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AFRICAN CHRONICLE.
ஆபிரிக்கன் வர்த்தமானி.

Published Every Saturday.

Vol. I. Durban, Natal—Saturday, 5th September, 1908. No. 12.

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எளியவர்களின் பாங்கு

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AFRICAN CHRONICLE.

VOL. I. DURBAN, NATAL—SATURDAY, 5TH SEPTEMBER, 1908. No. 12.

Edited by P. Subramania Aiyar.

African Chronicle.

SATURDAY, 5TH SEPT., 1908.

Abdool Kadir's Speech

The remarkable address delivered by Mr. Abdool Kadir at the mass meeting last week deserves the careful attention of those who care to critically study the Indian question from the stand point of the Indian. It bristles with clear and definite expressions of the sentiment and feelings of a great majority of the Indian people. The careful survey, Mr. Abdool Kadir has made respecting the Colony's progress since the introduction of indentured Indians, and various other remarks in several other directions, will no doubt be appreciated.

Our readers might pertinently ask us what is the cause of all these troubles in South Africa? The answer is not far to seek, and it is simple. In the words of our worthy president Mr. Abdool Kadir, the cause is "the incompetency of men at the head of the affairs," and we may say further – that incompetency and lack of sympathy with the subject races are the cause of all these troubles. Perhaps the government might labour under the hallucination that the country would reach the normal state of prosperity by hurring up federation or unification, and if they do so, they may be sure, it is an illusory ideal and the sooner they give up these ideals, and betake themselves to measures, suitable and practicable to the local conditions of the Colony the better it will be for them and to the welfare of the colony. If Natal, under her existing state of economic and social condition, actively enters on the unification scheme like the beggarly hero who borrowed few shillings to present his aristocratic sweethart with a nice wring in order to gain her love and eventually repented of his matrimonial folly, she would have occasion to repent for her inconsiderate action in havingjoined apredominant partner Transvaal—who has neither the virtues of a poor husband, nor the innate greatness and dignity of a rich magnate. Hence it would be as deplor-able for a man or woman to enter into a wedded life with a person of eccentric and unsteady character as it would be for Natal to enter into Federation with other South African Colonies.

We congratulate the congress in their having given expression to the views that the Indian community hold respecting the Federation, and we have no doubt that if we work consistently in this direction, we shall achieve the desirable ends.

The Indian's Lament

Commenting on the report of the mass meeting held at P. M. Burg, the *Natal Witness*, writes as follows:—

The Indian community of Maritzburg have entered a protest against the Asiatic Bills, and they intend to petition the King with a view to

securing a veto from the Imperial Government. At the meeting which was held on Sunday, and is reported in another column, the chairman drew a vivid picture of the "grievances and humiliations" which the Indians of Natal have had to suffer since the advent of responsible Government. This gentleman also boasted of what his countrymen had done to make Natal what it is to-day. We admit that the Indians of Natal have taken a considerable part in the trade and commerce of the Colony, but they themselves have benefitted from this to the detriment of the white trader, and the Colony at large, and it cannot be truthfully said that Natal owes any success which it may have achieved to the efforts and enterprises of its Asiatic residents. A reference was also made at the meeting to the fact that the white ideal was beginning to materialise in South Africa, and we will perhaps be pardoned for asking what other ideal the Indian agitators would prefer. They owe their present position to the protection of the whites, and if in the present condition of things the latter should be compelled to pass laws for their own protection, our Asiatic neighbours must not complain. The fact of the matter is, that the Indians in this country are too ready to criticise the laws to which it is necessary that they, as much as white people, should submit. It is their duty as Colonists to adapt themselves to the exigencies and requirements of the Colony in which they live, and if the conditions which are imposed are not to their liking they have their remedy. As to the "grievances and humiliations." It may not be out of place to point out that even the whites in Natal are not without just cause of complaint in regard to some of the laws they have to submit to, and also in regard to the privations and hardships under which many of them have to live. In many respects the Indian community is much better off than the white, and we could mention several instances in which the former enjoy advantages over the latter. The Indian Bills are, in our opinion absolutely necessary in view of the difficult position in which the Colony finds itself.

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"African Chronicle P. Works"
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Protest Against Licensing Bills

—o—

Mass Meeting.

Under the auspicious of the Natal Indian congress, a mass meeting of British Indians was at the Indian Market last Saturday afternoon, when there were about 500 men present including deligates from various parts of the Colony.

The president Mr. Abdool Kadir delivered a forcible address on the present situation of the Indians in Natal especially giving prominence to the position of traders, and various speakers dwelt at great length on the Imperial aspect of this question; and a speech from Mr. Rooknoodeen, provoked some nasty comments from the audience; and after the speechifying was over the following resolutions were unanimously passed:—

RESOLUTION I.

"That this mass meeting of the Natal British Indians emphatically protests against the two Licensing Bills recently passed in the Natal Parliament, and considers them unjust and unconstitutional, and the worst type of class legislation ever enacted in the history of the British Empire,

and earnestly prays the Imperial Government to exercise its veto in the best interests of the Empire."

RESOLUTION II.

"That this mass meeting of Natal British Indians earnestly prays that his Excellency the Viceroy will intercede on behalf of his Majesty's Indian subjects in Natal, who are threatened with ruin by the contemplated Licensing Bills."

RESOLUTION III.

"That this mass meeting of Natal British Indians strongly urges the stoppage of indentured Indian immigration to Natal under the present state of the law, which reduces indentured labour to a form of slavery."

RESOLUTION IV.

"That this meeting of Natal British Indians hereby authorises the chairman to forward copies of the above resolutions to the Colonial Secretary, for transmission to the Secretaries of State for the Colonies and India."

Problems of Empire

—o—

The Hon. G. Maydon contributes the following to the *Standard Empire.*

The revolt against the employment of Chinese labour has given life throughout the Empire to the feeling which had frequently found expression previously, and which appears now to have crystallised into a settled policy amongst the whole of the British Colonies namely, the exclusion of Asiatics from their borders.

When communities differing so widely in habits and sentiments as do the people of Vancouver from those of Australia are at one in the determination to put an end to Asiatic immigration, whether that of the alien or a fellow subject of the Crown, it is clear that the problem has to be fairly faced, and an attempt made at its solution.

And here might be noted an idea which found favour with many men who have been anxiously examining this difficulty namely, that of recognising the claims of the King's Indian subjects, who by loyalty and devotion to the Crown on many difficult and dangerous occasions had established a claim to most considerate treatment of the individual Indian in other parts of the Empire. This idea was to devote to the outflow population of India certain portions of the Colonial possessions which seem to be specially suitable for the activities of the Indian people, and are very sparsely occupied at present by Europeans; yet before it has taken any definite shape, before it has reached a stage of being more than mooted for investigation, we find it denounced by the European dwellers already in occupation of such tracts.

Nor, indeed, it is to be wondered at. Precisely the same spirit which let the English people from the days of the Crusades to go forth to the far ends of the earth for profit and adventure is actuating that people today, though it manifests itself in such different method.

(To be Continued.)

Notes on Current Topics

—o—

(By "Bhussmasoor.")

Monstrous Petition to the King.—That young body N. I. P. U, under the presidentship of Mr P. S. Aiyar has taken up a task which is undoubtedly the most noble one in the annals of this colony as far as the Indians ingeneral are concerned. To present a petition to the Throne is (as a matter of fact) not an easy job, and I dare say it can never be done without the co-operation of all Indians, and with clear heads, clean hands and pure hearts, success is certain I hope they would muster in thousands at to-day's mass meeting.

Mass Meeting.—If Indians could do any thing to protest and complain against an injustice being done to them on behalf of the many scums of Europe, they are to draw and send resolutions to His Most Gracious Majesty. This they have again done last Saturday and I am now confident (with reasons) that the Imperial Government will veto the infamous licences acts.

A Fact to Light.—The Hon. Saur one of the Cape Ministers has declared to the world in pointing out the iniquity of Indian's trading rights and how the injustice is being done to our Cape Indians, in the following selected words. "It (the law) is a piece of hypocrisy, the very worst piece of humbug, I have ever seen on the Statute book." This is one of the facts to light and how one of the whitemen of South Africa feels it!

City Mass Meeting.—The city Indians not wishing to be left in the back ground had rolled in hundreds to join in their humble protests. Mr. R.

N. Moodley, the chairman explained the position in a very satisfactory manner.

Mr. Mia's Music.—How extraordinary it is for Mr. Mia to put the music in Mr. Smut's mouth that he also advocates what Mr. Smuts preaches. By the by Mr. Mia in the name of the community suggests that let those educated Indians be allowed to enter the Colony who add to their names a few of the chosen letters from the English 26! He ought to have remembered the proverb "Do unto others as thou wish to be done to thyself."

Colonials in the Lurch.—According to the theory of Mia, we are left in the lurch. Most of the colonials have I dare say highest education given by our worthy Government which is considered as bull and sold by Mr. Mia, nothing to say of the Government to which he belongs. Therefore take warning you colonials if we are going to live (1) ask Mr. Mia to withdraw or disagree to that contemplated suggestion of his (2) or agitate and make our Government give higher education so as to enable the next generation to be armed with degrees.

Correspondence.

Open Letter to the Indian Community.

To the Editor "African Chronicle."

Sir,

"Breathes there a man with soul so dead, Who never to himself has said this my own my Native land.

Although this is not really the Native Country of many Indians here, yet, there is one which must appeal to any thinking man, that is, this is our home of adoption and I should remind our brothers of neglecting their mother tongue.

This is a Lethe into which many a good man, of every nationality falls.

Take for instance, the leading, as well as, the most intellectual families of to-day from Cape Town to the Zambes. I allude to the Boers in particular for example, those families are what is termed "Hiberniahiberniores" more Irish than the Irish themselves, so to speak.

To put it straight to you, these families, although cradled among and nurtured as an alien, permeated the Cape-Dutch and the Early-Voortrekker, and they, really speaking, are in the majority-French, decended from the finest Hugenot families, which were formerly exiled from their homes by the famous Edict of the Nantes, on account of their Religion, they settled at the Cape, and were absorbed by the Early Cape-Dutch they no longer talk French, why, the others were a conglomeration of European races talking a dozen different dialects, they no longer speak their dialects although many understand them, why what do the remnants of those races speak to-day finally I ask, a plain and simple polyglot "lingo" called the Taal, yet, Oh! How this simple language expresses itself, and even can make a man throw up and forget his own nationality and language, although the latter even has every benefit that civilization can offer it, although those races I referred to before, had a Literature of its own they took it with them in their exile to Veldt and they forget it and finally evolved from their original mother tongue, which died in giving birth to this peculiar and expressive "Doric", what they lost in language, they have gained in a new domicile and welded themselves into a great nationality with a new tongue, a physique that has gained the admiration of the civilized world, to-day these wanderers are ready to die for their dear Taal. Readers you must, since you have come out thousands of miles from your Eastern homes, now that you are alone, in the land of the Rameses and the Nile and rolling Veldt not forget your own glorious language. I entreat you, that you will not forget that now "Sweet Doric" your mother tongue, your splendid Taal, Tamil and Hindustain, and endeavour to support the only "African Chronicle" in which you have genuine articles written in two good language truly portraying the contemporary history in simple but fine diction, pray do not forget the aphorism.

"As singing-bird is known by its note, so, is the true man by his conversation and literature." Therefore, ye who truly think and speak in Tamil! Pray, do not forget your own true "Notes" and ye shall not be forgotten in the land of the Fathers.

Let your motto be—read, mark, learn, and inwardly digest "Tamil."

Yours etc.

VEDD SAB.

Sir,

Under the heading of Organised Robbery in your recent issue, and also in the columns of many other local journals an article appeared which came as surprise to many; but they need not be surprised at it; for Mr. Smuts is now a British subject, and a British Law maker. As long as he was a Boer subject, such feelings were unknown to him, but since he became a British Law-maker it is natural for him to have such unreasonable feelings. I am not astonished at the attitude of the government towards Indians. Dont you think murder is worse than robbery. I may further say that one of these merciless and alien Government practically murdered Chittamboram Pillay by transporting this noble young patriot in the prime of his life, for life.

I am etc.

SHRIBASTINUM.

Overport 19th August 1908.

AFRICAN CHRONICLE.

VOL. I. DURBAN, NATAL—SATURDAY, 5TH SEPTEMBER, 1908. No. 12.

K. C. PADAYACHEE,
Fruiterer & Commission Agent.
P.O. BOX 195, DURBAN, NATAL.
Tel. 154, Queen Street.
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African Chronicle.

SATURDAY, 5TH SEPT., 1908.

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[illegible] (British subject) [illegible]

[illegible]

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தேச ஒரு ஜாதி விவாதம் தமிழ ரை போல் ஜாதியபிமான மற்ற மனிதர்கள் இவ்வுலகிலில்லை போலும்.

இப்படிக்கு
தங்கள் ஊழியன்
பிரகாசம்

ஓம்

[illegible]

20-8-08

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"பத்திரிகையின் பயன்"

அ. இராமச்சந்திரன்.

ட்ரான்ஸ்வால்

ய்ய ஒருவருக்கும் தவணைக்குடுக்கப் படும்.

4 வெளியூரில் உள்ளவர்கள் அப் ப்ளிகேஷனை ரிஜிஸ்டர் ஆப் ஆபீ யாதிக் காகிதவருபடி செய்யப்ப ட்டால் அவைதீர்மானத்திற்கு எதி ரிடையாக சுப்ரீம் கோர்ட்டுவரை யில் அப்பீல் செய்யலாம்.

5 பதினாறு வயதுக்குட்பட்ட ...

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து என்று சொன்னதை ஒருவ
ரும் கவனிக்கவில்லை மற்றபடி சங்
கத்தின் மெம்பர்கள் பலருடைய
சம்மதத்தின் பேரில் செய்யப் ஆகி
விட்டது. பாலிசேட்டுகளில் இன்
னம் வெளிவரவில்லை வந்தால் தெ
ரியப்படுத்துகிறேன்.

மகாஜனக்கூட்டம்.

சென்ற 23-8-08ஞ் ஞாயிற்றுக்
கிழமை மாலை 3 மணிக்கு மசூதி
பர் பகுதியின் முன்பாக சுமார்
3000 ஜனக்கூட்டம் கூடி மறுபடி
யும் பெர்மிட்டுகளை எரித்தா
ர்கள். பிரிட்டிஷ் இந்தியன் சபா
காரியதரிசி மிஸ்டர் கச்சாலியா அவர்
க்கிராசனம் செய்வதாக சகோத
ரர்களே, நிச்சயம் நாம் இந்தியா
விலிருந்து ஆசாரத்தினுடன் பழ
ம் இதினைக்கின் வர்த்தமானத்தை
சொல்ல வேண்டிய திவஸம் இந்த
ஆபத்தான சமயத்தில் நமது க
ஷ்டங்களில் ஒருவருக்கொருவர் உ
தவியாக சகோதரர்களும் ஒற்றுமையும்
ஐக்கியமும் தமிழரும் காட்டுவோ
மாகில் நாம் கோரியகாரியம் கைவ
ரின் கிருபையால் கைகூடும்
ஆகையினால் சத்தியம் கைவிடாது
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டில் பிரகாசிக்கும் முப்பது கோடி
ஜனத்திரளுடன் பெர்மிட்டுகளை
பலகாரர்களுடன் இவை அக்
கினி குண்டத்தில் போடுகிறேனெ
ன்று உரைத்தார்பிறகு மிஸ்டர் வி.
ஜி.கோட்பிரி எழுந்து வாசித்தா
ர்கள், பாலென்டரி ரிஜிஸ்ட்ரேஷனை
உறுதிப்படுத்த ஏற்படுத்திய வாலி
டேஷன் பில்லை இவை கூட்டத்தா
ருடைய நாமத்தின்பேரிலும் இந்
தியாவிலிருக்கும் முப்பதுகோடி

உண்மையான பிரஜைகளின் பட
சத்தை முன்னிட்டு அனுமதிகொ
டுக்காமல் நமது சக்ரவர்த்தி நிக்கி
விடவேண்டுமென்று கேட்டுவசனித்
ததாவது, அன்பர்களே, சகோதரர்
களே இவை மன்றுதில் வாசித்
து உமது ஆமோதனைப்பெற்று
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ந்தோம் மானிட ஜென்மமாகப் பிற
ந்தாலும் நம்மை இதர ஜாதியார்
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ம்படியாக நடந்தால்தான் நாம் மா
னிட ஜென்மம் அன்றியில் மானி
ட ஜென்மமல்ல. ஆதலால் இந்த
கொடுமையான் நம்மை அடிமைகு
சிதற மானிட ஜென்மமென்று
ம் நமது சக்கிரவர்த்தி மும்
உண்மையான பிரஜைகளென்றும்
மன்னரும் இப்போதைய அநி
யாய சட்டத்தை ஏற்படுத்தினார்க
ள். அவர்கள் அப்படி ஏற்படுத்தினா
லும் நாம் அதை அங்கீகரித்து செ
ய்வோமானால் செய்யமாட்டோமென்
செய்யமாட்டோம் நாம் மற்ற வெ
ள்ளையரைப் போல் குடியர் வெளி
யர் அல்ல குடியானவரை செய்வதல்ல
சாதாரணமாய் வியாபாரம் மற்ற
தொழில்களை செட்டாக செய்து
ஜீவிக்கின்றோம் வெள்ளையருக்கு
கீழ்ப்படுத்தாமல் சிம்மாசனம் ஏறி அ
சான் சுதந்திரம் கேழ்க்க வில்லை
அரசருள் அடங்கிய குடிகளுக்
கு உள்ள வசிக்கும் ஜீவிக்கவும் உ
ண்டான சுதந்திரம் தான்கேழ்க்கி
ன்றோம் அதையும் வில்லையென்று
ம் நம்மை அடிமைபடுத்த எண்ண
ங்கொண்டால் அதற்கு நாம் கட்டு
பட கூடாதென்றும் சொல்லியே

ர்களிய பிரசங்கத்தை வாசித்தார். அ
தைமிஸ்டர் காமா இந்தியன் போ
ஸ்ட் மாஸ்டர் சுருக்கில் சில இனிய
வார்த்தைகளைச் சொல்லி ஆமோதி
க்க சபையிலுள்ள பலரும் கைத
ட்டி சந்தோஷித்தார்கள் மிஸ்டர்
காந்தி இந்தியன் பீடத்தான் செ
ய்த வியாக்கியானத்தில் உங்கள்
யெல்லோரும் கைகூடி நாம் ஒ
ருபோதிலும் இவ்வுருவில் ஏற்ப
டுத்திய சட்டத்திற்கு கட்டுப்பட
மாட்டோம் என்று உறுதிக்கிறோ
ம். மேலும் பார்லிமெண்டு ஈடு
டத்த நமது ஜெனரல் ஸ்மட்ஸ்
மிஸ்டர் இன்னும் சிலபேர் ஜனங்
கள் மனப்படி இவ்வூர் அனிய
பக்கங்களைப்பற்றி உபன்னியாசித்தார்
கள் அன்றியுதினம் கொளுத்திய
பெர்மிட்டு 570 அதற்கு முந்தி
ன ஞாயிற்றுக்கிழமை 16-8-08ஞ்
கொளுத்தியது 1800 இன்னம் வா
ரன்தோறும் கொளுத்தப்படும்.

மிஸ்டர் பேரிடன் பாக்

சென்ற ஆகஸ்ட் 30வ ஞாயி
ற்று கிழமை மாலை "சந்த்" ஸ்ரீ வ
ள்ளியர் குல சத்ரியர் சங்கத்
தில் ஸ்ரீ சித்தி விநாயகர் சதுர்த்தி
செரு விமரிசை பாக கடத்தப்ப
ட்டு 6.30 மணிக்கு சபை கலைந்த
து.

விளம்பரம்.

சந்தாவிபரம்

செட்டாலுக்குள் தபால்கூலியு
ம்பட:—

1 வருஷத்திற்கு	12/6
6 மாதத்திற்கு	6/6
3 மாதத்திற்கு	3/6

ஆப்ரிக்காவில் மேற்சொலவிமு
தலிய வெளியூர்களுக்கு:—

1 வருஷத்திற்கு	16/6
6 மாதத்திற்கு	8/6
3 மாதத்திற்கு	5/-

P. எஸ். அய்யர்,
ஆபிரிக்கன் க்ரானிகல் ஆபீஸ்,
88, விக்டோரியா ஸ்ட்ரீட்,
டர்பன், நேட்டால்.

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AFRICAN CHRONICLE.

ஆபிரிக்கன் வர்த்தமானி.

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144 [illegible Tamil text]
[illegible Tamil text]

African Chronicle.

Vol. I. DURBAN, NATAL—SATURDAY, 12th SEPTEMBER, 1908. No. 13.

K. C. PADAYACHEE,
Fruiterer & Commission Agent.
P.O. BOX 195, DURBAN, NATAL.
Tel. 154, Queen Street.
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[illegible]

Mass Meeting.

PETITION TO THE THRONE.

Under the auspices of the Natal Indian Patriotic Union, a mass meeting of British Indian Subjects resident in Natal, was held on Saturday afternoon at Mayet's Auction Mart, Queen Street, Durban, in order to take steps to present a petition to the Throne. There was a large attendance including delegates from various parts of the Colony. Among those present were Messrs S. H. L. Polak, Dada Osman, A. H. Adam, C. B. Mehta, Maganlal Gandhi, L. Gabriel, Charlie Nuliah Naidoo, R. N. Moodaly, Taleversingh, R. Dehaloo, M. M. Divan, Mackenjee Bros., Lutchman Panday, Gareeb Panday, Lugunbarthy, Dhanookdhari, Roopnarayan Singh, Arjun Singh, A. Sadasive Pillay, and others, Mr. P. Subramania Aiyar president. The chairman (Mr. P. S. Aiyar) in opening the meeting said as follows:—

Brother Delegates and Gentlemen,

As President of the Indian Patriotic Union, it devolves upon me the duty to tender you a hearty welcome. The task we have now undertaken is too great and of such far reaching importance that without the spontaneous co-operation and active support of our countrymen, it would be very difficult—nay impossible, to bring about a better state in the life of our unfortunate brethren in this Country. I wish the responsibility of guiding the deliberations of to-day's proceedings were, in the hands of a more worthy person, but however I shall do my best since it is your pleasure to confer upon me the honour of presiding at this function.

There is not one man in this Hall who does not feel a growing discontent and give expression thereto in some shape or form, owing to severe hardship inflicted on us by the government. The illfeeling and the bitter pangs of poverty have come to pervade all ranks and conditions, that it would be folly on our part to let it grow any further without making an effort to check its progress. Therefore we have had to call this meeting in order to take the necessary steps to check the growing spirit of aggrandisement on the part of the white Colonists.

Let me take your memory back to about Half a century ago when this country was in a wild state. In those days, owing to scarcity of proper supply of labour, the country was undeveloped, and those few who endeavoured to turn the soil to productive ends were unable to do so. The country as well as the capitalists were on the verg of bankruptsy; in the words of a member of Parliament, the Colony "at the time Indian Immigration was decided the

progress and almost the existence of the Colony hung in the balance." Whilst the country was in such a predicament, the Colonists approached the Indian government with a view to obtaining Indentured labour from India; and the Indian government, without hesitation encouraged emigration with the two fold object of finding an outlet to the surplus population of India, and with the object of affording relief to a part of the then Queen's dominions. The terms of contract of service were easy, and it was so enticing to the people to emigrate hither that in a very short time Natal found herself fully supplied with the requisite amount of labour. At the begining, the indenture was to remain for 5 years and after the expiry, the immigrants were granted a number of acres of land to settle down in the Colony, and thus become a permanent class for augmenting the stock of labour supply. Besides free gift of land, free education was promised to the descendants of these emigrants. The stipulations of this contract remained inviolate, of course with slight alterations in some minor matters, until the grant of Self-Government. It is during the regime of the Crown Colonly Government, that this Colony owing to indentured labour attained matchless progress; in the words of an eminent Natalian, "Indian Immigration brought prosperity, prices rose, people were no longer content to grow or sell producе for a song, and resulted in an immediate rise of revenue which increased four fold within a few years, mechanics who could not get away and were earning 5 shillings a day and less, found their wages more than double and progress gave encouragement to every one from the Burgh to the Sea."

The old order of things were changed into new, soon after the grant of Self-Government, and the first measure that the Legislature undertook to do was the disfrachisement of the Indians. The reasons alleged were "that there was a danger of the Asiatic Vote Swamping the European;" but in reality there was nothing of the kind. At the time when the Colonists claimed for Self-Covernment, the Indians were persuaded to join with the Europeans, in signing the memorial to the Queen, and soon after the patent was granted, the first act of the Legislature was disfranchisement of those who were staunch supporters of the cause. At the time of the passing of this "Disfranchisement Bill" there were 9,309 European Voters, against 257 Indian Voters, ; if solid argument and past experience count for anything, it must be apparent that about 200 Indians could not overthrow the Supremacy of the white race; without thought, without any show of reason and justice, the Law was passed, and since then it has been used as a pivot to gradually eliminate the Indian. This is the first practical measure in the way of class Legislation introduced in the Colony, and since then it has been growing in progressive ratio.

Following immediately the Franchise Bill, the Immigration Law Amendment Bill was introduced evidently intended to enslave the Indian operatives. The *London Times* condamned it and called it "a state perilously near to slavery" and drew the attention of the Indian Government to "suspend indentured Immigration to South Afria as it has on previous occasions suspended such emigration to foreign possessions until it obtains the necessary guarantee for the present well being and future status of Immigrants." One of the commissioners appointed to inquire into matters connected with this question said "what is it but taking the best out of servants the good as well as the bad and to refusing them the enjoyment of the reward. Forcing them back when their best days have been spent for our benefit, where to? Why back to face a prospect of starvation from which they sought to escape when they were young. The Colony can stop Indian Immigration, but force men off at the end of their service, this Colony can not do and I urge on it not discredit a fair name by trying." Observing that the measure of the Natal Government met with great opposition from influential quarters, a commission was sent to induce the Indian Government to sanction a change in the terms of contract of indenture, and with great reluctance the Viceroy acceded to the request, but "subject to the reservation that the refusal of the immigrant to return shall not constitute a criminal offence." Whilst the solemn undertaking between the parties has been of such a nature how they are treated now? Those Indians whether male or female, who fail to pay £3 are thrown into gaol, and no mercy is shown them. It is immaterial to us whether the person in question is convicted under civil or criminal process, the fact is there that the law compass the ends for which it was intended. The state of these poor people under indenture is sufficiently miserable, and the wages given them is not worth speaking of. From one day to another men and women are enslaving themselves for the benifit of their master, and it is hardly possible for them to make a saving out of their earnings, and when a man leaves indentureship as penniless pauper, bereft of his strength, health and energy it is the hight of inequity, to expect him to pay £3 for the privelege of living on this soil. These men and women would be very glad to return back to their mother country if they had any means of going back, but unfortunately their sheer helplessness forces them to remain in the colony and suffer the hardship arising from their foredoomed fate. Under these circumstances, we would be doing a meritorious act, if by our united effort, we would bring about that state of desirable affairs which would force the hands of the Indian Government and Natal Government to fulfil the original terms contract, and towards that end, we should direct our energies henceforth.

Refrring to the question of trading rights, it has been over and over alleged that owing to unfair competition of Indian traders, the white men were being ousted from their position, and that owing to this reason, we have been told that our rights must be taken away. These reasons, as you know wont not stand the test of argument for a minute. So long as the economic and social condition of this country stands as it is now at present, the competition in trade is bound to remain as it is. It is all very well for dreamers to talk of fair wage clause, and cut throat competition, but on the other hand, look at the facts in the face and Judge for yourself. The Indian trader, like the Indian labourer, has his own specific field of activity. He does not, intrude upon the rights of others; he does not sell rice and oil to the European; and he is doing the trade with those of his countrymen who have a legitimate claim on him for their articles of consumption. Besides, in consideration of the small wages paid to the Indian labourers, if they had not the means of getting the commodity at a price suitable to their humbler means in life, who would be the sufferer? It is the man who toils for the European, it is the man who is instrumental in enriching the capitalist European, will be the sufferer! Thus you will find that the outcry against unfair competition is chimerical. The truth is this, the European, in this Colony is determined to have the Indian only under conditions of perpetual slavery. The tendancy in the past has been in that direction, the disfranchisement Act, the imposition of £3 on men and women, and the inequitous treatment meted out to the Indian traders all tell the same tale. In virtue of unlimited, indefinite discretionary power conferred upon the Licensing Officers and Boards, cruel injustice is being perpetrated on our countrymen from day to day. In spite of this we are told by men holding responsible position in the parliament, and by cabinet ministers that Indian

traders are increasing. Sometime about the year 1895 I am told on credible authority that there were about 5000 men belonging to the Indian trade, and now the number is reduced to the Level of 1040. You can easily judge from this statisties that whether there is any truth in the report that in consequence of unfair competition the Indian traders are increasing, on the other hand, we contend that, the Licensing Act and the officers administering the Law are used as fitting instruments for eliminating our countrymen from this country. To prove a case in support of my contention, an Indian who obtained the license from the officer to carry on trade in Richmond was deprived of his license by the Board on an appeal being lodged by the white men of that district; whilst the Indians claimed the same privelege in their locality, the Durban Council refused the appeal of the Indians. It is unnecessary for me to dwell at any greater length on this question, since it is a well known fact, that the present Act is used in the wrong direction which has culminated in wholesale refusal of trading licenses, and in the gradual deprivation of existing ones. Misscarriage of justice has resulted from this mode of action, and without discrimination as to the status, and education of people, licenses are refused even in the case of Colonial Born Indians. Whilst our position stands thus at present, imagine what the condititon of our people would be when the Two Licensing Bills become fullfledgde law.

Respecting the educated people, there is no opening for them in any branch of public service in the Colony; and our children are debarred from competing in the civil service. Every effort is being made to curtail the educational facilities of our children. Year after year, some novel method of administration is introduced into the Indian schools of the Colony, and causes great detriment to the progress of education. On the whole, the position of Indians, as Indentured labourer, free Indian Farmer, trader, artisan or belonging to any learned profession, is not what a self-respecting community would desire it to be. Placing implicit confidence in the stability and rectitude of British Institutions, we emigrated to this Colony, have shared the responsibility in the development of the country, have built up our homes, and settled down and we had no conception of the process set at work to drive us from our homes. To a large majority of us this is our mother country. We earnestly protested against these iniquitous laws, but alas! Our remonstrances and protests were addressed to deaf ears. Although, Parliament ignored our respresentations, still we contend that as British citizens who have shared in the development of this country, we have both a moral and political claim on this Colony which in common fairness, every Britisher ought to give us a hearing for. The primary functions of a state is to administer the law of equal freedom to maintain man's rights. But as regard the Indians, Natal is stringent enough in enforcing the claim of the state against the subject, but as to the correlative claim of the subject against the state it is comparatively useless. Parliament, as the trustees of the rights of the people, we have approached, and since we have failed in all our efforts to obtain redress, we have, as a last resource, descided to submit ourselves at the foot of the Throne, and beseech his most gracious Majesty to redeem the promise made to us by successive Sovereigns, cabinet ministers and the Imperial Parliament.

The following are a select few of their utterances:—

1. Act of 1833 says as follows:—"That no native of the said territories (India) nor any natural born subject of His majesty shall by reason only of his religion, place of birth, descent, colour, or any of them be disabled from holding any place, office or any employment under the said government."

2 Lord Lytton in 1877 said:—But you the natives of India, whatever your race and whatever your creed have a recognised claim to share largely with your English fellow subjects. Mr. Gladstone said:—It will not do for us to treat with contempt or even with indifference this great people.

3. Lord Rippon in 1882 said:—My study of History has led me to the conclusion

that a great Empire is permanently maintained by the righteousness of her laws, by her respect for the principles of justice.

4. Queen Victoria! We hold ourselves bound to the Natives of our Indian territories by the same obligation of duty which binds us to all our other subjects, and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil.

5. King Edward VII. I shall endeavour to follow the great example of the first Queen Empress to work for the well-being of my Indian subjects of all ranks, and to merit as she did, their unfailing loyalty and affection.

6. Lord Rippon in one of his despatches, writing to the government of Natal says: "It is the desire of Her majesty's government that the Queen's Indian subjects shall be treated upon a footing of equality with all her majesty's other subjects."

Before I conclude this address let me observe that no popular government can exist on foundations laid, constructed by a tissue of laws in consistent and incompatible with the maintenance of British justice and fairplay. However weak the subject races may be, however despicable their condition in life may be, still it is outrageous to altruistic feelings of modern civilization to treat a class of loyal subjects as beyound the pale of common humanity. It is unjust and unrighteous to treat a class of people who have been the pillar of strength in building this Colony up, and it is outrageous to imagine that when a colony stoops so low as to betray vulgar feelings of humanity, there is no knowing where this feeling of ingratitude would end. To-day the Indian may be the object of this persecution, and what guarantee is there that other sections of the community would be left in possession of their legitimate rights? It is high time that the public conscience must revert to their true sense of public duty, and unless the Colony adopts a wiser course in the management of her affairs with disfranchised races she would become the laughing stock of civilized humanity. In this connection, I cannot refrain from quoting what John Stuart Mill said with reference to Representative Institutions. He says that "in all human affairs, conflicting influences are required to keep one another alive, and efficient even for their own proper uses; and the exclusive pursuit of one good object, apart from some other which should accompany it, ends not in excess of one and defect of the other, but in the decay and loss even of that which has been exclusively cared for."

Then the following resolutions were unanimously adepted:—

RESOLUTION 1.—That this mass meeting of the British Indian subjects hereby confirm the action taken by the Natal Indian Patriotic Union with reference to submitting an humble petition to the Throne beseeching his most gracious Majesty our beloved sovereign for the appointment of a Royal Commission to enquire into our grievances.

RESOLUTION 2.—That a copy of this resolution be forwarded to His Excellency the Governor and the Natal Government for their information.

Mr L Gabriel said:—It affords me great pleasure, to be present at this great gathering of our countrymen, and, I need not say that I am in accord with all that has been said by our President. The inhuman treatment meted out to our countrymen in this Colony, fills every true Indian, every son of the Aryan Race, with discontent. The full text of our grievances has been so elaborately dealt with, in the presidential address that my repetition of it, is quite unnecessary. Hence it is imperative on my part to confine myself only to that portion that has not been touched upon.

When I calmly and dispassionately make a survey of the existing condition of our countrymen, and the prospective condition of our children, who by a strange irony of fate would be forced to live side by side with European children—it turns my warm blood to a zero point.

To tell you in one word the sum and substance of our position—we have nothing to reckon upon as our own.

Our community in this Colony is consisted of a population of 150,000, to treat them, and to subject them to an unsympathitic and unknowing treatment, to say the least, is monstrous—In other words our position in this Colony, is between the devil and the deep sea.

I am proud to stand before this audience, and to own that, I am the descendant of an immigrant Indian, who shed his life blood for the welfare of this Colony—we have made this our home, and as Colonial Born Indians, we have an inherent right to remain in this Colony, and enjoy all the rights and privileges of a properly constituted British Colonist. We are Colonists in every true sense of that word, We know no other country than natal, and this is our home. To many of us India is only a geographical expression. The natal Parliament by a system of chicanery Laws forces us to bid farewell to this-the land of our birth-and I assure you gentlemen, that we are not going to be shouldered out in that way-we are loyal subjects of the King, and our Magna Charta is the Queen's proclamation; and we mean to remain here, work out our salvation, despite the efforts of the Natal Parliament, to drive us out of our homes.

The Colonial Born Indian has an inherent right and title to the full enjoyment of citizenship, which, no constitution, other than the Natal Parliament would dare to dispute.

In the president's opening remarks you would have observed that he said that the Natal government, are under an obligation by virtue of their treaty with the Indian government, to provide the necessary education to the Colonial Born Indian children.

The government started School for Indian children, where so called education was imparted that is up to the fourth standard, and few years ago the so-called Higher Grade Indian School was established. In this school, when a boy attains the age of 16 years, no matter how great the boy's ambition for further knowledge, he is practically turned out of the school-thus the natal government's policy of carrying out their obligation, is like placing a loaf of bread in a glass case, and showing it to an hungry man.

By private study 4 Colonial Born Indians appeared and passed the Civil Service Examination of this Colony. The government, determined to keep the Indian down, has now formulated some law, by which they debar Indians from competing.

Where is the British idea of justice and fairplay? And where is the famous British constitution? Which aims for the greatest good, to the greatest number of the community, and for the greatest length of time it is certainly not here in Natal.

It is of no use appealing to the natal Parliament, but we would place our grievances at the foot of the Throne and wait for redress.

Mr. Charlie Nullah Naidoo said that the fate of the unfortunate Indians who are subjected to the annual license was very miserable. He recapitulated certain instances in which hardship was inflicted: and he said, that only the Indians ought to be blamed for their having failed to take note of the condition of these unfortunate beings. The speaker then dwelt at great length as to the manner in which things could be remedied. He suggested that any line of action we might take must be of a loyal and submissive nature; and it would not become our position as loyal subjects of this Colony to give utterance to statements that would irritate the feelings of our fellow white Colonists. After all is said and done the speaker concluded that this Colony is our home, and we can illafford to cause unwarrentedill feelings in the mind of others but at the same time we should not overlook the primaryduty we owe to the well-being of our existence in this Colony as a self respecting community.

Mr. R. N. Moodaly in a forcible speech said that the Indians have a claim on this Country, and no one can deny that claim; because, he contended, that claim was founded on solid work done to the country. He said he was very proud of the fact that he belonged to that class of men who had had the privelege of sharing in the building up of the Colony. The laws that are being passed against them, however acceptable it may be to the Europeans, the (Indians) were not going to accept. Reverting to the question of the Traders, every Indian has a right to carry on his occupation unmolested; and especially, the speaker, as a Colonial born Indian emphasised, that the Colonial born Indians could not be excluded from the priveleges which, they as sons of the soil was entitled to enjoy. Coming to the question of £3 License on the time expired Indians, he concluded that it was monstrous to expect them to pay any money since they have got nothing in the world, to pay, on the whole, he heartily supported the project of sending a memorial to the Throne.

Messrs Thalavan Singh, R. Dehaloo and Rupnarayan Singh spoke in a similar manner; and it was rendered into Hindustani and Tamil by Messrs Logunharthy and K. R. Nayanah very well.

The well known Aryasumaj preacher Swami Sunkranand has left London by Carrisbrook Castle for Natal; he is due here within three weeks.

AFRICAN CHRONICLE.

Vol. I. DURBAN, NATAL—SATURDAY, 12TH SEPTEMBER, 1908. No. 13.

African Chronicle.

SATURDAY, 12TH SEPT., 1908.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

பத்திராதிபர் ஐயா,

[illegible]

பெரிய விருப்பத்துடன் வேய் முயற்சி செய்து வருகிறார்கள்.

ஆறுவ மாட்டியன் கோட்டி [illegible] அவர்களும். [illegible] பருவன் கொட்டி [illegible] அவர்களும், [illegible] பார்லிமெண்டு [illegible] இந்தியர்களுக்கு விரோதமாக [illegible] மிஸ்டர் [illegible]

[illegible]

இராமசாமி

விளம்பரம்.

[illegible]

சின்னசாமி நாயக்கர்

திரான்ஸ்வால் கடிதம்.

[illegible]

ஜோஹானஸ்பர்க் மார்க்கட் தெரு 163 ஆம் நம்பர் [illegible] இன்று பிற்பகல் 2-30 மணிக்கு தமிழ் அஸோஸியேஷன் [illegible] கூட்டம் கூட்டப்பட்டது. அக்கூட்டத்திற்கு ஸ்ரீமான் M. K. காந்தி [illegible] மிஸ்டர் N. இராமசாமி [illegible] K. திருமலை சாமி [illegible] C. [illegible] R. [illegible] V. [illegible] R. [illegible] சுமார் 200 [illegible] ஸ்ரீ M. K. காந்தி [illegible] R. S. C. [illegible]

[illegible]

[illegible] சுமார் 18 மாதகாலம் [illegible] £60 [illegible] £12 [illegible] £6 [illegible] £24 [illegible] £16 [illegible]

[illegible]

(கூற்றுக்காரப்போகல்)

[illegible]

ஒரு இந்தியரின் கோரிக்கை

—o—

கனம் பத்திராதிபரே வந்தனம்

இந்த டிரான்ஸ்வாலில் இந்தியர்கள் மீது டிரான்ஸ்வால் கவர்ன்மென்டார் செய்யும் கொடிய சட்டம் [illegible] வருத்தும் [illegible]. அதை முன்னிட்டு ஜோகன்ஸ்பர்க்கில் சென்ற வாரம் 30-8-08 ல் [illegible] 163 [illegible] ஒரு கூட்டம் [illegible] R. K. [illegible] R. [illegible] M. K. காந்தி அவர்கள் [illegible] 31-8-08 இல் [illegible] C. K. [illegible]

[illegible] (Li ves) [illegible] (operate) [illegible] (ha bit) [illegible]

[illegible] "Kelleys hill" [illegible]

. . Greyville . .
Electric Mineral Water Works.

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[illegible Tamil text]

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[illegible Tamil text]

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AFRICAN CHRONICLE.

ஆபிரிக்கன் வர்த்தமானி.

Published Every Saturday.

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இந்தியன்ஏலக்கடை

144 [illegible]

[illegible Tamil text]

AFRICAN CHRONICLE.

VOL. I. DURBAN, NATAL—SATURDAY, 19TH SEPTEMBER, 1908. No. 14.

Edited by P. Subramania Aiyar.

African Chronicle.

SATURDAY, 19TH SEPT., 1908.

Mr. Gandhi's Announcement

The statement, that was made by the Mr. Gandhi respecting the education test to enter the Transvaal, must be seriously considered by the Indian community before they confirm the action taken by our leader. We claim it as a matter of right to have a say in the matter, because Natal Indians have shared in this struggle. The education test is the most important thing in the Immigrants Restriction Law, and to leave it to the tender mercies of General Smutts without prescribed rules is, to say the least of it, foolish. The severity of the test may be raised to such standard that in other words, may amount to prohibitory. For instance, an English Barrister may be subjected to undergo an examination in the classical literature of the Yiddish language, and a learned Doctor may be called upon to paraphraee Greek Poems. It is absurd, to entrust such wide powers as the education test in the hands of the government, and unless the nature and standard of the test is specifically laid down, Mr. Gandhi and his collegues would be called for an account of their action in this matter. It is imperative that Mr. Gandhi should have in view the thousands of well-educated Indians in Natal, who have not had the benefit of the so-called winersity education, but nevertheless, they are educated in the real sense of the word, and if their interests were overlooked, and if only the Barristers, and Doctors were protected in preference to these Colonial born and bred Indians, surely Mr Gandhi would find it pretty uncomfortable for him to see his old friends again. And there are merchants and other professional men, who can pass the education test if it was made reasonable, but should it be left to the sweet will of Mr. Smutts, we foresee and we emphatically say that all your labours would have ended in vain.

Wild Cat Scheme

It has become the fashion of the day among a certain class of politicians and publicists to prescribe one and the same "old prescription" for political maladies regardless of the nature of the case. A campaign of "passive resistance" is adocated as the just remedy for the political evil pervading the atmosphere of the Indian community. We feel it a duty on our part to oppose such pernicious doctrines inculcated in the mind of our people here, because a scheme of this kind at a critical juncture such as the present would be productive of untold misery and evils. The position of the Indians in Natal differs widely from that of the Indians in the Transvaal, and that which may be good to the Transvaal

may be the cause of the worst kind of evils in Natal.

Here we have a problem of grave magnitude, and any attempt to solve it must be done in a calm, collected and statesman-like manner; and one false step in whichever direction it may be taken would land the Indian community into an unfathomable whole. Any precipitate action on the part of the leaders would result in the utter ruin of thousands of our countrymen. It must not be forgotten that, in spite of the ethics of passive resistance movement every one should count upon the defects of human nature, should weigh and consider the multifarious passions, desires and conflicting interests of individuals as well as the soc[illegible] sides these, consider for a moment the political, physical, moral and social forces set at work to counter act the unarmed foe of passive resistance. These elements ought to be taken into consideration before the Indian community in Natal make up its mind to imitate the Transvaal. It costs nothing to spin a scheme, and commit it to writing, but it is quite a different thing to translate it into action. However all powerful Self governing colonies may be, their power is limited by constitution, and the subjects residing therein are entitled to the protection of their rights and interests; failing which, the law provides for relief through proper constitutional channel. But, so far as we are aware, the Indian community has not yet made a consistent and earnest effort to solve this impending problem for ever. In a matter of such grievous importance as the Indian question, few random mass meetings and petitions would not serve any useful purpose. A systamatic and concerted method of action must be set at work with definite aims and pronounced policy, and any coherent action based on similar principles would give us the clue to judge our position. But we regret to observe that in the absence of any such move on the part of our leaders. We cannot support the line of action indicated by our esteemed contemporary the "Indian opinion," and we dont hesitate to say that such ill-considered and immature schemes would only lead to grave disasters. It is the bounden duty of our community to still persevere in their constitutional procedure to obtain redress, and we doubt not that Heaven will help us if we are firm and loyal to our King and our Empire even though that loyalty and devotion to our duty reduce us to the most abject condition in the body politic.

A Message to the pepole of India

By Mr. Hyndman.

The demand of "India for the Indians" is the natural and legitimate result of the awakening of your countrymen to what British domination really means. From its first entrance into India until this hour British rule has swept away Indian wealth, has manufactured Indian poverty, has destroyed Indian culture, has crushed Indian initiative, and has ruined Indian civilisation. At this moment we are draining out of your country annually on the average, in famine years and "good" years alike, an amount of wealth equal to £30,000,000 to £35,000,000 without return, we exact payment by our excessive land-tax in coin before the crops are garnered, thus forcing the raiyats into the grip of the money-lenders; we pay huge sums in India to keep up a European army and a European bureaucracy to maintain our despotism; we deprive you Indians of all control over your own country; and we treat you as mere helots in the land of your birth. Enlightened patriotism calls for organised protest against this misrule on the part of every Indian: for loyalty to England means treachery to India. Enlightened patriotism calls for deep sympathy with such a move-

ment on the part of every Englishman: for despotism and tyranny in India check progress and democracy at home.

Patriots of India, Comrades of Hindostan, we know better. Taking advantage of such opportunities as are afforded to us we have learnt a little about the deeds of your ancestors, and we recognise our indebtedness to the splendid work that you yourselves are doing and have done. "So long as you remember what you have been you never can be less." Hindoo and Mohammedan, Sikh and Parsi, Bengali, Madrassi, Punjabi, Pathan and Mahratta, each and all have your full share in the glorious inheritance of your past. India was conquered for us aliens by your intestine strife and your foolish friendship for the white invaders. India is kept in subjection by your lack of common action and your long period of subserviance and apathy: India will ere long be emancipated, now that you are sinking your differences in one noble effort to be true to the memory of the men who have gone before.

No greater things have been done in the world than have been achieved by Hindoos in every department of human life. There is no architecture on the planet which can be compared for magnificence and glory to the sacred temples and secular structures which illustrate the periods of Hindoo and Mohammedan supremacy. The splendours of Oudeypore, Umritsur and Madura, of Bijapur and Futtehpore Sikri, with the unparalleled beauty of the Taj Mahal—are enough to show what the architects and builders of India have been capable of, and what, relieved of a blighting Europeanism, they will be capable of again. Even now Hindoo architecture, crippled as it is outside a few native States is infinitely superior to the highly-skilled creations of monotony regarded as imposing buildings by the brightest geniuses of the West.

But in other directions we might well learn more from Hindoo achievement. The Mahabharata and Ramayana, the Vedas and the Code of Manu, the financial edicts of Nana Furnavis and Toder Mull, are alone enough to convince all but the ignorant or prejudiced that Hindoos stand in the front rank as jurists, administrators, and men of letters. In mathematics and the exact sciences also, your claims to eminence cannot be challenged; and at this moment any undergraduate at an English University who traces the locus of a curve from an equation owes the algebraic forms and symbols that he uses to the Hindoo mathematicians who thought out these powerfull methods of reasoning, at that time our own forefathers were roaming round the forests of Northern Europe as unfut ored barbarians clad in skins and decorated with toad. The history of India is, indeed, a glorious history through all its long record of thousands of years of civilisation. Warriors and statesmen, organisers and administrators, poets, philosophers, and pathologists, men of thought and men of action, march before us in imposing array.

Nor have Indians of our day failed to carry on the high traditions of their fathers of old. Though working at every disadvantage, and forced to compete in a foreign tongue, the class lists at Oxford and Cambridge, the honour records at the Inns of Court, prove to demonstration that your Indian men of education fully hold their own with the best of our students in intellectual vigour. In the cricket field also, and the racquet court, in horsemanship and in athletics, they need not be afraid to encounter the most skilful champions of Europe. The peaceful but boycotted editor of the "Indian Sociologist" was recognised as one of the ablest Professors at Oxford; The fearless terrorist of Calcutta was among the most brilliant men of his year. We feel sad, comrades, that the one should be forced into exile in Paris; that the other should be hounded into crime by the tyranny of men of our race.

Patriots of India, Comrades of Hindostan, It is the remembrance of your past that gives you courage in the present. It is the conception of what shall be that breathes life into what is...... We tell you on behalf of tens of thousands of our countrymen, who crowd our meetings and unanimously condemn the injustice and oppression you suffer under, that the mass of Englishmen are with you in your struggle for your rights. We regard with horror and hatred the tyrannous prosecutions, which have put an end to freedom of speech and writing, and send patriotic journalists and constitutional agitators to mock trails, followed by sentences to rigorous imprisonment and solitary confinement for terms of years or for life. We recognise in such proceedings a close imitation of the worst forms of ancient despotism and a determined intention to apply to India the ruffianly methods of our Muscovite allies. The day is not far distant, however, when these monstrous misdeeds will be rendered impossible, and India will once more take her place in the great

work of upliiting and enlightened humanity. Meanwhile, we convey to you the assurance of our heartfelt sympathy and our sincere good wishes. May we live to see the great realm of Hindostan finally freed from the White Terror, and powerful groups of independent peoples settling their own differences and working out their own social salvation from the Himalayas to Cape Comorin and from Burmah to Belooshistan. India for the Indians and the welfare of all mankind.

Women's Petition

Domestic Unhpapiness

(Copy)

To the Honourable the Speaker and the Honourable Members of the Legislateive Assembly of the Colony of Natal.

This petition of the Indian Women's Association.

Humbly Sheweth:

1. That your petitioners beg leave to make representation on behalf of a class of Indians introduced into this Colony under indenture, and who labour under great disabilities and grievances owing to strict enforcement of Act 17 of 1895. The severity and hardship arising therefrom have impelled your petitioners Association, to espouse their cause owing to the serious nature of their case.

2. Your petitioners repectfully submit, that the Indians affected by the aforesaid Act, irrespective of sex, are subjected to an Annual imposition of £3, which sum owing to their helpless and indigent state, they are virtually unable to pay.

3. Owing to indiscreet enforcement of the aforesaid Act, great hardship and considerable suffering are inflicted upon them.

4. Your petitioners Association in their endeavour to ameliorate and elevate the condition of their sex, have been informed of startling revelation of misery and serious annoyance which have resulted from the severe enforcement of this aforesaid Act that your petitioners deemed it their duty to bring the unfortunate and unhappy state of existence to the notice of this Honourable Assembly

5. In normal times of prosperity, common labourers such as the Indians are, must feel heavily the strain of an imposition of kind of—£3—(for the privilege of living in this Colony) and much keener the bitterness of feeling must be, which no doubt at present exists, owing to chronic depression that prevails in all branches of trade in this Colony, from which the Indians are specially suffering.

6. Whilst the sterner sex—men—keenly feel and resent the severity of this Act, the woman-folk, weak and gentle by nature, who come under the category of the aforesaid Act, must naturally feel the stringency of this measure more acutely.

7. Your petit oners beg to draw the attention of this Honourable House to the tendency of the aforesaid Act, on women and girls, who are liable to pay this £3, which is not calculate to afford protection to the inherent rights of the gentler sex, for it fosters domestic infelicity.

8. your petitioners regard with great shame and sorrow, that women who are indefault of payment are sentenced to imprisonment; and the very dread of being marched up to Court and gaol is enough to numb their intellect and cause terror, to escape from which, the aforesaid Act fosters in them a temptation to barter their female modesty and virtue.

9. The aforesaid Act has been a sowrce of breaking up many a home, alienating the affection of husband and wife, besides separating child from mother.

10. There is no precident in the legislation of any other country under the British Flag, where women are taxed for the privilege of living with their husbands or under the protection of their nature guardians.

Wherefore your petitioners humbly pray, that this Honourable House will be pleased to repeal the aforesaid Act 17 of 1895 or to grant such other relief as it may deem fit.

For this act of justice, your petitioners will ever pray.

Indian's Place in Art.

An Indian Artist sends us the following for reproduction:—The great traditions of Indian architecture, sculpture, and painting are still alive and if our educational system infused the right kind of mental stimulus into them instead of crushing them out with the purblind pedantry of the Macaulay school of pedagogies India might before long recover its former place as the artistic leader of Asia—E. B. Havell, in "Studio."

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AFRICAN CHRONICLE.

VOL. I. DURBAN, NATAL—SATURDAY, 19TH SEPTEMBER, 1908. No. 14.

K. C. PADAYACHEE.
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Tel. 154, Queen Street.
[illegible]

African Chronicle.

SATURDAY, 19TH SEPT., 1908.

[illegible]

[illegible]

[illegible]

[illegible]

அடிமைகளின் நிர்பாக்கியம்

[illegible]

ஓர் மாதுவின் கடிதம்.

கனம் பத்திராதிபரே.

[illegible]

[illegible]

இப்படிக்கு

[illegible]

இண்டியா.

"இந்தியர்களுக்கு ஓர் வார்த்தை"

[illegible]

தையும் ஒத்துக்கொள்கிறோம். [illegible]

[illegible] இந்து, மகமதியன், சீக்கு, பார்சி [illegible]

[illegible]

இல்லை. [illegible]

[illegible]

திருச்சி ராஜ்யத்தைச் சேர்ந்த [illegible] 175 [illegible]

[illegible]

ஜர்மன் சக்கரவர்த்தியின் [illegible]

[illegible]

டிரான்ஸ்வால் ஜெயிலைப் பற்றி [illegible] இந்தியர்கள் [illegible]

[illegible]

டிரான்ஸ்வாலில் [illegible]

[illegible]

டிரான்ஸ்வால் இந்தியர் [illegible]

சமாசாரம்.

ருஷியாவில் வாந்திபேதி யுண்டாகி ஆயிரக்கணக்கான மனிதர்கள் மடிந்தனர்.

* * *

[illegible] சென்று கொண்டிருந்த ஓர் [illegible] குண்டு வெடித்து அனைவரும் மாண்டனர்.

* * *

ஜர்மனி ராஜ்யத்திற்கும், [illegible] சமாதான [illegible] போல் தோற்றப்படுகிறது.

* * *

[illegible] ஓர் இந்தியன் [illegible] செய்யும்படி கட்டளையிட்டனர்.

* * *

[illegible] 4 இந்தியர்க [illegible] அவர்களுக்கு 5 [illegible] மூன்று [illegible] விதிக்கப்பட்டது.

* * *

இந்தியர்கள் [illegible] செய்யும் [illegible] சட்டத்துக்கு [illegible] செய்திருக்கிறார்கள்.

[illegible] சென்ற மெயில் ட்ரெயின் பாதையில் அபாயமாய் இருந்த ஓர் வெள்ளைய ஸ்திரீயின் பிணத்தைக் கண்டு பிடித்தனர்.

* * *

டிரான்ஸ்வால் [illegible] அப்புறப்படுத்தின சொராப்ஜி என்ற பார்சி மறுபடியும் டிரான்ஸ்வாலுக்குள் சென்றமையால் அவருக்கு மூன்று மாதம் கடின காவல் விதிக்கப்பட்டது.

* * *

[illegible]

* * *

டிரான்ஸ்வால் [illegible] இந்தியர்கள் [illegible]

* * *

இந்தியாவுக் [illegible] செய்திருக்கிறார்கள்.

[illegible] நகரில் 16 வயதுடைய பையனுக்கும், சுமார் 18 வயதுடைய பெண்ணுக்கும் ஓர் விவாகம் நடந்ததாயும், இவ்வாறு [illegible]

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[illegible] இந்தியர்கள் [illegible] இறந்தனர். [illegible]

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டிரான்ஸ்வால் [illegible] 17 இந்தியர்களுக்கு [illegible]

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[illegible] இந்தியர்களுக்கு [illegible] இந்தியர்கள், [illegible]

[illegible]

(கடிதம் ஒருபிரடமிருந்து)

ஐயா, இந்தென் ஆபிரிக்காவில் குடியேறியிருக்கும் இந்தியர்கள் படும் அவஸ்தை யாரால் சொல்லக் கூடும். [illegible]

[illegible]

கவியர் டேனியல்.

[illegible]

[illegible]

ஆச்சரியம்!

[illegible]

[illegible]

இராமசாமி

. . Greyville . .
Electric Mineral Water Works.

[illegible]

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[illegible]

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Price 3d. REGISTERED AS A NEWSPAPER.

AFRICAN CHRONICLE.

ஆபிரிக்கன் வர்த்தமானி.

Published Every Saturday.

Vol. I. Durban, Natal—Saturday, 26th September, 1908. No. 15

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இந்தியன்வலக்கடை

144 குவீன்ஸ்ட்ரீட் [illegible]

[illegible]

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ஐரோபிய பந்தகப் பத்திர கம்பெனி

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எளியவர்களின் பாங்கு

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[illegible] 24,000 [illegible] 10 [illegible]

AFRICAN CHRONICLE.

VOL. I. — DURBAN, NATAL—SATURDAY, 26TH SEPTEMBER, 1908. No. 15.

Edited by P. Subramania Aiyar.

K. C. PADAYACHEE,
Fruiterer & Commission Agent.
P.O. BOX 195. DURBAN, NATAL.
Tel. 154, Queen Street.
[illegible]

African Chronicle.

SATURDAY, 26TH SEPT., 1908.

Blatant imperialism and the Policy of Foreign Powers

In one of the leading articles published in these colomns not long ago we boldly asserted with a prevision amounting to audacity that the present phase of the Indian question in South Africa has transformed itself into one of the gravest international questions that the Imperial government has been called upon to solve. The forecast we made, though based on common sense observation of contemporaneous events of the trend of political affairs, yet we did not anticipate that our prophesy would become a reality within a measurable distance of time, and the fact is that what we said few weeks back has become an accomplished fact in the news we hear from America, that the Republican government has taken steps to exclude the Hindus from the United States. Although the foreign powers might, with gladness in their heart, have cherished the ideal of "white man's propaganda," yet they, owing to an invidious contention in which their country would be involved with Great Britain, refrained from giving expression to it; nor did they hither to dare venture on such a project for fear of being entangled in International complication. But, any such apprehensions that the European and American powers entertained have been totolly dispelled in the action, and in the attitude of the Self-governing colonies towards the British Indian subjects.

All along the foreign powers in virtue of liberal sentiments and democratic propaganda that has been traditionally preached by Englishmen in the art of governing Empires, were compelled, out of moral and legal obligations, to follow; and now it has become manifest that the theoritical teachings of political England in matters relating to British Indian subjects are, when put into practice, hollow, nay—to use a slang expression it is humbug. It is proved beyond a doubt that what England insists on a foreign nation to do she wont do herself. She would freely preach the gospel of freedom equality and fraternity to Russia and Turkey, and she would abhor persecution, and violence in her neighbourhood, but in her own house, she wont bother herself to attend to whether her subjects are hounded into gaol or thrown into the streets. She would insist on China, Tibet and Africa to throw open the country for freedom of commerce, but in her own territory, she wont let a brown coloured man to enjoy the privelege which she demands from others. We dont suppose that any nation hither to existed

with such rank selfishness as the British nation, and we have no doubt that our inferance is not far wrong when we say that no nation has carried on the administration of a great Empire with such scietific hypocracy as England; no wonder, America has taken the initiative to follow in the footsteps of the Self-governing Colonies of the British Empire. America, like the Colonies, though not openly introduce class or racial legislation, yet covertly as the preceptor's example, does. The Colonies have introduced a system of legislation calculated in the end to exclude Indians and America does the same under the cloak of "physical inability." However, though different expressions, and various means are adopted to compass the end, still the ultimate result is there in solid and tangible form of total exclusion. But there is one consolation in the fact that the foreign powers, in their process of exclusion, have not yet followed the Transvaal in the matter of persecution.

The "Times" may pour forth its indignant wrath at the agitators and it may denounce them in the most flowery and eloquent language for their being instrumental in causing disrepute to the fair name of England, in the eyes of foreign powers but even the "Times" must admit that we have just cause of complaint. Should the Imperial Government be harrassed by the attitude of foreign powers towards her subjects, it stands to reason that before she dares ask her neighbour to mend her manners, England must put her house into order. The fact is, that our countrymen in South Africa are not wantonly playing the game of the agitators, and we dont aspire for supremacy, and we dont ask for concessions, but what we desire is to be left alone as Self-respecting citizens with the necessary ingredients of citizenship. Our compatriots are sufficiently enlightened to distinguish be tween between sham rights and true rights; and should England be desirous to maintain her dignity among the powers, the best thing she can do is to unlearn the gospel of Selfishness, and act up to what she preaches. It is negligence of her duty towards her Indian subjects whether abroad or in India, that is causing discomfort at home and confusion abroad; and the sooner she repairs to perform her duty towards them the better it will be for her peace, dignity and strength.

Petition to the Throne

Branch Union at Tongaat

Under the auspicious of the Natal Indian Patriotic Union, a meeting of the Indian inhabitants of Tongaat and surrounding districts was held at Tongaat on the 20th inst. There was a large attendance. There were also present Messrs M. G. Naidoo, Desai, Baba, Allum, and Represetatives of the Patriotic Union Messrs P. S. Aiyar, Gareeb Panday, Dhanookdhari, Lugunbarthy and Maharaj. Mr. M. G. Naidoo, was elected to the chair, Mr. P. S. Aiyar explained the object of the meeting, and in the course of his address said that since it has been decided to send a Petition to the Throne, he suggested that it is the duty of the Tongaat people to co-operate in the movement and make it a success.

Mr. Lugunbarthy said in Hindustani that the time is come for action, and requested those present to unanimously sanction the work of the Patriotic Union.

Many other speakers folowed, and subsequently, it was unanimously resolved to submit a Petition to the Throne.

A branch of the Patriotic Union was established at Tongaat. Mr. M. G. Naidoo was elected Chairman, and Messrs R. Kalpee and R. M. Sodha were elected Joint Secretaries.

A correspondent writes as follows:—Congratulations to the Indians that mustered strong at the last mass meeting. Mr. Aiyar's address was undoubtedly a lengthy and elaborate one, with "the growing disabilities and grievances pierced in his heart. Mr. L. Gabriel is proud to be a descendant of an indentured slave so am I and others ought also to be. In pointing out the grievances and status of the colonials in Natal, he was determined not to be pushed off from the soil of his birth. And now if the worst came to worst Natal—born Indians ought not to budge an inch from their father—made—Garden Colony.

What impressed me more was the speech of Mr H. S. L. Polak. He touched on two points which were the predominant ones in the presidential address. He with that sagacity no doubt displayed the genius in attracting nearly the whole audience. He said that when His majesty sanctions the two Bills the Indians should trade without the licences and suffer all the consequences as our brethern in the Transvaal do.

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

Correspondence.

Tax on Indians

To the Editor, *African Chronicle.*

Sir,

Allow me to say a few words with reference to the Petition of the "Indian Women's Association" sent to the Legislative Assembly of the Colony of Natal. The Petition, I see, has been sent with regard to the imposition of £3 upon time expired indentured women, who remain here after their term of indenture. The promoters of the "Indian women's Association" are to be heartily complemented for their courage in having taken such an important measure for the redress of grievances of the poor indentured women, who labour under great hardships. Their movement clearly vindicates, that their susceptibilities are kindled through the unceasing misery perpetuated by the enactment of unjust laws. The demonstration of the Native women at Cape Town for the reduction of hut taxes, is an incident worthy to be alluded. From these it is evident, that not only men bitterly resent these unjustifiable measures, but also women. As the suffragettes of England demand equal rights, the Indian women here demand justice. This is an unwarrantable measure, for in no other part of the universe under the British Banner, are women taxed to live with their husbands. How shamefull it is on the part of those, who enforce this Act, that they do not comprehend the serious annoyance caused by the enforcement of this drastic measure. It is quite impossible for these women to pay this iniquitous tax and is does not afford them any protection. Whilst marked progress is being made in other countries, this Colony is rather backward in keeping pace with civilisation, by the treatment meted out to these Indians.

The people are almost on the point of starvation, most of them having no means for their sustenance. Notwithstanding the hardships endured by these poor immigrants, the Government call upon them for the payment of this tax. In the cases of women, instead of having a happy time in their domestic circles, they are always in a gloomy and miserable state. This tax has been the cause of severing the affections of husband and wife and has meant the ruination of many a poor family. It is indisputable that this law has been the weapon, whereby other laws have been violated. The dignity of the Legislators is at stake, for the abominable Act induces the people to corrupt their morals and reduces them to a reckless state. How disgraceful it is for the Colonies to stain the name of the Mother country "England," for the mother is responsible for the action of her children to a certain extent. It is derogatory to the honour and prestige of the English Nation, that the state of affairs should continue in this manner without modification. The Magistrates have gone so far as to order these women to quit their divisions, for being unable to pay this £3. How unfortunate it is, that women have been incarcerated and there has been a case, where one of their sex has been actually close cropped by the gaol authorities, which is a social and religious stain. There are several European Colonists, who are sympathetic towards these poor people and no doubt it will meet with the approbation of the majority of the

inhabitants of the Colony and the whole of the civilised Nations, to relieve these poor and voiceless people from their sufferings. Repeated representations having been made to the administrative body, it is earnestly hoped that the Act will be repealed. But if the Act is allowed to remain on the Statute Book and payment insisted, it is certain that the persons coming under the category of the aforesaid Act, will passively resist its enforcement, for it is intolerable.

ARYAN.

Sir,

In your issue of the 19th inst., I read a copy of the petition sent by the Indian Women's Association to the Legislative Assembly on behalf of the thousands of illiterate Indian women in connection with the tax imposed on them whilst they remain in this Colony. I know for a fact several women have descended to the lowest means in order to fulfil the Government's demands. There are several Indians in utter destitution and starvation. Many women are living with men, "as man and wife" in order to earn their livelihood. Some men have abandoned their wives and children, seeing it is impossible for them to pay this terrible tax. The highest salary an Indian labourer can earn now-a-days is 15/- to 25/- per month. Out of this miserable sum, he has to contribute the sum of £7 per annum towards the revenue of the Colony,—£3 license fee for himself, £3 license fee for his wife and an extra £1 termed the "poll tax." It is well known to the public, as well as the Government, that several Europeans are unable to pay their 1 pound poll tax, and how can the Government expect 3 pounds from these women? This seems absurd. The authorities without any sympathy or sentiment arrest and send this class of Indians daily to gaol. There are several women begging from house to house with their children daily in our very midst, whilst their husbands serve their imprisonment for being in default of this tax. It is alleged that the Inanda Division Magistrate very recently ordered some Indian women to leave that Division within 30 days from the date of his judgement, because they are totally unable to pay this enormous Tax. The Natal Government seem to treat the Indians quite contrary to the arrangements arrived at between the Indian and the Colonial Government. The Indian women are not asking for franchise as the European ladies demand in England. Where and under what circumstances, is such an iniquitous tax imposed in the British Empire on British subjects? I have a great deal to say on this subject, but am afraid that your column would not permit me. I sincerely trust that the Petition from the "Indian Women's Association will not fail to arouse in the minds of the members of Parliament some keener perception of their duties and the hardships Indians in Natal are at present undergoing.

Thanking you in anticipation for publicity of this letter in your esteemed paper.

Yours, Obediently,
"VERU SAP."

It is Justice

Dear Sir,

The decision of the Chief Magistrate in the damage case against the Umbilo station Master cast a gloom over a majority of the Indian passengers. As many of your readers will remember the Defendant himself admitted that he caught him by the collar and dragged him to the office, where he detained himself because he had purchased tickets for his friends or relatives which constitutes a transfer of the ticket, and which is a contravention of one of the Railway regulations. With all this the Magistrate held that the Defendant did not maliciously assault or detain hin. I am positively certain that the Station Master ought to have known with all his experience that the boy merely bought the tickets for his friends with their money and such purchases has been allowed in the past, more especially in the case of friends and relations, and under the circumstances he had no right whatever to act as he did to the discomfort of the passengers; to catch a man and drag him in the manner is most uncivil and harsh. It is absurd if a passenger cannot purchase tickets for his friends or relatives. I do not think this constitutes a transfer as is held to be.

I am etc.
"JUSRICE."

It is painful for us to announce that the veteran politician in Southern India Mr. G. Subramania Aiyar, Proprietor and Editor of the Swadesamitran, has been arrested on a charge of sedition and he is now undergoing his trial in India. Mr. Iyar is a well-known publicist and the most prominent leader in the Madras presidency. We await with anxiety further information on this matter.

AFRICAN CHRONICLE.

VOL. I. — DURBAN, NATAL—SATURDAY, 26TH SEPTEMBER, 1908. No. 15.

African Chronicle.

SATURDAY, 26TH SEPT., 1908.

[illegible]

[illegible]

[illegible]

இந்திய வர்த்தமானம்

முன் தொடர்ச்சி

[illegible]

[illegible]

விளம்பரம்.

[illegible]

சமாச்சாரம்.

ஆபிரிக்கா கண்டத்திலுள்ள செனட்டன் ராஜ்யத்துக்குக் கறுப்பர்களுக்கும், பிராஞ்சுக்காரருக்கும் யுத்தம் நடந்தேறி வருகின்றது.

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கோகீயல் (இந்தியா) வசிக்கும் இந்தியர்கள் ஓர் மகாஜனக் கூட்டங்கூடி, டிரான்ஸ்வால் இந்தியர்களின் தற்கால நிலைமையைப்பற்றிப் பரிசீலித்து இம்பீரியல் கவர்மெண்டாருக்குத் தந்தியனுப்பியிருக்கிறார்கள்.

***

டர்பனில் வசிக்கும் ஓர் வெள்ளையன் தன்னுடைய மனைவி உயிருடனிருக்கும் பொழுதே மற்றொருபெண்ணை விவாகம் செய்ததற்காக அவனை அரெஸ்டு செய்து அவன் இப்பொழுது விசாரணையிலிருக்கிறான்.

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கடிதம்.

கனம் பத்திராதிபர் வந்தனம்.

ஐயா,

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ஐயா,

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22-9-08

விளம்பரம்.

சந்தாவிபரம்

தென்னாப்பிரிக்காவுக்குள் தபால்கூலி உட்பட:—

1 வருஷத்திற்கு	12/6
6 மாதத்திற்கு	6/6
3 மாதத்திற்கு	3/6

அன்னிய தேசங்களுக்கு தபால்கூலி உட்பட:—

1 வருஷத்திற்கு	16/6
6 மாதத்திற்கு	8/6
3 மாதத்திற்கு	5/-

பி. சுப்பிரமணிய ஐயர்,
ஆபிரிக்கன் வர்த்தமானி ஆபீஸ்,
88, கிரே ஸ்ட்ரீட்,
டர்பன், நேட்டால்.

ட்ரான்ஸ்வால்

[illegible]

(ஸ்ரீ. அநந்தாரி).

வர்த்தமானம்.

[illegible]

திருத்திவிட்டால் நீதான் அதிக கஷ்டம் அடைவீர் போலும். [illegible]

[illegible]

வேண்டும் இதுநெடுநாளாக என் உள்ளத்தில் இருக்கிறது.

எண்பிராஜா: ஆஹா அதென்ன விளைவதையன்றி பதில்கூறுவோம்.

எங்காரபணசாமி: கடவுள் நம்பிக்கை யுமக்குண்டா?

எண்பிராஜா: நீர்போது கூறிய பதமாகிய கடவுள் என்பதை இன்னதென்ற நிர்ணயம் எம்மை நம்புப்படுத்தினாலும் எவ்வண்ணம் நம்புவோம்.

எங்காரபணசாமி: அண்டகோடிகளெல்லாம் [illegible] அறியேன் என்கிறீர்களா?

[illegible]

[illegible] 7 மணிக்கு [illegible]