

# THE HINDUSTANEE



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## INDIAN NATIONAL CONGRESS

We have never seen in the press of this country any account of the Indian National Congress, although held every year in India, presumably because News Agencies do not cater for such news to the American press.

"India," of London, supplies us with the earliest news, however, on this and other affairs of Hindustan. The last issue of "India" contained an account of the 28th annual session of the Indian National Congress, which was held at Karachi, as wired by Reuter.

As usual, the duly elected delegates from all provinces have been in large attendance at the National Convention, representing the interest of the many millions of Hindustanees. It is gratifying to learn that the Hon. Nawab Syed Mahomed of Madras, presided at the Congress.

The nation has given expression to its will in unequivocal and unanimous language, as embodied in the resolutions adopted on the Indian Civil Service, Colonial problems, Press act, and other outstanding reforms, so that the Government may enact them through the legislature.

The phenomenal feature of this Congress was that our Mahomedan brethren are catching up to the other communities of India in the race of progress, and have emphatically declared for solidarity, and unity, and for the platform of self-government.

No level-headed and patriotic government worthy of the name, can afford to fail to make the resolutions, adopted by the National Congress, the laws of the land, in face of the unanimous declaration of the people for them.

Laws must be adjusted to the facts of the new order, though it is invisible to those who refuse to see. The bugbear of Hindu, Mahomedan, and Sikh disunion has been finally exploded at the convention of the National Congress, held at Karachi.

The problem, however, is the incorrigible bureaucracy, who flout in the face of the people, under various pretences, of caste and religious disunion, and persists in methods and policies as obsolete as Queen Anne, and fails to recognize the

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## THE PROGRESS OF "THE HINDUSTANEE."

We have, during the last month, received many notes and reviews of the first number of "The Hindustanee," from Canada and U. S. A. of a complimentary character, some even bordering on flattery.

It is hardly time yet to receive any subs., or otherwise hear from our readers in India, but considering the reception given to "The Hindustanee" on the American continent, we feel highly confident that an equally favorable treatment will be accorded our monthly from England and our home land.

Any recognition of "The Hindustanee" made in the form of subs. will be highly appreciated.

The Hindustanee shall continue to appear every calendar month until sufficient number of subscriptions are at hand to justify publication at shorter intervals.

We will freely discuss in its columns problems in economics, politics, labor, and industry as they affect the lives of the Hindustanees at home and abroad.—[Ed.]

The receipt of a sample copy is an invitation to subscribe.

## FATALISM INFECTS GOVERNMENT OF INDIA

The Hindustanees of Canada have, during the course of the past few years, petitioned, telegraphed, and sent delegations to the Viceroy, as the head of the government of India, with a view that the government should bring their political power to bear on the question of Hindustanees with the Government of the Dominion of Canada.

The following is a copy of a communication from the government of India, typical of those that have been sent before, by it, to the Hindustanees in the Dominion:

No. 10105-3

GOVERNMENT OF INDIA

DEPARTMENT OF COMMERCE AND INDUSTRY

Simla, the 24th Nov., 1913.

(Emigration)

From S. H. Slater, Esquire, I. C. S.,

Under Secretary to the Government of India,

To Rajah Singh, Esquire,

Vancouver, British Columbia.

Sir—With reference to your telegram, dated the 14th instant, to the address of His Excellency, the Viceroy, regarding the deputation of certain Indians from Canada, I am directed to say that the Government of India regret that as the law of Canada prohibits the entry of persons other than those



who have come on a continuous voyage, they cannot usefully intervene in the matter.

I have the honor to be, sir, your most obedient servant,

(Signed) S. H. SLATER,

Under Secretary to the Government of India.

The United India League has turned over the foregoing communication to us, with instructions to deal with it, and we have therefore the following to submit concerning it.

In India, certain fakirs, besmeared with ashes, are seen to sit down under the shade of trees, saying prayers, and take the chances for their subsistence from the compassion of the wayfarers, who may be moved at the sight of these holy majestic beings, and throw a copper or so. In the evening the holy fakir exchanges this currency for flour and vegetables, or meat. But if sufficient for his meal has not been forthcoming during the day he simply beats his forehead with his forefingers and says, "Oh Kismet." This is called fatalism.

Anyone who has read the foregoing communication from the Government of India cannot fail to see that the rank fatalism, which governs some of the misguided fakirs out there, has infected His Excellency, the Viceroy, who is virtually the Autocratic executive head of the Government of India, for instead of moving at all in the matter petitioned for, fatalism has dictated to him, or the government of India, that "they cannot usefully intervene in the matter," and we are doled out this cut and dried message of despair.

Why has the government of India assumed this impotent attitude in State affairs? It is a power as much as Canada, or any other nation. If foreign nations like China, Japan, Italy, Austria, etc., have treaties with Canada whereby the subjects of their states enjoy certain rights of immigration, the powerful government of India, instead of feeling thus helpless and fatalistic concerning us, can demand of Canada some agreement, or a treaty similar to those made with other states.

The small colony of Hindustanees in Canada has demonstrated more capability on this question than the Bureaucracy of India, which draws fat salaries from the revenues of the land, for instead of being guided by fatalism, as the government of India invariably has been in the past, they went after it, found that the holes in the "Orders-in-Council" and "direct journey" clause, could be punched, and the men in question were landed.

Gay Simla Dances, leed Scotch, buffoonery of the Hanji Han (yes, sir, yes) nominee-councillors, would badly affect the mentality of the heads of the Simla Government, but we never imagined that it could so weaken it that the responsible activity of the State would be replaced in them by "fakir fatalism" such as is exhibited in their communication to our league.

Will some member of His Majesty's loyal opposition kindly move at the next session of the Imperial Legislative Council of India, that the Government lay before the house all the papers and correspondence between the Government of India and the Dominion of Canada on this Immigration question?

We ask this to find out what actual negotiations have taken place, or whether, even, some kow-tow diplomacy has not been indulged in by the two governments, as it is high time something tangible was secured for us.

The replica of despair the Government of India

## CORRESPONDENCE

### THE HINDU QUESTION IN U. S. A.

On October 30th, 1913, the San Francisco Chronicle editorially committed itself on the Hindu question, to the effect that:

Of all the Oriental races that have come into this state, the Chinese are by far the least objectionable and most useful, and Hindus by far the worst.

Then the writer points out that by the commercial treaty between U. S. A. and Great Britain, the Indian Government is entirely at liberty to exclude Americans from India, and U. S. A. is free to exclude East Indians from this country. It was also urged in the same article that it would be better for U. S. A. to exercise that power right now, "the quicker, the better."

We are given to understand that the Representative Church is preparing a bill to this effect.

Yes, we take this opportunity of thanking the people of the United States for according kind treatment to our people, especially to the Hindustanee students. But we are unable to accept the complaints extended to us by the S. F. Chronicle, which has supposedly struck the keynote of "sound statesmanship," by advocating the exclusion of Hindus from U. S. A.

Are the Hindus the most objectionable to the people of U. S. A.? I am sure that many thoughtful people of this country will answer in the negative. Hindus are human beings, and there are good and bad people among them as among the Americans. But they are more law-abiding than any people on earth. Today they are more useful to the American farmers than any other class of laborers. This I can say from my personal experience as an investigator of labor problems on this coast.

They rarely lower wages or act as strike-breakers as your unskilled laborers from Europe do. This can be proved from the fact that Hindu laborers, during the last hop season, struck for higher wages and better conditions, while the American and Japanese laborers acted as scabs. They are frugal and do not become inmates of poor-houses. They come to U. S. A. poor, ignorant, and enslaved in their mental attitude, and after three or four years stay they can earn enough to keep their families in comfort, and do their share to educate the younger generation of India. Above all, they become self-conscious free men. They come to U. S. A. as common coolies and before they return home they become practical agriculturists of the American type. Yes, the Hindu laborers who have returned to India from U. S. A., and the others who are following them, will do more to modernize Indian agriculture than all the works of the British Government along this line. They are

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sends us are just so many insults added to our injury, and we pray Hon. Mr. Gokhale, or some of his brother members in the Indian House of Legislature, to draw the Government of India out to show if they will shake off the "fakir-fatalism" and extend to us the protection which is our due, particularly now, when the Dominion Parliament is holding a fresh legislative session.



# INDIAN NATIONAL CONGRESS.

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revolutionary change in the conditions of India, that has taken place even in the last decade.

The Indian National Congress, by its activities at home, and in England, has to expose the selfishness of the bureaucracy of the Indian Civil Service and show that they are the real peril of India, if any, in opposing the will of the people of the land, and save the state from their hands, so that India can breathe fresh air and develop her resources, in the manner the self-governing colonies are doing.

May we suggest to the Congress that they now change the happy-go-lucky style of organization, and adopt a virile, active, all-the-year-round political campaign to date from 1914.

President Woodrow Wilson, of U. S. A., in a volume entitled "New Freedom," has expressed himself recently on political organization, and his views can be very profitably employed for wider and more powerful organization of the National Congress.

He suggests that a political organization, in these days, must not derive full satisfaction from annual or election conventions, but that the work of organization and education should be pushed all the year round, between sessions. Also that all the school-houses must be thrown open to hold meetings, so as to organize and educate the masses on the political problems of the country.

We venture to offer to the executive of the National Congress a few practical points on organization work, as is done in this country, for their consideration, if not already in force, so that they may accomplish the effective organization of the masses of India:

(1) The utility of the vernacular languages of the Provinces must not be under-estimated, as it is observed in China, Japan, and European countries where hardly one person in one hundred thousand has seen English writings, people have been intelligently and highly educated on problems of society and politics through the language of their own land. With desirable translations a deficiency of vernacular language where any such exists, can be very efficiently filled up.

(2) That the platform of the Indian National Congress, embodying the Declaration of its Principles, should be briefly drawn up, and printed in the form and size of a handbill, in the main characters of the various provinces, say a million to begin with, at an insignificant cost, and distributed free to local and district bodies.

(3) That a Literature Bureau be opened for the sale of Congress literature. A cheap and easy supply of literature on the political questions of India would be a potent factor in spreading the propaganda of the Congress. All the District and Provincial branches should be supplied with literature from the central Bureau.

(4) That the organizers and speakers should be sent as appointed by the executive to address meetings in all parts of the country, who would also help the local men to organize branches which must adopt parliamentary rules in the conduct of their business meetings.

(5) Charters, supplies, due stamps, etc., are the details which the executive could decide upon to suit the conditions prevailing there.

A few planks are herewith suggested for the consideration of the Congress:

(1) Demand of the British Parliament to legislate for the self government of India at their next session.

(2) That this measure should be enforced on the government by constitutional methods.

(3) Free and compulsory education.

(4) Enfranchisement of all who can read and write in any Indian language, not excluding English.

(5) Freedom of conscience.

(6) Material reduction in the land tax.

(7) Reorganization of Indian finance.

(8) Protection of labor by a minimum wage to the factory operators, and plantation workers.

# HOW GAYNOR, THE LATE MAYOR OF NEW YORK, GOVERNED.

The following extract was taken from Spokane Review, Spokane, Wash., U. S. A., dated July 23rd, 1913. Mayor Gaynor says:

"I have particularly made the police authorities understand that those who entertained views of government, or of an economic or social order different from ours, are not to be interfered with, or denied the right of freedom of speech and of assembly, on that account.

"A propaganda of intellectual persuasion and peaceable means for changes in the form of government, or in the economic or social order is LAW-FUL, and not to be meddled with, much less oppressed by the police."

The birthday anniversary of Guru Govind Singh was celebrated on the 3rd day of January, 1914, at Sikh Temple, commencing with "Amrit" ceremony at 3 a. m.

The festival was a gala day to the Sikh community of B. C. The "Deg" accompaniment was the most liberal, khir, kada parshad and other viands being the choicest. The presents amounted to over \$1,600.

Reception, catering, music, decorations and general management were an acme of the organization by Khalsa Diwan Society of B. C.

(9) Treaties with self governing colonies on Immigration and other questions, on the basis of the most favored nation principle.

(10) A Hindu "lingua franca" along with English in the conduct of public affairs.

(This may seem a big order to some conservative thinkers, but we think India is quite ripe for it.)

For actual organization, speakers and organizers need not necessarily know English. If the services of competent men were secured they would be the means of organizing Congress locals by hundreds, reaching far into the village communities which are the backbone of India.

India is democratic to the core, as we know, and the Panjabis here demonstrate it, in spite of what the bureaucratic enemies of democracy say in India and abroad. But India's democracy has to be modernized, and all the local organizations must be affiliated and brought into line with the Indian National Congress.

Such organization and education of the masses would greatly relieve the anarchist tendencies of the extremists, which owes itself to conditions, and though they are now but an extremely small minority, they threaten to spread unless counteracting influences are not active.

Among these counteracting influences, the education and organization of the masses by the Congress must be one, and the recognition of their demand by the Government must form another.

In spite of all the mad and fanatical methods of repression which the notorious bureaucracy advocate, no other method, in the history of mankind, has been known in dealing with anarchism, except a just, popular, and democratic administration, and the education of the people.

By the educated and well organized forces of the Congress, the dark methods of the Bureaucracy must ignominiously fail, and there has never been a government on earth, nor can there ever be one, which could withstand the express will of its people for any length of time.