

The Dharma Vire

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No. 14

JAPAN AND THE REST OF ASIA

How China will be affected by the fortunes of war is also discussed in the article.

In the past India has been under England and Turkey under Germany, and China has been left at the mercy of all Powers. A question of vital importance is how China will be affected by the war. If the Allies win, England and America will clash in China; and if the Central Powers win Germany will reach China through Turkey and collide with American interests there. Germany would do all in her power to oust America in China, but that would be quite impossible, as neither could very well fight there and so they would probably agree to a partition of spheres of influence. So no matter, which way the European war ends, China will be influenced more and more by the United States, who will rely chiefly on her vast financial resources. China being in awe of wealth, will regard America as her leader in thought and politics. At present China is filled with disorder owing to ignorance of democratic principles, but gradually her leaders will come to decide matters more according to American standards.

The Japanese author takes a right view of the transformation of Asia when

he says:—
The greatest change wrought in Asia is its attainment of self-consciousness; and it is this self-consciousness that is at the root of the present demonstrations of democracy in Asia. But democracy means the passing of collective power to the majority; and the Majority is usually inferior in wisdom and virtue to the minority, yet it is often found more effective than the minority for promoting harmonious movements. The greater the population the more necessary it becomes to respect democracy and promote its activity. The present war teaches that the most important thing is population, and the next an educated population. Germany could have done

little against her present opponents had she not been a populous country well trained.

He indulges in a prophecy regarding the result of the attainment of self-consciousness by Asia and the development of democracy in most eastern countries.

Now if the 850,000,000 people of Asia become self-conscious and begin to display the latent forces of democracy, the whirlwinds, for which Asia has been famous for ages, will grow in magnitude and sweep around the world. The whirlwind of Asia has already circumscribed the globe and is now just starting on its second circuit with greater vehemence than on the first journey. Already it is beginning to effect mighty changes in Asia itself.

Dr. Miyake says what Japan should do under the circumstances.

Japan, like England, being apart from the continent, can decide for herself how far she will submit to the changes suggested. She must be guided by what is advantageous or disadvantageous to her, as regards what goes on in East Asia; and adopt or reject them accordingly. She should, of course, be guided by an altruistic spirit and act in accordance with what is best for mankind as a whole. Japan must see to it that she has some valuable contribution to add to the civilization of Asia amid the changes being wrought therein. And this Japan should endeavour to accomplish without exhausting any of the countries of Asia. It may yet be too early to decide the part that Japan is to take in the mighty transformation, but she should be prepared for it when duty calls her to the task.

As India has no independent existence in politics, she cannot determine what policy in international politics she should adopt with regard to the future. But the political destiny of a people is really dependent on the social forces in operation in their midst. The social forces are determined by the prevalent spiritual thought, the ethics, the intellect-

ual activity and the economic condition of a people. These factors are not, absolutely independent of politics, particularly the economic condition of a people. But it is certain that in spite of our political subjection we can elevate ourselves spiritually, morally and intellectually as much as we want to, and economically also to a considerable extent; politics, we should pay greater attention than we usually do to the factors we have referred to which make for the progress and strength of a people.

(Concluded)

The Modern Review.

Admitted Into Hinduism.

On Sunday the 14th April 1918 an interesting ceremony took place at Poona, the first of its kind here. It was an 'Initiation ceremony' arranged for by Dr. R. V. Khedkar, M. D. to receive back into Hinduism Mr. Ishwardas Balamukund of Shrigovindpur, Punjab, a private in the Indian Defence Force. Mr. G. B. Vaidya, B. A. of the Hindu Missionary Society of Bombay officiated as Priest and performed the ceremony in solemn manner. Mrs. Gungobai Khedkar took part in reciting Vedic Mantras, and Mr. Gopaldas, recently come into Hinduism from Islam, acted as firewarden keeping the sacred fire blazing during the ceremony. As a part of the ceremony the fundamental principles of Hinduism were explained and sacred thread given to the candidate with proper mantras. The whole ceremony was highly impressive from the beginning to the end. The Arya Samaj of Poona held a special meeting in honour of this event and congratulated Ishwardas and the Hindu Missionary Society.

The Mahratta

THE DHARMA VIR.

Friday, 31 May 1918.

SWARAJ

(Continuation)

Whether England will assist or obstruct the realisation of India's aim is to be seen. That an obstructive policy will not pay in the long run must be patent to her acutest statesmen. It is the will of providence that sooner or later India shall occupy a prominent place in the galaxy of nations, and the rapid and fundamental transformations with which the world is charged at the present moment, are, sure evidences of the turn events are taking to actualise the desire of the Divine Being. No human agency, however consummate its achievements or its skill in the realm of human activities, could withstand the overwhelmingly strong current of divine dispensation. We are in this part of the appropriately named dark continent some political theories, whose superficial thinking has led them to assert blindly, that religion may be safely divorced from our political activities for attaining Swaraj. It may be safely assumed that people, who lay down this unrighteous and ungodly theory, are undoubtedly those whose private and personal activities and responsibilities are also devoid of religious influence and fervour. From the dawn of civilisation, individuals and nations have been sustained in their moments of extreme agonies, endless anxieties, intolerant persecutions, bitter tribulations and acute sufferings by strong and undoubting faith in the Supreme. In the inscrutable dispensation of Paramatma it is ordained that all efforts towards the uplift of mankind shall be through paths of thorns and thistles. The noble lives of the great teachers of the world are overflowing with the sufferings undergone by them for the benefit of a benighted and sinful world. Oh! how sad it is to feel that notwithstanding the agonies undergone, by the great religious teachers of the world,

to instil into our ignoble minds the beauties and the glories of God, we should still find in our midst rabid knaves who could be audacious enough to express that there is a department of human activity in which providence may be boycotted. Loving and Merciful Father, forgive such demons is our sincere and devout prayer. We piously hope, there is no such sacrilegious individual amongst our readers, and furthermore, we pray Paramatma that the number of such monsters in the Swaraj movement may be microscopic. In the early part of this article we stated that two opposite forces are fighting for ascendancy in India, viz, Western and Eastern civilisation, and that any Indian who helps in any form or manner to establish the ascendancy of an extraneous civilization or culture in India is beyond doubt a traitor to his country. The divorcing of religion from politics is one of the fruits of occidental culture, the application of which in European political counsels has been the cause of more than half of the miseries of the world. Had European political counsels not been nourished by this impious and ungodly principle for the last few centuries, more than half of the world would not groan under serfdom to-day. Absence of religious influence in political counsels gave ascendancy to materialism of the grossest type. Had religion taken its natural and proper place in politics as in other things, the world would not have been so unfortunate as to behold the pernicious principles of 'self preservation', 'right of conquest' etc, advanced with seriousness by any serious individual to-day. While we are alive to the pregnancy of the adage "It is folly to be wise where ignorance is bliss", we, nevertheless, venture to hope that we will not be unfortunate enough to perceive the instruction of such a superficial and thoughtless theory again. From this much needed diversion, we feel, it is time for us to revert to the question we have been discussing. In doing so, we desire to state that within a few weeks

we shall once again deal with that matter under a different caption. Before diverting from our subject, we stated that no human agency could withstand the current of divine dispensation. Within the last decade, India has attained to such a degree of self-consciousness in such a short period, that no thinking individual could fail to perceive the workings of the Divine Master behind it.

To be Continued.

DEMOCRACY IN VEDIC CIVILIZATION.

By Dr. Biswa Nath Mukerjee, L. M. S., Gorakhpur.

Selecting a king.

Remember. (मा त्वा हि सिन्हा मा हि स्त्री) that you will never destroy or desert us, nor will be destroyed or deserted by us, that we will not lose conviction and confidence in you and choose others for our king."

So, we see the best type of democratic government prevailed in Vedic India. In those days people's voice was the strongest thing in the country and they could mar and make the fortunes of a king. Really, a king only played the second fiddle to the fiddle of the people's opinion in those days. Thus it was a duty, rather a pledge and promise with him to conduct his regime in the most efficient way and with the closest consultation with the wishes of his subjects. And any slackness in handling the reins of government would at once have deprived him of his kingship. But, notwithstanding all this, it will be seen, that he was held in the greatest respect and reverence by his subjects. And they all entertained a divinely idea about him. The reader must bear it in mind that no king who was despotic and was careless of the welfare of his subjects would have been worthy of this veneration. We very often come across passages in the Vedas and the Puranas in which we read of the supposed negligence of a king, who was threatened with desertion by his subjects. So, a foreigner must know that in ancient India a ruler of a country was not loved by his subjects for his cruel despotism as many Western scholars think but for his love of justice, fondness for charity, and devotion to duty. Thus the king in old India had to pay every regard for the opinion, rights and voice of the common masses.

The people's voice counted for much in ancient India. Such was its influence that to please a poor and wretched washerman King Rauchandra had to give up his wife, Sita and to exile her to

a jungle. It was not possible then, even for the most powerful and renowned king to set at defiance the wishes of the people. For it would have rendered him unpopular, deprived him of his royal prerogatives and would have at once disqualified him for the high and responsible position of a ruler. Fortunately for India and unlike the Western countries no Charles II, no Julius Caesar and no Duke Ferdinand were ever assassinated in India. This shows the extreme sense of duty of the Indian Princes and the best loyalty and the most efficient influence of the masses. Certainly the ancient Hindu kings justified in the best way the trust that their subjects put into them. So, the difference between the ancient king and princes of Europe and India was that while the former were absolutely despotic, the latter were admirably sympathetic and generous. An instance of Cardinal Wolsey is impossible in the whole Indian history.

Election of members of Councils

Democratic system of Government is still supposed to be the invention of the occidental races of man-kind. Not only is the belief shared by Westerners, but now-a-days there are many Indians, who under the influence of their European teachings do the same. In these days of Home-rule agitation, while almost the whole of India is agitating for the introduction of self Government in our country there are many traitors to our country and flatterers of the Government, who say with Lord Morley and others that India will take yet many a century to develop self-Governing institutions on her soil and that self-Government was never the political creed of India in ancient times. Such men are always under the influence of prejudice, bigotry and ignorance. And it must be the first duty of every true patriot of the country to do the best that lies in his power to show these men that self-Government and that of a far better and superior kind existed in ancient India. They must clearly prove that one man rule was not the peculiar feature of the ancient Indian rule. For it is written in the Vedas, "वै को राजास्ति तत्र राष्ट्राय विशम प्रजामाद्यमसुखीया भोयि वताडितो करोति," i.e. there where a single man is clothed with the authority of a king there public prosperity and progress are hampered and there is scarcity of good things of all sorts of use and employment. Again the Vedas say, "यस्मात् समया विनैकाकी पुरुषो भवति तत्र प्रजा सदा पीडिता भवति"

i.e. the subjects are always in trouble in a country, where one man is the supreme lord. Therefore say these sacred books of the Hindus तस्मादेकः पुरुषो राजानं कार्यो

one man should not be made a King. There are many other passages in the Yajurveda plainly showing that the Vedic administration of India was the best sort of democratic government.

As the single-man rule was considered to be despotic and unwise the people of India in the days of the Shastras founded the council system of Government of which we made a mention in the previous article. As, already mentioned there were innumerable representative members on this council presided over by a chairman, who himself was one of them. Now let us relate how these members were elected. It must be said at the very outset, that the same rules and laws were applicable to the election of a chairman or an ordinary member as in selecting a king. Only there was a little difference in the *modus operandi* and ceremonies in connexion with the coronation. But it must be taken note of that though his origin was supposed to be divine with a religious conviction, he at once lost his royal prerogatives and privileges, if found careless in the discharge of his allotted duties.

(To be continued)

"Victory to thee, Builder of India's Destiny"

Ruler of peoples' minds and builder of India's destiny,

Thy name rises in the sky from summits of the Himalayas and Vindhyas, flows in the stream of the Gange and is sung by the surging sea, In thy name wake Punjab and Sind, Mahratta and Gujrat, Dravid, Utkal and Vanga.

They gather at thy feet asking for Thy blessing and singing Thy victory. Victory to thee, Giver of good to all people. Victory to Thee, Builder of India's destiny. There sounds Thy call and they come before Thy throne the Hindus and Buddhists, the Jains and Sikhs.

the Parsees, Musalmans and Christians. The East and the West meet to unite their love at thy shrine.

Victory to Thee, who makest one the minds of all people.

Victory to Thee, Builder of India's destiny. Pilgrims pass from age to age on the road of time uneven

with the rise and fall of races. It resounds with the thunder-roar of Thy wheels, Thou Eternal Charioteer.

Through the wrecks and ruins of kingdoms

Thy conchshell sounds breathing life into death.

Victory to Thee who guidest people to their purpose,

Victory to Thee, Builder of India's destiny, In the night of fear, in the still hour of pain

Thou didst keep thy watch in silence When the dreams were evil and menaces cruel and strong,

Thou heldest, Mother. Thy suffering children in thine arms.

Victory to Thee who ledest people across their insult into triumph.

Victory to Thee, Builder of India's destiny The night dawns, the sun rises in the East,

The birds sing and the morning air carries the breath of life.

The light of Thy mercy wakens India from her sleep

Who bows her head at Thy feet. Victory to Thee, King of all kings, Victory to Thee, Builder of India's destiny.

RABINDRANATH TAGOR E.T.

Narad says:-

THAT the so-called Advisory Committee assembled in meeting during the week.

THAT certain rules and regulations were passed.

THAT there will be much trouble before some settlement is arrived at,

THAT the Young Men's Vedic Society is progressing with its scheme.

THAT a certain peace movement is in progress among the Hindi community.

THAT peace should always be welcomed by everybody.

THAT the Indian Congress of the Cape has been postponed on account of the approaching religious festival of the Moslems.

THAT Sydenham Hindu Temple Committee are to be congratulated on their efforts to establish an Anglo Vernacular School in their district.

THAT they have made considerable progress.

THAT there are in India today 60,000 000 Arya Samajists.

THAT the total is equal to one fifth of India's population.

A Mistake

Through inadvertence Mr. A. J. Koobair's letter appeared without a caption in our last issue. The heading of that letter should have been "Education Advisory Board".

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परकारके हिन्दी पुस्तकोंके अतिरिक्त हमारे दुकानपर
अन्य बहुतमी चीजें मिल सकती है।

जी० बी० रघुवीर वर्मा

३७, ३८ और ३९ इन्डिया मार्केट दरबान

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सम्पादक वही बाबू गंगाप्रसाद गुप्त जो नागपुर
हिन्दी-केसरीके थे और वार्षिक मूल्य भी अभी प्राप्त
होनेवालों के लिये चार शिलिंग 'उपहार' में जो
तिलक की जीवनी।

पता—हिन्दी केसरी, आर्ट प्रेस, बन्गाल
यू० पी० इन्डिया!

दी सयाजी रेस्टोरेंट

धर्मवीरके प्रेमी ध्यान दें।

यह भोजनालय बहुत समयसे महान प्रसिद्धि
पा चुका है। शहरमें काम करनेवाले तथा बाहर
हिन्दी तथा आर्य भाईयोंके भोजनके लिये उत्तम प्र
किया गया है। हमारे दुकानके पोरबन्दरके पीछे
हुआ मिठाई दक्षिण अफ्रीकामें प्रसिद्ध है। विशेष
बनसतियोंके बनो हुआ पाक अत्यन्तही बड़ा
है। स्वच्छता और पवित्रताका बहुत ध्यान
जाता है और समस्त पदार्थ उचित भावसे
जाता है।

के० जीवन, १८६ गेरेस्ट्रीट दा

The Dharma Vire

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VOL. 3.

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No. 15

DEMOCRACY IN VEDIC CIVILIZATION.

By Dr. Biswa Nath Mukerjee, L. M. S., Gorakhpur.

Selecting a king.

At the moment a 'Savapati' or chairman of the royal council is elected and is enjoined upon him by the king and the whole assembly to pledge as follows:— "That the strength of my hand is my real strength, i. e. I must try to cultivate a habit of making my soldier-like prowess great, so that I may protect the country from the attacks of the enemy. That my mind is the receptacle of wisdom and knowledge, that with my superior intelligence I may be a source of good and happiness to my country and people. That a knowledge of true politics is my life and soul, so that I shall always on the look out for the best knowledge of it to do good to my country. That the good king is my backbone and luck, that is he is, a great help to me and it is through him that I can think for the welfare of my fellow-subjects. That the subjects of the king are my limbs and legs, i. e. as without legs no man can walk and go on, so without them it is not possible for me to live and improve. They are also my invaluable friends. So, let me like that man who wants to be healthy, preserve these different limbs and parts of my own body."

This solemn oath-taking or pledge is observed more or less by all the ordinary members of the council. Any one found wanting in the fulfilment of these promises was visited with serious punishment, by the king and his full council. The reader will now see what a deep and sincere love for their motherland actuated the minds of the ancient Indians. Do not patriotism and utility gleam in every page, nay in every line and who say that we have learnt the violence of patriotism from the Western peoples. We hope, the reader will see that it is as mistaken as the belief that the parliamentary form of government is the creation of the West. It will be seen from what we have written above that a sense of peace and happiness to the people was the chief point of consideration for the king and

the councillors and the principal characteristic of the ancients of the Hindu administration. It is the impression of some leaders of Indian political thought that we must be indebted to England for the agitations and aspirations for self-Government that are keen in India to day. But it is our strong belief that nothing is so wrong as this notion on the part of our Indian leaders and our British rulers. For centuries before we came under the British sovereignty the religious belief जननी जन्म भूमिश्च स्वर्गादपि गरीयसी i. e. Mother and Mother-land are dearer than heaven was, as keen and strong in India as the work and agitation for 'Home rule' to-day.

There is another class of political thinkers headed by men like Lord Acton, who think that wherever we can trace the earlier life of the Aryan nations, we discover germs which favouring circumstances and assiduous culture might have developed into free societies. They exhibit some sense of common interest in common concerns, little reverence for external authority, and an imperfect sense of the function and supremacy of the State. Where the division of property and labour is incomplete, there is little division of classes and power. Untamed societies are tried by the complex problems of civilisation they may escape despotism. In general the forms of the patriarchal age failed to resist the growth of absolute states when the difficulties and temptations of advancing life began to tell.

Democracy not Patriarchism

While thanking Lord Acton and Company for their sincere acknowledgment that germs of free societies were traceable in ancient Aryan nation, we must declare our emphatic protest against their views that such Indian societies were imperfect and in their nascent stage, and that the Indians were too weak to resist the force and tendency of their drifting into patriarchal States. Now-

a-days school, and college, text-books on history teach our students this patriarchal nature of the ancient Hindu administration. But this is a completely wrong view so far as Vedic administration is concerned. Even in the latter part of the Puranic age, i. e., just some centuries after the Great War of Mahabharat when the Government of the country was much disturbed by foreign intrusion and invasion a sort of Government prevailed in the country that was far more democratic than the highly bureaucratic type of the modern British administration. We do not understand how a scholarly man like Lord Acton called the administration of ancient India patriarchal and not democratic. How did he announce it as imperfect and incomplete is a surprise to us. No doubt the best meaning of the word 'democratic' means belonging to the people and democratic Government means a Government by the people or one in which the voice of the common people predominates.

We have already proved the democratic feature of the administration of India in the Vedic civilisation by quoting and reproducing passages from the Yajur Veda itself and in the face of such a proof it cannot be but a foolhardiness and ignorance on the part of a foreigner to believe otherwise. It is clearly shown by them that in Vedic India the king was unanimously selected by the common masses and that no Hindu king in ancient India was an upstart or one who had risen to this high position by force, tyranny or lawlessness. No kingship was hereditary, but in those cases where the son showed special ability and merit to be a worthy successor. The Mahabharat, the Ramayana and other ancient Hindu books are not without examples of kings, who were not the direct successors of their fathers. From our account of the selection of kings, chieftains and ordinary members it will be seen that the voice of the

mon masses were far more weighty effective than that of the aristocracy. Will it be denied that no ancient as on politics so much condemned one-man rule in a country as the in Veda? Will it be denied that the of one-man rule have not been set out in any other books so distinctly and impressively as in the above-mentioned book? 'Patriarchal' means belonging to the head of a family. Hence other system of Government would, so much in keeping with the spirit of a single-man rule as this. So, it is that in reviewing the spirit of administration in ancient India Lord Acton his friends have either totally ignored Vedas or have done this with a deliberate prejudice. Yes, it is quite true that a Hindu king in ancient India had divine halo about him and he was respected and venerated by his subjects with filial regard but this could not have been the Government patriarchal when was not trusted as the sole lord of a kingdom and was assisted and guided by numerous councillors who were true representatives of the people. The administration of the Aryans, Raja Harish Chandra, Raghu and Daleep and Dashmanta were highly democratic. While being rulers of special districts, they were completely under the control of their own subjects. Strictly speaking, their councils were the chief instrument for ruling the country. Who can deny that if the people's voice was a predominating factor in ancient India a king of world-wide reputation like Raja Harish Chandra would not have been compelled to abdicate his throne and give it to the care of one of his ordinary subjects Maharishi Vishwamitra, who himself again had no wish to rule and had to give the charge over to the responsible members of the Imperial Councils? But Western scholars and statesmen are blind to it and see only evil in the ancient Government of India.

(Concluded)

THE DHARMA VIR.

Friday, 14 June 1918

THE CONGRESS QUESTION.

It is quite a number of months since a committee was appointed and empowered by a mass meeting to devise means to bring to a termination the long standing feud in connection with the lack of efficiency in the administration of the affairs of the body known as the Natal Indian Congress. Up to that date, the public have not been fully informed as to what has been

transpiring in the counsels of that committee. From hearsay, however, we learn that Mr. B. L. E. Sigamoney was appointed secretary with Mr. Rooknoodeen as chairman, and furthermore, that a deed of submission was duly prepared constituting a sub-committee as arbitrators. To this deed all the parties to the interdict on the Natal Indian Congress have become parties with the exception of Messrs M. C. Anglia and Dada Osman. These two gentlemen, so far as our information goes, are obstinate in their refusals to append their signatures. In the ordinary course of procedure, it is but proper, that the committee should have, after the evolution of a reasonable time, called a public meeting and placed before it a statement of the position. This has not been done owing principally to the lack of activity on the part of the officials needs no affirmation. Besides publishing news, it is one of the foremost functions of a newspaper, to be unsparing in its criticisms on all irregularities in our public life. In view of this, we are surely not to be blamed for bringing to light the mischief that is done, by our public men seeking place of honour without realizing and fulfilling their manifold responsibilities. When the election of the officials of the committee took place, much feeling was aroused and one section of the committee, which happened to be in a majority at that particular meeting, considered it prudent to ride rough shod over the feelings of the other which was in the minority, with the result that Messrs Rooknoodeen and Sigamoney were elected. After their election, the elected displayed some activity until they arrived at the dead-lock delineated above, when they seem to have thought that they could go on dilly dallying indefinitely to the detriment of the community. The question of the resuscitation of the Natal Indian Congress is of vital importance to the very existence of Indians as a respectable community in this country, and in this work of resuscitation, time is of the greatest moment. Ever since the disorganisation of our public life by the want of a representative public body, the ever watchful Union, Provincial and Municipal Governments of the country have been endeavouring to snatch away from us many rights to which we are entitled. Those endeavours indicate to us how necessary it is to expedite the settlement of this most knotty and delicate question in order that we may resist all wanton onslaughts upon us from the foresaid quarters. We are sure, we are not far off when we say, that this delicate and brittle question can be brought to a satisfactory conclusion by men of influence and intellect alone. The perfunctory

manner in which public duties are performed by men who are placed in positions of honour is causing a harmful impression in the minds of the general public against all public men. If such impression gets rooted deep in the minds of the average Indian, our public life will become so demoralised that regeneration might be beyond the confines of the attainable. Day by day the selfish attitude and the peevish conduct exhibited by our leaders, who by the way, are unnumberable, are so revolting as to tend to the lowering of our standard of public life. We hope all those, who take up public duties, will, in future, discharge them in a due and proper manner and to the satisfaction of the community.

SWARAJ

Owing to an accident in our printing department we are unable to publish the continuation of the article entitled "Swaraj" in this issue.

The Test Case.

Question of Medical Fees

At Bloemfontein, before the Chief Justice, Sir William Solomon, and Justice A. Maasdorp, in the Supreme Court of South Africa (Appellate Division), last Saturday, an application was made by Vencategin Govindasamy, trading as the Stamford Hill Laundry, Durban, for leave to appeal against the decision of the Supreme Court, Natal Provincial Division, dated the 8th of April 1918.

Mr. W. T. Clarke, Durban, appeared on behalf of the applicant, and Mr. J. S. Wylie, K. C., with him Mr. Hoexter, for the respondents (the Indian Immigration Trust Board of Natal), and after argument, the application was granted.

The decision of the Natal Provincial Division of the Supreme Court was that medical fees had to be paid to the Board by all employers of Colonial-born Indians. The Appellate Court considered the matter was of the greatest importance to the Indian community of Natal, and therefore granted the application, and the appeal will be probably heard in Bloemfontein in September next.

GOVERNMENT OF INDIA

Wider Franchise and Extended Powers

Policy of Complete Self-Government
London, June 7.—Reuters Special correspondent states that the Government of India has framed a resolution outlining a policy of complete local self-

including an increased election in the Lower House and a rise and extended financial year recommendations are for embrace the Indianisation and constitutional reforms.

Rule Delegates and Passports.

Cabinet's Explanation.

Simla, April 16.
In connection with the recent decision of His Majesty's Government that must be refused to Home Rule delegates wishing to pro-land, the following communication received from the Secretary of the Home Office for general information.

Question of passports for Home Rule delegates came again before the Cabinet to-day. The Cabinet decided the decision that in the circumstances none of the Home Rule delegates can be allowed to proceed to this country. It is considered that the Government that the Government which these persons have engaged in and the purchase of which was proposed by these persons in the period when the Secretary of the Home Office was in India, for the purpose of obtaining the views of every member of the community, when his conduct is still unknown and had not yet been reported to His Majesty's Government in England in the avowed purpose, to start an uncontrolled propaganda in favour of a Home Rule for their own. Such a proceeding would be improper. Under the circumstances when the country is at a great war and is confronted with the greatest magnitude of a supreme concentration of effort and so far as is possible the issue of purely political agitation is in controversy in whatever issue in which the Government acquiesce. Further, the intentions of His Majesty's Government have already been demonstrated by the pronouncement of the Government in Parliament and his conduct would be seriously compromised and might be fatally impaired if any step were made before or at the present when they were considered to force their hands by a step and possibly harmful propaganda with great regret that His Majesty's Government are compelled to make this decision. But they have no

Notes and News.

We are informed by Mr. H. L. Paul who has had a considerable to do with Indian Education and who till recently conducted the Indian Educational Institute, that the Government has notified him that the classes for higher education will be opened early in August next. Parents and Guardians of pupils likely to prosecute their studies are requested to have their children in readiness.

Our attention has been repeatedly drawn to the inconveniences suffered by the Indian Gardeners and the Stall Holders at the Municipal Indian Market. The lavatory arrangements are insufficient and it is a disgrace to allow them in such an insanitary state. The Stall holders have also made frequent complaints that during rainy weather the roofs are leaking badly. It is hoped that the Town Council will do the needful in improving the present conditions and in making adequate arrangements for the morning market.

The decision to be arrived at by the Vice-regal Council with reference to complete local self-government for India is published in another column. We fervently hope that the path will be paved to achieve the goal India is seeking. India requires a democratic government responsible to the electorate in order to hold her own amongst the nations of the world. The Indians in South Africa and other parts of the globe will be consoled that their cries in the wilderness will not be passed unheeded. We hope to make reference to this matter when fuller details are to hand. It is beyond question that the minimum demand of the nation has not been met by the resolution.

It is with very deep regret we place upon record the death of the late Mrs T. D. Pather which took place at her father's (Mr. S. S. Pather's) residence in Durban last Thursday night. The funeral took place the following afternoon and was largely attended. She has left a husband, three children and numerous relatives among whom is Mr. S. R. Pather to mourn their loss. We hereby convey our deepest condolence with the deceased's family in their sad bereavement.

The tramway question is day by day becoming more and more acute. A great deal of the unpleasantness which occurs on the cars is evidently due to the indiscreet manner in which the conductors carry out their duties. The Tramway Department has been flooded with complaints times without number

and though the complainants receive the usual stereotyped reply no practical relief has been so far accorded. It is a disgrace that the motor men and conductors become so dense in their reasoning, that they can cherish no human feeling towards some unfortunate passengers particularly women who are sometimes constrained to wait for hours before they could board a car. A great deal is said of the German atrocity, but the civilised hypocrisy and the treachery of the local Europeans passes unmentioned.

Advisory Board

The Editor, "Dharma Vir"

Sir,—I was really pained to peruse Mr. Koobair's letter with reference to the above in a recent issue of your valuable journal. I gather, he is very anxious to belittle Sigamoney before the public. I put it to him straight whether he did not admit to a certain European that all the facts stated in his letter were false?

My Editor, May I state that Mr. Koobair's effusion is entirely due to the fact that Mr. Sigamoney did not attach so much importance to him as he does himself.

I am etc.

Lux.

Narad says:—

THAT Dame Rumour has it that representatives of the Transvaal Indian community went on a deputation in connection with Railway grievances to the Government.

THAT the Indian Comfort's Committee contemplates holding another street collection.

THAT the Indian wrestling match was a draw.

THAT Mr. Jack Moodley was the energetic promoter.

THAT they intend to have another bout.

THAT Mr. V. R. Pillay is a game cock.

THAT he is willing to meet Young Sadow at any time.

THAT the former might be heavier in weight.

THAT Mr. H. L. Paul presided over a meeting of the so-called Education Advisory Board recently.

THAT the majority did as they liked in passing the proposed rules.

THAT Mr. Suchitt Mahraj made a poor secretary.

THAT Mr. Paul repeatedly told him that he has to teach him his duties as a secretary.

The A. U. M. The Bharma Vic.

PUBLISHED WEEKLY IN ENGLISH AND HINDI.

Springfield, - Durban, Friday - 21, June 1918.

No. 16

THE PROPER TIME TO DEMAND FREEDOM

The present is the most proper time to ask the British people to allow the citizens. They have declared again that they have taken in this war for the world's freedom. India is a part of the world, we are in trying to test the sincerity of declaration by asking that India be within the British Empire. It may be that responsible Government has been declared authoritatively as a goal of British policy in India. But promises made in the past have not been reached. Moreover, Ireland has a much greater number of representatives in the British Parliament than it can claim according to its population. Ireland, of which the natives are to be filled and have filled high offices in all parts of the Empire and possess all its privileges and advantages, is to be placated by the grant of Home Rule during the crisis of the war. British women have been enfranchised during the war. The new Reform Act gives to 8,000,000 new electors; of whom 2,000,000 are women. British sailors and soldiers on full pay, and merchant seamen, pilots, and fishermen, and persons engaged on Red Cross work, or work of national importance abroad, are to be registered as voters for constituencies for which they would have been qualified but for their service. These other male voters can qualify if they are 21 years of age, those who served in the war will be qualified if of age of 19 years. In the House of Commons there would be now 707 members, or 87 more than at present. New boroughs have been created, 44 old boroughs extinguished, and representation has been extended to the new universities. If vast and momentous changes have been necessary and possible in England, Scotland and Ireland, the inhabitants of all of which were free before, the why is it said that Britishers should

profess to have their minds and hands too full of war work to think of anything else; as soon as a little freedom is claimed for India? If free Ireland could not wait, if free Great Britain could not wait, if they were not even told to wait, how is it that it is only India, which is not free, must wait and wait and wait, and yet be asked to fight for the liberty of the world (!)? Does a fight for freedom mean that those who are free are to be freer even during the war; and those who are not free are not even to be told definitely when they may expect to have not full freedom, but only a little of it? It is claimed that the war is intended to make the principle of self-determination of nations triumphant. Even the uncivilised German colonies in Africa which have been conquered by the British Empire (with the help of Indian troops), are to have the advantage of this principle, which means that all peoples are to freely choose their allegiance and form of government. In one of his speeches on Man-power Mr. Lloyd George said that "when large numbers of Irish youths were brought into the fighting line, it was right that they should feel that they were not fighting to establish a principle abroad which had not been applied to them." Mark the tense here; "had not been applied." In the case of Indian why should the words be, "would not be applied to them in some future time?" And perhaps at the Delhi Conference some resolution might be passed: (we are writing before the date of the Conference) which would prevent us from even asking such questions.

If Irish Home Rule, woman suffrage, votes for the new British universities, votes for new boroughs and votes for sailors and soldiers, all won or to be won during the war, have not exposed those who have got or are to get the franchise thereby, to the charge of "taking advantage of England's embarrassment, of bargaining, or of any other kind of unseemly conduct, why should the Indian self-rule movement expose Indians to any such charge?

It is also utterly false to say that Indians are seeking a reward for loyalty. They are claiming their birthright; for all men are born free and to be free. More-over, the fact of freedom having been given or obtained as a reward for loyalty is unfamiliar in history; for neither in the history of the British Empire nor in that of any other country have men in power ever granted political enfranchisement as a reward for loyalty. Why should Indians be considered so foolish or so little read in history as to base any expectation on a casual connection between things between which there is no such necessary connection? Loyalty should be a thoroughly disinterested sentiment. Wherever it is genuine, it is disinterested. For political enfranchisement other means than the exhibition of loyalty have been adopted in all ages and countries according to differing circumstances and the degree or extent of enfranchisement sought. The people of India also have had recourse to such means in consideration of what they want, and what is feasible, legitimate and righteous. Consequently, it has taken the form of a bloodless civic struggle in their case.

The Modern Review.

Names of Delegates attending War Cabinet.

London, June 8.—An official statement gives the names of the following attending the forthcoming Imperial War Cabinet and War Conference meetings:—
Canada: Sir Robert Borden, Prime Minister; Mr. Meighen, Minister of the Interior; Mr. Calder, Minister of Immigration; Mr. Rowell, President of the Privy Council.
Australia: Mr. Hughes, Prime Minister; Mr. Joseph Cook, of the Navy.
New Zealand: Mr. Massey, Prime Minister; Sir Joseph Ward, Minister of Finance.
South Africa: General Smuts and Mr. Barton, Minister of Railways.

Newfoundland: Mr. Lloyd, Prime Minister.
India: Mr. Edwin Montagu, Secretary for India and Sir. Satyendra Sinha. The Maharaja of Patiala will attend a War Conference.

THE DHARMA VIR.

Friday, 21 June 1918

EDUCATION.

We learn that the so-called Education Advisory Board, appointed by a meeting of sixteen persons some weeks ago, is about to appear before a mass meeting of the Indian community for information. When it does appear, we hope the community will do some straight thinking. It is indeed a very bad precedent to permit a meeting of sixteen individuals, of whom at least one third are and are against the procedure adopted and pursued that day, to constitute themselves as representatives of the community to do what they deem fit and proper in its name. Did anyone attend the meetings of this Board he will certainly feel that the atmosphere that pervades its deliberations is more congenial to present day Russia than to a meeting of sober and sane individuals. Another striking feature of its deliberations, is the total want of understanding in the majority of its members as to the objects and aims of that body. Whom, and what they are going to advise is also not known to them. Yet, we find publicists advising our community to condemn the un-constitutional and illegal actions of these people in the interests of the community. It is a poor and unreliable conception of the community's interests indeed to utter such a statement. The community has learnt at its own expense how foolish it had been in permitting the Tooley Street Tailors of Field Street to do things in its name without its knowledge and sanction. In the face of that, it will surely think twice before it condones the actions of a union of such tailors from Overport and Field Street. Yea, the community will not tolerate such nonsense. If it does it will again learn very soon its foolishness. In the midst of all the squabbling and recriminations, it indeed gives us genuine pleasure to learn, that Mr. H. L. Paul, working assiduously and consistently, has been able to elicit from the authorities, the fact that the secondary education classes will be opened in August next. The community cannot be sufficiently grateful to him for his life long work in educational matters. We hope, Mr. Paul would not permit the jealousy of his countrymen to interfere with his noble

work, but that he will proceed as hitherto in the fulfilment of his duty unmindful of the ingratitude of some of his countrymen.

NATIONAL SYSTEM OF EDUCATION.

The question of secondary education for our near and dear ones is being widely discussed by our countrymen today. Unfortunately little heed is being paid to the nature of the education that is best suited for them. Much of our communal energy is being wasted in acrimonious debates arising out of the ill-considered actions and utterances of a few of our people who have not the communal good at heart. A time will come, the sooner the better, when these enemies of our welfare will be relegated to their proper place by the intuitive judgement of our community. The practically self constituted Education Board is composed of men, the vast majority of whom do not know the a b c of education and yet they do not feel any compunction to be on it. Such members should be really ashamed of their conduct. If they are not, the community should make them feel their disgrace. Coming to the topic of this article, it may be freely stated that whatever system of education is adopted, it must be one that is designed to promote the welfare of our nation. A system that is designed to draw forth the child's potential capabilities and develop its practical nature into the sage maturity of a man consecrated to the service of his Motherland. This is the system of education which we are in urgent need of. The system in vogue is one in antipathy to our ideals, civilisation, culture, thought, temperament, and environments. It tends obviously to un-Indianize us. Its irresistible current carries us into the unwholesome spheres of occidental modes of life. Our children become saturated with European ideas and notions with the unavoidable and inevitable result that they become self opinionated apes in the manners, customs and modes of life congenial to the Western nations. It is not an uncommon sight to behold our youthful generation exhibiting a notion of their superiority with a long pipe in their mouth and both hands in their bulging pockets utterly disregarding what they deem the uncivilized and barbarous conventions of their countrymen. We blame them in after life for being what we have made them to be. We condemn all Colonial born Indians as worthless scoundrels utterly unmindful of our guilt in aiding them to imbibe such notions and ideas. The system in vogue in Indian schools is one that was designed

to promote the welfare of European children and not Indian. That system lacks almost all the sound principles essential to the making of a real Indian. Our system of education must be one in which our children would be made capable of realizing what are our own and what are distinctly un-Indian. One in which our children would imbibe our ideals and notions and our rites and customs. One in which the foreign element is fully eradicated though the may be made cognisant of such foreign elements. One which is in thought, construction and spirit distinctly Indian. One in which Indian History written by Indians, Indian Poetry, Indian classic Indian greatness, Indian Religions, etc, are taught by Indian teachers of ability. Such teachers must also be Indians in spirit and not by birth alone. In short, the education must be one that is conducive to the realisation of the Vedic ideals. It is within our power to remedy the evil if we will. If our nation is to endure in all its greatness we must not lose sight of the fact that such endurance is only possible by the preservation of our national individuality and civilisation. Let us not ape the European. Let us be Indians in our habits, customs, thought and culture. We be the day when it is otherwise.

SWARAJ

If England is as acute and as far seeing as we expect her to be, we are sure, she will see quite plainly the folly of withstanding against the will of Providence. There is only one reason, if any at all, for which England might persuade herself to obstruct by might and main the attainment of India's ambition. That is the material gain she derives from that country by virtue of her direct rule. The establishment of Swaraj means to her the deprivation of the annual drain of forty-four millions sterling which apparently some of the British people are loth to forego. No nation has hitherto succeeded in keeping another under perpetual bondage. The history of the world records no such instance. And if it is true that history repeats itself, how is it possible that India may prove itself an exception to the rule? Providence would be unjust indeed, if such were to be the case. We can neither conceive nor harbour such an ungrateful and sacrilegious thought. England must realize that the establishment of Swaraj either on the lines of the United Kingdom or the Colonies will be the inevitable result of the evolution of the self consciousness that is extant in India today. It is left to her to decide her choice between

friendly India and an enemical. The next great war of a very nature will be between the and the Yellow races. Though we at the thought of such a war, it is less sure to come, owing to the less doctrine of superiority that have emanated from the such doctrines have already given in Japan to a doctrine similar to the Monroe doctrine of the United States of America and in the ideal of Asia for the Asia-Pacific experience enables us to realize that is an ideal to-day becomes to-morrow. When such a we feel bold to say, that with available resource of man power, the races will emerge victorious. In an emergency a contented and India would be of considerable importance. She would be able to balance between the White and the Yellow races and might even succeed in ending the war by threatening to take one side or the other. Thus very existence and safety of the world is absolutely imperative that India should be friendly and well towards them. Hence England's grant of Swaraj to India, and that to be not only its own saviour, but also that of the other races. It will be the saviour or the of western countries and peoples will show.

To be Continued.

tes and News.

meeting of protest by the local against the ill-treatment of the of the Kaira District by the revenue authorities there in forcing the revenues, was held on 16th June, at Rawats Bio, under the leadership of Mr. Dawad Mahom. Attendance was not encouraged and the apathy shown by the not far too seek, when we see as new leaders of mushroom appear at intervals. It is curious that the Hindi, Tamil and element were practically ignored in the meeting and that the were conspicuous by their absence. Resolutions of protests were adopted and funds were collected to help in carrying out their right-ful. If the local Indian community should gird up their loins and using the present method of work, nationally organising themselves and initiating the Natal Indian Congress as an Indian political institution with representative and constitutional powers.

Natal Indian Congress: It is strange that the public is not aware of any further development in the resuscitation of this political body. What has become of the deed of submission is not also known. The persons who were entrusted with the duty must remember that they are responsible to the public. If they are not disposed to carry out the work efficiently or unable to undertake such a task, it is their duty to immediately submit the position to the public, who are at liberty to do what they deem expedient. Mr. Rooknoodin, the Chairman of the Committee, as a business man ought to know well what he should do. Therefore it is hoped that he will no longer keep the public in a state of delusion and will without further delay bring the question ahead.

Last week certain members of the Indian community thought fit to honour Mr. F. A. Laughton K. C. and presented an address prior to his departure to the Orange River Colony, where he intends to take up his residence, as one of his sons who is ill, was medically advised to do so. We beg to point out whilst acknowledging the right of these people, that their indiscreet action in not taking the community into confidence, displays their ignorance of public work. The promoters found sufficient time to get an illuminated address prepared, but they thought it inadvisable to inform the public of the presentation they were about to make. Undoubtedly Mr. Laughton deserves the appreciation of our people, and no sane minded person will ever deny the tribute paid to him. But the indiscreet action of our so-called leaders adds another nail to their coffin.

Advisory Board

To the Editor "Dharma Vir"

Sir—I am positive that Mr. Koobair will treat the letter of "LUX" with the contempt it deserves. Why does not your correspondent mention the name of the alleged white man to whom the dmittance was made. What is there for him to fear.

It is very good for "LUX" not to disclose his identity as no doubt he would have "been looked upon as an "ass" by your readers.

"LUX" in his own mind must have been thinking that he has done a singular service to Mr. Sigomoney, whereas it is just the reverse.

I am etc.

S. D. David

Indians on the Railway

Deputation to acting Minister of Railways.

A deputation of the British Indian

League, consisting of Dr. W. Godfrey (chairman), Messrs. M. V. Desai, C. M. Pillay (secretaries), E. S. Govadia, D. M. Desai, Ismail Coovadia, M. D. Maal and Suliman Suji, waited upon the Acting Minister of Railways, Sir Thomas Watt, who was accompanied by Sir W. W. Hoy, Mr. Hyslop and the Hon. Johann Kisser, at Union Building, Pretoria, on Tuesday, with reference to Section 19 of the Railway Regulations.

According to a report of the deputation, the chairman, in an address lasting nearly 1½ hours, explained to the Minister the serious objections taken by Indian community of South Africa and the ultimate effect the general differential treatment accorded them in South Africa would have upon public opinion throughout Asia.

The Minister gave a most sympathetic hearing, and in reply promised that the whole question would receive his earnest consideration. He also read a circular issued by him in which all railway officials had received the strictest injunctions to treat all Indians with just as much civility as they would treat Europeans.

The discussion lasted nearly 2½ hours, and ended by the Minister complimenting Dr. Godfrey upon the able manner in which he represented the community's cause.

Over a hundred telegrams were sent to the Minister of Railways from all parts of South Africa supporting the British Indian League's action. The Hindoo Association of the Transvaal also sent a deputation which heartily cooperated with the League.

Indian loyalty and Patriotism.

German Propaganda Active

People will have None of it

London, June 18.—The Maharajah of Patiala, who is representing the Princes of India at the Imperial War Cabinet Conference, interviewed by Reuters, said, speaking on behalf of the ruling Princes, that what India had done was only a foretaste of what she will do in defence of the common Empire.

India to-day was more sure than ever of the great justice and humanity of the Allied cause, and she was proud to take a full share in the great work of removing from the world its greatest menace.

The German propaganda had been active in India, but India would have none of it. There was no country in

See Page 2

शा है कि भारत जानेवाले इस बात का पूरा ख्याल रखेंगे।

कि महात्मा गांधीके उपदेशसे खेडा जिलेके सैकड़ों मनुष्य सत्याग्रही बन गये हैं और सरकारको जमीन का लगान देनेसे बिल्कुल इनकार कर दिया है।

कि महात्मा गांधी गांव गांव जाकर लोगोंको सत्याग्रह पर आरुढ़ रहनेका उपदेश कर रहे हैं।

कि विक्टोरा गांवमें महात्मा गांधी ने कहा कि "जिस स्थानपर माननीय स्वामी दयानन्दका शिक्षाका फल अभी विद्यमान है वहां मुझे लोगोंको हिम्मत देना नहीं आता किंतु हिम्मत लेना आता है"।

कि इन्दौरकी आर्यसेवक समितिने प्लेके दिनोंमें म० द्वारिका प्रसाद सेवककी देखरेखमें बहुत उत्तम काम किया है और म० द्वारिका प्रसादका देशसेवा सर्वथा स्तुत्य है।

कि सिधनपके म० जगनन्दनजी की शुद्ध आर्य युवक समाजके प्रबन्धसे हुआ था यह बात धर्मवीरके पाठक अच्छी तरहसे जानते हैं।

कि म० जगनन्दनजीका शुभ विवाह एक पौराणिककी कन्याके साथ हो गया। सधाई है।

कि जो लोग यह सवाल करते थे कि शुद्ध हुए व्यक्तिको कौन अपनी बेटी देगा उनका जवाब यह घटना खुद ही दे रहा है। इसपर टीका दीजानी ब्यर्थ है।

कि विलायतके शुद्ध महासभाने भारतके ओरसे मि० मांटेग और सर सत्येन्द्र प्रसाद सिंह शामिल हुए हैं

और राजवाड़ोंके ओरसे महाराजा पटियाला।

यह कि असलमें उक्त महानुभाव भारतवासियोंके प्रतिनिधि नहीं किंतु भारत सरकारके प्रतिनिधि हैं।

यह कि महाराजा पटियालाने रुटरके सम्बन्धितासे कहा है कि जितना भारत वर्ष अंग्रेजी राज्यसे खुशी है उतना और कोई देश नहीं।

यह कि महाराजा पटियाला अक्क्रेके पुतले मालूम पड़ते हैं क्योंकि खुद मि० मांटेग और मेसोपोटोमिया कमीशनने भारत की राज्य पद्धतिको दोषयुक्त ठहराया है।

यह कि शायद महाराजा साहबको ए० वी० सी० डी० की खिताबकी लालसा होगी इसी लिये आपके मुखसे ऐसी बेतुकी बातें निकली हैं ॥

यह कि जर्मिस्टनके म० रामलाल सिंह गत मंगलवारको क्लेरस्टेटके हिंदी आर्य आश्रम पर पधारे थे।

the Empire where Britishrule was more highly valued and loved than India, and it was absolutely essential for India's welfare. Recruiting was very satisfactory. It would be still more satisfactory, and all requirements would be fully met. Regarding any menace towards India owing to the Russian debacle, India would be quite ready to do everything necessary to prevent the introduction of German influence, political or commercial and maintain the integrity of her borders. "We can also rely in that respect on the promise of his Majesty the Amir who has already afforded such convincing proofs of the loyalty of his word."

Price of Rice.

Government Action.

The Union "Gazette" of June 14 contains a specially interesting paragraph with regard to the price of rice. The Governor General, under the Public Welfare and Moratorium Act, has ordered that: (1) No dealer in rice in the Union of South Africa shall, on or after June 17, 1918, sell in Durban (a) ration rice at a price exceeding 85s. per bag of 164lb. or 17s. 6d. per half bag; (b) No. 1 Indian rice (or No. 1 White Calcutta) at a price exceeding 88s. per bag of 164lb. or 19s. per half bag; (2) In places other than Durban the actual transport expenses and cost of insurance incurred in respect of the particular transactions may be added to the above-mentioned prices.

Any person who is in possession of reliable information that the above-mentioned orders are being evaded by any persons or firms is required to give information without delay to the Food Supervisor for the Union, Capetown, or to the Collector of Customs, or to the nearest magistrate in those places where there is no customs office.

Attention is drawn to the provisions of Section (2) of the Public Welfare and Moratorium Act, 1914, whereby any person wilfully failing to comply with any orders or instructions issued under Section 2 of the Act, or refusing to allow the exercise of any powers conferred by this Section, shall be guilty of an offence and liable on conviction to a fine not exceeding £100, or to imprisonment not exceeding six months, or to both such fine and imprisonment.

The Food Supervisor for the Union and all Collectors of Customs and magistrates are instructed to give the widest possible publicity to these orders, and to display a copy thereof in a prominent place in their respective offices.

The Dharma Viree

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CASTE CONFERENCES

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

Every one knows that, classification of human beings into various occupations is necessary for their progress as that of material substances for the advancement of material science. Even in countries which pride themselves on the absence of a rigid caste system, there exists a more or less stable division of human beings by virtue of the occupations they follow. The question then arises as to why this rigidity of caste system has arisen in this ancient land of Bharat? Unique things always arise from unique circumstances. India as a country is in many respects different from other countries and Hinduism as a religion is different from others in its spiritual philosophy. According to the tenets of other religions the measure of progress is based on the possibilities of a single span of life and terminates at the death of each person. In the case of Hinduism births and deaths are but stages in human progress and consequently the specialisation in the various branches of industry, trade and other professions which in other countries was limited to the span of life leaped beyond the gate of death in the case of our country. This system of specialisation was carried so far as to ensure the birth, through the practices of eugenics and spiritual invocation of most specialised souls, possessing the evolutionary results, of their successive births in bodies specially prepared for them. Just picture this idea of the spiritual economical distribution of professions and compare it with the present caste system and you will feel as to what your caste system once was and to what depths it has now fallen. Not to talk of preparing special bodies for the development of any particular specialisation, we cannot utilise to full advantage the specialities of body which are so far our inheritance. Verily our condition is exactly the same as that of those unworthy ones who cannot even repair the houses inherited from their forefathers but have to live upon the sale of their building materials. Nothing is dearer to any

human being than his life or his children and it is significant that even now the members of one community are differentiated from those of another community by having complete freedom of intermarriage and intermarriage, thus testifying to the great affection and identity of interests between the members of each community. Alas! we find now no traces of real affection and of identity of interests amongst the members of any community which would have been the life-spring of those outward symbols. The spiritual portion of Varna Byavastha has now practically vanished from this country but the Physical portion to a considerable extent yet remains, although some of the latter has also been lost or developed by some of the members of other communities through constant practice and will power.

I believe that to inspire true life in the material of the physical bodies of the Vaish community, to utilise it for the benefit of the world and to revive the lost portion as also to create sincere affection, mutual love, intermarriage and complete organised co-operation for the service of mankind is the supreme object of this conference. If this opinion is even partially correct, I must strongly request you all sincerely to take this work in hand to complete it with your labour of love. The work to be done is really heavy but however the clouds might lose heart in getting over the lethargy of centuries, the dark prejudices and individual impulses, I do not believe that the enterprising members of my community shall ever desert from this abattoir duty. The silver lining of which I can catch but a glimpse like that of Sumeru hill will enable them to cheerfully get over the dark clouds. If we fail to do this obvious duty the present Varna Byavastha or classification shall disintegrate and shall be replaced by some new classification and all the miseries and troubles which usually accompany such important and deep changes in the social fabric

of a country shall have to be borne by us and our children.

(To be continued)

The Imperial Conference.

Proof of unity of the Empire

King's Message to the Delegates.

London, June 17.—A Press Bureau announcement says that the second meeting of the Imperial War Conference was held this morning, when there was a full attendance of members, including the representatives of Australia and India, to whom the Secretary of State for the Colonies, on behalf of the Government and the Conference, extended a most cordial welcome.

The Conference includes for the first time representatives of all the Dominions and India, and is more completely representative of the Empire than any previous Conference.

The King replied to the Conference's resolution of loyalty as follows: "The King thanks the War Conference for the renewed, devoted loyalty of all parts of the Empire. He is glad to welcome the delegates of all the Overseas Dominions and India. He received the resolution with very special pleasure.

The Conference has met in circumstances of unparalleled gravity, and it is proof of the unity of the Empire in its determination to uphold the rights and liberties of mankind. The King trusts the deliberations will lead to an even closer association of all parts of the Empire in the resolve to defeat the common enemy and build up the Empire free, more united, and stronger in the future."

Our King's Splendid Bravery.

London, June 21.—The "Gazette" announces awards of the new Victoria

Crosses, the recipients being Pte. Cruikshank London Regiment and Rifleman Karan Bahadur, Gurkha Rifles. Karan Bahadur, who showed utter contempt for danger, was one of a party of Lewis gunners stalking the enemy. His companion was shot dead. Without the slightest hesitation Karan Bahadur pushed the body off the gun and, amid a heavy bombing fire, switched on the Lewis gun. After knocking out the enemy gun crew he Karan Bahadur's feat was enhanced by his coolness in remedying defects when the gun was jammed twice, and the magnificent covering fire with which he kept the enemy at bay in the subsequent withdrawal.

THE DHARMA VIR.

Friday, 28 June 1918

SWARAJ

Whatever be the attitude of England towards India in the realisation of the latter's ambition, we must, however, convince ourselves that a duty is cast upon us as Indians to march unswervingly towards the radiant star of freedom that she is above the horizon with all its native splendour. Just in the same manner as England has no justification to impose perpetual thralldom on India, so India has no justification to meekly submit to same. The one is equally as great a wrong as the other. Man cannot advance any claim based upon human or divine law to dominion over fellow man. When ever such assertion is seriously made it is a heinous offence to forego repudiation. Man's freedom is his inherent and unquestionable right. He is not empowered to dispose of it for a mess of pottage but on the contrary is burdened with a divine duty of guarding, protecting and perpetuating it. Centuries of thralldom has petrified our keen appreciation of liberty. Having lived and breathed so long in the dull air of helotage, we sadly fail to realize what freedom is and what it is worth. It is, however, encouraging to behold that by contact with the free peoples of the earth some of us have come to realize what it is, and knowing what it is, have sought to inform our countrymen its glorious and resplendent features. Our progress towards our goal should be by such measures and means of which we or our posterity will have no occasion to be ashamed of. Above all, it is very necessary that our national relation towards Swaraj should be conducted into such channels as will cause no estrangement between India and England. We should aim at making India's connection with England value-

less from a monetary point of view. When once the Englishman feels that the grant of self-rule to India does not affect his pocket he will have no heart breakings in granting it. In fact, when such is the case he will bring into play his finer nature and will glory in having done a good turn to India.

(Concluded)

Railway Regulations

In giving judgment at the Supreme Court (Transvaal) in the case in which the S. A. R. appealed against the decision of a magistrate, who had awarded £100 damages to an Indian, for ejection from a compartment of a train, the Judge President referred to the autocratic powers claimed by the appellant. The case was comparatively a simple one. An Indian of the better class, had reserved seats for himself and two friends, on the train from Johannesburg to Durban. Just before the train started, an official "ignominiously ejected" the party from their "reserved" compartment, and placed them in a coupe, set apart for natives. As a result the Indian brought an action and was awarded £100 damages. The S. A. R. appealed and the damages were reduced to £25. That is not a matter of so much importance. The value of the incident lies in the serious warning to the railway authorities that they cannot treat passengers, whether European Indian or Native, in this cavalier fashion. There are scores of bye-laws and regulations behind which the officials endeavour to screen themselves, but after all, the law of common sense and decency is the best guide in such matters. Railway officials in the Union have too long and in too many instances adopted autocratic methods in dealing with the public and they seem almost invariably to be supported by their superiors. It is only when an appeal is made to the lawcourts that they learn that these methods are not to be tolerated.

(The Natal Advertiser.)

Indian Troops Discipline

On Board a Torpedoed Ship.

London, June, 20.—The sinking of a British transport in the Mediterranean has afforded a striking instance of the discipline and bravery of Indian native troops who were on board when the transport was torpedoed by a German submarine. These native troops coolly proceeded to the boat stations, and stood at attention. As the boats were being lowered a second torpedo struck the vessel which

began to sink rapidly. The soldiers were thereupon ordered to heave rafts overboard and jump into the water after them. These orders were carried out with commendable calmness, and all except three reached the rafts. The survivors were picked up by patrol vessels and safely landed.

Premires of the Dominions

ENTERTAINED IN LONDON

Brilliant Scene.

London, June 21.—A Parliamentary supper, given by the Empire Parliamentary Association to welcome the Premiers of the Dominions, was a brilliant affair. The Royal galleries of the House of Lords, in which dinner was served, were crowded with a most distinguished gathering, including 13 past and present Dominions Premiers, most of the Ministers of the Cabinet, a large number of members of the Houses of Lords and Commons, including the Government and Opposition High Commissioners, Ministers from the Dominions, now in this country, including General Smuts, Mr. Burton, Mr. Hull, the Maharajah of Patiala, and Sir Satyendra Sinha. The gathering numbered over 200. The Lord Chancellor presided, and proposed the toast of the king. Mr. Lloyd George proposed the toast, "Our Cabinet Colleagues from the Dominions," which Sir R. Borden replied to.

Governor-General's Fund

Transvaal Indians' Effort.

Johannesburg, June 24 (Reuter).—There was a mass meeting of Indian yesterday afternoon in the Town Hall to take measures to support Lord Buxton's appeal for the Governor-General's Fund.

The Mayor read a letter from Lord Buxton, in which he said he did not think that any appeal on behalf of the fund had, as yet, been made to the Indian community as such, and expressing his confidence that the Indian community of Johannesburg would respond as liberally as their compatriots in India had done.

The Mayor's address was listened to with close attention. He dwelt on India's great effort in the war, and said it was incumbent on everyone who could, to go to the front himself to give over to the last penny.

The Mayoress said she hoped the Indian community would rise to the occasion, and do honour to themselves by providing a fair share of the amount required. Several cheques were handed

£100, and smaller sums, the total being £1,170. A Committee was appointed to organize a collection for subscriptions throughout the Province.

Colonial-Born Indians

A CHALLENGE.

A number of our detractors have been accusing us of having condemned Colonial Born Indians as worthless scoundrels in the article entitled *National Education* which appeared in our last issue. We are quite prepared to retract £5 to any Hindu charitable institution if anyone would establish to the satisfaction of one of the Editors of our European contemporaries, that we, in our capacity as Editor, have condemned the Colonials in such terms. Anyone failing to establish same, after meeting our challenge, will render himself liable to pay such a sum to a similar institution. This challenge will remain in force for five days from the date of our challenge, and anyone found spreading such an accusation thereafter will be sued for damages.

Another Public Meeting

Secondary Education.

A public meeting of the Indian community was held in the Hindu Tamil Institute, Durban, last Saturday evening at 7 p.m. The meeting was called by the so-called Education Advisory Committee to inform the public of the contents of the secretary's report. About a hundred Indians were present.

Mr. K. R. Naynah presided, and among those present were Messrs H. L. Raju, B. G. Bhalla, J. M. Francis, M. Thungavelu, Suchitt Mahraj, V. Lawrence, A. H. West, Michael-Sigamoney, M. Naidoo, C. R. Naidoo, B. A. Megaraj, P. R. Pather, C. M. Anglia, A. S. Chetty, L. Gabriel, B. L. E. Sigamoney, Marchand Prabdyl, A. M. Padiaheer, D. Lalla, M. Beethasie, S. R. Pather, Emmanuel, Kanda Pillay and others. Mr. J. M. Francis called for the minutes of the public meeting at which a committee was elected. A discussion followed on same owing to Mr. Suchitt Mahraj, the secretary, having failed to bring them to the meeting and eventually it was agreed to have a verbal statement of what transpired.

Mr. B. L. E. Sigamoney in giving the minute stated that sixteen persons were present. That Mr. Thungavelu, as one of the "minors" objected to any deliberations being held that day because of the lateness of the gathering and because of the fact that the circulars were not

properly circulated. The meeting decided otherwise and a committee was elected. Mr. Thungavelu, however, did not emphasise his point.

Mr. Thungavelu remarked that he could not understand the previous speaker. Did he mean that he should have shouted and jumped about to appear emphatic? Mr. C. M. Anglia then proposed that the deliberations of that meeting be null and void because there was not a full representation of the community and a committee be appointed at this meeting *de novo*. The proposal was seconded by Mr. S. R. Pather and supported by Mr. M. Sigamoney.

The chairman after having ruled the motion in order, when its legality was questioned, proceeded to forcibly appeal to the public to confirm the existing committee whereupon Mr. J. M. Francis moved, as an amendment, that the existing committee be confirmed with the addition of ten others and that the chairman and secretary be elected by this meeting. The proposer of the original motion having withdrawn his motion Mr. Francis amendment stood as the substantive motion.

A discussion lasting an hour and a half ensued, during which the demand to put the question to vote was insistent. The chairman paid no heed to the demand and restlessness was evident among the gathering. Gradually the gathering became disgusted with the manner in which the meeting was being conducted and was in the act of leaving the hall when the Chairman adjourned the meeting. People are surprised at the action of the Chairman in not putting the motion to the vote and resentment is expressed in many quarters that the valuable time of the public should be thus wasted.

This is the third time that a meeting in connection with this question came to a fiasco. Let us hope it will be the last.

Notes and News.

A large number of Colonial born Indians assembled in the Hindu Tamil Institute last Wednesday evening at 7:30 P. M. at the invitation of Mr. D. S. Chetty to consider the advisability of taking further steps in the prosecution of the Test Case.

Mr. W. T. Clark who was kindly present addressed the gathering and explained the present position.

Thereafter a committee consisting of eighteen persons was nominated to carry on the work with Mr. K. R. Naynah as its chairman and Messrs D. S. Chetty and V. Lawrence as joint secre-

taries and treasurers. Messrs Lawrence and L. Gabriel came forward amid applause and undertook the responsibility of collecting £175 which sum is urgently needed for the prosecution of the case before the Appellate Court. Mr. K. R. Naynah presided and the meeting terminated with a vote of thanks to him.

At the dinner given by the Empire Parliamentary Association recently, to the Dominion representatives attending the Imperial Conference Mr. Lloyd George said *inter alia* that he "especially welcomed the great representatives of India in the person of the Maharaja of Patiala who worthily followed the great inheritance and tradition of attachment to Crown and Empire. His gallant people were fighting side by side with Britishers who welcomed them as worthy comrades. He also welcomed Sir Satyendra Sinha the first Indian in the King's Council".

In another part of the same speech Lloyd George said:—"India likewise disappointed her enemies who counted upon India absorbing the Empire's strength whereas it added to it. India had raised voluntarily nearly a million men, and they were about to raise another. (Loud cheers) They had been, and are guarding the bridges of the East."

The Times of London commenting upon Empire Unity says *inter alia* that "the supreme fact of moment in the evolution of the British commonwealth is that Sir Robert Borden, Mr. Hughes, and his colleagues from over seas, including Indian representatives, are definitely engaged on equal terms."

Narad says:-

THAT last Saturday's Secondary education meeting turned out to be a fiasco.

THAT a colonial born Indian meeting to consider the nine pence imposition was held last Wednesday evening.

THAT Mr. W. T. Clark addressed the meeting.

THAT Messrs. Lawrence and Gabriel are to be congratulated on their offer to raise the required £175.

THAT Mr. D. S. Chetty also deserves the thanks of the community for bringing the question forward.

THAT Mr. A. H. West has done a service to the community by printing the record in connection with the matter and thus materially assisting the cause.

THAT a Christian was converted over to Hinduism in Madura, Madras presidency.