத்துரையோடு செய்த்து போளிரோ? எதக்கை வதிகள் ஆதிரயமும் காரதம் தூரம் தள்ளோ மிட்டு, சகமையைக் கோறி நன்மையை செய்யா கின்றனர், அகிலே வாசர்கள், எனவே செய்த அருளுண்டு, அந்த அற்றுண்டு, இந்த கேண்டுதெ முழுக்கு மீண்கலர் இனிவரும் காலமே ஏதாவதொக்கு அதம் சம்மாவை பக்கடன், பிரஜைகள் ஆங்கில கார்பட்டக்குப் பக்கமாய் கூறுமின் ஏக்கம், சகத்தாகிருதி பெருமான் அனுமைக்கிடே போதனயாண்டுக் தமைச்சத் தொழுமின்மன்னோர், கொல்லுவோரோ!

அ. இராமச்சந்திரன்

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