

THE DHARMA VIK

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No. 31

THE NEW REFORM BILL.

(b) After any Bill so returned has been further considered by the Council, together with any recommendations made by the Governor, Lieutenant-Governor or Chief Commissioner, relating thereto, the Bill, if reaffirmed in accordance with the appropriate procedure, with or without amendment, may be again presented to the Governor, Lieutenant-Governor or Chief Commissioner.

(c) Any Bill reserved for the consideration of the Governor-general shall, if assented to by the governor-general within a period of six months from the date of such reservation, become law on due publication of such assent in the same way as a Bill assented to by the Governor, Lieutenant-Governor or Chief Commissioner but if not assented to by the governor-general within such period of six months shall lapse and be of no effects unless before the expiration of that period either—

(i) the Bill has been returned by the Governor, Lieutenant-Governor or Chief Commissioner for further consideration by the Council; or

(ii) in the case of the Council not being in session, a notification has been published of an intention so to return the Bill at the commencement of the next session.

(3) The Governor-General may (except where a Bill has been reserved for his consideration), instead of assenting to, or withholding his assent from any Act passed by a local legislature, declare that he reserves the Act for the signification of his Majesty's pleasure thereon, and in such case the Act shall not have validity until His Majesty has signified his assent to the Governor-General through the Secretary of State in Council and his assent has been notified by the Governor-General.

Vacation of Seats in Governor's Legislative Council:

11. An official shall not be qualified for election as a member of a local Legislative Council and if any non-official member of a local Legislative Council, whether elected or nominated, accepts any office in the service of the Crown in India,

his seat on the Council shall become vacant, provided that for the purposes of this provision a minister shall not be deemed to be an official and a person shall not be deemed to accept office on appointment as a minister.

Constitution of new provinces, etc. (See Rep. 199, 246.)

12. (1) The Governor-General-in-Council may, by notification with the sanction of His Majesty previously signified by the Secretary of State in Council, constitute a new Governor's province, or place part of a Governor's province under the administration of a Deputy-Governor, and may, in any such case, apply with such modifications as appear necessary or desirable all or any of the provisions of the principal Act relating to Governor's provinces, or provinces under a Lieutenant-Governor or Chief Commissioner, to any such new province or a part of a province.

(2) The Governor-General-in-Council may declare any territory within any Governor's province to be a backward tract, and the Governor-General-in-Council may, by notification, with such sanction as aforesaid, direct that the principal Act and this Act shall apply to that territory subject to such exceptions and modifications as may be prescribed in the notification.

13. (1) The validity of any order made or action taken after the commencement of this Act by the Governor-General-in-Council or by a local Government, which would have been within the powers of the Governor-General-in-Council or of such local Government, if this Act had not been passed, shall not be open to question in any legal proceedings on the ground that by reason of any provision of this Act or of any rule made by virtue of any such provision such order or action has ceased to be within the powers of the Governor-General-in-Council or of the Government concerned.

(2) The validity of any law passed by the Indian legislature or any local legis-

lature shall not be open to question in any legal proceedings on the ground that the law affects a provincial subject or a central subject, as the case may be.

(3) The validity of any order made or action taken by a Governor in Council, or by a Governor acting with a minister, shall not be open to question in any legal proceedings on the ground that such order or action relates or does not relate to a transferred subject or relates to a transferred subject of which the minister is not in charge.

PART I.

Government of India.

Indian Legislature (Rep. 273, 274, Act of 1915 S. 63) Council of State (Rep. 277).

14. Subject to the provisions of this Act, the Indian legislature shall consist of the Governor-General and two chambers, namely, the Council of State and the legislative assembly.

15. (1) The Council of State shall consist of the Governor-General, the members of the Governor-General's executive council, and members nominated or elected in accordance with rules made under the principal Act.

(2) The Council of State shall consist of fifty-six members (exclusive of the governor-general), the number of nominated members shall be thirty-two of whom at least four shall be non-official members, the number of elected members shall be twenty-four.

(3) The governor-general, when present, shall preside in the Council of State and shall have power to appoint, from among the members of the council of state, a vice-president and other persons to preside in such circumstances as he may direct.

(To be Continued.)

Hon. Mr. Patel's Bill.

London, Aug. 7.

In the House of Commons Mr. Montagu emphasised that the Govt. of India

was not responsible for Patel's Marriage Bill and was in no way committed to support it, but as it had received certain amount of support from unofficial members the Govt. of India had taken steps to obtain full opinion of the Hindu community before the Bill was proceeded with. The Govt. of India must make up its opinion about the Bill. If ever it came up for sanction or veto the Bill would be treated as a private member's unofficial Bill.

THE DHARMA VIR.

Friday, 3 October 1919

DEATH OF MR. ANGLIAH

It is our painful duty to record the death of Mohamed Cassim Anglia, the Secretary of the Natal Indian Congress and the founder of the "Indian Views." He was a prominent figure in our public activities and his loss will be sorely felt by the Community. It would be a mistake to suppose, as some do, that his works were entirely for the Moslem community. We had the privilege of knowing him intimately and we could certify that his heart ever pulsated for the welfare of the entire Indian community. He was a truly and thoroughly patriotic man which fact alone is, perhaps, enough to entitle him to the lasting gratitude of his countrymen. However much one may have differed from him the fact remains that he exercised considerable influence in the community and was a force to be reckoned with. The firmness of his resolve; the frankness and straight forwardness of his motives, his independence of character and his genuinely ardent patriotic zeal to lift up his compatriots ever commended themselves to the community. He was really one of the pillars of the community. His loss at this hour is a great catastrophe. His loss is irreplaceable.

The loss is undoubtedly greater to Mrs Anglia and her family. The community mourns with her and its sympathies with her in her hour of trial.

Indian Affairs.

Punjab Enquiry.

Need For Campaign.

London, August 1.—Indians in Britain are gravely disturbed over the Punjab affairs. Munshi Husain Kidwai of Gadda has circularised them to make joint representation.

In an interview published in yesterday's "Pall Mall Gazette" Mr. Surendra-

nath Bhatnerjee declared that he begged the Viceroy to disallow the Rowlett legislation, or at least, postpone it until after the passage of the Reform Act. That advice, he added, went unheeded and consequently an alarming situation has resulted.

Mr. Chintamani in the "Westminster Gazette" and Mr. Ramaswami Aiyer in a public speech have protested.

In to-day's "Herald" St. Nihal Singh declares the appointment of Sir Michael O'Dwyer to the Army Commission will exasperate the Punjabis. He recalls Mr. Montagu's recent statement in the Commons in which he hinted that the unrest in the Punjab was partly caused by intensive recruiting under Sir M. O'Dwyer. Mr. St. Nihal Singh asserts that everyone who knows Harkishenlal, Rambhaddur and Duni Chand believes them incapable of conspiring. In his opinion the India Bill was fundamentally defective because it would enable the officials to return full power over Police, law and justice and therefore even after the Indian administration is reconstituted, the executive would still be able to set the Indian Provinces aflame as they have done in the Punjab. He urges the British to act promptly and vigorously. The harsh sentences must be suspended, pending an independent enquiry. He warns against sending out a white-washing Commission.

The Martial Law Victims

A Few Particulars.

The Lahore correspondent of "Young India" gives the following few particulars about the Martial Law Victims.

Babu Kali Nath Roy will be released on the 27th August evening or 28th August morning, unless he is allowed some remission of sentence under Royal clemency, which as orders now stand, will not apply to him.

Lala Radhakrishen of the "Pratap" will be released on 7th August.

Lala Harkishen Lal is a widower, his wife, Mrs Jumnabai Harkishen Lal, B. A. having died in last October. He has got three sons and one daughter, the eldest son being now in England for study his girl is also senior Cambridge passed and prosecuting her further studies. The younger son, the only surviving issue of Mrs. Jumnabai is still a little child, others are major or semi majors. They are still living at his residence in Ferozpur Road, Lahore.

Pandit Rambhaji Dutt Chandhuri's wife, Sarala Devi Chandhuri, B. A. is still in Lahore and lives at their house in Mozang Road, Lahore. Pandit Rambhaji Dutt's eldest son was in Edinburgh and Mesopotamia and is now in the Punjab Police service. Pandit Rambhaji has got

a married daughter and two minor sons.

Mr. Dunichand's wife and family have removed to his brother, Mr. Gaupat Rai Barrister-at-law's residence in Nisbet Road Lahore. Mr. Dunichand's eldest son Amichand is an electrician, doing private business. The second son is a minor.

Dr. Saifuddin Kitchlew is a Barrister-at-law of some year's standing. He has a wife and children, all minors; his property is not forfeited. The address of his family is Amritsar.

Dr. Satya Pal, B. A. M. B. is a Medical practitioner of 12 years' standing. His wife is an Arya Samajist lady. His children, are all minors. The are, I believe, in Amritsar.

Lala Amar Nath, Pleader, of Gujranwalla Messrs Labh Singh, M.A. Bar-at-law and Srabdal Chupra, Bar-at-law, of Gujranwalla have also been sentenced to transportation for life and forfeiture of property.

South African Gold For India.

At 99s. an Ounce.

London, Sept. 27.—Five hundred thousand pounds of the latest shipment of gold from South Africa was taken to India at 99s. an ounce.—(Reuter's Special Service.)

Notes and News

London, Sept. 22.—The Commission appointed by the Government to inquire into the recent riots in Egypt and the future government of Egypt consists of Lord Milner (chairman), Sir Rennell Rodd (British Ambassador to Italy), General Sir John Maxwell, General Sir Owen Thomas, Messrs. J. A. Spender (editor of the "Westminster Gazette"), and Mr. C. J. Hurst (legal adviser to the Foreign Office).—(Reuter's Special Service.)

To the Editor "Dharma Vir"

Dear Sir,

Will you allow me a small place in your valuable journal to welcome home from France G. Doobay the Eldest son of Mr. N. R. Doobay. This young man joined the C. A. H. T. C. early in 1918 going to France with that body and remaining there up to the time of the signing of the Peace Treaty after which his regiment spent some time over-seas before coming home.

G. Doobay arrived here on the 22nd instant, fit and strong notwithstanding the hardships he and others had to endure whilst on active service. It will be re-

membered that when he joined with C. C. he had just returned from G. E. Africa as stretcher bearer in the 1st F. B. C. Corps. G. Doobay was the only Indian in Natal Province to join for over Seas.

Mr. N. R. Doobay (off Overport)
C/o Messrs Henwood & Britter
350 West Street Durban.

The Fourteenth Anniversary Celebration of the Hindu Young Men's Association, Pietermaritzburg, will be held at No. 548, Church Street, city, on the 12th instant, commencing at 10 a. m. The programme of the day will include selected songs, which will be sung by the pupils of the H. Y. M. A. Tamil School. Lectures touching upon religious and social subjects will be given. A cordial invitation is extended to Indian societies and the members of the Community to attend the anniversary. Mr. R. N. Moodley will preside over the proceedings.

Yours truly,

V. N. Pather & S. R. Naidoo,
Secs. H. Y. M. A.

OBITUARY. P.T.O.

Mahomed Cassim Anglia.

Death has removed yet another prominent figure from the midst of the Indian community in the person of Mahomed Cassim Anglia. It was not six weeks ago that the community was moved by the loss of Hajee Dawad Mahomed, with whom the deceased was associated in Indian public work for many years. Mr. Anglia had had a paralytic stroke a fortnight ago, but as he was on the mend the hope was cherished that he would soon recover, but a second stroke on Saturday hastened his death. Up to the time of his expiry he was in full possession of his faculties, and conversed with some of his friends on serious matters. Born in Rander, in the Bombay Presidency, he spent his youth there. With a spirit for chance and a desire to visit foreign parts, he felt when quite young for Mauritius. There he remained for some 15 years, when he made for Natal, in the interests of his firm, Messrs. Hajee Ajum Goolam Hossain, who had business houses in Mauritius, Bombay, and Calcutta, and had since then for a period of over 25 years lived in South Africa, making Durban his home. On the closing of his firm some years after he opened a concern in his own name as a wholesale merchant, but his activities were so varied that as he felt a paper necessary to specialise in Indian immigration matters, he founded "The Indian Views," which he owned and edited. With a love to better the condition of his compatriots in this country, he entered Indian

public life in 1904, and was one of the joint secretaries of the Natal-Indian Congress up to his death. With Mr. Gandhi he was intimately connected with the agitation in the interests of his countrymen for a great number of years, and when the passive resistance movement was started in 1906 he threw himself heart and soul into the hard work that the movement involved, and in 1908 he, with Messrs. Gandhi, the late Dawad Mahomed, Parsee Rustumjee, H. J. Joshi, and A. Gool Mahomed, was of the party that initiated the passive resistance by crossing the Transvaal border, which resulted in his incarceration for over 18 months in the gaols of the Transvaal. The Natal Indians appointed him as their representative, with Messrs. Amod Bayat, Abdul Caudir, and H. A. Badat, as a delegation to the Imperial Government in connection with their multifarious grievances in the then Colony of Natal. When the Solomon Commission sat the question that touched the core of the Mohammedan community was the recognition of marriages contracted in accordance with the Koranic principles and teachings, and in this regard in the deceased the Moslems found a staunch and vigorous champion.

For a considerable time, with others, he had felt the need for a conference of South African Indians which would unite them into one body, and bring about a great understanding and unanimity of purpose and action, and last year the fruition of his hopes was witnessed in the first South African Indian Conference that assembled in Capetown and has since met in Johannesburg. His last great political act was the assistance he gave in the formulating of the petition to the Union Parliament on the vital matters of Indian trade and residence in the Transvaal, with which some of the members in the House sought to interfere. This petition brought the appointment of a Select Committee of the House on the subject, and though the committee was not just to the residents there, as is known, the Government has since promised to appoint a Commission to inquire into these matters. The rice problem during the war and since has been one of the many questions to which he devoted much of his time and energy, and the Government recognised this by his appointment on the Rice Advisory Committee twice. In times of famine in India and floods in Natal, and wherever there was a visitation of Providence, he worked to assist in the amelioration of the lot of the sufferers. In the religious sphere he was a trustee of the West Street Mosque since 1897, and also held that office in the Madressa Anjuman Islam. He founded the Natal British Moslem League, and was one of

its joint secretaries. He was also a vice-president of the Anjuman, Esha-a-tul. On his return to his native town of Rander he was elected to its Town Council, which office he held till he decided to come back to Durban. For many years he was the Indian agent of the British Indian Steam Navigation Company, and had rare opportunities to see the application of the provisions of the Immigration Restrictions Act against his countrymen, and this moved him to take up the cases of many of them who had for some technical or other reason been restricted from re-entering the Union of South Africa. He was an enthusiastic cricketer some years ago, and did a great deal in connection with the formation of the Indian Cricket Union, and captained the Greyville Indian Cricket Club, and held honorary offices in several sporting institutions. South African Indians testified their feelings of sorrow and loss in his death on Saturday last, when hundreds of telegrams spoke of the sentiments his death had caused. The funeral left his late residence at the corner of Short and Cross Streets for the Grey Street Mosque, whence after prayers it proceeded to the Moslem Cemetery in Brook Street, followed by a large number of his countrymen representative of every section of his community and Europeans. Among the wreaths was one from Messrs. W. Dunn & Co., and among the message of condolence received were those from the Chief Magistrate (Mr. Percy Binns), the Principal Immigration Officer (Mr. G. W. Dick), and the Inspector of Nuisances (Mr. W. C. Daugherty). He has left a sorrowing widow, a son, Cassim, and two daughters, one of whom is seriously ill from influenza, and to them much sympathy will be extended by the public. The hand of the Reaper has been merciless, and since the foregoing was written we regret to have to record the passing away of the sick daughter of the deceased, wife of Chota Bassa, who has followed her father into the great Unknown, leaving behind her an infant.—Communicated.

The Dharma Vire

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No. 32

THE NEW REFORM BILL.

Legislative Assembly (Rep. 476, Act of 1915, S. 63).

16. (1) The Legislative Assembly shall consist of the members of the governor-general's executive council and of members nominated or elected in accordance with rules made under the principal Act.

(2) The legislative assembly shall consist of one hundred and twenty members, and number of non-elected members shall be forty, of whom twenty-six shall be official members, the number of elected members shall be eighty provided that rules made under the principal Act may provide for increasing by not more than five per cent. aggregate number of members of the legislative assembly as fixed by this section, and may vary the proportion, which the classes of members bear one to another; so however that at least two-thirds of the members of the legislative assembly shall be elected members and at least one-third of the other members shall be non-official members.

(3) The Governor-General shall have the right of addressing the legislative assembly, and may for that purpose require the attendance of its members.

Duration and Sessions of Legislative Assembly and Council of State (Rep. 278, 283).

17. (1) Every Council of State shall continue for five years, and every legislative assembly for three years from its first meeting:

Provided that—

(a) either chamber of the legislature may be sooner dissolved by the Governor-

General.

(b) any such period may be extended by the Governor-General if, in special circumstances he so thinks fit; and

(c) after the dissolution of either chamber the governor shall appoint a day not more than six months later for the next session of that chamber.

(2) The governor-general may appoint such times for holding the sessions of the Indian legislature as he thinks fit and may also from time to time by notification or otherwise prorogue the Indian legislature.

(3) Any meeting of either chamber of the Indian legislature may be adjourned by the person presiding.

(4) All questions in either chambers shall be determined by a majority of votes of members present other than the presiding members, who shall, however, have and exercise a casting vote in the case of an equality of votes.

(5) The powers of either chamber of the Indian legislature may be exercised notwithstanding any vacancy in the chamber.

Vacation of Seats in Indian Legislature.

18. (1) An official shall not be qualified for election as member of either chamber of the Indian legislature and if any non-official member of either chamber accepts office in the service of the Crown in India, his seat in that chamber shall become vacant.

(Rep. 277)

(2) If an elected member of either

chamber of the Indian legislature becomes a member of the other chamber, his seat in such first mentioned chamber shall thereupon become vacant.

Rules as to constitution, etc., Legislative Assembly and Council of State (Act of 1915, s 66. Sec Rep. 278).

19 (1) Subject to the provisions of this Act, provision may be made by rules under the principal Act as to—

(a) the term of office of nominated members of the Council of State and the legislative assembly, and the manner of filling casual vacancies occurring by reason of absence of members from India, inability to attend to duty, death, acceptance of office, or resignation duly accepted or otherwise; and

(b) the conditions under which and the manner in which persons resident in India may be nominated or elected as members of the Council of State or the legislative assembly; and

(c) the qualifications for being nominated or elected as members of the Council of State or the legislative assembly; and

(d) the final decision as to doubts or disputes as to the validity of an election.

(2) Subject to any such rules, any person who is a ruler or subject of any State in India may be nominated as a member of the Council of State or the legislative assembly.

Rules as to business carried on by Indian Legislature (Rep. 279, 280, 284, 285).

20. (1) Sub-sections (1) and (3) of section sixty-seven of the principal Act

(which relate to the classes of business which may be transacted by the Indian legislative council) shall cease to have effect.

(2) Provision may be made by rules under the principal Act for regulating the course of the business and preservation of order in the chambers of the Indian legislature and as to the persons to preside at the meetings of the legislative assembly; and the rules may provide for the number of members required to constitute quorum and prohibiting or regulating the asking of question on, and the discussion of, any subject specified in the rules.

(3) If any difference of opinion arises between the chambers of the Indian legislature, relation to legislation, the Governor-General may refer the matter for decision to a joint sitting of both chambers or may return the matter for reconsideration by either chamber.

(4) Where the Governor-General in Council certifies that it is essential for the safety, tranquillity, or interests of British India or any part thereof or for the purpose of meeting a case of emergency which has arisen that any law shall be passed, the Council of State shall have power to pass laws without the assent of the legislative assembly, which laws shall have effect as laws passed by both chambers.

(5) Rules made for the purpose of this section may contain such general and supplemental provisions as appear necessary for the purpose of giving full effect to this section. (To be Continued)

Asiatics in Transvaal.

CAREFUL CENSUS URGED.

Municipal Association's Request.

Johannesburg, Oct. 2 (Special).—The Executive of the Transvaal Municipal Association recommends that all local authorities be urged to take a careful census of Asiatics trading or residing in their municipal areas, and to collect other data and information, with a view to laying it before the Parliamentary Commission,

and that local authorities be asked to dissuade their employers from dealing with Indians in future.

Council of Press Association An Emergency Meeting.

Bombay, Aug. 8.

At an emergency meeting of the Council of the Press Association held on 31st July, resolutions were passed that in furtherance of cablegram of 1st July to the Prime Minister, Secy of State and others regarding the present situation of the Indian Press the Council authorise its president Mr. B. C. Horniman now in England to place before the authorities and the public the case for the repeal of the Press Act, depute Mr. Rangaswamy Iyengar to co-operate with Mr. Horniman in the work and authorises them to cause the preliminary memorandum and other memoranda to follow before the authorities and the Parliament. The Council places on record the very valuable services rendered by Mr. Horniman and while responding unabated confidence on him, condemned the most arbitrary and high handed action taken by Government in deporting him without trial and strongly urges that the deportation order be revoked without delay.

Sequel to an Illegal Arrest.

The reader may recollect the circumstances under which Pandit Shiva Narayan, Manager of the "Pratap," a "Hindu weekly paper of Cawnpore, was arrested by the police and afterwards released. He had proceeded on some private business to Unao, where he was arrested by the local police and brought back to Cawnpore under humiliating circumstances. He was then set free. The incident formed the subject of an interpellation in the U. P. Legislative Council, and, it appears, that later on, legal notices were served on the Superintendent of Police, Unao, and the Sub-Inspector of Police who made the arrest, by the hon. Dr. Tej Bahadur Sapru, advocate, on behalf of P. Shiva Narain, who claimed as damages for

wrongful arrest the sum of Rs. 5,500. This vigorous action on the part of the Pandit has had the desired result, if we are to believe the "Cawnpore Journal." The Superintendent of Police we are told called at the Bungalow of Dr. Tej Bahadur Sapru and apologised to P. Shiva Narain. The Sub-Inspector of Police is to follow suit and will proceed to the village where Pandit Shiva Narain was arrested and offer a suitable apology.

New District in the Punjab. Gujranwalla Partitioned.

Simla, Aug. 7.

A Press Communique states:—The sanction of the Secretary of State having been received to the division of the unwieldy Gujranwalla District the new Sheikhpora District will be inaugurated in the middle of October with Mr. M. M. L. Currie as its first Deputy Commissioner.

In order to concentrate the irrigation of the Upper Chenab Canal as far as possible in these two districts opportunity is being taken to transfer to them an area of 376 square miles from Sialkot, while Sheikhpora will also receive 222 square miles from Lyallpur and the trans-Ravi area of Lahore, with the possible exception of the suburb of Shahdara. Gujranwalla will in future consist of the three tahsils of Gujranwalla, Wazirabad and Hafizabad while the Sheikhpora district will also finally consist of three tahsils. For the present, however, it is intended to work with two existing headquarters of Sharakpur and Khangah Dogran until new tahsils can be erected at more suitable centres.



Katarpur Riots.

Judgment of Special Tribunal Eight accused Sentenced to death

135 To be Transported for life

Saharanpur, Aug. 8.

The Special Tribunal pronounced judgment in the Katarpur riot case to-day.

The following eight accused sentenced to death: Mahant Baramdas, of Kankhal; Mahant Gulabghir, of Kankhal; Mahant Harnam Singh, of Kankhal; Dr. Purn Prasad, of Kankhal; Jankidas, of Kankhal; Attar, son of Mohan Chohan, of Katarpur; Mukha Chohan, of Katarpur; Harnam Singh, son of Nara Chohan, of Katarpur. One hundred and thirty-five accused were sentenced to transportation for life. The Secretary of the Hardwar Municipality (Babu Kalyan Singh) was sentenced to seven years' rigorous imprisonment and Shes Dyal Singh, Sub-Inspector of Police of Hardwar, was sentenced to a like term. In the case of the two last-mentioned accused the difference in their sentence is due to the finding that they probably did not foresee the disastrous consequences of their instigation.

The remaining twenty accused were acquitted.

PROSECUTION STORY.

In all 172 accused had been placed before the court, of whom seven were discharged. The remaining 165 included a few men of position, such as B. Kalia Singh, the Secretary of the Municipal Board of the Hardwar Union; Sub-Inspector Shes Dyal Singh, the Station officer of Mayapur; Dr. Purn Prasad, a private medical practitioner, who at one time was in Government service as a Sub-Assistant Surgeon, and several Mahants. The majority of the accused were men of small means, being mostly cultivators. With the exception of the Secretary and the Sub-Inspector, who were charged with conspiracy and abetment to commit the

riot, the other accused were charged with actually having taken part in the riot. This riot was probably the most serious which has occurred in these provinces for many years, resulting not only in the burning down of almost the whole village of Katarpur but also in the massacre of about 30 Mohammedans.

The riot arose out of the objection of the Hindus to cow sacrifice by the Mahomedans during the last Bakrid. Katarpur is a small village about four miles from Kankhal in the district of Saharanpur and, according to the last census, had a population of 238 Mahomedans and 538 Hindus, the male Mahomedan population being 130, the male Hindu population being 284. At one time Katarpur belonged to Mahomedan Zemindars, but now-a-days three-fourths belong to Hindus and only one-fourth to Mahomedans. It has a mosque and Id-gah to which Mahomedans from neighbouring villages are in the habit of coming to say the Id prayers. The Mahomedans alleged that cow sacrifice during the Id festival has been customary in this village and the Hindus deny it.

Some time before the Bakr-Id of 1918 the usual enquiries were made and precautions taken by the district authorities, which resulted eventually in the Sub-Inspector of Jwalapur applying to have 13 Mahomedans and 18 Hindus bound over to keep the peace during the Bakr-Id. That case was fixed for hearing on the 13th September before Mr. Ganga Prasad, the Sub-Divisional Officer. On the day fixed the parties entered into a compromise in writing by which it was arranged that cow sacrifice should take place during the Id, 1918, in the houses of two Mahomedans who were specially named in that compromise. It, therefore, appeared as if no further trouble was likely to arise in that village with reference to the cow sacrifice in that year. The action of the Hindus in having agreed in this compromise to cow sacrifice displeased a certain number of other Hindus and steps were taken from the 14th onward to nullify the compromise which had been ar-

rived at, and on the 16th some of the Katarpur villagers sent telegrams to the Collector and Sub-Divisional Officer as follows:—"Villagers' neighbours ready rebellion for sacrifice arrange danger."

According to the prosecution, from the 14th leading men in Kankhal were arousing the neighbourhood to oppose the performance of cow sacrifice during the Id. If possible the Mahomedans were to be bought off, but as time advanced, the feelings of the people got more excited eventually it was decided that if the Hindus failed to prevail upon the Mahomedans to abstain from cow sacrifice by other means, force was to be used. In consequence of information reaching the Tahsildar, he, with as many police as he had, arrived at Katarpur early on the 17th September. From very early that morning crowds of Hindus were pouring in from all sides armed with lathis, the crowd numbering thousands.

To prevent a riot the Tahsildar handed over the sacrificial cows to some of the leaders from Kankhal, and they were removed from the village to Kankhal. He also passed an order forbidding any cow sacrifice in the village until the District Magistrate or Subdivisional Magistrate would visit the village and pass some other order. He further wired to the Sub-Divisional Officer, Roorkee, that is, to Mr. Gauga Prasad: "Qurbani stopped some 5,000 men specially of Kankhal tried breach of peace but did not succeed strong guard with European officer and yourself urgently needed." During the night of the 17th-18th a number of the Mahomedan residents, being apprehensive of an attack in consequence of what had taken place that day, removed their wives and children to neighbouring villages.

(To be Continued.)

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THE FUTURE RELIGION OF THE WORLD.

(By Dr. Biswa Nath Mukerjee, L. M. S.)

In his world-renowned book, "India what can it teach us" Prof. Max Muller has written: "I maintain that to every body who cares for himself, for his ancestors, for his history, or for his intellectual development, a study of Vedic Literature is indispensable." The value of this piece of sound advice from one who was not born in the birth-place of the Vedas and who consecrated his whole life to their deep study cannot go unappreciated. A living authority, a profound scholar of the western as well as the eastern theology, religion and philosophy, a westerner who has studied the Vedas at first hand, Dr. Shepard says, "India is the home of the oldest monotheism recorded in the history of religions." Prof. William Ward in his "The Religion of the Hindus" writes, "The Almighty, Infinite, Eternal, Incomprehensible, Self-existent Being; he who sees everything, though never seen, he who is not to be compassed by description, and who is beyond the limits of human conception, he from whom the world proceeds; who is the lord of the universe and whose work is the universe; he who is light of all lights, whose name is too sacred to be pronounced, and whose power is too infinite to be imagined, is Brahma, the one, unknown true being, the creator, the preserver, and destroyer of the universe. Under such and innumerable other definitions is the Deity acknowledged in the Vedas or the sacred writings of the Hindus." The great German scholar, Frederick Schlegel in his "Wisdom of the Ancient India" writes, "It cannot be denied

that the early Indians possessed a knowledge of the true God. All their writings are replete with sentiments and expressions, noble, clear, severely grand, as deeply conceived as in any human language in which men have spoken of their God." In Mill's British India there is a passage, "the belief is pressed upon us that, in the earliest times, Brahmanical philosophy held as its grand idea the absolute unity of the Supreme God and that their religious ritual correspond therewith. Idolatry is an altogether after-growth, springing from minds incapable of entertaining the elevated abstract notions of the primitive creed. The declension explains itself. The obscuration and weakening of the idea of the divine unity were indicated first by the impersonation of the several discoveries made of the Supreme Being in these operations and effects. These impersonations were not so many distinct and independent deities, but representatives of one and the great Deity contemplated under particular aspects." A great French scholar and student of Oriental philosophy and science Dubois in his book "India" says, "God, to use the words of the philosophers of India, is an Immaterial Being, pure and unmixed, without qualities, form or division; the Lord and Master of all things. He extends over all; without beginning and without end. Power, strength and gladness dwell with him." Again Prof. Max Muller says, "In the Riga Veda one verse occurs which boldly declares the existence of but one Divine Being though invoked

under different names. They call him Indra, Mitra, Varuna, Agni; the wise call it many ways; they call it Agni, Yama, Matarisyan." "These truly sublime ideas cannot fail to convince us" writes Count M. Bjornstjerna, a vastly learned Russian scholar of the Vedas, "that the Vedas recognise one only God who is Almighty, Infinite, Eternal, Self-Existent, the Light and the Lord of the Universe." The very fact that so many Vedic scholars of the different parts of Europe have independently expressed a unanimous opinion about the monotheism of the Vedas is a very happy sign of the times and augurs well for the lovers of the Vedic religion. It further shows that the Vedic literature and religion are gaining ground in Europe and manufacturing their own devotees and admirers.

As it has been conclusively proved by such great men as Sir William Jones, Prof. Max Muller and others that the Vedas are the oldest books in the library of man-kind, that the Sanskrit is the most ancient and perfect language in the world and that Zoroastrianism from which Judaism and Christianity have manifestedly sprung is an outcome of the Vedic civilisation and was spread from India to Persia, there cannot be the least doubt that the fountain-head of monotheism is the Vedas and all ideas and notions of One Supreme God first originated with the Hindus.

Monotheism, the theistic ideal of the future world.

It can clearly be demonstrated that

monotheism is gradually getting the better of all other theisms of the world. Though strictly speaking there is no monotheistic religion but the Vedic religion, even Christianity, which on the very face of it is trinitism claims to be so. But it can be shown that Judaism, Islam, and Zoroastrianism which are more of dualistic than monotheistic nature cannot claim the

Spread of Vedism in higher monotheism of the Vedas.

There is little doubt that it was with this purpose in view that Max Muller as well as other philosophers and admirers of the Vedas in the west enjoined upon their countrymen the study of the Vedas. Their advice has now borne fruit and the number of the admirers, lovers and followers of the Vedic religion, though still a drop in the vast ocean of western population is rapidly on the increase. Two apparently monotheistic religions — Judaism and

Last days of Judaism. Zoroastrianism and Zoroastrianism.

just lying on their funeral pyre. They have been destroyed root and branch by the followers and the Prophet of Islam. The whole extent of land which was at first peopled by the Jews and Zoroastrians is now inhabited by the Muslims. You will only find an infinitesimal drop of those Jewish people sprinkled here and there on the continent of Europe. Persia is no longer the home of the Parsies, only a small number of the followers of Zoroaster you will meet with in Bombay. If you also examine the theistic constitution of Mahomedanism you cannot deny that Mahomed borrowed almost sixteen annas of his religion from the above named two religions. And he was so brilliantly successful in forcing the weight of his preachings, that the Jews of ancient Egypt, Assyria and Armenia and Zoroastrians of ancient Persia gave way without the least resistance. It cannot be denied that monotheism which has been always the highest and the noblest phase of a religion was then drifting into something like idolatry among the Jews and Zoroastrians and so it proved no difficulty with Mahomed to beguile them into

his own belief by placing before them the best essentials of the religion of their own. It was in this way that Islam once became the dominating factor in the religion and politics of the whole of Europe and Asia proper. But while gradually Islam was effaced from China, Japan, India and parts of the European continent with single exception of Turkey, its force and influence became permanent in Egypt, Persia and Arabia and struck a fatal blow at the root of ancient Zoroastrianism and Judaism.

There are reasons why Islam could not have an established fame in some parts

Some causes of Islamic of the world and success.

why it could have in others. Lord Woodhuselee in his 'Universal History' Vol. IV, page 97 writes, "The rapid success which attended the propagation of the religion of Mahomet may be accounted for from a few natural and simple causes. The first of these was certainly that signal favour which attend his arms, and, as we shall immediately see, those of his successors. The martial spirit, when inflamed by the enthusiasm of religion, is irresistible; and while repeated victories persuaded many, of a divine interposition in favour of the prophet and his law, the terror of his arms inclined others submissively to receive that religion which was propagated by the sword. Neither was it surprising that a religion which adapted itself so entirely to the passions of men should find a number of willing votaries among the luxurious nations of the East. The gross ignorance, too, of many of those nations might readily have rendered them the dupes of a less artful system of imposture than the fable of Mahomet; and to add to all, it must be owned with regret, that the shameful animosities and dissensions which then prevailed among the different sects of the Christian Church had too much contributed to bring the true religion into disesteem and contempt."

So, we see there were a number of causes that contributed a great deal to the rise of Islam and the contemporaneous

downfall of paganism in Arabia and Egypt; Judaism in Syria, Babylonia, Egypt and some parts of Europe; Zoroastrianism in Persia, and Christianity almost all over the continent of Europe, and Buddhism and Hinduism in Asia. And those causes were (1) the martial forces of the followers of Mahomed, (2) their extraordinary religious zeal, (3) the degeneration of the followers of Zoroaster, Moses and Christ, Confucius, Shinto and Buddha and last of all a proverbial ignorance that had taken hold of their minds regarding the true natures of the Deity. If Islam became the permanent factor in the religious lives of the Persians, Arabians and Egyptians, it was because their cruel and merciless habits supported a good deal to the principle of cruelty with which the religion of Mahomed was spread throughout the whole world and not its highly monotheistic nature. Moreover Judaism and zoroastrianism which were the principal religions of these countries at that time were not in the least condemned or altered; but their main doctrines were taken in and adopted by Mahomed himself. So we read in "Tyttter's Universal History" that "in many places, when the majesty and attributes of God are described, the style is most sublime and magnificent, and nearly resembles that of the sacred scriptures—from which, indeed, it is quite obvious that the composer of the Koran drew many of its most shining ornaments." Another cause of Islam getting a firm foothold in the above countries was that they were successively conquered and conquered by Mahomed and his distinguished followers or successors Abubeker, Omar, Ali and others.

But when the question comes as to how Mahomed won the hearts of pagans and idol worshippers of Arabia and the

The defects of Islamic neighbouring monotheism.

countries then we must concur with the opinion of an ancient historian and say, "The ceremonies of circumcision, ablution, and the pilgrimage to Mecca; he recommended a exterior and visible signs, by which God desired that

man should signify his belief of the more speculative tenets of his religion. These laws he pretended to have received from God Almighty, by the hands of the Gabriel—who presented him, from time to time, with parcels of that book, or Koran, in which they were contained. The fundamental doctrines of the Koran are such as have been enumerated. They are, it is true, intermixed with a variety of absurdities—errors in history, chronology, and philosophy; but these the countrymen of Mahomet, in his time, may well be supposed to have overlooked; and the learned Mussulman, at his day, will probably consider them as corruptions and interpolations of the original text." But it can be very convincingly proved that these external ceremonies Mahomet took from pagan inhabitants of ancient Arabia and thereby completely marred the monotheism of his own religion. For Lord Woodhouselee a student of history of the last century says, "They (pagan inhabitants) had a confused tradition, that they were descended from the Patriarch Abraham; and they retained, of the Jewish religion, the ceremony of circumcision, ablutions, and the horror for certain meats, which they regarded as unclean. With these rites, they combined the worship of idols, and the belief of three goddesses of equal power and wisdom, and co-existent with the Supreme Being. The city of Mecca was the residence of the chief of these idols. A small square edifice, or temple, called the *Cubba*, was held throughout all Arabia to be a place of the most supreme sanctity. Within this temple was a stone, which was the peculiar object of veneration and was said to have descended from Heaven, in those days of innocence when man was free from guilt as he came from the hands of his creator. The stone was then white but gradually became sullied, as a man, became more wicked, till at last it grew entirely black. From the pilgrimages which it was customary to make to this temple, and the riches it brought thither, Mecca became the most considerable city of Arabia." So it is clear that the great-

ness of Mecca was not due to the rise of a prophet like Mahomed, rather it was wholly due to the ancient pagans, whose faith in the black stone, pilgrimage and Kabah had grown so strong that "the prophet considered it inexpedient to disturb the belief." It is one of the main causes of Mahomedanism being a grand success among the original inhabitants of Arabia. But inspite of all this success the above absurdities became the characteristic features of Islam and polluted it with

Why Islam cannot be the future religion of the world.

For, it is a known fact that still today Mahomedans who undertake pilgrimage to Mecca kiss this black stone as a traditional belief on reaching the temple. If there is any Mahomedan gentleman who may deny the charge of worshipping the black-stone, in the sense the orthodox Hindus worship idols, he cannot gainsay that in doing this he bends his head before some thing like an idol with some mingled feelings of awe and veneration and this is sufficient to dethrone him from the sacred belief of monotheism or the true idea of oneness of the Almighty Father.

Besides this, as Christianity becomes, like the lay of Hamlet with the part of Hamlet left out, without Jesus Christ, so Islam has a very clear attempt on its part to mix its prophet always with the name of God and has thus given him a place only second to God. Thus if according to Christian belief God cannot be reached but through, or is none but, Christ, so in Islam the monotheism of God will be meaningless but without the mention of Muhammad. This is another drawback of Islam as a truly monotheistic religion. There are many other minor beliefs in the religion of Mahomet entirely based upon superstition which we think it needless to mention. So, we can now see that Islam can have no favour with reasonable, benevolent and humanitarian future generations.

THE DHARMA VIR.

Friday, 22 October 1919

A HAPPY DEEPAVALI.

To-day and to-morrow the Hindu world will be celebrating with great eclat the annual Deepavali festival. We wish all our Hindu readers a happy Deepavali. The word "Deepavali" in itself signifies "rows of light" the festival having received its designation doubtless from the rows of lights with which Hindu houses are decorated on the day in question. As to the origin of the festival two reasons are given. In South India, the victory of Shri Krishna over the demon raksha Nargasura who caused the world untold sufferings is advanced as the reason, while, in North India, it is celebrated in remembrance of the triumphant entry of Shri Ram into Ayodya after his defeat of the Raksha King Ravan of Lanka. Whatever be the reason advanced, it will be noticed that the underlying motive is the victory of truth, justice and righteousness over untruth, injustice and unrighteousness. To the Arya Samajists, the day also denotes the commencement of a new era from the death of Swami Dayanand Saraswati who passed away on Deepavali day, and they celebrate the day as a great day of rejoicing since the soul of this great and pure religious reformer attained mukti on that day.

No Rishi Number

Owing to the prevailing high prices of paper and printing materials and owing also to the difficulties our poor countrymen are experiencing to make both ends meet in view of the inflated prices of commodities, the publisher of this journal has deemed it inadvisable to publish the Rishi Number this year.

Boxing.

The accomodation at the Royal Picture Palace was taxed to its utmost cap-

city on Saturday last to witness the boxing contest between Dixon of Bloemfontein and Sadow of Durban. A number of preliminaries were also arranged by the management and after these were disposed of the main contest took place. The match was uneven Dixon being well versed in the art besides being a heavier person. Sadow was floored many times and his seconds wisely deeming it hopeless to continue the contest threw up the sponge in the fourth round. The management deserve great congratulation on the show they exhibited and Mr. B. L. E. Sigamoney in particular proved himself a very capable manager.

"Swaraj" Lies

£50 Challenge.

With reference to the statement contained in a recent issue of the "Swaraj" that Mr. S. R. Pather, in giving evidence before the Borough Boundaries Commission said, that Indians were not fit to govern themselves, we hereby challenge anybody to prove the correctness of this statement. If proved, we will donate £50 to any Hindu charity.

Death of Mr. Baldev Singh.

Mr. Baldev Singh, chairman of the Depot Road Hindu Temple Committee, passed away on 7th October. A large number of friends attended the funeral to pay their last respects to the deceased. We wish to convey our sympathy to his relatives.

"SWARAJ" TRASH

We have never been so unfortunate in our experience as to peruse such piffle as those contained in recent numbers of the sheet known as the "Swaraj", wherein Mr. M. Beethasie scribbles to his hearts content to the evident satisfaction of his employers and admirers. We had often wondered whether his employers and friends ever comprehended the guerilla-like antics of their wonderful protégé? We now feel that not unlike their ludicrous prodigy their puny minds derive

contentment and satisfaction when they behold that rag-drenched from head to foot with the dirty rinsings of his greasy brain. To call this man an editor of a journal, devoted to such a noble and praiseworthy object as that of securing autonomy for our motherland, is a misnomer. It is only in a community such as ours can such a person pass muster as an editor. We have closely watched his writings, if such they may be called, ever since the Swaraj was ushered, and we must confess that we did not come across one article that served to exalt his reputation as a writer. His imaginative faculties must be poor indeed, if he could not but fail to produce anything superior to vile, wanton and insipid abuse for the edification of his readers. We would suggest to him to throw up his sponge if his ambition as a writer could not soar any higher than that of penning abusive paragraphs against men superior to him in every respect. Just as the face of a man is an index to his mind so are his writings; and one has only to peruse Mr. Beethasie's productions to arrive at a correct estimate of his mind. His latest productions under the captions of "Borough Extension Indian Witnesses" and "Rice Committee," have never been excelled by himself. Having failed ignobly and disgracefully to prove his points to the hilt before the Borough Boundaries Extension Commission, he falls foul of Messrs. K. R. Nayanah and S. R. Pather who did not meet with the same unfortunate fate as himself. Mr. Beethasie and his colleagues should not have appeared before the Commission as they were entirely incapable of the task they set for themselves. In their foolhardiness and in their extreme desire to shine before the public, they lost sight of the fact that members of the commission were able gentlemen well qualified to sift their evidence. Is it a surprise then that Mr. Beethasie's evidence should tumble like a pack of cards before their piercing and searching cross examination. It was most unfortunate for Mr. Beethasie and his colleagues that fate should have ordained the presence of Messrs Nayanah and Pather to witness Mr. Beethasie's humiliation, when he stood abashed and ashamed in not being able to comprehend a pure and simple question. The confession wrung from him that the letter which purported to be the wishes of his constituents, which he said was eighty in number, had never been placed before them was extremely painful. He claims to be an accredited representative of the people, but sure

enough his thick skin did not realize the humour that lay in the statement when he was only nominated by a coterie of 80 individuals. Repeatedly did the commissioners betray their disgust and annoyance with this accredited (?) representative, this paragon of public virtue, that they on more than one occasion gave expression to their high admiration of this great leader of the people, who claims to possess their *unshinled confidence*, by high flown language. One Commissioner rebuked him by saying "you don't keep your eyes open." Another said "you don't know anything about the matter" referring to the statement made by Mr. Beethasie that the corporation cannot raise the rates. Yet another said "you do not know what you are talking about but I am telling the truth." The great Beethasie, did not comprehend the meaning of "human excreta" and one of the Commissioners in absolute disgust shouted SH—T. Fancy the editor of Swaraj not understanding simple English. This ludicrous upstart having humiliated himself has not the wisdom to keep quiet. His humiliation has evidently been troubling him like a night mare that he added insult to injury. In his paper he tells a deliberate lie against Mr. Pather when he states that Mr. Pather said that Indians are unfit to govern themselves. He should be ashamed of such conduct. Only a chandal can be capable of it. Neither did Mr. Nayanah say Indians are unfit to govern themselves. What he said was that better than new people governing those who are already governing should govern. We could not understand the actions of this Don Quixote. He glories upon his being a property owner and a burgess. What a hair brained individual he must be to write these things. What does he know of Mr. Nayanah and Mr. Pather and what has the question of being a burgess to do with the matter. We hope to deal with the question further in our next issue.

The New Reform Bill

(6) Standing orders may be made providing for the conduct of business and the procedure to be followed in either chamber of the Indian legislature in so far as these matters are not provided for by rules made under the principal Act. The first standing orders shall be made by the Governor-General in Council, but may with the consent of the Governor-General be altered by the chamber to which they relate.

(7) There shall be freedom of speech in both chambers of the Indian legislature. No person shall be liable to any proceedings in any court by reason of his speech or vote in either chamber, or by reason of anything contained in any official report of the proceedings of either chamber.

Composition of Governor-General's Executive Council (Rep. 271, Act of 1915 s. 36.)

21. (1) The provision in section thirty-six of the principal Act, that three at least of the members of the Governor-General's executive council must have been for at least ten years in the service of the Crown in India, shall have effect though 'two' were substituted for 'three' and any other provision in that section directing that such members must possess any special qualifications, and any provision in that section imposing any limit on the number of members of the Governor-General's executive council shall cease to have effect.

(2) Provision may be made by rule under the principal Act as to the qualifications to be required in respect of members of the Governor-General's Executive Council, in any case where such provision is not made by section thirty-six of the principal Act as amended by this section.

(3) Sub-section (2) of section thirty-six of the principal Act (which provides

that when and so long as the Governor-General's Executive Council assembles in a province having a Governor the Governor shall be an extraordinary member of the Council), shall cease to have effect,

PART III.

Secretary of State.

Payment of salaries etc., out of moneys provided by parliament (Rep. 294, Act of 1915, s. 2).

22. The salary of the Secretary of State, the salaries of his Under-Secretaries, and any other expenses of his department may, notwithstanding anything in the principal Act, instead of being paid out of the revenues of India, be paid out of money provided by Parliament, and the salary of the Secretary of State shall be so paid.

Control of Secretary of State Governor-General (See Rep 291, 291).

23. The Secretary of State in Council may, notwithstanding anything in the principal Act, by rule regulate and restrict the exercise of the powers of superintendence, direction, and control vested in the Secretary of State, the Secretary of State in Council and the Governor-General in Council by the principal Act or otherwise in such manner as may appear necessary or expedient in order to give effect to the to the purposes of this Act.

Any such rules shall be laid before both Houses of Parliament as soon as may be after they are made and if an address is presented to His Majesty by either House of Parliament within the next thirty days on which that House has sat after the rules are laid before it praying that the rules or any of them may be annulled, His Majesty in Council may annul the rules or any of them and those rules shall thenceforth be void, but without prejudice to the validity of anything previously done thereunder.

PART IV.

The Public Services in India.

The public Services (See Rep. 323, 325 etc.).

24. (1) Subject to the provisions of

the principal Act and of rules made thereunder, every person in the civil service of the Crown in India holds office during His Majesty's pleasure and may be employed in any manner required by the proper authority within the scope of his duty but no person in that service may be dismissed by any authority subordinate to that by which he was appointed.

(2) The Secretary of State in Council may make rules for regulating the classification of the public services in India, the methods of their recruitment, their conditions of service, pay and allowances, and discipline and conduct. Such rules may to such extent and in respect of such matters as may be prescribed delegate the power of making rules to the Governor-General in Council or to local Governments, or authorities the Indian Legislature or local legislature to make laws regulating the public services.

(3) The right to pensions and the scale and conditions of pensions of all persons in the civil service of the Crown in India appointed by the Secretary of State in Council shall be regulated in accordance with the rules set out in the Second Schedule to this Act. The rules set out in that Schedule may be varied or added to by the Secretary of State in Council and shall have effect as so varied or added to but any such variation or addition shall not adversely affect the pension of any member of the service appointed before the date thereof. Nothing in this section or in any rule thereunder shall affect the provisions in relation to pensions contained in the East India Annuity Funds Act, 1871.

(4) For the removal of doubts it is hereby declared that all rules or other provisions in operation at the time of the passing of this Act, whether made by the Secretary of State in Council under the principal Act or by any other authority, relating to the civil service of the Crown in India, were duly made in accordance with the powers in that behalf, and are hereby confirmed but any such rules or provisions may be revoked, varied or added to by rules or laws made under this

section and any rules, or provisions confirmed by this sub-section which affect pensions shall have effect subject to the provisions of the Second Schedule to this Act.

(To be Continued.)

Katarpur Riots.

Judgment of Special Tribunal Eight accused Sentenced to Death

135 To be Transported for Life

On the 18th again large crowds of Hindus armed with lathis arrived. The Subdivisional Officer also arrived at about 11 a. m. seeing what the attitude of the crowds was he decided that no sacrifice should take place. Arrangements had been made on that day by the Kankhal Hindus to have carts with provision in a grove near the Hindu temple for the Hindus. The Subdivisional Officer asked some of the local Katarpur leaders to disperse the mob as he had forbidden cow sacrifice, but they excused themselves, saying that the mob would not listen to them and consisted mostly of outsiders. The leaders from Kankhal were sent for, but they were evidently on the way already, because they arrived shortly after the messenger had been despatched.

Whilst the Sub-divisional Officer was speaking to the leaders, a complaint was made that Hindus were going near the mosque which was contrary to an order given by the Tahsildar that the Mahomedans were to keep to the west of the village and the Hindus to the east of the village. The Sub-divisional Officer protested about the Hindus going near the mosque. About this time some one cried out that a Hindu had been assaulted by the Mahomedans. Upon this, the Hindus ran away from the chaupal where they had been conversing with the Sub-divisional Officer, and from the grove near the temple large parties of Hindus rushed into the village. The village was set on fire

and wherever Mahomedans showed themselves they were set upon by groups of Hindus and beaten, houses were burnt and general destruction seemed to be the order of the day. The Sub-divisional officer, who had with him the Tahsildar, a Circle Inspector, two Sub-Inspectors seven armed police and about forty civil police, moved about the village, but whenever he approached a group of Hindus assaulting Mahomedans they dispersed only to form into other groups elsewhere and to renew their attacks wherever and whenever opportunity arose. The mob was not fired on.

During his passage through the village the Sub-divisional Officer met some of the leading Hindus from Kankhal on more than one occasion and he also met Dr. Puran Prasad. The latter offered to look after any injured man, whether Hindu or Mahomedan, and in consequence of this offer orders were given that three wounded Mahomedans, who had been picked up, should be handed over to him. This was done. The officials eventually went back to a pucca built chaupal which had been their headquarters, but from there they were compelled to retire in consequence of the smoke and the heat of the fire from the burning houses near by. They retired to a grove to the west of the village where they remained—apparently doing nothing—for about two hours and had no personal knowledge of what was happening in the village during that time.

The riot started between 12-30 and one o'clock. At about 4 o'clock crowds of Hindus in threatening attitude came towards the place where the Sub-divisional Officer had taken refuge. The third and last of those crowds was halted by command of the Sub-divisional Officer. A Hindu (the headman of a neighbouring village) who was with the Sub-divisional Officer was ordered to inform the crowd that they were not to advance. Some of the crowd called out that they wished to say something and orders were given that four or five might advance. Some of the leading Mahants and Dr. Puran Prasad

are said to have then come forward and said "Abbi qurbani hogi?" ("Now will there be any sacrifice"). The Deputy Magistrate replied angrily that no sacrifice would take place as they knew very well that he had forbidden it. The leading Mahant then turned towards the crowd and said, "Now, brothers, cow sacrifice will not take place, now go away." With shouts of "Jai" this crowd then moved off towards Kankhal.

About a quarter of an hour later, the Sub-Inspector and Municipal Secretary arrived as also did later still some additional armed police who had been wired for the night before. They could not come earlier as unfortunately the telegram asking for them had been delivered late. Whilst the Sub-divisional Officer with his subordinates was marking time in the grove, the rioters had it all their way in the village. The three wounded Mahomedans, who been handed over to Dr. Puran Prasad, and a boy who had left to attend to them, were beaten with lathis and their bodies burnt.

Throughout the village almost every Mahomedan, who had been killed was burnt. There being plenty of fuel from the thatches of the burning houses and large stacks of cow-dung cakes. It was alleged that some of the Mahomedans were thrown while still alive on the burning fire, which allegation was lent weight to by medical evidence as well as by the testimony of a witness who bore the mark of burning from head to foot. He had been thrown on to the fire of thatches, fainted, came to again, and managed to crawl away to some neighbouring bushes where he became unconscious again and was eventually found by his brother next morning. A Mahomedan constable, who professed to witness the killing and burning of the men who had been put into Dr. Puran Prasad's care, had a remarkable escape. He had been sent to fetch the Sub-Inspector's horse which had been tethered near a tree where the wounded men were. As he got there, he was surrounded by Hindus who wanted to attack him. With great self-possession he said

"Save the cows by all means but what good will it do killing a Brahman?" He happened to be rather a fair man. The rioters accepted his word that he was a Hindu and he thus escaped.

After the riot was over and the Hindus had left the village, the Sub-divisional Officer made a tour through the village. He found the remains of many charred bodies. From one house from a huge corn bin three Mahomedans who had taken refuge there were rescued. One of them, however, died at once and the other two were unconscious, but recovered and were produced as witnesses. The same night the Sub-divisional Officer left the village. Early next morning when the Collector and the Superintendent of Police arrived, they still found some houses burning and some bodies also burning in fires. It was suggested that, after the Sub-divisional Officer had left that night the process of burning bodies of Mahomedans which had up till then escaped burning was continued.

On the 21st of September some of the leaders of Kankhal had an interview with the Collector and gave their version of the affair, Mahant Buram Das being the spokesman. A police enquiry was started at once by Mr. Bellairs the Superintendent of Police. This was taken over from him by Mr. Goad, Dy. Inspector-General of Police who was placed on special duty for the purpose on the 23rd September. This enquiry resulted in 172 accused being placed before the Special Tribunal which sat in Saharanpur to try the case. The President was Mr. Justice Tudball, its members being Mr. Ross Alison, Barrister at law, and Mr. Dalal, J.C.S., District and Sessions Judge. The hearing began on the 9th of December last, arguments being concluded on the 8th July. Judgement has now been delivered with the result above mentioned.

Concluded

Mr. Montagu on Indian Newspapers.

In reply to an interpellation in the House of Commons on the subject, Mr. Montagu emphatically denied that all newspapers owned and edited by Nationalists in India had their securities forfeited or increased or had been ordered to furnish securities or been otherwise proceeded against. But what do the people of India find? All the Nationalist dailies in India have been dealt with under the Press Act. The "Punjabee" of Lahore has ceased to exist. The "Tribune's" editor is rotting in jail. The "Independent" had to pay Rs. 2,000 as deposit, the "Anrita Bazar Patrika's" Rs. 5,000 were confiscated and the paper paid another Rs. 10,000. The "Bombay Chronicle's" editor was deported, it was kept under censorship, its Rs. 2,000 security was forfeited and Rs. 10,000 more demanded; the "Hindu," the "Swadeshimitran" and the "Hindu Nesan" had to pay Rs. 2,000 each, and the "Desabhaktan" Rs. 5,000, the "Nationalist" of Madras forfeited its security of Rs. 2,000 and, being unable to pay Rs. 5,000 more died. The "Home Ruler" is suspended; "New India" has paid 10,000, "New Times" Rs. 500, the "Young India" Rs. 1,000, the "Searchlight" Rs. 1,020 the "Modern Review" Rs. 1,000, under the *gentle* Press Act. Several Vernacular papers have had to stop publication in North India.

The Lahore Arya Samaj.

The "C. And M. Gazettes" False Vilification.

Lahore, Aug. 22.

At an extraordinary meeting of the Executive Committee of the Arya Samaj held on Thursday the 21st instant under the presidency of Mr. Hansraj the following resolutions were passed:—

That the Arya Samaj Anarkali Lahore views with grave alarm and concern the campaign of vilification and misrepresentation started by the "Civil and Military Gazette" Lahore against the Arya Samaj, its revered founder and its institutions. The Samaj emphatically repudiates the statements made in the leading article published in its issue of the 21st instant containing a perverse and malicious account of the teachings of the Satyarth-parkash, one of the books held sacred by Arya Samajists and protests against deliberate attempts made therein to mislead authorities against the Arya Samaj to rouse racial feelings and to rouse animosity between different religious communities.

That the Arya Samaj further begs respectfully to draw the attention of the Government towards this campaign in the "Civil and Military Gazette" and prays that the Government be pleased to take necessary legal action against it so as to put a stop to writtings which are likely to create unnecessary sensation and bitterness in public mind at a time when the interest of states and society demand mutual peace and good will between different classes of His Majesty's subjects.

Afghan Lies.

In Reports of Peace Treaty.

London, Oct. 10.—It is semi-officially announced that Afghan officials are stated to have circulated very misleading accounts of the Peace Treaty, which, they said, had been forced on the British by the success of the Afghan invasion of India. They also affirm that various humiliating conditions have to be carried out by the British within six months.

The effect of these reports, which are spread particularly along the Turkestan frontier, has been very bad.



THE DHARMA VIK.

PUBLISHED WEEKLY IN ENGLISH AND HINDI.

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P. O. Box 1180, Durban. Friday 31 October 1919.

No. 35

THE NEW REFORM BILL.

25. (1) Notwithstanding anything in Section ninety-seven of the principal Act the Secretary of State may make appointments to the Indian Civil Service of persons habitually resident in India in accordance with such rules as may be prescribed by the Secretary of State in Council with the concurrence of the majority of votes at a meeting of the Council of India. Any rules made under this section shall not have force until they have been laid for thirty days before both Houses of Parliament.

(2) The Indian Civil Service (Temporary Provisions) Act 1915 (which confers power during the war and for a period of two years thereafter to make appointments to the Indian Civil Service without examination) shall have effect as though "three years" were substituted for "two years."

Public Service Commission.

26. (1) There shall be established in India a public service commission consisting of not more than five members, of whom one shall be chairman appointed by the Secretary of State in Council. Each member shall hold office for five years, and may be re-appointed. No member shall be removed before the expiry of his term of office, except by order of the Secretary of State in Council. The qualifications for appointment, and the pay and the pensions (if any) attaching to their office, shall be prescribed by rules made by the Secretary of State in Council.

(2) The Public Service Commission shall discharge, in regard to recruitment and control of the public services in India, such functions as may be assigned thereto by rules made by the Secretary of State in Council.

Financial Control.

27. (1) An Auditor-General in India shall be appointed by the Secretary of State in Council, and shall hold office during His Majesty's pleasure. The Secretary of State shall, by rules, make provision for his pay, duties, and conditions of employment by rules.

(2) Subject to any rules made by the Secretary of State in Council no office may be added to or withdrawn from the public service, and the emoluments of no post may be varied except after consultation with such finance authority as may be designated in the rules, being an authority of the province or of the Government of India, according as the post is or is not under the control of a local Government.

PART V.

Statutory Commission.

Statutory Commission (Rep. 264. 288).

28. (1) At the expiration of ten years after the passing of this Act the Secretary of State shall submit for the approval of Houses of Parliament the names of persons to act as a commission for the purposes of this section.

(2) The persons whose names are so submitted, subject to the approval of, and to any alterations made by Parliament, shall be a commission for the purpose of inquiring into the working of the system of Government, the growth of education, and the development of representative institutions, in British India and the provinces thereof, and matters connected therewith, and the commission shall report as to whether and to what extent it is desirable to extend or modify the degree of responsible Government then existing in any province.

(2) The commission shall also inquire into and report on any other matter affecting British India and the provinces which may be referred to the commission by the Secretary of State.

PART VI.

General.

Modification of S. 124 of principal Act.

29. Notwithstanding anything in section one hundred and twenty-four of the principal Act, if any member of the Governor-General's executive council or any member of any local Government, was at

the time of his appointment concerned or engaged in any trade or business, he may during the term of his office, with the sanction in writing of the Governor-General or, in the case of ministers, of the Governor of the province, and in any case subject to such general conditions and restrictions as the Governor-General in Council may prescribe, retain his concern or interest in that trade or business, but shall not, during that term, take part in the direction or management of that trade or business.

(To be Continued.)

Rice Shipments.

The Secty of the rice Committee's in form us that by the S. S. Kathiwar and S. S. Umtawli, there are now on the water for this port 21,392 bags of brown rice, and 1,183 bags of white rice. These shipments will make up very nearly the total quantity of rice which the Government of India has agreed to allow to be exported to Natal during the period, July 1—Dec. 31, 1919. With careful handling, this rice will with the existing stocks of rice (brown and Madagascar) go towards meeting the more urgent wants of the poorer rice consuming portion of the community.

The secretary further informs that the information before the Committee received direct through the Controller, from official sources in India, is that the rice on the two ships named, had been shipped at an average price, c.i.f. Durban, which will allow importers a good profit at the controlled price of 60s a bag, and that on the information at present before them is not the intension of the Committee to advise the Government to raise the controlled prices of brown rice.

The secretary asks that cases where rice is overcharged for, or withheld from sale may be at once notified to him. (Room No. 5, Law Courts, Durban)

THE DHARMA VIR.

Friday, 31 October 1919

CREMATION

In another column, we publish the correspondence between Col. A. T. G. Wales of Pietermaritzburg and the Aryan Benevolent Society, which, we are sure, will be read with considerable interest by our readers. This is the first time that a local European has come to realize the benefit to the community from cremation as against burial. Slowly and by degrees the Westerners are coming to appreciate the soundness of some of our ancient Hindu customs, while, on the other hand, our Hindu brethren are fast losing sight of the wholesomeness of their country's wisdom and teaching. In England, there are societies, composed of Englishmen, which are endeavouring to advise the practice and observance of cremation and a beautiful crematorium has been erected at Golders Green one of the suburbs of London, with the latest scientific appliances well worth the emulation of Indians here and in India. We congratulate Col and Mrs. Wale on their decision and commend it to the notice of our countrymen and Europeans in this land. The Aryan teachings are daily gaining ground in the world with the advance of science, and as science advances the reasons underlying Indian practices and customs would appear more and more acceptable and admirable to Westerners.

Deepavali Festival.

The Deepavali Festival was celebrated with great enthusiasm in different parts of South Africa. Fire-works and crackers as usual were very prominent and mutual congratulations and exchange of visits were evident everywhere. Durban thoroughfares, with the exception of European quarters reminded one of Sunday. The streets were lifeless and the Indian Market was absolutely deserted. This is the first time that this festival was so

generally observed in this country. The South Indians celebrated on Wednesday and North Indians on the day following. This is to be deeply regretted and it is to be hoped that endeavours will be made to overcome this discrepancy which recurs year after year.

LOCAL CELEBRATIONS

On Wednesday the first public function in Durban was the prize distribution at the Hindu Tamil Institute. The children of the Sathyagnana Sabha gave some special selections and dialogues before a large gathering of parents, guardians and friends. The Story of Savitri was acted beautifully well by Tamil girls and after the distribution of prizes speeches were made by prominent men congratulating Mrs. V. R. R. Moodley and her daughters upon the efficient manner in which instruction was given. Mr Gooroosamy Chettiar presided.

YOUNG MEN'S VEDIC SOCIETY

The Young Men's Vedic Society held a conversation on Wednesday evening. The Tamil Institute being especially decorated for the occasion. All the prominent Tamilians attended. Religious Hymns were rendered and speeches were made. Mr. G. B. Chetty was in the chair. The function terminated with light refreshments.

CLAIRWOOD ARYA THARCHI SANGAM

The members of the above sangam also celebrated the festival with much enthusiasm on last Wednesday evening. A gaily decorated pandal was erected opposite Mr. Nagappa Naidoo's premises and after musical renderings and speeches light refreshments were served to those assembled.

CLARE ESTATE VEDA DHARMA SABHA

The Veda Dharma Sabha performed a special Havan Ceremony on Sunday last and a lecture was delivered by Mr. Ramprasad Dookhie. Messrs R. G. Bhalla and others also spoke at length and light refreshments were served.

SPORTS

On Sunday last sports were held for children on the Refinery grounds, South Coast Junction. Over 800 men, women and children assembled at a very early hour. The sports commenced at 10 a.m. and continued up to 4.30 P. M. The Deepavali Sports Committee of which Mr. S. R. Pather was the chairman worked hard to make the sports a success. The prizes were distributed to the successful competitors by Mr. V. V. Naidoo. Speeches were made by Messrs. S. R. Pather, V. V. Naidoo, Appasamy Moddhar and Lakoo Thanoo Maharaj. Children were fed and consolation prizes were given to over 400 children.

Sports were also held at Overport on the same day by the Sydenham Hindu Young men's Society. A large number of persons attended and the sports turned out a complete success. Speeches were made by several gentlemen.

The Gujarati Hindus also held a Tea Party at their hall in Victoria Street on Friday evening. A large of friends of all denominations attended and the function was a complete success.

More Trouble In India.

Wana Wazirs on the War-path.

COLUMN AMBUSHED & SUFFERS HEAVILY.

Fresh Force With Guns Sent Forward.

London, Oct. 20.—It is reported from Simla that a band of Wana Wazirs, 300 strong, attacked a British reconnoitering party, between Mughli and Luni (near the Afghan border) on Oct. 5, inflicting casualties amounting to 29 killed and missing, including one British officer. The enemy lost heavily.

A column from Kuna Bridge on

Oct. 6, engaged the same party, then estimated to be about 600 strong, near Manghi. The British first drove them back to the hills, but later on, apparently, fell into an ambush, and the column only succeeded in reaching Kattu Bridge after heavy fighting. The casualties are believed to be approximately 80, including two British officers and one Indian medical officer killed.

A fresh column, with guns, proceeded to Manghi on Oct. 8.—(Reuter's Special Service.)

Why Be Buried?

City Man's Desire for Cremation

MARITZBURG, October 24.

The following rather unusual correspondence has been handed to the Natal Witness, referring to the desire of Col. A. T. G. Wales to be cremated in Maritzburg when he dies, instead of undergoing burial in the usual fashion. So far as we are aware there is no instance of a European being cremated in Natal, and we hope the genial and popular Colonel will be in no hurry to supply the first case.

71, Pietermaritz Street,
Maritzburg, Natal,
July 16, 1919.

To the Arya Benevolent Society,
York Road, Maritzburg.

Sir,—I desire that when I am dead, that my cadavre be cremated by the Arya Benevolent Society, York Road, Maritzburg, Natal.

I object to the present system of burial in the earth, as being unhygienic, insanitary, loathsome, dangerous to the living, and a waste of good ground.

The Aryan Benevolent Society will undertake everything that has to be done from first to last.

A copy of this letter has been sent to each of the following:—

The Resident Magistrate, Maritzburg.

The Medical Officer of the Health Department, Maritzburg.

The Chief Constable.

My Solicitor, Mr. D. L. McGillicuddy.

Rev. H. Chingnell, Church of England.

The Aryan Benevolent Society.

I trust that there will be no obstacles to my desire.—Yours truly,

(Sgd.) A. T. G. WALES.

My wife appends her signature as being quite agreeable.

(Sgd.) M. A. C. WALES.

P.S.—I hope and expect the Aryan Benevolent Society will not fail me when the time comes.

A. T. G. W.

II.

Maritzburg, July 28, 1919.

Senr Col. A. T. G. Wales, Patron, A.B.S. Maritzburg.

The Most Honoured Sir,—Your letter dated the 16th inst., to hand.

Regret for not complying you with a reply earlier owing to the said letter was handed to me by our caretaker very late.

Sir, we appreciate your trust placed upon us, and we shall endeavour to do our duty when the time comes. Hope and trust such time will be years to come, and we thank you for the confidence you thought fit to place with us.

Hope the God Almighty will preserve you.—I am, Sir, yours faithfully,

(Sgd.) R. M. MOORGAS,

Hon. Secretary and Treasurer,

Aryan Benevolent Society.

P. S.—Your letter will be submitted in the forthcoming meeting of this society.

R. M. M.

III.

Magistrate's Office,

Maritzburg, October 3, 1919.

Dear Col. Wales,—With reference to previous correspondence in connection with your desire to be cremated, I beg to inform you I have this day received the following communication from the Town Clerk:—

"I beg to inform you that the matter has been considered by the Public Health Committee. As cremation is already carried out in the borough, the Corporation cannot very well object in this case. It is more a matter for the relatives of the person concerned to acquiesce or otherwise."

I also wrote to the Attorney-General on the matter, but he did not feel inclined to give an opinion on the matter.

Trusting you are well. With kind regards.—Yours sincerely,

(Sgd.) F. E. FOXON.

Martizburg H.Y.M.A.

14th Anniversary

The 14th anniversary of the H.Y. M.A., P. M. Burg, was celebrated at Pietermaritzburg, on the 12 October. Delegates were represented as follows:—Messrs R. K. Naidoo, S. Bodha Sanguni, Tongaat; K. M. Naiker and S. Soobryaloo, Hindu Thirkootan, Ladysmith; R. Manieum, M. N. Bhoola, P. Rugbeer Singh, Arya Yuvak Sabha, Sutherlands; K. M. Reddyar and Neelagunda Moodaly, Vernacular School, Sydenham; Soobramony Moodley and P. Nudasan, Hindu Temple, Ladysmith; Dashrath Panday and L. Lakshmidas, Arya woonathas Mangal, P. M. Burg; T. M. Bakhiam and

G. K. Pillay, Tamil Protective Assocn, camp Drift.

Mr. R. N. Moodley, the President, welcomed the delegates and urged upon immediate co-operation in the work of promoting vernacular education. The Pupils of the Tamil School, gave several interesting recitations, which were much appreciated by the audience. After the delegates had spoken congratulating the Assocn upon the progress it has achieved Mr C. V. Pillai, Editor of the "Viveka Bhanoo", delivered an instructive address on "Our present position and how to uplift ourselves" The meeting, after offering prayer, terminated with the singing of the National Anthem.

The 15th Annual meeting of the Hindu Young Men's Association, Maritzburg, was held on the 19th Oct: at which the following Officials were elected for the ensuing year:

Patron: Mr. Gandhi Hony: Life Presidents: Messrs R. R. Pillay & T. Naidoo President: Mr. S. S. Pather; Vice-President: Messrs P. R. Pillay, M. M. Naidoo and P. V. Naiker: Secs and Treas: V. N. Pather & S. R. Naidoo Manager: P. T. Pallay: Auditor and Delegates: R. N. Moodley Committee: P. M. Goundar, K. R. Naidoo, C. P. Moodley, K. Moodley, Kattya Gounder, M. Moorugasan, Ramasamy Pillay:

An appeal to Transvaal:

The Secretaries of the Hindu Young Men's Association, Pietermaritzburg, wish to bring to the notice of our brethren in the Transvaal that the President of this body, Mr S. S. Pather and Messers V. N. Pather, M. R. Naidoo and T. V. Padayachee have been deputed to collect funds for the purpose of paying the debt that still exists in respect of the commodious building purchased by the Assocn in 1915. These gentlemen will proceed to Johannesburg on the 1st November. A sincere appeal is made to our brethren in the Transvaal for donations.

The Future Religion of the World.

A. H. Geni—We would be glad to publish your article. Our policy is to be fair to every school of thought. We would welcome your contribution. (Ed.)

Ladysmith Hindu Tirukutam

The nineteenth anniversary celebration of the above Sabha will take place at Ladysmith on November 9th at 10 a. m.