

The Dharmma Viree

PUBLISHED WEEKLY IN ENGLISH AND HINDI.

VOL 3.

Springfield, Durban, Friday 5 July 1918.

No. 18

KARODIA'S CASE.

Tardy justice has at last been granted to I. S. Karodia, Indian storekeeper of Dundee.

Karodia has been a storekeeper in Dundee for the past 20 years and some years ago purchased a block and build-ings in the main street some eighty feet from his present premises. He paid £3000 for these premises and applied for a transfer of his retail licence. He had, before purchasing the property, taken all pre-cautions that there would be no difficulty in regard to the transfer but his applica-tion was refused. He applied again and again and even appealed to the Town Council but his application was refused upon the vague ground that it was not in the interests of the town of Dundee that this transfer should be granted.

The application was persisted in dur-ing April and May; though the Licensing Officer granted the transfer the Town Council in the appeal of the Dundee Chamber of Commerce and Mrs. Janet Smith upheld the appeal and refused the transfer.

Against the decision Karodia appeal-ed to the Supreme Court, mainly on the ground that the Mayor was prejudic-ed in that he was a member of the exe-cutive council of the Dundee Chamber of Commerce when it was decided that his application shall be opposed—in short the Mayor should not be accuser and judge.

The appeal was heard on 7, June 1918 and we are pleased to state that the appeal has been upheld with costs and Karodia has been granted a transfer of his licence.

This is a glaring case of the folly of having taken away from the Supreme Court the right to appeal upon the mer-it of a retail licensing case, for Karodia has had to wait three years to secure the opportunity of appealing upon grounds of law. To have Appeal Boards com-posed of men who are rivals and pre-judiced storekeepers can always only re-sult in detriment to an Indian applicant.

There was much in this application to show that Karodia was going away from the European centre of trade to the Asiatic quarter; that he was a man of respectability and domiciled here; spent his earnings in purchasing up-to-date premises which purchase money went into a European's pocket; that he was desirous of setting up in his own premises and to avoid paying rent to Mrs. Smith as he had done for twenty years; that he was only removing a matter of 80 ft. or so. These facts show how strong his applica-tion was and there was nothing against it except that he was an Asiatic and that his going into better and larger premises would perhaps prejudice his rivals the very persons who are appoint-ed to hear his appeal.

The justice of Karodia's application was so strong that a very large and in-fluential portion of the European com-munity signed a petition in his favour.

We cannot congratulate the Dundee Town Council on its attitude to the Indians and we feel sure that this little insignificant body has evidently not heard of the British Empire and its needs nor what India has done, is doing and has promised to do, to help the Em-pire. Of course this is not surprising for one cannot expect to turn out states-men out of "counter-jumpers" just as one cannot make a silk purse out of a Sow's ear.

The Town Council of Dundee had better look to its laurels as we understand they are harrasing Indians so much so as to insist upon even the poor vegetable hawkers advertising his application and bringing evidence before the licensing officer and treating the whole application as one for a retail license.

We hope that Mr. J. W. Godfrey, who acted for Karodia, will see to it that the Town Council are made to realise its obligations to Indians who also form part of the public at Dundee.

We congratulate the Dundee Indians

on the stand they have made in this mat-ter and we also congratulate Mr. Godfrey upon the selfless activity he displayed in writing columns of voluminous arguments in the columns of the Dundee paper which we are unable to re-produce on account of their voluminousness.

An Indian Miller.

(From the South African sugar Journal)

It is stated on the best authority that an Indian on the North Coast is importing a complete sugar milling plant from Australia at a cost of over £30,000 to handle the cane in his district. At one time not long ago, this man was a wage earner, and by his own efforts he has succeeded in accumulating so much wealth that he is able to launch out as a mill owner.

While this may be highly laudable on the part of the individual concerned, it is not by any means cheerful to con-template, for the way in which the In-dian is working himself into the sugar industry is having a rather disquieting effect upon the minds of many people. Every year sees a larger number of In-dian planters established, and the mills go on taking their cane in the ordinary course of business. It seems that unless those associated with the sugar industry watch their own interests carefully, the Indian will exert a strong hold upon it in the course of years. There are many obvious reasons why this state of things should be guarded against. Some people go so far as to say that the sugar industry and in fact the whole of the coastal por-tions of Natal and Zululand will be in the hands of Indians before many years are passed. This is something which most right-thinking men will not endorse for the simple reason that to attempt such a thing is to admit the decadence of the white race in South Africa, a thing no-body can conceive for a moment. India is governed by the Europeans because of their racial superiority, and the same

thing will apply to his country. It is the destiny of the white races to control the black. At the same time due regard should be had to the seriousness of allowing Indians to occupy any important place in the sugar industry in this country.

THE DHARMA VIR.

Friday, 5 July 1918

ARE WE FIT FOR SELF-RULE.

We publish elsewhere in this issue the comments of a Transvaal contemporary on the question of Home Rule for India together with Mr. Joseph Royce's reply to same. In our humble opinion Mr. Royce's letter does not disclose much insight into the pros and cons of the Swaraj Movement in India. In view of this, we expected the editor of the *Swaraj*, the appearance of whose paper elicited our contemporary's comments, to give a fitting reply. But, that editor for reasons best known to himself remains silent. It must be conceded that a journal which is out, to use its own words, "to be the medium for moulding public opinion on all questions regarding India and the Indians, particularly on Home Rule for India," should sit idle when the very fitness of Indians for self-rule is questioned is to say the least ridiculous and quixotic. By this inactivity the *Swaraj* has falsified the reasons for its existence, which we have doubted ever since its debut into the arena of journalism. The Transvaal paper says, "Two factors may be recognised as essential to the success of complete self-government—the presence of a democratic ideal and the existence of a strong sense of national unity", both of which, it argues, can hardly be maintained to exist in India. Mr. Royce, instead of proving conclusively that these factors exist in India and thus disarming his opponent goes out of his way to show that the Indian soil is not unsuited to the growth of the democratic seed. We also disagree with him when he says that "A local discussion of Home Rule for India can only be of academic interest." After the war, it is a foregone conclusion that the self-governing dominions of the British Empire will have a great say in matters vitally affecting the Empire. The formation of the Imperial War Cabinet, the holding of Imperial conferences and the talk about the Great British Commonwealth are all evidences indicating this momentous fact. Yet, in face of this, how could it be said that a local discussion of this question could be of academic interest alone? Why,

Mr. Royce himself questions the soundness of his assertion when he states in the latter part of his letter that "Indians realize that opposition must come not only from England, but from the Dominions also who will be ranged on the side of England in this matter." We feel the practical interest of such a discussion is so apparent that to dilate further on the subject would be futile. Therefore, let us consider the more important question as to the presence of democratic ideals in India. Not only our European fellow-subjects but some of our own countrymen also, are under the wrong impression that the craving of Indians for democratic institutions is due to their contact with western peoples and countries. Democratic government means a government of the people by the people for the people in which the will of the people predominates. We shall show that the *vox populi* principle was the predominating feature of Indian political institutions long before the Western people came to possess a knowledge of the rudiments of democratic ideas. In Rig Veda 111, XXXVII, 6, it is stated that "The king and people should join to form three councils relating to the affairs of education, religion and administration, for their welfare for the advancement of knowledge and for the protection of the interests of the government and the country, which adorn the civilisation of a people with science, independence, religion, morality and wealth.... In other words, one individual should not have the absolute power of government; the council, of which the King is the president, should be subordinate to him; the king and the council should both be subject to the people and the people should be subordinate to the council." If this is not adopted, the Shatpath says, "the ruling body being independent of the people and absolute in power, and being in possession of the country will ruin the people." Now if this is not a consummate idea of a democratic form of government we would like to be informed what is? This idea is contained in the Vedas, the first and oldest books—by common consent in the library of the world. Atharva Veda says, K. C. Anu. 10, V. 98, M. 1:—"The king should appoint him president, who is the greatest promoter of welfare in all the people..... and who is most popular." Who is the true king? asks Mann, and thus answers. Mann, V11, 17:—"That which is punishment, is the very person, as it were, that is the king; the same (law of punishment); is the dispenser of justice and the governor of all; it is the representative and surety of the duties of the four classes of people and their four institutions." Could a finer notion of democracy be found superior to

the one contained in this quotation? Will the editor of *The Star* still persist in saying that democratic ideas are foreign to the Indian soil? Mann says in chapter V11, V. 5,—"For, without special assistance even an easy act is hard to be performed by a single man. Such being the case, how can the great work of government be done by an individual person? Therefore, it is a very bad plan to make one person king and to entrust the affairs of government to the discretion of a single individual." Yet, notwithstanding these authorities Europeans will persist in saying that parliamentary form of government is unsuited for India and that as far as their poor imaginations could see an absolute and personal form of government is one best adapted to that country. England and other Western countries learnt their first lessons in democracy from Greece and Rome and the latter learnt theirs from India.

(To be continued.)

NATAL INDIAN CONGRESS

With reference to our comments on the above matter in a recent issue, Mr. M. C. Anglia informs us personally that he refuses to sign the Deed of Submission because the appointment of a sub-committee as arbitrators is beyond the power assigned to the committee by the general public. He further informs us that Qada Osman is of the same opinion as that Moosa Hajee Cassim has also appended his signature to the Deed. We venture to express that the general public are the highest authority on the subject and therefore a public meeting should be immediately convened to settle the matter. If the officials of the committee fail to do so we would suggest that some member of the committee should exert himself in the matter.

OUR CHALLENGE

The challenge published in our issue has not been accepted by anyone. In stating this we would like to point out that being Colonial-born Indians ourselves we would be the very last to condemn a scathing terms the section to which we belong. Since our challenge appeared many Colonials have confessed to us that they were misled by certain people who backed out when the crucial moment came. We are confident our readers will form their own opinion concerning these mischievous people who ought to be weeded out of our community.

"The Star" and Home Rule

The Home Rule movement for

be promoted among Indians of Africa by a new weekly paper on "Swaraj," which has just made its appearance. It is to be the medium for molding public opinion on all questions regarding India and the Indians, early on "Home Rule for India." The articles and comments make it clear that the Dominions system of self-government is the cherished aim, but the conditions that obtain in India make the question: Two factors may be considered as essential to the success of complete self-government - the presence of a democratic ideal and the existence of a sense of national unity. In India this can hardly be maintained; that factor is present. The sole unity India enjoys is, the more or less artificial unity secured under the British. The natural and proper tendency of the Indian is increasing scope in local self-government, but it would be folly to have Home Rule as though the conditions in India were comparable with those in Canada, Australia, New Zealand or Africa. All the facts point in the opposite direction. The Indian census, for instance, recognises 100 distinct languages, apart from district dialects of the same language. There are considerable caste that cut right across the lines of "Democracy". The separatist tendencies have been said to differ one from the other "more completely than the northern Italian differs from the southern Italian sailor." Apart from the chief divisions of Mohammedans and Hindus are smaller religious groups like the Parsees, etc. India, indeed, is divided racially, linguistically and religiously, and this is a circumstance, to be borne in mind in any discussion of the possibility of "Dominion" Home Rule. The implication of some essential commonness and some national point which unites otherwise scattered and antagonistic elements. The members of "Swaraj" are idealists, and are perfectly sincere. To that extent their opinions are entitled to respect, but much may differ from them, and do not think that they will serve the ends of the cause they have at heart, including in the pinpricks contained in the "Local and General" column, the paragraphs are disingenuous and tend to create an entirely false impression.

J. Royce's Reply

In a discussion of Home Rule for India, it is not only of academic interest, but it just craves space for one or two observations on your comments.

on the subject. Judging of the matter from the orthodox British viewpoint, you say that the two factors essential to the success of self-government are non-existent in India: that is, the democratic ideal and the sense of national unity. Democratic spirit is a matter of growth and expansion, and you do not show why the soul of India should be so particularly unsuited to the seed. During the dreary years of the feudal system in England with its incidents of profound serfdom, democracy was unheard of, and when in after ages the Stuarts came along with their impudent Divine Right theory, the ideal had not yet found a place in men's minds. Yet democracy carries all before it in England to-day. That there are a hundred different tongues, and considerations of ease obtaining in India, cannot prove your case for dismissal of India's claim to rule herself. I do not see that society need necessarily be ordered on the Australian, South African or Canadian lines for the efficient working of a system of self-government. I rather think that the very diversity of interests and activities constituting the Indian Social fabric a welcome augury for the success of such new departure. But the immediate question is not whether India to-day is prepared to govern herself, but rather whether England is prepared to view the prospect cheerfully. In the large personal interests at stake, Great Britain cannot be expected to regard the change with equanimity. Hence, however ready India might be for the change, if England be not equally ready to give effect to her oft repeated declaration that she is in India for the good of Indians, then all the Indian agitation for the time being would be as profitable as the efforts of the score of men who would make the unwilling horse drink. Indians realise that opposition must come not only from England, but from the Dominions also; who will be ranged on the side of England in this matter. All this, however, can only impart added interest to a movement which has now become much too widespread in its ramifications to be arrested. And does anyone suppose that India has poured out her blood and treasure in England's cause, without hopes of some substantial reward?

(From the Star)

Higher Education

-0-

Yet Another Abortive Meeting

The adjourned meeting of 22nd June 1918 was held last Sunday in the Hindu Tamil Institute at 2 p.m. Mr. K. R. Nayanah who convened the meet-

ing at the instance of the practically self-constituted Education Committee bore all the expenses in connection with the insertion of advertisements in the papers and the publication of circulars.

The proceedings commenced at about 20 minutes past two with Mr. Nayanah in the chair. About 100 persons were present.

Mr. Suchitt Maharaj objected to the adjourned meeting being proceeded with and put in a document signed by some of the members of the Education Committee agreeing to the postponement of the date and time fixed by the Committee for the holding of the adjourned public meeting.

The audience did not desire to hear the Committees' quarrels threshed out before them and many gentlemen rose and declared that they have nothing to do with any committee whatever and object to any committee dictating to them who their chairman should be. After considerable discussion Mr. Nayanah vacated the chair.

Thereafter the meeting unanimously voted Mr. J. W. Godfrey to the chair and Mr. Suchitt Maharaj was proposed as the secretary of the meeting. No sooner was Mr. Suchitt's name proposed than Mr. Nayanah was advanced as a rival candidate. On a show of hands Mr. Nayanah defeated Mr. Suchitt by 42 votes to 26. Mr. Suchitt's defeat was a great blow to him as it amounted virtually to a vote of no confidence in him as he is the Secretary and leader of the so-called Education Committee.

Another proposal was then brought forward to the effect that the agenda of the meeting of the 22nd be proceeded with in this meeting. An amendment was proposed to this to the effect that this meeting be proceeded with without reference to any other meeting. On a show of hands 38 voted for the amendment and 35 against but a division was called for.

While the division was taking place some of those who voted against went out and brought some of the St. Aidan's Church congregation who had just left church, into the hall, causing a pandemonium to reign.

The chairman unable to cause the excitement to subside eventually decided and declared the meeting closed.

See Page 8.

The Dharma Vir

PUBLISHED WEEKLY IN ENGLISH AND HINDI

Springfield, Durban, Friday 12 July 1918.

No. 19

CASTE CONFERENCES

By L. Jwala Prasad, B. A., C. E.

Before I further dwell on this subject I wish to say something about an objection that is sometimes raised against the conferences, instead of producing harmony among different castes, breed mutual friction. In my opinion the foundation of this objection is very shallow and weak, based as it is on human weaknesses, and does not lie in the principles of the caste conferences. Separation and specialisation of work does not mean separation and hatred but mutual affection and complete organisation resulting in maximum effectiveness of society. And the utilisation of existing defective caste material for redefining the Varna Byavastha, on truly dharmic lines, in preference to letting the material disintegrate and to creating new units of distribution indicates the practical wisdom and common sense of the people. Hence all that is necessary is that the various caste conferences should serve their communities on truly dharmic lines and just as each and every part of this material earth as well as the largest mountains are attracted towards its centre, in the same way all human beings and communities, while continuously reforming and improving themselves, should consider the true progress of their country and the world as the focus of their activities, and just as the material world every portion of which attracts every other portion according to its mass, in the same way every human being and every group of human beings must lovingly co-operate

with every other to the extent of its capacity; and the entire strength of society should be fully utilised in improving the moral character (sadachar) and in effecting entire social purity of men and their groups. The customs and usages having no foundation in Dharma and the prejudices separating group of human beings from one another should be obliterated by the force of mutual love. The progress of large groups of humanity depends on the progress of smaller ones and that of the latter on the progress of individuals. I do not, therefore, see why this problem of social reform which requires considerable exertion should not be attacked from all sides and why all the available existing forces should not be utilised in bringing the social conditions to better perfection.

In order further to strike at the root of this objection I am of opinion that all the caste conferences of India should annually elect delegates for the All India Social Conference who should submit the reports and proceedings of their individual conferences to that general body. The principles on which the mutual relations of the various caste conferences are to be based should be discussed and co-ordinated by the All India Social Conference. The Social condition of our country is very pitiable and shall not be rectified without completely organised and mutual work, solid union and frequent heavy individual sacrifices. Without this social regeneration we shall never be happy. If the social condition

of the Hindus be reformed according to their religious principles, the solution of the various problems of mutual relations of various classes in other countries which their statesmen find it very difficult to solve, will, I am sure, be greatly facilitated, and instead of the material struggle for existence and the mutual hatred arising from selfishness, the bright rays of spiritual happiness and mutual social service will remove the darkness of constant existing friction among human beings.

In a way, the object of the conference has been more or less continually achieved by the year after year speeches, resolutions and by the intermittent service of the office bearers, but it is just like an effort to sweeten the water of the sea by a lump of sugar. So long as this conference does not establish an organisation in which every individual of the community feels direct or representative responsibility and co-operates to the extent of his capacity, no general wave of improvement and reform will rise amongst the members and the conference will fail in achieving its object. Hence it is necessary that some practical measures should be adopted to attract the hearts of the great majority of the Vaish community. Experience shows that the best way to secure the co-operation and confidence of an individual is to love and serve him and this individual experience gives us a clue to the measures that are to be adopted to secure the interest of our brethren.

I shall point out a few such methods later on, but, before I do so, it is necessary to state that the greatest requisites and the most essential principles of social improvement of a community are the interest displayed by the great majority of its constituents, the responsibility of each member direct or by representation, mutual help and co-operation and effective organisation in which every individual is honoured in proportion to the extent of his individual sacrifice and in which all the units are to work partly on the co-operative system and partly on the principles of mutual-help based on the original dharmic ideas of joint Hindu family system.

To be Continued.

THE DHARMA VIR.

Friday, 12 July 1918

ARE WE FIT FOR SELF RULE?

Continued.

The republics at Rome and Athens was not so broad and so extensive as those which existed in India in Ancient days. Our Transvaal contemporary may not feel inclined to attach much importance to the Vedic quotations, and furthermore, it might argue, that these Vedic texts were never in reality put into practice. Therefore, we venture to feel, that it is nothing but proper that we should give some quotation from the researches of Europeans into the ancient polity and government in India. In reading those extracts one must bear in mind that whatever admissions are contained in them as to the extent of democratic or republican form of governments in India, they were such as were very sparingly made under the apprehension of a frank and open admission raising the bogey of self-government. Mr. Vincent A. Smith says in *The Early History of India*:—"The Panjab, Eastern Rajputana, and Maliva for the most part were in possession of tribes or clans living under republican institutions..... The

reader may remember that in Alexander's time these regions were similarly occupied by autonomous tribes, then called the Malloi, Kathaloi, and so forth." Mr. T. W. Rhys Davids L. L. D., Ph. D. says in *Buddhist India*. "We can do no more, then, than state the facts—most interesting from the comparative point of view—that the earliest Buddhist records reveal the survival, side by side with more or less powerful monarchies or republics with either complete or modified independence." In his book Mr. Rhys David also gives the reason for the prevailing opinion that ancient India knew no other form of government than absolute monarchy. He says "They (scholars in Europe) have relied for their information about the Indian peoples too exclusively on the Brahmin books and these, partly because of the natural antipathy felt by the priests towards the free republics partly because of the later date of most of the extant priestly literature and especially of law books ignore the real facts." Dr. Leitner wrote in his *Indigenous Elements of Self-Government in India* as follows: "Above all would I venture to draw your attention to a consideration of the circumstances which serve to prove that the Constitution of the native society in India is emphatically autonomous and republican..... and that this autonomy has ever been respected under the most despotic governments that preceded the advent of British power." He says again "The Republican, if aristocratic, instincts of the province (Punjab) are subdued under a practically irresponsible bureaucracy of aliens in measures, feeling, interest and knowledge, although ennobled by good intention. For says what one may the traditions which have maintained Indian society for thousands of years are republican. Mark the words Indian society has been maintained for thousands of years by republican sentiment. And yet, the very people whose bureaucratic rule is stifling and strangling our democratic tendencies are loudest in proclaiming our imaginary unfitness for

parliamentary forms of government. The accusation of unfitness for self-rule against us is one which cannot be established on any grounds either strong or flimsy. As the Rev. Dr. J. T. Sunderland of America says, "The truth is no one single fact can be cited that goes to show that India cannot govern herself—reasonably well at first, excellently well later if only given a chance. It would not be difficult to form an Indian Parliament to-day, composed of men as able and of as high character as those that constitute the not less able National Parliament of China when the new Constitutional Government of that nation comes into operation. This is only another way of saying that among the leaders in the various States and Provinces of India there is abundance of material to form an Indian National Parliament not inferior in intellectual ability or moral worth to the parliament of the Western world." We have given above not only quotations from our Vedas but we have also given a few of the many observations made by ardent European students of learning and ability, who have been engaged in research work in facts bearing historical relation to India. If our contemporary which has somewhat hastily and without that mature consideration which it should have given to a question of the first rate importance to the British Empire, condemned 320,000,000 of his majesty's subjects as unfit for Home Rule after one hundred and fifty years of British rule and education, We hope it would at least after reading the remarks we have made as to the existence of democratic ideas in the Indian people practically from the very dawn of civilisation be converted over to the cause of Swaraj for India. We have hitherto only touched upon one of the objections raised by our contemporary to the establishment of Home Rule in India. We have dealt with this objection at length because we believed this was the most serious ground on which objection has been and is being raised by English statesmen and publicists.

our next issue we hope to conclude our
by dealing with all the other points
by our contemporary.

(To be Concluded)

SOUTH AFRICAN INDIAN CONFERENCE.

Our readers are aware that the above
conference which was to have been held
in Cape Town in June last was postponed
on account of the Mohammedan Festivities.
We understand, probably be held
at the end of the current month. There
is no denying the fact that our com-
munity in this sub-continent is divided
into numerous sections and factions to its
detriment, and that the holding of such a
conference is a sure means of gathering
together our disintegrated forces and con-
vincing them to flow in one channel in
whatever direction it may be necessary.
Ever since our birth, been agitated
for the unification of all the different
tribes and cliques, inasmuch as there
is a diversity of interests to serve in
this country. Whatever legislation is for-
warded to exist in this land, it will be
of a nature affecting all of us equally
and, irrespective of sex, creed, color
and caste. Our experience of the past
ought to be the light
to guide our steps into futurity. In
view of this, we strongly deprecate our
contemporary's condemnations on
the holding of such a Conference. We
are not forgotten how this contem-
porary has failed to answer our call
for the consolidation of our forces in
this land. Notwithstanding its failure to
do so in such a good cause at the mo-
ment of our call we proceeded with our duty,
having full faith in the Almighty Father
who succeeded in creating sufficient in-
terest in the minds of the Natal Indian
community with reference to the re-sus-
citation of the Natal Indian Congress.
Therefore, venture to advise our
compatriots to proceed with their
patriotic work of unifying
the elements in South Africa, so

long as their cause is just and their
aspirations are pure and untainted they
may rest assured that Paramatma will
reward their labours with enviable success
in spite of the sayings and doings at
Phoenix. We exhort all those who cher-
ish the welfare of our community to
attend this Conference, to decide
the measures necessary to be adopted to
secure the amelioration of our condition
in this land.

Indian Government Reforms

London, July 5.—Momentous pro-
posals for the establishment of Respon-
sible Government in India are now pub-
lished.

The document was signed at Simla
on April 22 by the Right Hon. E. S.
Montagu, Secretary of State for India,
and Lord Chelmsford, the Viceroy of
India, and is based on their joint inves-
tigations of nearly six months duration,
in pursuance of the pledge given by the
British War Cabinet on Aug. 20 last
year, that substantial steps would be
taken as soon as possible in the direction
of the policy then announced, namely:—

“The gradual development of self-
governing institutions, with a view to
the progressive realisation of Responsible
Government in India as an integral part
of the British Empire.”

The outstanding proposals are:—

Firstly, the completion of the edifice
of local self-Government of India.

Secondly, a considerable measure of
responsibility in various fields to provin-
cial legislatures, which, will be mainly
composed of directly elected representatives
with as broad a franchise as possible under
Indian conditions.

Thirdly, the vice-regal Legislature
to be bifurcated, the Second Chamber be-
ing called the Council of State.

Fourthly, the provision of machinery
for periodical inquiry, for considering
whether further subjects can be transferred
to popular control.

Fifthly, the setting up of a Select
Committee of the House of Commons on
Indian affairs.

Sixthly, an inquiry into the con-
stitution and the working of the Secre-
tary's State Council and the India office.

Seventhly, the creation of an Indian
Privy Council and a Council of Indian
princes.

The proposals, in which the Governor
of India and the Council of India concurred,
are published not as definitely adopted
in all details by the War Cabinet, but for
the purposes of discussion and criticism.

The report emphasises the complex-
ity of the difficulty of the Indian problem,
and testifies to the courage, patience, and
high purpose with which the existing
edifice of the Government of India was
built up, and to the hearty and genuine
sympathy of the people of India with the
cause of the Allies to which India has so
largely contributed

The report showed the declarations
of British and American statesmen regard-
ing the liberalising of the aims of the
Allies had given new force and vitality
to the growing demand among the pro-
gressive section of the Indians for self-
government.

The report proposes that the pro-
vinces of India shall have a very large
measure of independence of the Govern-
ment of India, compatible with the latter's
due discharge of its responsibilities, the
devolution to take the form of giving
responsibility in certain subjects.” Name-
ly, those affording the most opportunity
from local knowledge and social service of
committees chose in which Indians are
keenly interested, and those in which mis-
take would not be irremediable, and those
most needing development.

The report proposes that in all the
major provinces, except Burma, the
Executive Government should consist of
a Governor and Executive Council of two
members (one of whom is to be Indian),
to have charge of reserved subjects, and
of a Minister or Ministers appointed for
a term, and of a Legislative Council to
have charge of transferred subjects. Con-

tributions to the Government of India for the upkeep of all Indian services, are to be a first charge on the provincial revenues, and the remaining provincial revenues will be administered by the Provincial Governments, which will be empowered to tax and borrow within defined limits.

It is proposed that the Legislative Assembly of India shall consist of a hundred members, of whom two-thirds will be elected. The second Chamber, which will be the final legislative authority in matters which the Government regards as essential, will consist of 50 members, not including the Governor-General, 21 being elected, and 20 nominated.

The enactment of the necessary legislation is to be ensured by a process initiated by certification.

Thus the Governor of a province will be empowered to certify that a measure is essential for the peace of the province or any part thereof, or for the discharge of his responsibility for reserved subjects.

Other proposals of the report include the appointment of a Commission for ten years after the first meeting of the new Council to re-survey the whole political situation, and judge what further devolution can be made.

Similar Commissions will be appointed thereafter at intervals of not less than 12 years.

The report throughout emphasises that the attainment of complete Responsible Government will largely depend on the efforts of the Indian people themselves.

INDIAN REFORM.

English Press Comment.

London, July 6.—The newspapers all make a feature of the report on Indian reform, which is hailed by all sections as one of the most important State documents in British history.

The "Times" says it offers a bold scheme of constructive statesmanship; its success or failure will depend on the people of India themselves. It gives them real

work to do, and makes them accountable for it.

The "Daily News" remarks that the success or failure of the scheme will determine the whole course of the history of India. It is bare justice to acknowledge that British statesmanship has faced a great issue fairly and with courage and wisdom.

The "Manchester Guardian" describes it as the boldest and most far-reaching scheme of enfranchisement ever proposed.

The "Westminster Gazette" considers the proposals are on right and sound lines.

Indian Government Reform

New Proposals Not Favoured.

Foundations of British Rule Threatened

PRESS COMMENTS.

London, July 6.—The reception accorded the new proposals for the reform of the Indian Government are not wholly favourable.

The "Daily Telegraph" says that the principal proposals are unlikely to prove acceptable, and argues that too little regard has been paid to the point that the Oriental community do not assimilate the notion of a parliamentary government with any facility or success.

The "Morning Post" describes the proposals as revolutionary, and even grotesque. It affirms that they will undermine the foundations of British rule in India.

Indian Responsible Government.

True to her traditions of the past, when dealing with nations that have come under her Rule, Great Britain is now about to grant responsible government to India, and the far-reaching proposals made between the Secretary of State for India and the Governor-General will give all political students food for much thought. It is unquestionably the boldest experiment that any nation has ever made, and the results will be watched with interest

and with some apprehension by all. The Government of India has been a difficulty for many years, somewhat like Ireland, but since Lord Morley advocated the extension of home rule to India there has been a large party in favour of complete constitutional government similar to that enjoyed by the Dominions. Lord Morley, then Secretary of State for India, evolved some remarkable proposals, which practically made India independent of Great Britain, and these were looked at askance by the Indian princes and potentates, who recognised that their people were not ready for such democratic institutions. The present scheme is of a more tentative character, though it is a wonderful departure from the patriarchal rule of the British Raj. It is an open question whether India has gone through all the processes of gradual civic development which fits a country for self-government, and Lord Sydenham and other past Indian Governors are opposed to the idea. Lord Sydenham, in a letter to the "Times," at the moment when Mr. Montagu went to India, warned him against granting home rule to India, and instead advocated the establishment of local government in the form of village communes and provincial councils with limited powers. He especially reserved most of the financial operations to the Central Government. As will be seen by the comments of the English Press Mr. Montagu's scheme is received with some trepidation, and reading between the lines the Home publicists are not enamoured of the programme. Still it was necessary to make some move, and Mr. Montagu went to India with the direct determination to propound some scheme for the alteration of the Government of India, and under the stress of war and German intrigue something had to be done. As far as can be seen the Government intend to make haste slowly and it is probable that the first move will be in favour of local and provincial self-government, leaving the larger question open for some time. The creation of an Indian Privy Council is certainly a move in the right direction. That India will eventually reach self-government is unquestionable, and the only matter of importance is when that date shall be. When Sir Henry Campbell-Bannerman granted constitutions to the Free State and Transvaal there were many who thought the step premature, but in the result it has turned out success. The Indian Government, however, is a different proposition, and the extension of responsible government will be one of the greatest experiments that Western Power has ever made with an Eastern subject race.

(Natal Mercury.)

The Pharma Vic.

PUBLISHED WEEKLY IN ENGLISH AND HINDI.

OL 3.

Springfield, Durban, Friday 19 July 1918.

No. 20

CASTE CONFERENCES

By L. Jwala Prasad, B. A., C. E.

To give any human being a chance to improve himself, the least that is necessary is to give him the key of that store of knowledge in which the self people of a country have left their valuable experiences for the benefit of the human race. The society is responsible for the sin of absolutely blocking the progress of those children of its units whom it has not secured the benefit of reading and writing even in one language, namely their mother tongue, and limiting the development of the talents of such children to their own direct experience in life. It is incredible that this Vaish community which boasts many millionaires and which is proud of its charities should not have the power or the will to liberate the children of their brethren from this cattle pen of ignorance, although it might save life-long misery even to some of the daughters of the highest families on account of perforce unsuitable marriages? Do not know how many of these children are thus shut up in the prison of ignorance might have turned into saint and philanthropic members of the community and the society and what valuable good they might have rendered to the world. If the Vaish conference were to start this work, the question of its organisation will receive considerable strength. I do not of course mean that primary schools should be opened where they are not required but that full advantage should be taken of the existing primary schools by securing the education of every child of the community and where primary schools may be opened by the community the children of other communities should also be permitted to profit there.

After or apart from primary education may be desirable in each case, the children ought to be educated in the various technical trades so that the greatest results may be achieved from the application of their intelligence. This requires capital and organisation. But taking the

Vaish community as a whole the total output of its capital will be greatly increased by the technical education of its children. The trading members of the Vaish community can open probationary schools, the manufacturers can keep apprentice students and the zamindars can increase their income by opening agricultural demonstration farms and giving object lessons to the children of their community in the art of agriculture. If you but love the children of the brethren of your community as you love even the children of your menial servants, I think it would not be difficult to raise necessary capital and to achieve effective organisation.

If the intelligent young persons of the Vaish community who are fit for higher education and have no means to obtain the same go uneducated and we all continue to spend our money on useless or even injurious luxuries, I would ask, if a life of this description is at all worth living. I would suggest that those principles which formed the basis of the grant scholarships for foreign education by the Vaish Maha Sabha, should, either wholly or in a modified form, also from the basis of the grant of the scholarships to numerous poor students of the community desirous of education in this country. I hope these students will not be so slack in returning the money as the others tried so far. To effect such help, an educational society was opened some years ago at Meerut, a copy of the rules of which was sent by me to that great benefactor of his community, the late Rai Bahadur Lala Baij Nath. If the Vaish Conference thinks it desirable to arrange for the education of its young members, these rules might be helpful.

There are some useful institutions in the country for Higher Technical Education, where young persons should be sent for education. It is also intended to impart education in trade, industry, agriculture and commerce in the scheme of the Benares Hindu University. There

is no reason why the members of the Vaish community should not take special interest in these branches of learning and should not exert themselves in opening and developing these faculties, thus taking their full share and exerting their best in the development of the whole Hindu Nation. The Vaish community will receive a great impulse in its improvement and progress by the opening of such institutions.

I have said before that without Primary Education, every child of man is kept blocked from learning from the experiences of others, but without female education, the development of a child's brain itself is nipped in the bud. The impulses of children are the results of those of their mothers. Hence for the progress of the community, religious education of its girls is the first rung in the ladder of improvement. This progress in female education can be greatly accelerated by the help of energetic and enterprising members of the community. For the education of the girls largely depends on the will of their mothers, and in this country ladies usually mix with the ladies of their own community and have consequently more confidence in institutions of female education started or managed by its members.

But all this progress in education cannot be perfected without a healthy condition of the body to sport which the Vaish community has left practically nothing undone.

The Vaish community considers 18 years in the case of boys and 14 years in the case of girls as suitable marriageable age, and this is the high ideal of a pipe resolution. You all very well know the ratio between actual practice and the texts of resolutions. A great leader of the Vaish community told me the other day that these were the maximum ages prescribed by the Conference and that if a boy of 18 years of age were betrothed to a girl of 14 years, the marriage ought to take place at once.

and that the Conference could have no objection to such practice. If such self-deception could but be an actual antecedote against the evils of early marriage and the consequent deterioration of the race, it would not have mattered. But alas! the laws of nature do not indulge in human worship. Is it impossible for this conference to pass that, according to the sound principles of our religions, the standard minimum marriageable ages for boys and girls are 25 and 16 respectively? If compliance with the resolutions of the Conference were compulsory for each member of the Vaish community, it would not have mattered to permit marriages at the ages of 18 and 14 as permissible 3rd class marriages.

To be Continued.

THE DHARMA VIR.

Friday, 19 July 1918

ARE WE FIT FOR SELF RULE?

(Concluded)

In the previous portions of this article, we showed that India was from very ancient times nurtured on democratic ideals. To-day, we propose to deal with the other points raised by our Transvaal contemporary to disqualify us for self-rule. Of such points, the one upon which our contemporary lays much stress, is that of the alleged lack of a strong sense of national unity in the Indian people. Sir Herbert Risley in a speech, on India, at the annual banquet of the Royal Asiatic Society in London during May 1910 said, that the idea of nationality was Indian in origin and that it travelled westwards. Sir Herbert quoted Sir Henry Maine in support of this statement. This utterance is of considerable significance coming, as it does, from an Anglo-Indian. The Anglo-Indians, as a rule, are bureaucrats of the first water and any admissions, they may make favourable to Indian aspirations, are such as are most reluctantly made in the face of overwhelming evidence.

It is common knowledge that wherever and whenever subject races are concerned every fact which in an independent and self-ruling country will be readily accepted as establishing the existence of a sense of nationality is either minimised in its importance or studiously overlooked. That such has been the case even in relation to India is a fact patent to all those who are intimately cognisant of the conditions obtaining in India. What are really the features of a nation? We can have no better authority than John Stuart Mill, who says in his *Representative Government*:—"A portion of mankind may be said to constitute a nationality, if, they are united among themselves by common sympathies, which do exist among them and not any others—which make them—co-operate with each other more willingly than with other people, desire to be under the same government by themselves or a portion of themselves exclusively. This feeling of nationality may have been generated by several causes. Sometimes, it is the effect of identity of race and descent, community of language and community of religion generally contribute to it. Geographical limits are one of its causes. But the strongest of all is political antecedents: the possession of a history and consequent community of recollections, collective pride and humiliation, pleasure and regret, connected with the same incidents in the past. None of these circumstances, however, are either indispensable or necessarily sufficient by themselves". Judged by this test it will be found that India will acquit herself excellently. No sane individual would argue that Indians are lacking in community of race or descent. They have community of religion in the Vedas and community of language in Hindi and Sanskrit. They have common traditions, history, aspirations, ideals, literature, habits, customs and sympathies. That they aspire to be under the same government is common cause. They possess a common national history, common political antecedents, collective pride and humiliation, and

pleasure and regret etc. Geographically also, they are separated from other peoples by huge mountains and lofty peaks on one side and wide and roaring oceans on others. It would indeed be very, very difficult to find an Indian, who is not overflowing with pride when he ponders over the wondrous achievements of his forbears in the realms of science, philosophy, religion, arts etc; Indians are indeed justly proud of their country's achievements in these spheres of activity. Those who deny to India any sense of unity will do well to peruse what Vincent Smith has to say on the subject in his *Early History of India*:—"India, encircled as she is by seas and mountains, is indisputably a geographical unit, and as such is rightly designated by one name. Her type of civilisation, too, has many features which differentiate it from that of all other regions of the world, while they are common to the whole country, or rather continent, in a degree sufficient to justify its treatment as a unit in the history of human, social, and intellectual development. But the complete political unity of India under the control of a paramount power, wielding unquestionable authority, is a thing of yesterday, barely a century old. The most notable of her rulers in the older times cherished the ambition of universal Indian dominion, and severally attained it in a greater or less degree. But not one of them attained it completely, and this failure implies a lack of unity in political history which renders the task of the historian difficult. The same difficulty besets the historian of Greece still more pressingly; but in that case with the attainment of unity, the interest of the history vanishes. Twice in the long series of centuries dealt with in the history, the political unity of all India was nearly attained; first, in the third century B.C., when Asoka's empire extended almost to the latitude of Madras, and again, in the fourth century A.D., when Samudragupta carried his victorious arms from the Ganges to the borders of the Tamil country. Other princes, a

though their conquests were less extensive yet succeeded in establishing, and for a time maintaining, empires which might fairly claim to rank as paramount powers." It cannot be denied that all the elements that go to constitute a nationality are extant in India and that Indians from the Himalayas to Cape Comorin are units of the Indian Nation, possessing common sympathies, ambitions etc. etc. We have shown in a rather lengthy manner that the charge against India of lacking in democratic ideals and in a sense of national unity were entirely unfounded. We proceed now to answer the other arguments against our fitness for self-rule. Our contemporary says: "The Indian census, for instance, recognises 100 distinct languages, apart from district dialects of the same language." Granting that such is the case, we fail to see the cogency of the argument when we behold many countries enjoying self-rule similarly situated. Is the United States of America homogeneous as regards language? Is Canada homogeneous? Is Austria Hungary homogeneous? Is great Britain homogeneous? Is Switzerland homogeneous? Is Russia homogeneous? Above all, is South Africa homogeneous? In each of these countries there are extant different languages yet notwithstanding this fact one hardly questions their capacity for self-rule. Our contemporary further says "there are considerations of caste that cut right across the conception of Democracy." We are no apologists for the caste system but are there no caste system in self-ruling countries. Let us take the case of England and note what Mr. Sydney Brookes wrote in the *North American Review*:—"Time and again have I been assured by Americans, Canadians and Australians that what most impressed them in that England which has been killed by the war was the prevalence of the caste system. They were quite right. The caste system was beyond doubt the outstanding feature of the British structure. It was the caste system that made the West End of London the governing centre of the Empire. It was the caste system that in every British Ministry

reserved an excessive number of places for the aristocracy, whose title to them was based mainly on the non-essentials of birth, manners, and social position." The ancient Greek republics were self-governing notwithstanding the existence of helots. And are not the coloured people in America and South Africa treated a thousand times worse than the aboriginal pariahs are treated in India? Lately in England, while on a recruiting campaign, Sergeant Issy Smith, V. C. was invited to a restaurant, and its owner refused to serve the Jewish hero. In the face of all this it is improper to argue that the prevalence of the caste system in India, which is dying gradually, should disqualify India for self-rule. Another element alleged to disqualify us is the presence of many religions in India? India is not an exception in this matter. All other countries are similarly situated. Has not England its Protestants, Roman Catholics, Wesleyans, Presbyters, Unitarians, Theosophists, Moslems, Atheists etc. etc. Then, why adduce this argument against India of all countries? The real truth is as stated in a quotation in the previous parts of this article, that no single fact could be adduced to disqualify India for Self-rule. There is no absolute standard of capacity for self-rule. Such capacity is only relative. Were it otherwise even England ought to be deprived of self-rule. Her history is full of disorders and revolutions. She has even blundered in the present war. We hope our contemporary will give up its prejudices against Home Rule for India. It is only just to expect it to do so unless it is able to refute our arguments against its allegations. In concluding this article we could do no better than quote Marquess of Hastings:—"A time not very remote will arrive when England will, on sound principles of policy wish to relinquish the domination which she has gradually and unintentionally assumed over this country, and from which she cannot at present recede. In that hour it would be the proudest boast and most delightful reflection that

she had used her sovereignty towards enlightening her temporary subjects, so to enable the native communities to walk alone in the paths of justice, and to maintain with probity towards their benefactors that commercial intercourse in which we should then find a solid interest." (Private journal, May 17, 1818)

Indian Recruiting

Returns Continue to Swell.

London, July 12.—The recruiting returns for India, says Renter's Simla correspondent, show that the numbers recruited in the fourth year of the war will be three times as great as the numbers in the third year. Every province has shared in this great development. The Punjab heads the list, but the Sikhs, Gurkhas, Mussulmans, and Dongrars are doing splendidly. of Burma is also rendering invaluable assistance

The recruiting organisation has become so powerful and elastic that it should be capable of meeting all demands.

Timely Advice.

At a farewell accorded to the Rev. D. Koilpillai during the beginning of the week Mr. Koilpillai said that first of all he thanked the various bodies for their presents, and expressed that he would always treasure those gifts. Continuing, he said that he was not worthy of all the kind words, they spoke about him, and if there was any success in the work that he had the privilege of doing amongst them, the credit was not his, but the mission's. It was the mission that brought him out here to Natal. He spoke at great length to the Indian people assembled, and this mainly took the form of advice—his last advice. The Colonial born Indian, he said, was fast losing his nationality and identity as an Indian. He was daily imbibing only all that was European. He pointed out that another great tendency among them was to only learn to read and write the English language, and to disregard their own mother tongue. This was a great mistake, and he strongly advised them that if they had any love for India, and for her glorious traditions, and above all, if they had any self-respect for themselves, they would alter the present mistake they were making. He again strongly advised them that in the choice of leaders, they must always pick those men who were not only well educated, but those possessing good characters and sound judgment.

THE DHARMA VIK

PUBLISHED WEEKLY IN ENGLISH AND HINDI.

VOL 3.

Springfield, Durban, Friday 26 July 1918.

No. 21

CASTE CONFERENCES

By L. Jwala Prasad, B. A., C. E.

The subject of child-widows is closely connected with that of early marriage. Those who in order to please themselves think it proper to marry their children at an early age must support child widow marriages, otherwise they are held responsible for having a hand in causing various miseries of life from which child widows suffer. If early marriages were not in vogue, the question of the condition of the widows in this country would not have achieved so heart-rending an aspect as it has. Those who consider even the marriage of child-widows proper are in any case bound in duty to give them sufficient religious education so that they may become useful members of the community instead of only adding to its miseries.

In spite of marriages being performed at so early an age complaints are heard that some of the boys lose their Brahmacharya even before they are married, and many persons put this forward as an argument in favour of early marriage. With great respect and modesty I would ask such worthy gentlemen if they have ever thought what their own proclivities and practices led in the formation of such ideas and consequent early spoiling of the character of their boys. How excellent it would have been if parents had all along kept up the ideal of a minimum age of 18 years for Brahmacharya constantly before their mind and would have thus avoided such pitfalls! It is probable that boys kept under such environments would have refused being married before 25 years of age.

But the observance of Brahmacharya does not end with marriage. If the tenets of our religion be properly taught to our children and principles of practice based on them be thoroughly ingrained in their hearts, the physical bodies will remain sound, the race will improve and the aspersion that is usually cast that the Hindu intelligence deteriorates after forty shall be removed. Be-

sides their personal supervision, the parents should consult Vaidyas, physicians and doctors with regard to the health of their children before the disease actually shows itself. Would not the doctors, physicians and vaidyas of the Vaish community consider it proper to earn the blessings of God and the love of their fellow-brethren by doing this useful and charitable work in their leisure hours.

So long as marriages and other ceremonies are not completely based on pure religion and divested of all pressure of customs and usages, our poor brethren who need relief most shall not be freed from the temptation to emulate their more wealthy brethren and shall not be rescued from ominous extravagance.

Before I conclude, I wish to dwell on some necessary attributes of the Vaish community. In all undertakings of the Vaish community, it is absolutely essential that complete veracity in thought, word and deed must be scrupulously observed. The entire transactions of the world depend upon mutual confidence which can never take root without perfect straightforwardness. Hence the proverb—"The Vaish is famous for his stamp of reliability," for without it no trade is possible. Any outturn below the fixed standard must never receive the stamp of the factory and the customer must be informed of the true qualities of each material. It is, therefore, absolutely necessary to impress upon the nascent minds of the children of the Vaish community the great value of veracity so that it might bloom later on in great business transactions. The second necessary attribute of the members of the Vaish community is the evenness of mind (वैरज) and they should never be subject to anger. In whatsoever peculiar frame of mind the customer might be, the traders must always speak gently and sweetly. Their work entirely rests on mutual love and not on hatred. The intellect is clouded by anger and gross mistakes at such times are committed in business. Consequently the young persons of

the Vaish community should be trained to conquer the temptation to anger. The professional activities of the Vaish community depend upon public safety and the implicit following of and order. They are therefore, naturally peaceful, law-abiding and loyal. But the existing methods of litigation offer them a grand field for the play of their suppressed tendencies in these directions and many of them fall victim to this temptation. Does this large and mighty Vaish community not contain within its fold a sufficient number of straightforward and reliable gentlemen in whom brother litigants may repose complete confidence and get their cases lovingly and economically settled, or are such gentlemen not prepared to take this trouble to save their brothers from wreck and ruin. No, by no means. The fact appears to be that one brother does not know or recognize another and one therefore cannot serve another. All this is due to want of organization. If the savings effected by the obliteration of litigation were utilized in primary education, I think we shall have more funds than we require.

(Concluded.)

ADVANCE INDIA.

Good wishes of Canada.

London, July 17.—Sir Robert Borden, Sir Joseph Ward, Mr. Massey, and Mr. Montagu Secretary for India) were present at a luncheon to-day given by the Indian residents of London to Indian representatives to the Imperial War Conference.

Sir Robert Borden, in responding to the toast of the guests, said that nobody could look back on the events of the last 18 months without a feeling of how necessary and desirable had been the inclusion of India in Imperial gatherings. On behalf of Canada, and, indeed, all the Dominions, he wished the people of India God speed in the great advance which lay before them.

Durban and District Indian Education Association

A public meeting was convened by a requisition signed by some ten well-known public men inviting parents and guardians of Durban and District, which was held at the Tamil Institute, Cross Street, on Saturday the 13th instant.

The meeting commenced with a fairly good gathering which greatly increased as the work progressed. Mr. S. R. Pathar was voted to the chair, and Mr. M. C. Anglia, one of the principal convenors explained the object of the meeting stating that there was a necessity for an association to work for the advancement of education, and it was possible to do valuable work as a medium between parents and the educational authorities and the speaker added that there was plenty of matters concerning education that required assistance, and amicable settlement—and thereupon the meeting took up the subject and considerable discussion took place at different stages of the meeting concerning matters relevant and irrelevant to the cause, and which very seriously threatened, to add one more to the many abortive public meetings recently held upon matters educational—however the chairman exhibited great skill and knowledge and was able to avert a blockade, and resolved to create the above Association, and proceeded to elect office-bearers, when Mr. M. C. Anglia said that in electing a chairman we have to be extremely cautious as to whom we would trust with such an important and ideal position, everyone knows Mr. H. L. Paul and his continual labour in the interests of our children which stands to his credit as a life long work. He has been conducting the Indian Educational Institute as a labour of love, the pupils of which Institution passed with credit in the Cape University examination, his self sacrifice and devotion in the interests of our children's education received the grateful thanks and approbation of our community in 1894 when he was the President of the Natal Indian Educational Association, which office he filled with credit and distinction. Mr. Paul is a gentleman who has been tried and found not wanting. I, therefore, said the speaker, have great pleasure in proposing Mr. Paul as President of this Association, and which was unanimously accepted amid acclamation. Messrs. M. C. Anglia and B. A. Megkraj were nominated as Vice-Presidents, Mr. A. Jeeva, as Treasurer, and K. R. Nayanah as secretary, with a committee of thirty-five persons to represent the districts adjoining the borough. The meeting authorised the committee to proceed with the work forthwith, and dispersed with a vote of thanks to the chair.

Indian Reform Scheme.

Welcomed by Representative Indians.

London July 17.—Reuter's correspondent at Calcutta telegraphs that conference of representative and influential Indians, presided over by Mr. Surendra Nath Banerjee, the Indian Nationalist leader, adopted a resolution welcoming the Indian reform scheme framed by Mr. Montagu (Secretary for India) and Lord Chelmsford.

INDIAN REFORMS.

BILL BEING DRAFTED.

London, July 17.—In the House of Commons, the Hon. E. S. Montagu, Secretary for India, stated that the Bill embodying the reforms of the Government of India, proposed by Lord Chelmsford and himself, was now being drafted.

Higher Education

To the Editor "Dharma Vir"

Dear Sir—I beg to inform you that Higher Education for Indian children will be imparted at the Higher Grade School Carlisle Street, from, the 1st August next.

Will you kindly publish this in your valuable journal for public information.

I have the honour to be

Dear Sir,

Your Obedient Servant,
K. R. Nayanah.

Notes and News.

Our attention has been directed by a Mohammedan storkeeper, residing on the South Coast, to the inconvenience caused to first and second class passengers by the seats in the first and second class waiting room at the Berea Road Station being reserved to Europeans only. It is unnecessary for us to dwell on the injustice of such a practice. We do not think that the Railway administration is empowered to afford greater convenience to one class of passengers as compared with others. For instance, while European passengers are entitled to the advantages of a waiting room, Indians are asked to take a seat on the platform which is exposed to all kinds of weather. We hope Col. Carr will see his way to remedy this apparent injustice.

We are informed by a correspondent that a general meeting of Indian Railway

Servants was held in the Ladysmith Railway Barracks on Sunday 21, July 1918 under the chairmanship of Mr. Poonasamy Chetty. Mr. Ramanthur acted as secretary to the meeting. Resolutions demanding increased wages, ration, second-class P. T. O's and second class free pass for annual leave were passed and dispatched to the General Manager of Railways. It was also resolved to ask for the extension of the annual leave for a further seven days.

The Tramway question is looming large in the election speeches of the Durban Town Council. The insistent manner in which this question is being kept alive by the Europeans should act as an incentive to organise ourselves for a very unpleasant surprise one of these days.

An Appeal OF

The "Indian Emigrant", Madras.

It is now nearly four years since this new journal made its appearance (in Aug. 1914, exactly with this Great War) with the definite purpose of serving as the mouth piece of the Indian population settled or temporarily staying in the British colonies and foreign countries and it undoubtedly claims the unique distinction of being the only journal in India solely devoted to advocate the interests of Indians abroad. Though it was not started under any flourish of trumpets or under very favourable auspices either as regards the time or its financial equipment, it has so far justified its existence by strenuously working for the high ideals it has set before itself. Unlike other journals, The "Indian Emigrant" stands for a Cause and works an Ideal. The cause is the elevation of the downtrodden labour population of the country who are forced to seek bread abroad and the Ideal is the elevation of India to her rightful place among the nations of the world. In the latter sense, it is the interpreter of the cause of India to the international world.

WORK DONE.

The work of the journal so far may be said to have been one of laying the foundations for a permanent link between the Indians at home and those abroad. This is achieved to a certain extent by bringing home to men here the disabilities under which their fellow countrymen outside are labouring and by creating sound public opinion on all matters pertaining to this important subject of Labour and Emigration. Personally the Editor visited Ceylon once in March

1915 (8 months after starting the Journal) with the object of studying the labour condition prevailing there and during his second visit to that colony in March 1916, he delivered a lecture and formed an organisation under the Presidency of Mr. P. Arunachalam Kt. M. A. (Cantab) who had since taken a good deal of practical interest in the question and brought about several reforms for the welfare of the labourers. Again in March 1917 the Editor travelled to the Federated Malay States, and visited several Estates and interviewed planters: on behalf of the Indian labourers and full reports of his investigations were published in the local papers and in his own Journal.

In spite of these efforts, the public in India are characteristically indifferent and it is no exaggeration to say that the importance of this subject is very little recognised, much less understood, both by the publicists and the leaders of the country. The very first statesman in India to foresee the Economic, Social and Political advantages of foreign Emigration of Indians is the late Mr. Justice Ranade who in 1893 pointed these out in his instructive paper on "Indian Foreign Emigration" read at the Industrial Conference held at Poona. In recent times, this subject centred round Mr. Gandhi, and Messrs. Andrews and Pearson. The former with his soul stirring Passive Resistance movements with almost a religious fervour brought home to Indians the sufferings of our countrymen in South Africa. Mr. Gandhi has told us now, after a hard and strenuous work of several years there that his work in S. Africa is finished. It now looks, from recent reports received from there and from his journal the "Indian Opinion", as if the S. African problem would assume as grave an aspect as, if not graver aspects than, before. We therefore now require hundreds of Gandhis, to carry on this work. This is particularly necessary now as Mr. Gandhi himself considers his work in South Africa is closed and has elected to devote the rest of his life to work in India.

A certain amount of public attention was also aroused by the visit of Messrs Andrews and Pearson to Fiji and the startling revelations contained in their reports. But, as usual, local problems in India have loomed so large and exclusively before the public mind as to make the forgetful of any problem abroad and lose all sense of perspective. Many in India still seem to regard the Government of India's decision stopping indentured labour temporarily as a final solution of the Indian labour problem or the welfare of the Indian colonists abroad. It is to remove this colossal ignorance on subjects colonial that we have ventured to make this appeal and force the attention of the public to this journal and its work.

At the time when this journal was started, it was greatly anticipated, considering the enthusiasm that prevailed in India over the South African question then, that much support would be forthcoming for this work both from here and from S. Africa. In this matter there was very great disappointment. It was from the most unexpected quarter that help came, viz, from Fiji and Malay States. It should be specially acknowledged in this place that but for the support that used to come now and then from these two colonies, the work of conducting this paper would not have been continued so long and the present status and equipment of the journal is entirely due to the unflinching support given by the Indians in these two colonies, as will be evident from the number of Patrons and Life subscribers we have to the journal. There are 3 Patrons out of whom two are from F. M. S. and one from Fiji and out of 8 Life subscribers, 5 are from Fiji and 2 from F. M. S. and with the funds thus realised, the Journal owns a Press under the name "*The Colonial Press*"

It is rather melancholy to note here that this work has neither appealed to nor earned the support of the educated Indians either in India or in the colonies other than Fiji and F. M. S.

THE TASK BEFORE US

A consideration at this stage of the objects of the journal would convince the casual reader of the huge task before us. We set forth below its objects:—

The objects of the *Indian Emigrant* are:—

(a) To bring about by organised work a closer and more intimate acquaintance of Indians at home with those abroad.

(b) To encourage the emigration of educated men and skilled labourers and to provide facilities for the colonisation of the unoccupied tracts of the British Empire.

(c) To open up communications with the Indian Colonists for the development of the trade, commerce and industries of the Mother Country. In short, the formation of a Bureau of information on these subjects.

(d) To form a Labour Agency for supplying surplus labour to British Colonies to disseminate correct information about them and to create work in India or abroad for the unemployed by having an Employment Bureau.

Narad says:—

—0—

THAT an Indian Educational Association has been formed.

THAT carrying correspondence with the authorities that he is not the criterion of one's ability.

THAT if such were the case, Mr. K. D. Naidoo's efforts in various directions should place him in the highest rung in the ladder of our community's great men.

THAT the wedding of our genial Mr. M. Thungavelu is fast approaching near.

THAT he will have the best wishes of his friends in his future life.

THAT the Phoenix journal should name those who it considers were preventing the Education Advisory Committee doing good work.

THAT if it cannot it should practice the proverb "Silence is golden."

THAT Mr. Albert Christopher is to become a merchant.

THAT Narad wishes him well in his new role.