

India & Canada

A Journal of Interpretation and Information

ਇੰਡੀਆ ਮੈਂਡ ਕੈਨੇਡਾ

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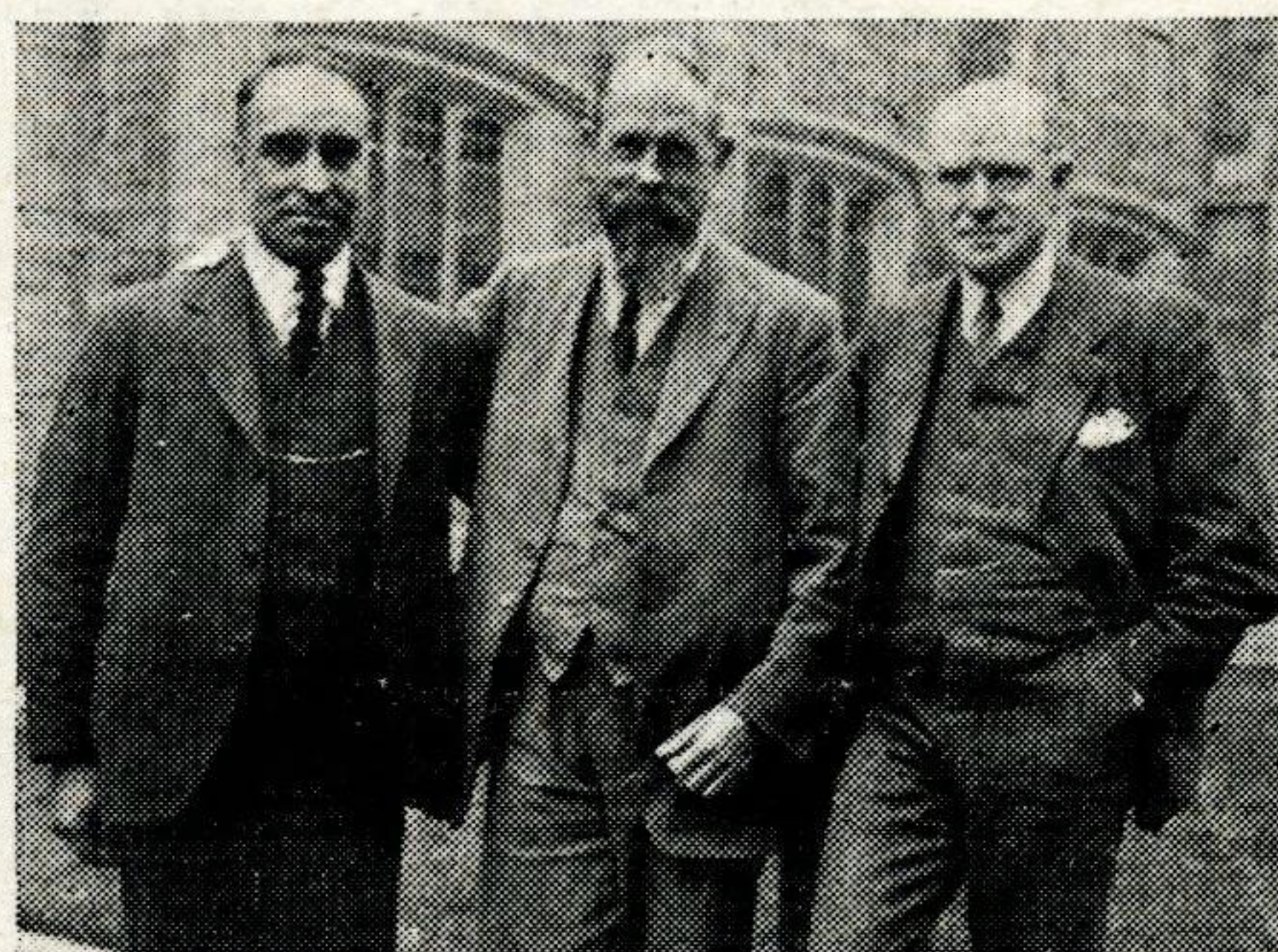
Here We Are Again !

OUR STEADY EFFORTS, during the last thirteen months, for the purpose of establishing some sort of an informative and interpretive medium, through which to bring the people of India and Canada closer together, on every plane of endeavour, where they happened to contact each other, or wherever their interests seemed to show tendencies of growth for their mutual benefit and interests, came to an end, with the close of January, 1930. During these months we succeeded in laying the foundation of this work, as far as it was possible for one man with the germ of the idea, to exert and accomplish, with the very limited resources and means at his disposal. With the present issue of "India & Canada" a further and progressive stage of our work begins.

After carrying on this work, until the middle of October, we had to leave for Eastern Canada on an important trip, which took us right up to the Atlantic coast. We returned to Vancouver, on Christmas Eve, after an absence of sixty-eight days, with a renewed inspiration and enthusiasm for our work, as the result of our contact with so many beautiful souls, wherever we went. The kindness and courtesy which it was our good fortune to experience, from those whom we visited and the staunch friends of both India and Canada whom we discovered, in so many important places, was inspiring indeed. This sounds paradoxical when we know as a matter of fact that our countrymen in Canada are receiving anything but fair play, in many ways, in the name of Canada, and a part of our duty is involved in bringing to light those things which need mending and where education on the both sides is sorely needed. And, here is the work that we must keep doing, without any thought of success or failure, with hope and charity as our motto, in the interests of things that endure rather than those that perish and destroy.

The sun was shining, as it only shines on the Pacific Coast, as we neared Vancouver. The happy day of Christmas over, our immediate concern became to find somewhat larger quarters than the partitioned small room at the back of a store, where this publication had its birth in June, 1929. Now, here is our new place, both ample and comfortable, for the present at least, and far better suited to carry on this work more progressively than it was possible to do in the old place. Here, we are not only having the fun of writing copy in two languages, the roots of both of which go to the common origin, Sanskrit, but have also to find time to set the Indian type with our own hands, as no one else in this country knows how to do it. We want to tell you frankly that this setting of the Punjabee type is a mighty slow job, for the present time at any

The snapshot below was taken in front of the Hart House, Toronto, at the time of Mr. Andrew's recent visit there. From left to right: (1) Kartar Singh; (2) Mr. C. F. Andrews; (3) Mr. F. J. Moore of Hart House.



ਉਪਰਲੀ ਤਸਵੀਰ ਮਿਸਟਰ ਐਂਡਰੀ ਉਜ ਦੇ ਇਕ ਮਿਤ ਨੇ ਟਾਰੰਟੋ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਹਲਕੇ ਵਿਚ ਲਈ ਸੀ ਖੱਬੇ ਤੋਂ ਸੱਜੇ ਪਾਸੇ ੧ ਕਰਤਾਰ ਸਿੰਘ ੨ ਮਿਸਟਰ ਐਂਡਰੀਉਜ ੩ ਮਿਸਟਰ ਐਫ ਜੇ ਮੂਰ ਹਾਰਟ ਹੋਸ ਟੋਰੰਟੋ ਵਾਲਾ ॥

ਬੁਧਾਰ ਤੇ ਵਿਹਾਰ ਵਧਨ ਸਾਡਾ ਅਪਣਾ ਗੁਰਮੁਖੀ ਤੇ ਅੰਗਰੇਜ਼ੀ ਦਾ ਅਖਬਾਰ ਹੋਵੇ ਜਿਸਦੇ ਰਸਤੇ ਅਸੀਂ ਦੂਰ ਦੂਰ ਬੈਠੇ ਭੀ ਇਸ ਦੇਸ ਵਿਚ ਇਕ ਮੁਠ ਤੇ ਇਕ ਮਨ ਹੋਕੇ ਤੁਰੀਏ ਤੇ ਜਿਸ ਨਾਲ ਸਾਨੂੰ ਬਾਕੀ ਭਰਾਵਾਂ ਦੀ ਹਾਲਤ ਦਾ ਪਤਾ ਰਹੇ ਤੇ ਨਾਲੇ ਇਸ ਮੁਲਕ ਦਾ ਪਤਾ ਲਗੇ ਜਿਥੇ ਅਸੀਂ ਬਸ ਰਹੇ ਹਾਂ ਤੇ ਖੇਤੀ ਬਿਜਨਸ ਤੇ ਬਿਹਾਰ ਕਰ ਰਹੇ ਹਾਂ ਤੇ ਜਿਥੇ ਦੇ ਬਦਲ ਰਹੇ ਭਾ ਭੋਤੇ ਤੇ ਕਾਨੂੰਨਾਂ ਤੇ ਪਾਲੀਟਿਕਸ ਦਾ ਜਿਸਦਾ ਸਾਡੇ ਨਫੇ ਨੁਕਸਾਨ ਪੁਰ ਅਸਰ ਹੈ ਪਤਾ ਰਹੇ । ਇਹ ਮੁਲਕ ਦਿਨੋ ਦਿਨ ਬੇਹਦ ਵਧ ਰਿਹਾ ਹੈ ॥ ਏਸ ਤਰਾਂ ਸਮਝ ਨਾਲ ਹੋਸਲੇ ਨਾਲ ਤੇ ਮਿਹਨਤ ਨਾਲ ਅਸੀਂ ਭੀ ਵਧਣ ਤੇ ਉਠਣ ਦਾ ਹੱਲਾ ਕਰੀਏ ਤੇ ਨਾਲੇ ਅਪਣੀ ਮਾਤ ਭੂਮੀ ਦੀ ਜਿਥੇ ਤਕ ਬਾਹ ਲਗੇ ਸੇਵਾ ਕਰ ਸਕੀਏ ਤੇ ਉਸਦੀ ਇਜਤ ਵਧਾਈਏ ਤੇ ਹਰ ਹਾਲਤ ਵਿਚ ਜਿਥੇ ਤਕ ਸਾਡੀ ਤਾਕਤ ਵਿਚ ਹੈ ਸਾਡੇ ਕਰਕੇ ਜਾਂ ਸਾਡੀਆਂ ਕਰਤੂਤਾਂ ਕਰਕੇ ਸਾਡੀ ਬਹਾਦਰੀ ਨਾਲ ਉਠ ਰਹੀ ਕੌਮ ਤੇ ਭਾਰਤ ਮਾਤਾ ਦੇ ਨਾਮ ਨੂੰ ਬੜਾ ਨਾਂ ਲੱਗਣ ਦੇ ਵੀ ਸਗੋਂ ਹਿੰਦੁਸਤਾਨੀ ਕੌਮੀ ਜੁਧ ਦਾ ਪੂਰਾ ਪੂਰਾ ਹਾਲ ਤੇ ਸੁਨੇਹਾ ਅਮਰੀਕਾ ਤੇ

ਮਾਓ ਹਿਮਤ ਕਰੀਏ

ਹੁਣ ਤੇਰਾਂ ਮਹੀਨੇ ਹੋ ਚੁਕੇ ਹਨ ਜਦ ਕੇ ਮੈਂ ਟਾਰੰਟੋ ਛੁੱਟ ਵਿਚ ਪੰਦਰਾਂ ਸਾਲਾਂ ਦੀ ਮਿਹਨਤ ਨਾਲ ਬਣਾਇਆ ਹੋਇਆ ਕੰਮ ਕਾਰ ਛਡਕੇ ਇਸ ਸਿਰਫ਼ ਨਾਲ ਵੈਨਕੂਵਰ ਨੂੰ ਆਇਆ ਸੀ ਕਿ ਅਜੇ ਭੀ ਜਤਨ ਕਰਬਾਨੀ ਤੇ ਮਿਹਨਤ ਨਾਲ ਸਾਡੇ ਅੱਡੇ ਕੈਨੇਡਾ ਵਿਚ ਪੱਕੀ ਤਰਾਂ ਬਣ ਜਾਣ ਤੇ ਜੋ ਨਗਦਰੀ ਕੈਨੇਡਾ ਵਿਚ ਹਿੰਦੁਸਤਾਨੀਆਂ ਪੁਰ ਹੋ ਰਹੀਆਂ ਬੰਦ ਛਾਂ ਨਾਲ ਸਾਡੀ ਕੌਮ ਪੁਰ ਹੈ ਉਸ ਨੂੰ ਕਿਸੇ ਤਰਾਂ ਸੱਟ ਲੱਗੇ ਤੇ ਅਸੀਂ ਹਿੰਦੁਸਤਾਨੀ ਇਸ ਮੁਲਕ ਵਿਚ ਅਕੱਠੇ ਹੋ ਕੇ ਹੋਰ ਕੌਮਾਂ ਵਾਂਗਰ ਤਰੀਕੇ ਨਾਲ ਜਥੇਬੰਦ ਹੋਕੇ ਸਮਝ ਸੋਚਕੇ ਇਸਤਰਾਂ ਵਧੀਏ ਜਿਸਤਰਾਂ ਕਿ ਹਰ ਇਕ ਭਰਾ ਨੂੰ ਫਾਇਦਾ ਤੇ ਨਫਾ ਹੋਵੇ ਸਾਡੇ ਹੱਕ ਵਿਖੇ ਕਾਇਮ ਹੋਣ ਜੋਹੜੇ ਸਾਡੇ ਭਰਾ ਇਥੋਂ ਦੇਸ ਨੂੰ ਗਏ ਹੋਏ ਹਨ ਤੇ ਹੁਣ ਉਨਾਂ ਨੂੰ ਮੁੜਨ ਦਾ ਟਿਕਟ ਨਹੀਂ ਮਿਲਦਾ ਤੇ ਉਹ ਕਈ ਤਰਲੇ ਕਰ ਚੁਕੇ ਤੇ ਕਰ ਰਹੇ ਹਨ ਉਨਾਂ ਦੇ ਇਥੇ ਮੁੜਾਓਣ ਦੇ ਲਈ ਤਕਦੋਂ ਤੇ ਜਤਨ ਹੋਵੇ ਸਾਡੇ ਬੱਚੇ ਬੱਚੀਆਂ ਤੇ ਬੀਬੀਆਂ ਖੁਆਰ ਨਾਂ ਹੋਣ ਸਗੋਂ ਜੁਗਤ ਨਾਲ ਵਿਦਯਾ ਪੌਣ ਸਾਡੇ ਅਕਠਿਆਂ ਦੇ

rate. This will be one explanation if at any time we happen to be delayed by some small accident creating a "pie" which will also be our job to straighten out, before proceeding with the real work. With experience, however, we hope to acquire speed, and also if circumstances permit we will train some one else for this duty. There are some humorous situations created when you try to get out a publication in two languages, especially when the editor, publisher and everything else, has been in Canada busy for the past eighteen years trying to pick up and speak the English language, somewhat at the expense of his mother tongue, in which he, now, has also to write. The other day, we felt a bit embarrassed, when a Canadian gentleman, whom we did not have the pleasure of meeting or knowing before, came in to see us. Immediately, before his arrival, we had been talking in the Punjabi language, to a compatriot of ours. When the conversation started with the Canadian visitor, we unconsciously, answered him in the Punjabi language. He looked at us in amazement, to hear something which, at least, sounded to him like mumbling. The expression of surprise showed, as if he was thinking that we were uttering some Eastern magic words, to do him good or evil, as a consequence. We, however, immediately apologized for our slip and explained that it had been caused on account of our long conversation in another language, preceeding his arrival. We did not make any such slips on our recent Eastern tour.

While in Toronto, we had the pleasure of spending several weeks with some old friends and part of the time with Mr. C. F. Andrews, whom we particularly went to see. There are not many persons who work for the ideal of international goodwill and inter-racial peace, so continuously and hard, as Mr. Andrews has been doing for the most part of his useful life. This second visit of his to Canada, since the last time when he accompanied Sir Rabin-dranath Tagore, was very fruitful indeed. He addressed many important meetings in Toronto, notably the one in Convocation Hall, at the University of Toronto, when his subject was, "What is Moving at the Heart of India." He also wrote considerably to the press, to enlighten the Canadian public opinion on India and her leading national figures, whom he knows so well. The picture of a little momentary incident which occurred at the "Arts and Letters Club" of Toronto, has left an impression on our memory. Some of the writers and painters of note in Canada, were gathered around a table, at the lunch time, asking Mr. Andrews questions about the literary and artistic movements in India. One of the group was Mr. Bertram Brooker, who contributes an interesting column to the Daily Province of this city, under the heading of "The Seven Arts". It happened that at this very time, the first copy of Mr. Brooker's new book entitled "Year Book of the Arts in Canada" was brought into the room by the president of the McMillan Co. of Canada, who is also a member of the Club. Mr. Brooker's new literary baby was passed around from one person to another, everyone congratulating Bert as they address-

ਕਨੇਡਾ ਦੇ ਘਰ ਘਰ ਵਿਚ ਪੁਚਾਈਏ ਇਹ ਸਾਡਾ ਫਰਜ਼ ਹੈ ਤੇ ਇਸ ਲਈ ਸਾਡੇ ਵਿਚ ਸਿਰਫ਼ ਤੇ ਸਿਰਫ਼ੀਆਂ ਦੀ ਲੋੜ ਹੈ

ਜਬਤਕ ਸੁਆਸ ਤਬ ਤਕ ਆਸ ਸਿਆ ਟਿਆਂ ਦਾ ਕਹੁਣ ਹੈ ਤੇ ਜੋ ਕੋਈ ਦੁਨੀਆਂ ਵਿਚ ਜੀਉਣਾ ਜਾਗਣਾ ਤੇ ਬਚਣਾ ਚਾਹੁੰਦੇ ਹਨ ਉਹ ਜਤਨ ਹੋਸਲੇ ਤੇ ਸਿਰਫ਼ ਨੂੰ ਕਦੀਂ ਨਹੀਂ ਛੱਡਦੇ ਸਾਡੀ ਤਵਾਰੀਖ਼ ਭੀ ਬੋਲ ਕੇ ਦਸਦੀ ਹੈ ਕਿ ਸਾਡੇ ਬਜ਼ੁਰਗਾਂ ਨੇ ਜੁਧ ਭੂਮੀਆਂ ਵਿਚ ਆਖਰੀ ਦਮ ਤਕ ਲਹੂ ਲਹਾਣ ਹੋਇਆਂ ਤੇ ਸਹਕਦਿਆਂ ਨੇ ਭੀ ਮੁਲਕ ਤੇ ਕੌਮ ਦੇ ਸਿਰਫ਼ ਨਹੀਂ ਛੱਡੇ ਅਸੀਂ ਉਨਾਂ ਦੀ ਉਲਾਦ ਹੋਕੇ ਬੇਫ਼ਰਮ ਤੇ ਕਾਇਰ ਹੋਵਾਂਗੇ ਤੇ ਕਹਾਵਾਂਗੇ ਜੇ ਇਸ ਮੁਲਕ ਵਿਚ ਸਿਰਪਣੀਆਂ ਜੁਮੇਵਾਰੀਆਂ ਨੂੰ ਛੱਡਕੇ ਤੇ ਹਾਰ ਖਾਕੇ ਇਸ ਮੁਲਕ ਵਿਚੋਂ ਤੁਰ ਗਏ ਏਸ ਧਰਤੀ ਵਿਚ ਅਪਣੇ ਹੱਕਾਂ ਲਈ ਭਗਵੰਦਿਆਂ ਤੇ ਤਕਦੇ ਕਰਦਿਆਂ ਕਈ ਭਰਾਵਾਂ ਦੇ ਇਥੇ ਸੀਸ ਤੇ ਸਰੀਰ ਲਗ ਚੁਕੇ ਹਨ ਉਨਾਂ ਛਹੀਦਾਂ ਦੀਆਂ ਰੂਹਾਂ ਇਹ ਦੇਖਕੇ ਕਿ ਅਸੀਂ ਬਾਕੀ ਨੁਪੰਥਰਾਂ ਨੇ ਪਿਛਲੇ ੧੫ ਸਾਲਾਂ ਵਿਚ ਹਥ ਸਾਰਖਾ ਨਹੀਂ ਹਲਾਇਆ ਤੇ ਸਹੇਂ ਭਾਲੀਆਂ ਦੇਣੀਆਂ ਸਿਖ ਲਈਆਂ ਹਨ ਛੋਕ ਕਰਦੀਆਂ ਹੋਣਗੀਆਂ ਭਾਵੇਂ ਅਸੀਂ ਉਨਾਂ ਦੇ ਦਿਹਾੜੇ ਹੀ ਮਨੋਂਦੇ ਹਾਂ ਸਾਡਾ ਫਰਜ਼ ਹੈ ਕਿ ਜਬ ਤਕ ਸਰੀਰਾਂ ਵਿਚ ਸਵਾਸ ਹਨ ਅਤੇ ਅਸੀਂ ਇਥੇ ਉਨਾਂ ਦੇ ਮੋਰਚਿਆਂ ਦੇ ਸਾਮਣੇ ਹਾਂ ਉਨਾਂ ਛਹੀਦਾਂ ਦੇ ਸਿਰਫ਼ ਪੂਰੇ ਨੁਭਾਈਏ ॥

ਸਾਡੀ ਹੁਣ ਦੀ ਹਾਲਤ ਜਿਪਸੀਆਂ ਤੇ ਮੈਂਹਸੀਆਂ ਨਾਲੋਂ ਭੀ ਭਦੀ ਹੋਗਈ ਹੈ ਇਕ ਅਸੀਂ ਹੀ ਹਾਂ ਜਿਨਾਂ ਨੇ ਦੁਨੀਆ ਦੀਆਂ ਹੋਰ ਕੌਮਾਂ ਵਾਂਗਰ ਨਵੀਂ ਦੁਨੀਆ ਵਿਚ ਆਕੇ ਪੂਰੇ ਪੂਰੇ ਫਾਇਦੇ ਨਹੀਂ ਉਠਾਏ। ਅਸੀਂ ਅੰਧ ਧੁੰਦ ਵਿਚ ਇਕ ਦੂਜੇ ਭਰਾ ਨਾਲ ਖਿਚੋਤਾਈ ਕਰਦੇ ਆਏ ਤੇ ਕਰ ਰਹੇ ਹਾਂ ਅਨੇਕਾਂ ਬਾਰ ਇਸ ਪ੍ਰਦੇਸ਼ ਵਿਚ ਇਕ ਹਿੰਦੁਸਤਾਨੀ ਨੇ ਦੂਸਰੇ ਨੂੰ ਹਰ ਤਰਾਂ ਸੋਟਾਂ ਲਾਈਆਂ ਹਨ ਤੇ ਲਾਈਆਂ ਜਾ ਰਹੀਆਂ ਹਨ ਤੇ ਆਮ ਕਰਕੇ ਅਸੀਂ ਕੁਚਲ ਤੇ ਕਠੋਰ ਹੋਏ ਹੋਏ ਇਨ੍ਹਾਂ ਕਿਆਂ ਤੇ ਮਜਹਬਾਂ ਦੇ ਅਲਸੇਟਾਂ ਤੇ ਬਖੇੜਿਆਂ ਵਿਚ ਹੀ ਪਏ ਹੋਏ ਅਪਣੇ ਦੁਫ਼ਮਣਾਂ ਦੀਆਂ ਚਾਲਾਂ ਦੇ ਛਕਾਰ ਹੁੰਦੇ ਰਹੇ ਤੇ ਹੋਰ ਹਾਂ ਭਾਮੇਂ ਬਹੁਤਿਆਂ ਨੇ ਚਾਰ ਪੈਸੇ ਕੱਠੇ ਭੀ ਕੀਤੇ ਹਨ ਭਰ ਅਸੀਂ ਸਮਝ ਨਾਲ ਤੇ ਅਕੱਠੇ ਹੋਕੇ ਉਸਤਰਾਂ ਵਾ

ਧਾ ਨਹੀਂ ਕੀਤਾ ਜਿਸਤਰਾਂ ਕਿ ਚੀਨੀਆਂ ਜਾਪਾਨੀਆਂ ਆਦਿ ਰਿਫ਼ਾਂ ਯਹੂ ਦੀਆਂ ਪੋਲਫਾਂ ਜਰਮਨਾਂ ਰੂਸੀਆਂ ਤੇ ਹੋਰ ਕੌਮਾਂ ਨੇ ਅਮਰੀਕਾ ਤੇ ਕਨੇਡਾ ਵਿਚ ਆਕੇ ਕੀਤਾ ਹੈ ਸਾਡੀ ਦੁਰਦਿਫ਼ਾ ਤੇ ਬੇਇਜ਼ਤੀ ਦੀ ਹਦ ਟਪ ਚੁਕੀ ਹੈ ਭਾਵੇਂ ਅਨਜਾਣ ਪੁਣੇ ਤੇ ਬੇਸਮਝੀ ਵਿਚ ਸਾਡੀ ਅਕੱਲੇ ਅਕੱਲੇ ਦੀ ਛਾਤੀ ਫੋਕੇ ਹੋਕਾ ਰ ਤੇ ਹੁੜ ਮਾਰ ਨਾਲ ਭਰੀ ਹੋਈ ਹੈ ਤੇ ਹਰ ਇਕ ਜਣਾ ਖੁਦਗਰਜ਼ੀ ਤੇ ਆਕੜ ਵਿਚ ਨਾਛੁ ਖਾਂ ਬਣਿਆ ਫਿਰਦਾ ਹੈ ॥

ਸਾਡੀ ਗਿਣਤੀ ਕਨੇਡਾ ਵਿਚ ਇਕ ਹਜ਼ਾਰ ਨਾਲੋਂ ਭੀ ਘਟ ਰਹ ਗਈ ਹੈ ਤੇ ਸਾਲ ਬਸਾਲ ਉਨਾਂ ਭਰਾਵਾਂ ਦੀ ਵਧ ਰਹੀ ਗਿਣਤੀ ਤੋਂ ਜਿਨਾਂ ਨੂੰ ਬਸਮੇਂ ਤੋਂ ਬਿਨਾਂ ਕਮ ਮਿਲਨਾ ਕਠਨ ਹੈ ਇਹ ਪ੍ਰਗਟ ਹੈ ਕਿ ਅਸੀਂ ਦਿਨੋਂ ਦਿਨ ਜੁਆਨ ਨਹੀਂ ਹੋਰੇ ਇਹ ਲੋਕ ਇਸ ਮੁਲਕ ਵਿਚ ਨਿਸਚਾ ਕਰੀ ਬੈਠੇ ਹਨ ਕਿ ਹਿੰਦੂ ਜਿਨਾਂ ਨੂੰ ਅਪਣੇ ਆਪਦਾ ਤੇ ਅਪਣੇ ਹੱਕਾਂ ਤੇ ਫਰਜ਼ਾਂ ਦਾ ਪਤਾ ਨਹੀਂ ਤੇ ਜਿਹੜੇ ਆਪਸ ਚੀਂ ਨਿਕੇ ਨਿਕੇ ਝੁਮੇ ਲਿਆਂ ਵਿਚ ਫਸੇ ਹੋਏ ਅਪਣੇ ਜਰੂਰੀ ਕੌਮਾਂ ਲਈ ਉਂ ਪੀਂ ਸਾਰਖੀ ਤਾਣੀਂ ਨਹੀਂ ਕਰਦੇ ਆਪੋਹੀ ਇਸ ਮੁਲਕ ਦੇ ਘੋਚੂਆਂ ਵਾਂਗਰ ਮਰ ਮੁਕ ਕੇ ਜਾਂ ਰੁਲ ਕੇ ਮੁੜ ਜਾਣਗੇ ਤੇ ਏਥੋਂ ਖਤਮ ਹੋ ਜਾਣਗੇ ॥

ਸਾਡੇ ਬਹੁਤੇ ਪੁਰਾਣੇ ਆਦਮੀ ਜਿਨਾਂ ਦਾ ਇਥੇ ਮੁੜ ਆਉਣਾ ਹਕ ਭੀ ਹੈ ਆ ਨਹੀਂ ਸਕਦੇ ਤੇ ਅਨੇਕਾਂ ਤਰਲੇ ਕਰਕੇ ਥਕ ਚੁਕੇ ਹਨ। ਸਾਡੇ ਕਈ ਭਰਾ ਮਕਸੀਕੋ ਦੇ ਤੇ ਕਈ ਹੋਰ ਟਾਪੂਆਂ ਦੇ ਰਸਤੇ ਆਏ ਆਏ ਮਰ ਚੁਕੇ ਹਨ ਤੇ ਅਨੇਕਾਂ ਕਈਆਂ ਟਾਪੂਆਂ ਵਿਚ ਸੌਥ ਅਮਰੀਕਾ ਦੇ ਹਿੰਦੁਸਤਾਨੀ ਵਿਚ ਖੁਆਰ ਹੋ ਰਹੇ ਹਨ ਅਸੀਂ ਜਿਨਾਂ ਨੂੰ ਹਰ ਮਿਨਟ ਜਾਗਣ ਦੀ ਲੋੜ ਸੀ ਪੰਦਰਾਂ ਸਾਲਾਂ ਵਿਚ ਸਹੇਂ ਅੰਧਘੋਰ ਵਿਚ ਟੀਰਖਾ ਪਖ ਬਾਜੀ ਐਫ਼ਾਂ ਤੇ ਛਰਾਬਾਂ ਕੁਬਾਬਾਂ ਵਿਚ ਮਘਨ ਰਸਤਾ ਭੁਲ ਚੁਕੇ ਤੇ ਕਮਲੇ ਹੋਗਏ ਹਾਂ ਸਾਡਾ ਇਹ ਮਤਲਬ ਨਹੀਂ ਕਿ ਸਾਡੇ ਵਲੋਂ ਗਈਆਂ ਮਦਤਾਂ ਦੇ ਅਸਰ ਨਹੀਂ ਹੋਏ ਪਰ ਸਾਡੇ ਇਥੇ ਪਿਰ ਖੋਖਲੇ ਹੋਏ ਤੇ ਹੋਰੇ ਹਨ ॥ ਦੂਰਾਂ ਦੇ ਵਜਦੇ ਢੋਲ ਸੋਹੰਦੇ ਹਨ ਕਨੇਡਾ ਵਾਸੀ ਭਰਾ ਦੂਰੋਂ ਬੈਠੇ ਖਿਆਲ ਕਰਦੇ ਹਨ ਕਿ ਸਾਡੇ ਅਮਰੀਕਾ ਵਾਲੇ ਭਰਾ ਤਰੱਕੀ ਕਰ ਰਹੇ ਤੇ ਚਾਨਣੇ ਵਿਚ ਹਨ ਤੇ ਉਧਰਦੇ ਇਥੇ ਆਏ ਜਾਂ ਉਧਰ

ਰਹਿੰਦੇ ਭਰਾਵਾਂ ਦਾ ਖਿਆਲ ਹੈ ਕਿ ਕਨੇਡਾ ਨਵਾਸੀ ਜਿਆਦਾ ਅਛੀ ਹਾਲਤ ਵਿਚ ਤੇ ਜਬੇਬੰਦ ਹਨ ਦੇਸ ਵਿਚ ਲੋਕ ਨਿਸਚੇ ਵਿਚ ਹਨ ਕਿ ਕਨੇਡਾ ਤੇ ਅਮਰੀਕਾ ਵਾਲੇ ਭਰਾ ਨਮੀਂ ਦੁਨੀਆ ਵਿਚ ਸਭ ਨਾਲੋਂ ਵਧਰੇ ਮੁਲਕਾਂ ਵਿਚ ਬੈਠੇ ਵਧ ਰਹੇ ਤੇ ਦਿਨੋਂ ਦਿਨ ਵੱਧੀ ਕਰ ਰਹੇ ਹਨ ਇਸ ਘੋਲਮਸੋਲੇ ਵਿਚ ਪਤਾ ਇਕ ਦੂਜੇ ਦਾ ਠੀਕ ਕਰਕੇ ਕਿਸੇ ਨੂੰ ਭੀ ਨਹੀਂ ਤੇ ਇਸ ਅਨਜਾਣਪੁਣੇ ਗਫਲਤ ਤੇ ਅਸਲੀ ਹਾਲਾਤ ਦੀ ਲਗਾਤਾਰ ਵਾਕਫੀ ਦੇ ਨਾਂ ਕਰਕੇ ਸਾਡੀ ਤਾਕਤ ਨਾਂਹੀ ਕਾਇਮ ਹੋ ਸਕੀ ਤੇ ਹਰਸਕੀ ਹੈ ਜੋ ਭਰਾ ਜਿੰਦ ਸਹ ਕਦਿਆਂ ਵਿਚ ਹੈ ਭੀ ਉਹ ਜੁਗਤ ਨਾਲ ਵਤਰੀ ਨਹੀਂ ਜਾਰਹੀ ਇਸ ਸੂਬੇ ਵਿਚ ਸਾਨੂੰ ਸਿਟੀਜਨ ਹੋਣ ਦੇ ਹਕ ਨਹੀਂ ਤੇ ਤਕਦੇ ਬਿਨਾਂ ਨਹੀਂ ਹੋਣਗੇ ਤੇ ਕਨੇਡਾ ਦੀ ਵਧਰੀ ਆਜਾਦੀ ਤੇ ਸਾਡੇ ਦੇਸ ਵਿਚ ਬਦਲ ਰਹੀ ਹਾਲਤ ਦੇ ਨਾਲ ਨਾਲ ਸਾਡੇ ਬਰਖਲਾਫ ਫੇਰ ਐਜੀਟੇਸ਼ਨ ਛੁਰੂ ਹੋਵੇ ਗੀ ਜਿਸਤਰਾਂ ਗੋਰੇ ਫਾਂਬਰਾਂ ਦੀ ਹਿਲਜੁਲ ਤੋਂ ਹੁਣੇ ਹੀ ਜਾਹਰ ਹੈ ਸਾਡੇ ਭਰਾਵਾਂ ਦੀਆਂ ਚੰਗੀਆਂ ਹੋਈਆਂ ਫਸਲਾਂ ਜਬੇਬੰਦੀ ਤੋਂ ਬਿਨਾਂ ਬਿਕ ਨਹੀਂ ਸਕਦੀਆਂ ਤੇ ਬਿਕ ਨਹੀਂ ਰਹੀਆਂ ਤੇ ਵੇਅ ਰਹਿੰਦੇ ਭਰੇ ਗਲਰਹੇ ਹਨ ਸਾਡੇ ਲਕੜੀ ਬੇਚਣ ਵਾਲਿਆਂ ਦੇ ਕੰਮ ਜਿਨਾਂ ਦੇ ਨੇ ਕਿਆਂ ਦੀ ਬਾਬਤ ਲਗਾਤਾਰ ਭਰਾ ਤੇ ਭਰਾ ਦੀ ਜੁਤੀ ਖੜਕ ਰਹੀ ਤੇ ਈਰਖਾ ਵਧਰੀ ਹੈ ਕਿਸੇ ਸੂਰਤ ਗੋਰਿਆਂ ਤੇ ਚੀਨਿਆਂ ਵਰਗੀ ਸਾਂਝਾ ਬਚਾਓ ਕਰ ਨਵਾਲੀ ਜਬੇਬੰਦੀ ਤੋਂ ਬਿਨਾਂ ਕਦੀ ਨਹੀਂ ਬਚ ਸਕਣਗੇ। ਅਮਰੀਕਾ ਵਾਲੇ ਭਰਾਵਾਂ ਨੂੰ ਹੋਰਭੀ ਦੇਸ ਨੂੰ ਐਲਜਾਣ ਬਾਬਤ ਜਿਆਦਾ ਤੰਗੀਆਂ ਹੋ ਰਹੀਆਂ ਹਨ ਹੋਰ ਜਗਾ ਦੀ ਬਾਬਤ ਕੀ ਕਹਣਾ ਹੈ ਇਥੇ ਕਨੇਡਾ ਵਿਚ ਅਸੀਂ ਸਾਰੇ ਹੀ ਬੇਹਿਆਈ ਤੇ ਬੇਫਰਮੀ ਨਾਲ ਦਿਨ ਕਟ ਰਹੇ ਹਾਂ ਪਖੰਡ ਪਰਪੰਚ ਈਰਖਾ ਛਰਾਰਤ ਤੇ ਦੁਐਤ ਨੇ ਸਾਡੇ ਟੋਟੇ ਟੋਟੇ ਕੀਤੇ ਪਏ ਹਨ ਅਸੀਂ ਅਜੇ ਮਰ ਨਹੀਂ ਗਏ ਫੇਰ ਤਕੜੇ ਹੋ ਸਕਦੇ ਹਾਂ ਭਰਤਾਕਤ ਹੁਣ ਐਤਨੀਂ ਕਮਜ਼ੋਰ ਹੋ ਚੁਕੀ ਹੈ ਕਿ ਇਕ ਜਾਨਹੋਕੇ ਹੰਬਲਾ ਮਾਰਨ ਤੇ ਲਗਾਤਾਰ ਇਕਕਦਮ ਤੁਰਨ ਤੋਂ ਬਿਨਾਂ ਸਾਡੇ ਇਸ ਮੁਲਕ ਵਿਚ ਅਗੇ ਰਹਣ ਦਾ ਬਚਾਓ ਨਹੀਂ ਹੋਸਕੇਗਾ ਭਾਵੇਂ ਅਸੀਂ ਐਧ ਪ੍ਰੰਦ ਵਿਚ ਇਸਦੀ ਵਿਚਾਰ ਨਹੀਂ ਕਰ ਰਹੇ ॥ ਇਹ ਉਦਮ ਹੁਣ ਤਕਲੀਫਾਂ

ਨਾਲ ਛੁਰੂ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ ਮੇਰੇ ਖਿਆਲ ਵਿਚ ਇਹ ਅਤ ਜਰੂਰੀ ਹੈ ਕਿ ਅਸੀਂ ਵਧਰੀ ਕਮਜ਼ੋਰੀ ਨੂੰ ਇਕਦਮ ਰੋਕੀਏ ਇਹ ਮੋਰਚੇ ਕਦੀਂ ਨਾਂ ਛਡੀਏ ਇਨਾਂ ਨੂੰ ਪੱਕੇ ਕਰੀਏ ਤੇ ਸੋਚ ਨਾਲ ਵਰਤੀਏ ਅਜੇਭੀ ਭੁਲੇ ਬੇਰਾਂ ਦਾ ਕੁਛ ਨਹੀਂ ਬਿਗਿਆ ਆਓ ਹਿਮਤ ਤੇ ਅਕਲ ਕਰੀਏ ॥

ਮੁੜ ਜਾਗ ਉਠਣ ਦਾ ਵੇਲਾ ਆ ਗਿਆ ਹੈ ਕੌਮੀ ਕਮ ਦਾ ਮੁਢ ਰਖਿਆ ਗਿਆ ਹੈ ਮੌਰੀ ਇਕ ਸਾਲ ਭਰ 'ਤੇ ਉਪਰ ਦੀ ਰਾਤ ਦਿਨ ਦੀ ਬਾਹ ਤੇ ਤਾਕਤ ਇਸ ਪੁਰ ਲਗ ਚੁਕੀ ਹੈ ਇਹ ਕਮ ਹੁਣ ਚੁਕਣਾ ਜਦ ਕਿ ਸਾਡੀ ਹਾਲਤ ਐਤਨੀਂ ਕਮਜ਼ੋਰ ਹੋ ਚੁਕੀ ਹੈ ਅਸਾਨ ਨਹੀਂ ਮੈਂਨੂੰ ਸਾਰੀਆਂ ਐਕੜਾਂ ਦਾ ਪਤਾ ਹੈ ਹੁਣ ਰਾਤ ਦੇ ਦੋ ਬਜ ਚੁਕੇ ਹਨ ਤੇ ਮੈਂ ਸੋਚ ਦੀ ਬਾਂਹ ਇਹ ਟਾਇਪ ਜੋੜ ਰਿਹਾ ਹਾਂ ਸਭ ਐਕੜਾਂ ਇਕ ਇਕ ਕਰਕੇ ਦੂਰ ਹੋ ਜਾਣਗੀਆਂ ਵਾਹਿਗੁਰੂ ਸਾਨੂੰ ਸਾਰਿਆਂ ਨੂੰ ਇਸ ਮੁਲਕ ਵਿਚ ਅਪਣੇ ਦੇਸ ਤੇ ਕੌਮ ਦੀ ਸੇਵਾ ਲਈ ਸੁਮਤ ਪ੍ਰੇਮ ਸਿਰਜ ਤੇ ਸਚਆਈ ਬਖਛੇ ॥

ਅਖਬਾਰ 'ਤੇ ਬਿਨਾਂ ਕੋਈ ਕੌਮ ਜਾਂ ਜਥਾ ਪੂਰੀ ਵਕੀ ਨਹੀਂ ਕਰ ਸਕਦਾ ਤੇ ਨਾਂਹੀ ਅਕਠਾਰ ਹੋ ਸਕਦਾ ਤੇ ਬਚ ਸਕਦਾ ਹੈ ਅਪਣੇ ਮੁਲਕੀ ਸਵਾਲਾਂ ਨੂੰ ਇਸ ਮੁਲਕ ਵਿਚ ਅੰਗਰੇਜੀ ਅਖਬਾਰ ਤੋਂ ਬਿਨਾਂ ਚੁਕਣਾ ਕਠਨਹੀਂ ਤੇ ਅਪਣੇ ਭਰਾਮਾਂ ਦਾ ਇਕ ਮਨ ਤੇ ਇਕ ਖਿਆਲ ਹੋ ਸਕਣਾ ਕੌਮੀ ਸੁਵਾਲਾਂ ਲਈ ਵਿਚਾਰਾਂ ਕਰਨੀਆਂ ਤੇ ਕੌਮੀ ਸੁਵਾਲਾਂ ਲਈ ਲੜਨ ਤੇ ਵਗੜਨ ਦੇ ਕਠਿਆਂ ਨੇ ਦਾਣੀ ਏ ਕਰਨੇ ਇਹ ਗੁਰਮੁਖੀ ਅਖਬਾਰ ਬਿਨਾਂ ਮੁਛਕਲ ਹੈ ਇਨਾਂ ਸਾਰੀਆਂ ਗਲਾਂ ਨੂੰ ਮੁਖ ਰਖਕੇ ਮੈਂ ਵੈਨਕੋਵਰ ਐਂਦੇ ਨੇ ਹੀ ਹਰਜਗਾ ਫਿਰਕੇ ਕੁਲ ਭਰਾਵਾਂ ਅਗੇ ਬੇਨਤੀਆਂ ਕੀਤੀਆਂ ਕਈਆਂ ਭਰਾਵਾਂ ਨੇ ਮਦਤ ਦੇ ਅਕਰਾਰ ਕੀਤੇ ਜੂਨ ੧੯੨੯ ਵਿਚ ਅੰਗਰੇਜੀ ਵਿਚ ਇਹ ਅਖਬਾਰ ਜਾਰੀ ਕੀਤਾ ਗਿਆ ਤੇ ਅਗਸਤ ਮਹੀਨੇ ਵਿਚ ਗੁਰਮੁਖੀ ਟਾਇਪ ਲਈ ਆਰਡਰ ਭੇਜਿਆ ਗਿਆ ਜਿਨਾਂ ਭਰਾਮਾਂ ਦੀਆਂ ਅਕਰਾਰੀ ਰਕਮਾਂ ਅਜੇ ਤਾਣੀਂ ਨਹੀਂ ਆਈਆਂ ਉਨਾਂ ਦੀਆਂ ਰਕਮਾਂ ਅਖਬਾਰ ਵਿਚ ਅੱਠੇ ਪੁਰ ਪ੍ਰਕਾਸ਼ਤ ਕੀਤੀਆਂ ਜਾਣਗੀਆਂ ਪਰ ਜਿਨਾਂ ਭਰਾਮਾਂ ਨੇ ਇਸ ਕਮ ਦੀ ਨੀਂਹ ਬਨਣ ਲਈ ਪਹਲਾਂ ਮਦਤ ਪੁਚਾਈ ਉਨਾਂ ਵੀਰਾਂ ਦੇ

ed the author, for his new venture in Canadian literature. It was delightful to be among some of these creative minds of Canada who seemed to be happy and proud of this good sized book which was a brief survey of all the literary and artistic activities that pervaded Canada, during the year just ended. And, here among them was sitting a Hindu Canadian; also happy to share their enthusiasm and zeal for Canada. There are those who have often said that it was difficult, nay, even impossible for a Hindu to become a Canadian. And such a narrow outlook has been the cause of a great deal of misunderstanding. Men with such an outlook, in our way of thinking are not fully alive spiritually. Canada is capable of inspiring even an East Indian and capable of making him a true Canadian. This is part of our message.

In Toronto, while we were there, a group banded themselves together in a Canada India Committee, with the purpose of helping to promote a better appreciation and understanding between the two countries and people, one having achieved the final goal of their national freedom and the other showing very much earnestness in going after it and looking forward to its attainment at no distant date.

In Montreal among many worthy people whom we had the pleasure of meeting, one notable case was Dr. Helen R. D. Reid, who had been hostess to Mrs. Sarojini Naidu, on her visit to Eastern Canada last year. Dr. Reid's interests are many and her useful life has been spent in social and educational work of a very high order in Montreal. We also called on the prince of Canada's idealists, Mr. J. R. Dougall, the veteran editor of the Montreal Witness, on whose front page appears the motto of its editor, "To Make Canada a Land to Love." We were told that that was the very time when the sixtieth anniversary of Mr. Dougall's editorship of the Witness was being celebrated, and messages of appreciation and goodwill were pouring in from all over Canada to this grand old Canadian in his eighty-ninth year, still hale and hearty at the office on every working day. We personally tendered our congratulations to this celebrated and remarkable editor, who once in his youth had interviewed Abraham Lincoln.

We paid visits to Hamilton, Ottawa and other important centres in the East. We also visited our compatriots at Calgary and other points in Alberta and also Kamloops and Kelowna in the Okanagan Valley. It was very encouraging and inspiring indeed to us to see these countrymen of ours working away at their fruit orchards and fields, which they have acquired after many years of labour and where they are now hard working and industrious farmers of Canada. Because of our stay with them and our study of their conditions, we will be able to explain their case, through our columns, much better.

So here we are again in Vancouver, following up and nursing along our work yet in its infancy. During the coming year, besides giving our readers, a correct picture of the Hindus and their problems in Canada, we will also endeavour to give reliable and correct information about modern India, her

leaders and problems. It is admitted on all sides that a rising and growing young India is going to be one of the greatest problems as well as a spectacle of absorbing interest before the people of the world. We, on account of our special fitness for this, will endeavour to serve the cause of truth, in this developing panorama of modern world history in the making. Our Hindu Canadian readers, will find in our columns, both in English and Punjabee, interesting information which not only will concern their welfare and progress in this great country but will also contain a story of Canada's life, problems and growth which they must learn to appreciate more and more.

We believe in the importance of this work. It is costing us more than money. It will continue according to our strength of means, mind and body. Your goodwill, co-operation and help will not only be greatly useful but will also be sincerely appreciated.

* * * *

ਨਾਮ ਇਹ ਹਨ

ਮੋਰਟ ਸਿੰਘ ਮਾਹਲ ਪੁਰ ੨੦੦ ਡਾਲਰ

ਹਰਨਾਮ ਸਿੰਘ ਟਿਕਾ ੧੦੦

ਦਸੰਧਾ ਸਿੰਘ ਜੰਡੂ ਸਿੰਘਾ ੧੦੦

ਰਲਾ ਲੰਗੋਰੀ ੫੦

ਜੀਉਰ ਸਿੰਘ ਜਗੀਰਦਾਰ ੫੦

ਨੌਰੰਗਾ ਪੱਖੋਵਾਲ ੧੦੦

ਬਾਬੂ ਕਪੂਰ ਸਿੰਘ ੧੨੫

ਗੰਡਾ ਸਿੰਘ ਪਾਲਦੀ ੧੨੫

ਹਰਬਨ ਸਿੰਘ ਸੰਧੂ ੩੫

ਡਾਲਰ ਵਡ ਕੰਪਨੀ ੧੦੦

ਲਾਲਾ ਸੋਹਣ ਲਾਲ ੧੦੦

ਪੰਡਤ ਬਾਲ ਮੁਕੰਦ ੧੦੦

ਭਾਈ ਗੁਰਬਚਨ ਸਿੰਘ ੧੦੦

ਜਸਵੰਤ ਸਿੰਘ ਰੋੜਮਾਜ ੫੦

ਕਰਮ ਸਿੰਘ ਚਮਿਆਰੀ ੨੫

ਟੋਟਲ ੧੩੬੦

ਇਨ੍ਹਾਂ ਰਕਮਾਂ ਤੋਂ ਬਿਨਾਂ ਮੇਰੇ ਲੰਬਰ ਕੰਮਪਨੀ ਨੇ ਮੈਨੂੰ ਇਕ ਸੌ ਡਾਲਰ ਮਹੀਨੇ ਪਿਛਲੇ ਸਾਲ ਭਰ ਪੁਚਾਇਆ ਹੈ ਤੇ ਹੁਣ ਭੀ ਇਹ ਰਕਮ ਪੁਚਾ ਰਹੇ ਹਨ

ਜੂਨ ਤੋਂ ਅਕਤੂਬਰ ਤਾਈਂ ਅੰਗਰੇਜ਼ੀ ਦਾ ਇਹ ਨਿਗਰ ਤੇ ਤਕੜਾ ਅਖਬਾਰ ਕਢਕੇ ਜਿਸਦੇ ਰਾਹੀਂ ਕਨੇਡਾ ਦੀ ਪਬਲਕ ਅੱਗੇ ਤੇ ਸਾਰੀ ਦੁਨੀਆ ਵਿਚ ਭੇਜਕੇ ਕਨੇਡਾ ਦੇ ਹਿੰਦੁਸਤਾਨੀਆਂ ਦੀਆਂ ਤਕਲੀਫਾਂ ਤੇ ਮੁਲਕੀ ਮਾਮਲਿਆਂ ਨੂੰ ਖੋਲਕੇ ਪਰਗਟ ਕੀਤਾ ਤੇ ਸਾਰੇ ਮਾਮਲਿਆਂ ਨੂੰ ਜੀਓਦੇ ਜਾਗਦੇ ਕਰਨ ਲਈ ਕਨੇਡਾ ਦੇ ਬੜੇ ਬੜੇ ਫਹਰਾਂ ਤੇ ਸਭੇ ਰਾਜਧਾਨੀ ਉਠਾਏ ਜਾਕੇ ਜਰੂਰੀ ਲੀਡਰਾਂ ਤੇ ਹੋਰ ਆਦਮੀਆਂ ਨੂੰ ਮਿਲ ਜਾ ਤੇ ਜਗਾ ਜਗਾ ਲੋਕਚਰ ਦਿਤੇ ਕਿ

ਕਿਓਂ ਹਿੰਦੁਸਤਾਨੀਆਂ ਨਾਲ ਬੇਸ਼ੁਕੀ ਆਂ ਜਾਰੀ ਰਖੀਆਂ ਜਾ ਰਹੀਆਂ ਹਨ ਤੇ ਪੁਰਾਣੇ ਆਦਮੀ ਮੁੜਕੇ ਕਿਓਂ ਨਹੀਂ ਆ ਸਕਦੇ ਤੇ ਸਾਨੂੰ ਇਥੇ ਕਿਓਂ ਪੁਰੇ ਹ ਕ ਕਨੇਡਾ ਵਿਚ ਨਹੀਂ ਹਨ ਇਸ ਦੋਰੇ ਨਾਲ ਜਗਾ ਜਗਾ ਰਾਏ ਟੋਹਣ ਤੋਂ ਪਤਾ

ਲਗਾ ਕਿ ਅਸੀਂ ਸਭਕੁਛ ਕਰ ਸਕਦੇ ਹਾਂ ਜੇ ਹਿਮਤ ਤੇ ਉਦਮ ਕਰੀਏ ਤੇ ਜੁਗਤ ਵੀਕੇ ਤੇ ਅਕਲ ਨਾਲ ਕਮ ਕਰੀਏ ਇਹ ਹ ਕਮ ਸਮਝ ਵਾਲੀ ਸੋਹਣੀ ਜਥੇ ਬੰਦੀ ਦੇ ਹਨ ਇਹਨਾਂ ਕਮਾਂ ਵਿਚ ਤੁਕਿਆਂ ਨ ਬਾਕੀ ਦੇਖੋ ਸਫਾ ੧੯ ਪੁਰ

BRITISH GUIANA AND CANADA

By C. F. ANDREWS

I HAVE just come back from a tour of five months of the West Indies. Spending the greater part of my time in Trinidad and British Guiana. Also, I was able to visit Dutch Guiana where nearly 40,000 Indians are in residence. Altogether in this part of the world, there are nearly 350,000 residents who have come from North India to settle in these parts. They are sturdy agriculturists who came over originally in indenture and are now their own masters and are making their way forward to considerable wealth and prosperity, owing to their well-known industry and perseverance. In British Guiana itself there are nearly 130,000 East Indians. The name 'East Indian' is given to everyone who comes from India in order to distinguish them from the American Indians who are to be found in considerable numbers in these parts of the world.

The chief occupation is rice cultivation. The flat alluvial land in British Guiana is probably the most fertile rice land in this part of the world. I have never seen such perfect soil for rice cultivation. The sugar industry used to stretch over these lands under the plantation system but since the beet cultivation of sugar in Europe has progressed, and Cuba under United States protection has begun an immense sugar industry of their own, the sugar plantations of these parts of the West Indies have very rapidly declined and in British Guiana probably three out of four plantations have gone into liquidation, and the land has been sold at an absurdly low price and is now being used by the East Indians for rice cultivation. Thus the East Indian settlers have been able to obtain good rice land at a very cheap rate and they have done so well that the rice industry, which is entirely in their hands, has become the second largest industry in British Guiana. Indeed, in a few years' time it will undoubtedly become the leading industry and take the place of sugar.

In addition to the rice cultivation there is an immense area in the interior which is hilly country with very important rivers running through it, and on the soil of this interior there are growing some of the best trees for timber in the whole world. The timber industry is at a very early stage in its development and its future may be immensely important. One of the greatest and heaviest trees is called the "Green Heart." Its timber is so solid that it withstands the attacks of any wood insects and it can be used for docks and piers in the sea and river fronts without any sign of rotting owing to fungus growth. It can, also, be used as rail-

way tracks for laying down rails without any danger of the wood becoming rotten and insect eaten. This large lumber trade will undoubtedly be the greatest part of the future development of British Guiana. The country is entirely free for settlers. There are no Immigration laws preventing anyone from landing and there is absolutely no sign of colour prejudice. East Indians have already on the flat lands of the alluvial coasts built up considerable fortunes and several of them own property worth more than \$100,000 invested in land but the timber industry is likely to produce even greater wealth for those who are capable of conducting this new enterprise. The climate is not seriously hot but there is malaria along the river beds and this has to be carefully guarded against. At the same time the malaria is not like so bad as that which exists in the Panama zone.

With regard to future Immigration from India, I am personally strongly opposed to any form of Labour Immigration because this implies recruiting, and recruiting always involves fraudulent methods. On the other hand, if enterprising, young, adventurous men who are ready to run the risks and have a little capital to start with, there could be hardly a better field for enterprises than British Guiana presents today. I found during my five months in these parts, the Punjabees were constantly passing to and fro to Brazil, Cuba, and the Panama zone, and I was told by Pundit Jaimini Metha, who came out as an Arya Samaj preacher, that he found more than 2,000 Punjabees working at high wages and hire in the Panama survey. There were other Punjabees whom I met wandering through British Guiana, and their experiences in Brazil, and also in Central America, were not encouraging. They had suffered very great hardships and did not know very often how to get along from one place to another. It seemed to me to be a sad thing that such splendid young men should go wandering about in this haphazard manner instead of settling down in a country where there was such a splendid hope of future developments, especially in the lumber industry. When I was in British Guiana, I used often to talk about my visit to British Columbia, and the East Indians were very deeply interested to hear of their brothers on that side of America. It is of great importance that the Indians in British Columbia should come into closer touch with the Indians in British Guiana, and it will be a pleasure to me if through this article, which I am privileged to publish in a paper called "India and Canada", some such contact results.

Indian National Congress *Presidential Address*

For four and forty years this National Congress has laboured for the freedom of India. During this period it has somewhat slowly, but surely, awakened national consciousness from its long stupor and built up the national movement. If today we are gathered here at a crisis of our destiny, conscious of our strength as well as of our weakness, and looking with hope and apprehension to the future, it is well that we give first thought to those who have gone before us and who spent their lives with little hope of reward so that those that followed them may have the joy of achievement. Many of the giants of old are not with us and we of a later day, standing on an eminence of their creation, may often decry their efforts. That is the way of the world. But none of you can forget them or the great work they did in laying the foundations of a free India. And none of us can ever forget that glorious band of men and women who, without reckoning the consequences, have laid down their young lives or spent their bright youth in suffering the torment in utter protest against a foreign domination. Many of their names even are not known to us. They laboured and suffered in silence without any expectation of public applause, and by their heart's blood they nursed the tender plant of India's freedom. While many of us temporized and compromised, they stood up and proclaimed a people's right to freedom and declared to the world that India, even in her degradation, had the spark of life in her, because she refused to submit to tyranny and serfdom. Brick by brick has our national movement been built up, and often on the prostrate bodies of her martyred sons has India, advanced. The giants of old may not be with us but the courage of old is with us still and India can yet produce martyrs like Jatindas and Wizaraya.

This is the glorious heritage that we have inherited and you wish to put me in charge of it. I know well that I occupy this honoured place by chance more than by deliberate design. Your desire was to choose another—one who towers above all others in this present day world of ours — and there could have been no wiser choice. But fate and he conspired together and thrust me against your will and mine into this terrible seat of responsibility. Should I express my gratitude to you for having placed me in this dilemma? But I am grateful indeed for your confidence in one who strangely lacks it himself.

World in Labour

You will discuss many vital national problems that face us today and your decisions may change the course of Indian history. But you are not the only people faced with problems. The whole world today is one vast question mark and every country and every people is in the melting pot. The age of faith, with the comfort and stability it brings, is past, and there is questioning about

AUTHORIZED ENGLISH TRANSLATION OF PANDIT JAWAHAR LAL NEHRU'S PRESIDENTIAL ADDRESS, AT THE 44th SESSION OF THE CONGRESS, HELD AT LAHORE.

everything, however permanent or sacred it might have appeared to our forefathers. Everywhere there is doubt and restlessness and the foundations of the state and society are in process of transformation. Old established ideas of liberty, justice, property and even the family are being attacked and the outcome hangs in the balance. We appear to be in a dissolving period of history when the world is in labour and out of her travail will give birth to a new order.



Pandit Jawaharlal Nehru, President
Lahore Congress

European Domination of East Decaying

No one can say what the future will bring but we may assert with some confidence that Asia and even India will play a determining part in future world policy. The brief day of European domination is already approaching its end. Europe has ceased to be the centre of activity and interest. The future lies with America and Asia. Owing to false and incomplete history many of us have been led to think that Europe has always dominated over the rest of the world, and Asia has always let the legions of the West thunder past and has plunged in thought again. We have forgotten that for millennia the legions of Asia overran Europe and modern Europe itself largely consists of the descendants of these invaders from Asia. We

have forgotten that it was India that finally broke the military power of Alexander. Thought has undoubtedly been the glory of Asia and especially of India, but in the field of action the record of Asia has been equally great. But none of us desires that the legions of Asia or Europe should overrun the continents again. We have all had enough of them.

India Today a Part of World Movement

India today is a part of a world movement. Not only China, Turkey and Egypt but also Russia and the countries of the West are taking part in this movement, and India can not isolate herself from it. We have our own problems, difficult and intricate, and we can not run away from them and take shelter in the wider problems that affect the world. But if we ignore the world we do so at our peril. Civilization today, such as it is, is not the creation or the monopoly of one people or nation. It is a composite fabric to which all countries have contributed and then have adapted to suit their particular needs. And if India has a message to give to the world, as I hope she has, she has also to receive and learn much from the messages of other peoples.

Wonderful Stability of India's Social Structure

When everything is changing it is well to remember the long course of Indian history. Few things in history are more amazing than the wonderful stability of the social structure in India which withstood the impact of numerous alien influences and thousands of years of change and conflict. It withstood them because it always sought to absorb them and tolerate them. Its aim was not to exterminate but to establish an equilibrium between different cultures. Aryans and non-Aryans settled down together recognizing each other's right to their culture, and outsiders who came, like the Parsis, found a welcome and a place in the social order. With the coming of the Moslems the equilibrium was disturbed but India sought to restore it, and largely succeeded. Unhappily for us, before we could adjust our differences, the political structure broke down, the British came and we fell.

Failure to Build Social Structure on Equality

Great as was the success of India in evolving a stable society, she failed in a vital particular, and because she failed in this, she fell and remains fallen. No solution was found for the problem of equality. India deliberately ignored this and built up her social structure on inequality, and today we have the tragic consequences of this policy in the millions of our people who are suppressed and have little opportunity for growth.

Problems of Social and Economic Equality

When Europe fought her wars of re-

ligion and Christians massacred each other in the name of the Saviour, India was tolerant, although, alas! there is little of this toleration today. Having attained some measure of religious liberty, Europe sought after political liberty and political and legal equality. Having attained these also, she finds that they mean very little without economic liberty and equality. And so today politics have ceased to have much meaning and the most vital question is that of social and economic equality.

India will also have to find a solution to this problem and until she does so her political and social structure cannot have stability. That solution need not necessarily follow the example of any other country. It must, if it has to endure, be based on the genius of her people and be an outcome of her thought and culture. And when it is found, the unhappy differences between various communities, which trouble us today and keep back our freedom, will automatically disappear.

Communal Fear and Distrust; Appeal for Faith and Generosity

Indeed the real differences have already largely gone, but fear of each other and distrust and suspicion remain and sow seeds of discord. The problem before us is not one of removing differences. They can well remain side by side and enrich our many sided culture. The problem is how to remove fear and suspicion, and, being intangible, they are hard to get at. An earnest attempt was made to do so last year by All Parties Committee but we must admit with sorrow that success has not crowned its efforts. Many of our Muslim and Sikh friends have strenuously opposed the solutions suggested and passions have been roused over mathematical figures and percentages. Logic and cold reason are poor weapons to fight fear and distrust. Only faith and generosity can overcome them. I can only hope that the leaders of varied communities will have this faith and generosity in ample measure. What shall we gain for ourselves and for our community if all of us are slaves in a slave country. And what can we lose if once we remove the shackles from India and can breathe the air of freedom again? Do we want outsiders, who are not of us and who have kept us in bondage, to be protectors of our little rights and privileges, when they deny us the very right to freedom? No majority can crush a determined minority, and no minority can be sufficiently protected by a little addition to its seats in a legislature. Let us remember that in the world today almost everywhere, a very small minority holds wealth and power and dominates over the great majority.

I have no love for bigotry and dogmatism in religion and I am glad that they are weakening. Nor do I love communalism in any shape or form. I find it difficult to appreciate why political or economic rights should depend on the membership of a religious group or community. I can fully understand the right to freedom in religion and the right to one's culture, and in India specially, which has always acknowledged and granted these rights, it should be no difficult matter to ensure their continuance. But perhaps we may have to go a step further, much as we may

deplore it, so that thereby we may root out the fear and distrust that darken our horizon today. The politics of a subject race are largely based on fear and hatred and we have been too long under subjection to get rid of them easily.

Plea for Generosity on Part of Hindus

I was born a Hindu, but I do not know how far I am justified in calling myself one or in speaking on behalf of Hindus. But birth still counts in this country and by right of birth I shall venture to submit to the leaders of the Hindus that it should be their privilege to take the lead in generosity. Generosity is not only good morals, but is often good politics and sound expediency. And it is inconceivable to me that in a free India the Hindus can ever be powerless. So far as I am concerned I would gladly ask our Muslim and Sikh friends to take away what they will without protest or argument from me. I know that the time is coming soon when these labels and appellations will have little meaning and when our struggle will be on an economic basis. Meanwhile it matters little what our mutual arrangements are, provided only that we do not build up barriers which will come in the way of our future progress.

March Forward Unfettered to Goal

The time has indeed already come when the All Parties Report has to be put aside and we march forward unfettered to our goal. You will remember the resolution of the last Congress which fixed a year of grace for the adoption of the All Parties scheme. That year is nearly over and the natural issue of that decision is for this Congress to declare in favor of Independence and devise sanctions to achieve it.

Answer to Calcutta Resolution Has Been Clear

That year has not brought Dominion Status or the All Parties Constitution. It has brought instead suffering and greater repression of our national and labor movements, and how many of our comrades are today forcibly kept away from us by the alien power. How many of them suffer exile in foreign countries and are refused facilities to return to their motherland. The army of occupation holds our country in its iron grip and the whip of the master is ever ready to come down on the best of us who dare to raise their heads. The answer to the Calcutta resolution has been clear and definite.

British Government's Offer Vague

Recently there has been a seeming offer of peace. The Viceroy has stated on behalf of the British Government that the leaders of Indian opinion will be invited to confer with the Government on the subject of India's future constitution. The Viceroy meant well and his language was the language of peace. But even a Viceroy's good will and courteous phrases are poor substitutes for the hard facts that confront us. We have sufficient experience of the devious ways of British diplomacy to beware of it. The offer that the British Govern-

ment made was vague and there was no commitment or promise of performance. Only by the greatest stretch of imagination could it be interpreted as a possible response to the Calcutta resolution. Many leaders of various political parties met together soon after and considered it. They gave it the most favourable interpretation for their desired peace and were willing to go half way to meet it. But in courteous language they made it clear what the vital conditions for its acceptance were. Many of us who believed in independence and were convinced that the offer was only a device to lead us astray and create division in our ranks, suffered bitter anguish and were torn with doubt. Were we justified in precipitating a terrible national struggle with all its inevitable consequences of suffering for many when there was even an outside chance of honourable peace? With much searching of heart we signed that manifesto and I know not today if we did right or wrong. Later came the explanations and amplifications in the British Parliament and elsewhere and all doubt, if doubt there was, was removed as to the true significance of the offer. Even so your Working Committee chose to keep open the door of negotiation and left it to this Congress to take the final decision.

Benn's Speech Carry Us No Further

During the last few days there has been another discussion of this subject in the British House of Commons and the Secretary for India has endeavoured to point out that successive British governments have tried to prove not only by words but by deeds also, the sincerity of their faith in regard to India. We must recognize Mr. Wedgewood Benn's desire to do something for India and his anxiety to secure the good will of the Indian people. But his speech and other speeches made in parliament carry us no further. "Dominion Status in action," to which he drew attention has been a snare for us and has certainly not reduced the exploitation of India. The burdens on the Indian masses are even greater today because of this "Dominion Status in action" and the so-called constitutional reforms of ten years ago. High Commissioners in London, and representatives on the League of Nations, and the purchase of stores, and Indian Governors and high officials are no parts of our demand. We want to put an end to the exploitation of India's poor and to get the reality of power and not merely the livery of office.

Mr. Wedgewood Benn has given us a record of the achievement of the past decade. He could have added to it by referring to Martial Law in the Punjab and Jallianwala Bagh shooting and the repression and exploitation that have gone on continually during this period of "Dominion Status in action." He has given us some insight into what more of Dominion Status may mean to us. It will mean the shadow of authority to a handful of Indians and more repression and exploitation of the masses.

What Will Congress Do ?

What will this Congress do ? The conditions for co-operation remain un-

fulfilled. Can we co-operate so long as there is no guarantee that real freedom will come to us? Can we co-operate when our comrades lie in prison and repression continues? Can we co-operate until we are assured that real peace is sought after and not merely a tactical advantage over us? Peace cannot come at the point of the bayonet, and if we are to continue to be dominated over by an alien people, let us at least be no consenting parties to it.

Independence—The Only Goal

If the Calcutta resolution holds, we have but one goal today, that of independence. Independence is not only a happy word in the world today for it means exclusiveness and isolation. Civilization has had enough of narrow nationalism and gropes toward a wider co-operation and inter-dependence. And if we use the word 'independence' we do so in no sense hostile to the larger ideal. Independence for us means complete freedom from British domination and British imperialism. Having attained our freedom, I have no doubt that India will welcome all attempts at world co-operation and federation and will even agree to give up part of her own independence to a larger group of which she is an equal member.

British Empire—In a State of Unstable Equilibrium

The British Empire today is not such a group and cannot be so long as it dominates over millions of people and holds large areas of the world's surface despite the will of their inhabitants. It cannot be a true commonwealth so long as imperialism is its basis and the exploitation of other races its chief means of sustenance. The British Empire today is indeed gradually undergoing a process of political dissolution. It is in a state of unstable equilibrium. The Union of South Africa is not a very happy member of the family, nor is the British Free State a willing one. Egypt drifts away.

Embrace of British Empire—A Dangerous Thing

India could never be an equal member of the commonwealth unless imperialism and all it implies is discarded. So long as this is not done India's position in the Empire must be one of subservience and her exploitation will continue. The embrace of the British Empire is a dangerous thing. It is not and cannot be the life giving embrace of affection, freely given and returned. And if it is not that it will be, what it has been in the past, the embrace of death.

Out of Imperialism and Capitalism Peace Can Never Come

There is talk of world peace and pacts have been signed by the nations of the world. But despite pacts armaments grow and beautiful language is the only homage that is paid to the goddess of peace. Peace can only come when the causes of war are removed. So long as there is the domination of one country over another or the ex-

ploitation of one class by another there will always be attempts to subvert the existing order and no stable equilibrium can endure. Out of imperialism and capitalism peace can never come. And it is because the British Empire stands for these and bases itself on the exploitation of the masses that we can find no willing place in it. No gain that may come to us is worth anything unless it helps in removing the grievous burdens on our masses. The weight of a great empire is heavy to carry and long our people have endured it. Their backs are bent down and their spirit has almost broken. How will they share in the Commonwealth partnership if the burden of exploitation continues?

Problems of Vested Interests

Many of the problems we have to face are the problems of vested interests, mostly created or encouraged by the British Government. The interests of the rulers of Indian States, of British officials and British capital and Indian capital and of the owners of big zamindaris are ever thrust before us, and they clamour for protection. The unhappy millions who really need protection are almost voiceless and have few advocates. So long as the British Empire continues in India, in whatever shape it may do so, it will strengthen these vested interests and create more. And each of them will be a fresh obstacle in our way. Of necessity the Government has to rely on oppression and the symbol of its rule is the secret service with its despicable and contemptible train of agents provocateurs, informers and approvers.

Conquest of Power—The Real Thing

We have had much controversy about Independence and Dominion Status and we have quarrelled about words. But the real thing is the conquest of power by whatever name it may be called. I do not think that any form of Dominion Status applicable to India will give us real power. A test of this power would be the entire withdrawal of the alien army of occupation and economic control. Let us therefore concentrate on these and the rest will follow easily.

Wanted Fullest Freedom for India

We stand, therefore, today for the fullest freedom of India. This Congress has not acknowledged and will not acknowledge the right of the British Parliament to dictate to us in any way. To it we make no appeal. But we do appeal to the Parliament and conscience of the world, and to them we shall declare, I hope, that India submits no longer to any foreign domination. Today or tomorrow we may not be strong enough to assert our will. We are very conscious of our weakness and there is no boasting in us or pride of strength. But let no one, least of all England, mistake or under-rate the meaning or strength of our resolve. Solemnly, with full knowledge of consequences I hope, we shall take it and there will be no turning back. A great nation cannot be thwarted for long when once its mind is clear and resolved. If today we fail and to-

morrow brings no success the day after will follow and bring achievement.

Weary of Strife and Hunger for Peace

We are weary of strife and hunger for peace and opportunity to work constructively for our country. Do we enjoy the breaking up of our homes and the sight of our brave young men going to prison or facing the halter? Does the worker like going on strike and losing even his miserable pittance and starving? He does so by sheer compulsion when there is no other way for him. And we who take this perilous path of national strife do so because there is no other way to an honourable peace. But we long for peace, and the hand of fellowship will always be stretched out to all who may care to grasp it. But behind the hand will be a body which will not bend to injustice and a mind that will not surrender on any vital point.

Time for Determining Our Future Constitution—Not Yet

With the struggle before us the time for determining our future constitution is not yet. For two years or more we have drawn up constitutions and finally the All Parties Committee put a crown to these efforts by drawing up a scheme of its own which the Congress adopted for a year. The labour that went to the making of this scheme was not wasted and India has profited by it. But the year is past and we have to face new circumstances which require action rather than constitution making. Yet we cannot ignore the problems that beset us and that will make or mar our struggle and our future constitution. We have to aim at social adjustment and equilibrium and to overcome the forces of disruption that have been the bane of India.

Wanted Philosophy of Socialism

I must frankly confess that I am a socialist and a republican and am no believer in kings and princes or in the order which produces the modern kings of industry, who have even greater power over the lives and fortunes of men than even the kings of old; and whose methods are as predatory as those of the old feudal aristocracy. I recognize however, that it may be possible for a body constituted as is this National Congress and in the present circumstances of the country, to adopt a full socialistic programme. But we must realize that the philosophy of socialism has gradually permeated the entire structure of society the world over and almost the only point in dispute is the pace and the methods of advance to its full realization. India will have to go that way too if she seeks to end her poverty and inequality, though she may evolve her own methods and may adapt the ideal to the genius of her race.

The Three Major Problems

We have three major problems—the minorities, the Indian States, and labour and peasantry. I have dealt already with the question of minorities.

I shall only repeat that we must give the fullest assurance by our words and our deeds that their culture and traditions will be safe.

The Indian States

The Indian States, even for India, are the most curious relics of a bygone age. Their rulers apparently still believe in the divine right of kings—puppet kings though they be—and consider the State and all it contains to be their personal property, which they can squander at will. A few of them have some sense of responsibility and have endeavoured to serve their people, but most of them have hardly any redeeming feature. It is perhaps unjust to blame them for they are but the products of a vicious system and it is the system that will ultimately have to go. One of the rulers has told us frankly that even in case of war between India and England he will stand for England and fight against his mother country. That is the measure of their patriotism. And yet they claim, and their claim finds acceptance with the British Government, that they alone can represent their subjects at any conference and no one even of their subjects may have any say. The Indian States cannot live apart from the rest of India and their rulers must in the course of time go the way of others who thought like them. And the only people who have a right to determine the future of the states must be the people of those States. Meanwhile the Congress is perfectly willing to confer with such rulers as are prepared to do so and to devise means whereby the transition may not be too sudden. But in no event can the people of the States be ignored.

Labour and Peasantry

Our third major problem is the biggest of all. For India means the peasantry and labour and to the extent that we raise them and satisfy their wants will we succeed in our task. And the measure of the strength of our national movement will be the measure of their adherence to it. We can only gain them to our side by espousing their cause which is really the country's cause. The Congress has often expressed its good will towards them but beyond that it has not gone. The Congress, it is said, must hold the balance fairly between capital and labour and zamindar and tenant. But the balance has been and is terribly weighted on one side and to maintain the "status quo" is to maintain injustice and exploitation. The only way to right it is to do away with the domination of any one class over another. The All India Congress Committee accepted this ideal of social and economic change in a resolution it passed some months ago in Bombay. I hope the Congress will also set its seal on it and will further draw up a programme of such changes as can be immediately put in operation. In this programme perhaps the Congress as a whole cannot go very far today. But it must keep the ultimate ideal in view and work for it. The question is not one merely of wages and charity doled out by an employer or landlord. Paternalism in industry or in the land is but a form of charity

with all its sting and its utter incapacity to root out the evil. The new theory of trusteeship, which some advocate, is equally barren. For trusteeship means that the power for good or evil remains with the self-appointed trustee and he may exercise it as he wills. The sole trusteeship that can be fair is the trusteeship of the nation and not of one individual or a group. Many Englishmen honestly consider themselves the trustees for India, and yet to what a condition they have reduced their own country!

We have to decide for whose benefit industry must be run and the land produce food. Today the abundance that the land produces is not for the peasant or the labourer who work on it; and industry's chief function is supposed to be to produce millionaires. However golden the harvest and heavy the dividends, the mud huts and the hovels and nakedness of our people testify to the glory of the British Empire and of our present social system.

Economic Programme Must Be Based on Human Outlook

Our economic programme must, therefore, be based on a human outlook and must not sacrifice man to money. If an industry cannot be run without starving its workers then the industry must close down. If the workers on the land have not enough to eat then the intermediaries who deprive them of their full share must go. The least that every worker in field or factory is entitled to is a minimum wage which will enable him to live in moderate comfort, and human hours of labour which do not break his strength and spirit. The All Parties Committee accepted the principle and included it in their recommendations. I hope the Congress will also do so and will in addition be prepared to accept its natural consequences. Further that it will adopt the well-known demands of labour for a better life, and will give every assistance to it to organize itself and prepare itself for the day when it can control industry on a co-operative basis.

Wanted Peasant Proprietorship

But industrial labour is only a small part of India although it is rapidly becoming a force that cannot be ignored. It is the peasantry that cry loudly and piteously for relief and our programme must deal with their present condition. Real relief can only come by a great change in the land laws and the basis of the present system of land tenure. We have among us many big land owners and we welcome them. But they must realize that the ownership of large estates by individuals is a rapidly disappearing phenomenon all over the world. Even in countries which are the strongholds of capitalism, the large estates are being split up and given to the peasantry who work on them. In India also we have large areas where the system of peasant proprietorship prevails and we shall have to extend this all over the country. I hope that in doing so we may have the co-operation of some at least of the big land owners.

It is not possible for this Congress at

its annual session to draw up any detailed economic programme. It can only lay down some general principles and call upon the All India Congress Committee to fill in the details in co-operation with the representatives of the Trade Union Congress and other organizations which are vitally interested in this matter. Indeed I hope that the co-operation between this Congress and the Trade Union Congress will grow and the two organizations will fight side by side in future struggles.

All those are pious hopes till we gain power and the real problem, therefore, before us is the conquest of power. We shall not do so by subtle reasoning or argument or lawyers' quibbles, but by the forging of sanctions to enforce the nation's will. To that end this Congress must address itself.

Get Over Weakness and Rise Over Petty Selves

The past year has been one of preparation for us and we have made every effort to reorganize and strengthen the Congress organization. The results have been considerable and our organization is in a better state today than at any time since the reaction which followed the non co-operation movement. But our weaknesses are many and are apparent enough. Mutual strife, even within Congress Committees, is unhappily too common and election squabbles drain all our strength and energy. How can we fight a great fight if we cannot get over this ancient weakness of ours and rise above our petty selves? I earnestly hope that with our strong programme of action before the country our perspective will improve and we will not tolerate this barren and demoralizing strife.

The Programme

What can this programme be? Our choice is limited, not by our own constitution, which we can change at our will, but by facts and circumstances. Article 1 of our constitution lays down that our methods must be legitimate and peaceful. Legitimate I hope, they will always be, for we must not sully the great cause for which we stand by any deed that will bring dishonour to it and that we may ourselves regret later. Peaceful I should like them to be for the methods of peace are more desirable and more enduring than those of violence. Violence too often brings reaction and demoralization in its train and in our country specially it may lead to disruption. It is perfectly true that organized violence rules the world today and it may be that we could profit by its use. But we have not the material or training for organized violence and individual or sporadic violence is a confession of despair. The great majority of us I take it, judge the issue not on moral but on practical grounds, and if we reject the way of violence it is because it promises no substantial results. But if this Congress or the nation at any future time comes to the conclusion that methods of violence will rid us of slavery then I have no doubt that it will adopt them. Violence is bad but slavery is far worse. Let us also remember that the great apostle of

non-violence has himself told us that it is better to fight than to refuse to fight out of cowardice.

Wanted Peaceful Mass Movement

Any great movement for liberation to-day must necessarily be a mass movement and mass movements must essentially be peaceful, except in times of organized revolt. Whether we have the non co-operation of a decade ago or the modern industrial weapon of the general strike, the basis is peaceful organization and peaceful action. And if the principal movement is a peaceful one contemporaneous attempts at sporadic violence can only distract attention and weaken it. It is not possible to carry on at one and the same time the two movements side by side. We have to choose and strictly to abide by our choice. What the choice of this Congress is likely to be? I have no doubt, it can only choose a peaceful mass movement.

Basic Idea Must Be N.C.O.

Should we repeat the programme and tactics of the non co-operation movement? Not necessarily, but the basic idea must remain. Programmes and tactics must be made to fit in with circumstances and it is neither easy nor desirable for this Congress at this stage to determine them in detail. That should be the work of its executive, all India Congress Committee. But the principles have to be fixed.

The old programme was one of the three boycotts—councils, law courts and schools leading up to refusal of service in the army and non-payment of taxes. When the national struggle is at its height I fail to see how it will be possible for any person engaged in it to continue in the courts or the schools. But still I think that it will be unwise to declare a boycott of the courts and schools at this stage.

Boycott Of Legislatures

The boycott of the legislative councils has led to much heated debate in the past and this Congress itself has been rent in twain over it. We need not revive that controversy for the circumstances today are entirely different. I feel that the step the Congress took some years ago to permit Congressmen to enter the Councils was an inevitable step and I am not prepared to say that some good has not resulted from it. But we have exhausted that good and there is no middle course left today between boycott and full co-operation. All of us know the demoralisation that these sham legislatures have brought our ranks and how many of our good men, their committees and commissions lure away. Our workers are limited in number and we can have no mass movement unless they concentrate on it and turn their backs to the palatial Council chambers of our legislatures. And if we declare for Independence how can we enter the Councils and carry on our humdrum and profitless activities there. No programme of policy can be laid down for ever, nor can this Congress bind the country or even itself to pursue one line of action indefinitely. But today I would respectfully urge the

Congress that the only policy in regard to the Councils is a complete boycott of them. The All-India Congress Committee, recommended this course in July last and the time has come to give effect to it.

Non-Payment of Taxes and General Strike

This boycott will only be a means to an end. It will release energy and divert attention to the real struggle which must take the shape of non payment of taxes and, where possible, within the co-operation of the labour movement, general strikes. But non-payment of taxes must be well organized in a specific area, and for this purpose the Congress should authorize the All India Congress Committee to take the necessary action wherever and whenever it considers desirable.

Constructive Programme Does Not Carry Swiftly Enough

I have not so far referred to the constructive programme of the Congress. This should certainly continue but the experience of the last few years shows us that by itself it does not carry us swiftly enough. It prepares the ground for future action and ten years silent work is bearing fruit today. In particular we shall, I hope, continue our boycott of foreign cloth and the boycott of British goods.

Wanted Programme of Political and Economic Boycott

Our programme must, therefore, be one of political and economic boycott. It is not possible for us, so long as we are not actually independent, and not even then completely, to boycott another country wholly or to sever all connection with it. But our endeavour must be to reduce all points of contact with the British Government and to rely on ourselves.

Repudiate Public Debts

We must make it clear that India will not accept responsibility for all the debts that England has piled on her. The Gaya Congress repudiated liability to pay these debts and we must repeat this repudiation and stand by such of India's public debt as has been used for purposes, beneficial to India and we are prepared to admit and pay back. But we wholly deny all liability to pay back the vast sums which have been raised so that India may be held in subjection and her burdens may be increased. In particular the poverty stricken people of India cannot agree to shoulder the burden of the wars fought by England to extend her domain and consolidate her position in India. Nor can they accept the many concessions lavishly bestowed without even proper compensation on foreign exploiters.

I have not referred so far to the Indians overseas and I do not propose to say much about them. This is not from any want of fellow feeling with our brethren in East Africa or South Africa or Fiji or elsewhere, who are bravely struggling against great odds. But their fate will be decided in the plains of

India, and the struggle we are launching into is as much for them as for ourselves.

For this struggle we want efficient machinery. Our Congress constitution and organization have become too archaic and slow moving and are ill suited to times of crisis. The times of great demonstrations are past. We want quiet and irresistible action now and this can only be brought about by strictest discipline in our ranks. Our resolutions must be passed in order to be acted upon. The Congress will gain in strength, however, small its actual membership may become if it acts in a disciplined way. Small determined minorities have changed the fate of nations. Mobs and crowds can do little. Freedom itself involves restraint and discipline and each one of us will have to subordinate himself to the larger good.

The Congress represents no small minority in the country, and though many may be too weak to join it or to work for it, they look to it with hope and longing to bring them deliverance. Ever since the Calcutta resolution the country has waited with anxious expectation for this great day when this Congress meets. None of us can say what and when we can achieve. We cannot command success. But success often comes to those who dare and act; it seldom goes to the timid who are ever afraid of the consequences. We play for high stakes; and if we seek to achieve great things it can only be through great dangers. Whether we succeed soon or late, none but ourselves can stop us from high endeavour and from writing a noble page in our country's long and splendid history.

Join Open Conspiracy to Free This Country

We have conspiracy cases going on in various parts of the country. They are ever with us. But the time has gone for secret conspiracy. We have now an Open Conspiracy to free this country from foreign rule and you, comrades, and all our countrymen and countrywomen are invited to join it. But the rewards that are in store for you are suffering and prison and it may be death. But you shall also have the satisfaction that you have done your little bit for India, the ancient, but ever young, and have helped a little in the liberation of humanity from its present bondage.

* * * *

A PRAYER

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms toward perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into the ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake.

—TAGORE in "Gitanjali"

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VANCOUVER, CANADA, MARCH, 1930

THIS NUMBER

In this issue, we have endeavoured to present, the problems of India from different points of view. The presidential address of Mr. Jawahar Lal Nehru, at the last Indian National Congress, very meagre extracts from which have, only, appeared in the Canadian press, represents the argument, mentality and the outlook of the revolutionary India, now emerging. The Liberals or the Moderates as they are called, are represented in Sir Pheraze Sethna's statement. There are other articles throwing light upon the position of both of these groups of opinion. India and Dominion Status by Major D. Graham Pole, a member of the British House of Commons gives a brief history of the political change and represents the outlook of the governing party in Britain. Besides these articles about India, which we place before our Canadian readers, to help them grasp the significance of the spirit of the struggle, now going on in political India, there is some matter, making part of our twenty pages, pertaining to the difficulties and the problems of those from India, now settled in Canada and some wishing to visit the Dominion, but are being unjustly barred — the case of Mr. Bhag Singh in point. To these matters which affect some of us who are here and the reaction of which in India is anything but desirable as far as Canada is concerned, we not only specially draw the attention of our Canadian readers to, but ask their active interest and sympathy.

* * *

A PAGE FROM CANADIAN HISTORY

The recent news from India, about the Indian National Congress, has served one extra good purpose, as far as some of our compatriots, now, settled in Canada are concerned. This we discovered, when we were speaking to a group, on "Some Events from Canadian History." As we were describing the history of the "Family Pact" and the times of William Lyon Mackenzie, our audience sensed an historical parallel and the questions that followed our address, convinced us that it was the Indian National Congress news that had created in them a special interest to know more about Canadian history and this is the extra good purpose to which we referred before. We have decided to meet this demand and interest by publishing in the Punjabee, in each of our issues, starting with April, the life story of William Lyon Mackenzie, one of the makers and heroes of Canadian history, and the grandfather of Hon. William Lyon Mackenzie King, the present Prime Minister of Canada.

THE ALL INDIA WOMEN'S CONFERENCE

Mrs. Kamala Chattopadhyaya, whose picture appears below, is the organizing secretary of the All India Women's Conference, which held its annual session on Januray 20-23, at Bombay, under the presidency of Mrs. Sarojini Naidu, the well known poetess and national leader who visited Eastern Canada and the United States last year. The conference discussed many matters of vital importance to the women of India and passed many resolutions covering the problems of education, social reform, legislation and government as effecting the women of India. Mrs. Chattopadhyaya, the energetic, aggressive and talented organizing secretary of the Conference, besides her very active interest in that important body, is, also, a very prominent worker in the Youth League, comprising the youth of the land, of which organization we hear so much in the press dispatches from India. She presided at the session of the League held at Ahmedabad in December.



Mrs. Kamala Chattopadhyaya

LETTERS TO A FRIEND

All those who had the opportunity of meeting or hearing, Sir Rabindranath Tagore and Mr. C. F. Andrews, when they were here a year ago, have a pleasure in store for them in "Letters to a Friend," edited by C. F. Andrews and published by George Allen and Unwin, Ltd. These letters were written by the poet while in Europe and America, to Mr. C. F. Andrews in India. They are full of deep reflections on international problems and give one an intimate peep into the many phases of Indian life and culture.

* * *

TO OUR CONTEMPORARIES IN INDIA

We wish to request those of our contemporaries in India, to whom "India & Canada" is being mailed, to kindly place us on their exchange list if they have not already done so.

CANADA GOES AFTER INDIAN TRADE

Mr. H. R. Poussette, the former Canadian Trade Commissioner in India, whom we had the pleasure of meeting in the Canadian Manufacturers' Association office at Toronto, while he was hurrying away to catch a train, to keep his appointment to deliver an address on "India's Trade With Canada," has been carrying on a sustained and aggressive propaganda all over Canada for many months in the interests of Canada's greater trade with India, Canada's industrial growth and prosperity to which references have been made in the speeches from the Throne at Ottawa, has been phenomenal. The response to these for a greater trade with India appeals, under favourable and prosperous conditions prevalent in the Industrial Canada, has been quite remarkable. The proposal of a direct steamship service between the two countries which was also stressed by Mr. C. F. Andrews, last year, has already become a practical possibility, the government of Canada already having called for tenders for the building of two boats to ply between Canada and India. The following editorial which appeared under the heading of "Canada and India," in the Vancouver Sun, whose enterprising proprietor had paid an extended visit to India, last year, perhaps is an expression of the spirit of the aggressive foreign trade idea, now, making headway in a prosperous Canada:—

"The sooner India gets from beneath the trade dominance of England and Europe and looks for business across the Pacific to Canada and United States, the sooner will her prosperity grow and the sooner will her standards of living rise.

"The first step towards that desirable end should be the exchange of capable trade commissioners between Canada and India.

"The 325,000,000 people of India are practically restricted to trade with England. India trade is just as much of an English monopoly today as it was in the days of the East India Company. So far as India trade is concerned, the Empire simply does not exist.

"The word "British" in an Indian specification does not by any stretch of the imagination include Canada. Canada's imperial connections mean nothing, where India is concerned. This Dominion might just as well be Cuba or Greenland."

In many ways Canada, also, treats and regards India as if she was a Cuba or Greenland and even worse. We, a handful of East Indians, who have struggled for many years to adapt ourselves to the life and acquire the understanding of Canada will, always, be happy to see greater contacts between our motherland and our adopted land.

* * *

CANADA-INDIA COMMITTEE

Dr. L. A. Davis, 559 Sherbourne street, Toronto, is the secretary of Canada-India Committee, Toronto, which came to be organized as the result of Mr. Andrews' lectures in December last. The Committee aims to be of help in the promotion of better understanding and greater appreciation between the people of Canada and India. All those interested in the work of the Committee, please communicate with Dr. L. A. Davis,

India, Canada and the Empire

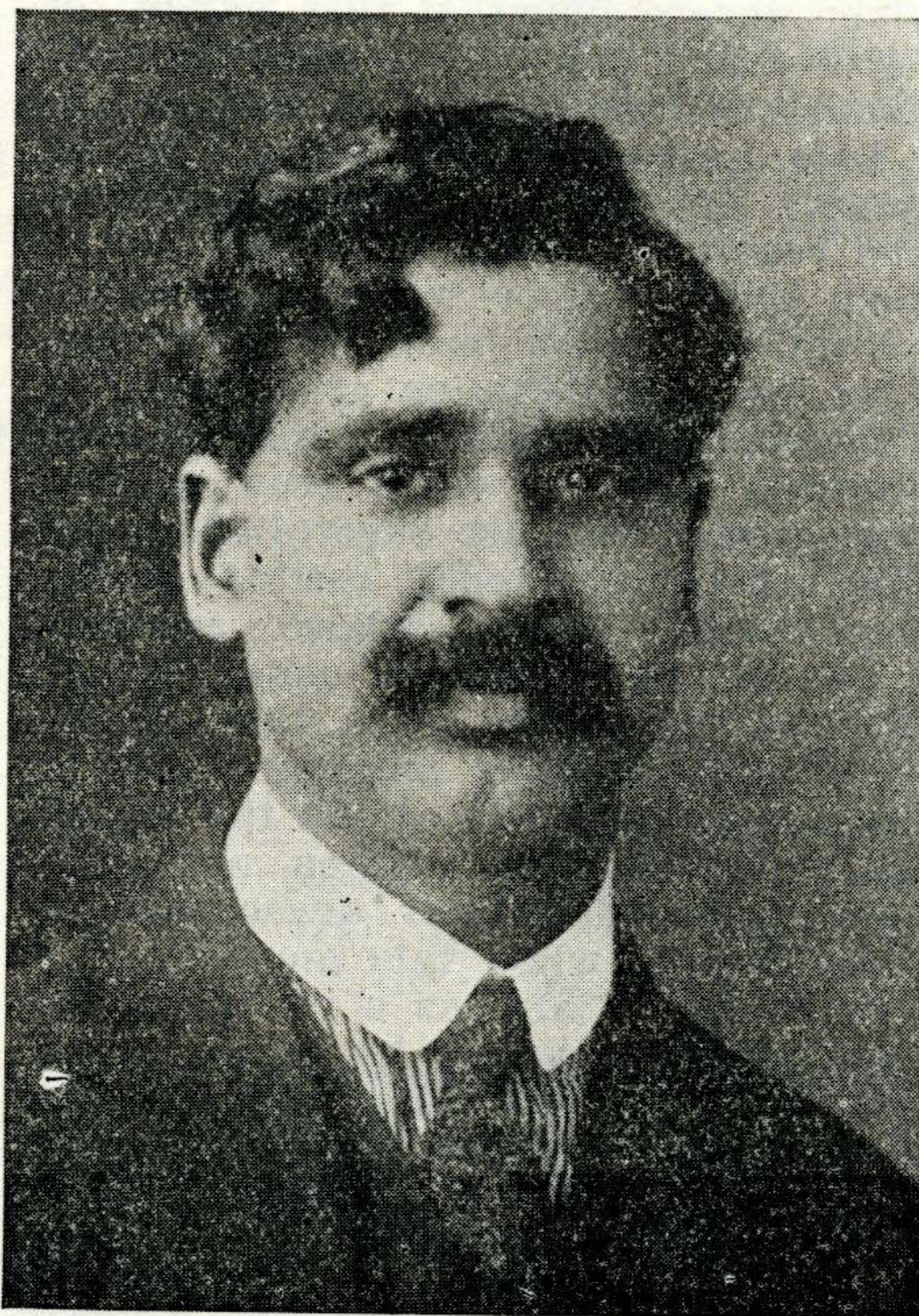
THE following Canadian Press dispatch appeared in most of the Canadian papers which gives a brief picture of an East Indian who has risen to a very high position in the industry of this province. Mr. Kapoor Singh who was born a British subject, has shown every quality of character, mind and body, which is the heritage of a Canadian handed down by the early pioneers to the succeeding generations. Mr. Kapoor Singh, has struggled as an immigrant in a way few struggle. He has made a tremendous success in the lumber industry, employs hundreds of men, is highly cultured, and has a great stake in this province. With all his accomplishments, he can not vote in the province of British Columbia, because he was born a British subject in British India. Such treatment is neither British nor Canadian. Canadians are not treated like that in India and India needs all the consideration from this most British province in Canada. Why should Canada treat an East Indian-Canadian who has adopted Canada and has fulfilled all the requirements of true Canadianism, in such a way. If the British Canadians in this province, some parts of which are said to be a duplication of England as far as the modes, living, manners and the psychology of the population is concerned, wish India to remain in the British Empire, something should be done to rectify this state of affairs. Here is the Canadian Press dispatch referred to:—

DUNCAN, B.C., Dec. 31.—Twenty-three years ago a young East Indian arrived in Canada and for several years tried with indifferent success to make a living on a northern Ontario homestead. His funds were so low that he was forced to seek occasional jobs on the road gangs, and he thought that he had found affluence when given a regular job on a section gang building the electric lines between Toronto and New-

market.

Kapoor Singh was the young East Indian's name, and today he can afford to look back on those early days with a smile, for he has made progress since then. He is now one of the largest independent logging and lumber mill operators on Vancouver Island, which, incidentally, is the most important timber section in all Canada.

Kapoor Singh is now contemplating the construction of a new saw-mill with a capacity of 75,000 feet of lumber daily, to cut timber off land recently acquired from the Canadian Pacific Railway. He already owns and operates a mill in the Sooke district, near Victoria. While some of his employees are Hindus, he also engages Europeans, Japanese and Chinese.



MR. KAPOOR SINGH

An Idealist View of Life

"An Idealist View of Life," was the title of the Hibbert Lectures this year which Professor Radhakrishnan of Calcutta University, delivered last month at the University College, London. Professor Radhakrishnan also had the honor of being chosen the Upton Lecturer in 1926, when he delivered that series at the Manchester College, Oxford and later were printed in that remarkable little book of only 133 pages entitled "The Hindu View of Life," which covers so much ground in such a masterly way, to help those anxious to grasp the essentials of the Hindu civilization and religion. No doubt, "The Idealist View of Life," when printed will make an excellent companion volume to "The Hindu View of Life." Mr. C.E.M. Joad, in a special article, in the *London Spectator*, of February 15th, reviewing the Hibbert Lectures, says in part that "they have attracted the largest gathering

which has been seen at any public lectures on a philosophical subject since the War.

"For the size of the audience the personality of the lecturer is in part responsible. Professor Radhakrishnan is a past master of the technique of lecturing. He is extremely fluent, and his lectures, delivered entirely without notes, flow in a stream of perfectly turned sentences, which would put most English speakers to shame. His style is vivid and arresting, made picturesque with apt illustration and metaphor, and crystallizing into epigrammatic phrases which result not from a forced collocation of ideas, but from the drive of his thought seeking logical expression. 'It takes centuries of history to make a little tradition'; 'it takes centuries of tradition to make a little thought', is good example of his manner; and there was an excellent definition of the mil-

lennium as a time when 'all the heads will be hard and all the pillows soft.'

"The lecturer began with an analysis of the decline of organized religion in the modern world. The story of warring Churches and irreconcilable ecclesiastics, of dwindling congregations and public apathy is sufficiently familiar, and there is no need to repeat it here. What was new was the lecturer's insistence on the fact that the phenomena with which we are familiar are not peculiar to this country; they are not even peculiar to the Christian religion; they belong to an age rather than to a creed, and could be paralleled from a survey of Mohammedanism, Hinduism, or of any of the great religions of the world.

"For the present position science is partly responsible. It is not that science is hostile to the spiritual truths of religion; to these it is and must remain irrelevant; but it has completely destroyed the traditional conceptions of the physical universe upon the basis of which the great religions were built up, and with which they are inextricably entangled. Hence, traditional beliefs are no longer able to command the respect of educated men. They have withered in the environment created by modern knowledge, and been replaced by a wistful agnosticism."

* * * *

Dr. Cousins' Lecture Tour

Dr. Cousins, who was one of the group around Yates and AE who initiated the Irish Literary and Dramatic Revival of thirty years ago, has been in India for the past thirteen years, very closely connected with some National educational institutions and also in close personal association with the foremost Indian artists, philosophers and publicists. For a year he was professor of literature in one of the Japanese Universities. His experience and understanding of the cultures of both the hemispheres, in the East and as well as the West, is rich, himself being the author of nineteen volumes of verse which have been highly praised. Dr. Cousins made a tour across the United States in the spring of 1929 and gave over one hundred lectures under the auspices of cultural organizations, including thirteen Universities. His lectures gave his audiences much intellectual and aesthetic pleasure, and they dealt mostly with the cultural and artistic movements in modern India. In October 1930, Dr. Cousins in answer to many requests, is coming to America for another lecture tour. We hope that some Canadian organizations will invite Dr. Cousins to visit the Dominion on this tour. Mr. K. L. Motwani, M.A., 3 East Market street, Iowa City, is in charge of Dr. Cousins' tour and making engagements.

* * *

Books Received

- "The Case for India", by John S. Hoyland. J. M. Dent & Sons Limited, London and Toronto. 4s 6d.
 "India in Bondage, Her Right to Freedom Among the Great Nations," by J. T. Sunderland. The Lewis Copeland Co., 119 West 57th St., New York. \$4.00.
 "Uncle Sham," by Kanhaya Lal Gauba. Claude Kendal, 70 Fifth Avenue, New York. \$3.00.

Incidents Which Have Helped to Widen The Anglo-Indian Breach

LIKE a straw which shows which way the wind blows, there are happenings in every country which especially become the focusing point for people, from which to make deductions, as to the policy and the spirit that gives rise to them. India, at present, being the centre of attention, on account of the rising tide of her people's revolutionary movement, we propose to narrate in this short account, a few out of a great mass of happenings which have deeply and profoundly effected the attitude of her people in the past two years.

"The relegation of Indian publicists to the status of witnesses before the body which would frame the new constitution for their country was a blunder of the first magnitude," said Sir Stanley Reed, a former editor of the "Times of India," the premier British daily of India, in a letter to the London Times, just before the declaration of independence by the Indian National Congress, a body which has worked steadily for the past forty-four years for the advancement of the National cause through constitutional and legitimate means. Among those who have given their whole lives for the work of the Congress, are many names possessing great devotion, ability, learning and statesmanship who would have occupied the highest positions in other countries, had they been born outside of India and had their labours and accomplishments been at the disposal of the world at large. They laboured patiently and through their sacrifices, have built up the national movement, which is virile, well tried through difficulties and struggles, resolute and sensitive to the political world thought currents of the past and the present, and has a powerful press as its ally. That one blunder of excluding Indian representation from that assembly of "God's Englishmen (to use Mr. Baldwin's name for the Simon Commission) followed by others in carrying on the spirit that was implied in that action, has brought un-creamt of things to the surface and the happenings as a result have hardened the determination of the people to start on new and untried paths. The breach created by the happenings of the past two years has already widened to a point most disconcerting and difficult for those saddled with the responsibility of mending it. We are going to try to knit together the story of a few events so that our readers may be able to grasp the spirit and the significance of the revolt to which the people are turning their faces.

The Simon Commission proceeded to India two years ago. Mr. Arnold Ward, an ex-Unionist member of the House of Commons, who has just returned to England after an extended trip to India, has been writing a series of articles in the Spectator on the "Indian Legislators." In describing the types of men who opposed the Simon Commission and why they opposed, Mr. Ward goes on to say when describing Mr. Jayakar, a member of the Legislative Assembly. "Of all Indian politicians, his words carry most conviction to

English ears. I have listened to many of his speeches and can not find any fault with them. They are reasonable, sagacious, clear and firm. In all the essentials of public life, he is fully up to the standard of a British cabinet minister. When after some wavering, he finally joined the boycott of the Commission, because their offer seemed to him to carry with it no real equality. His adhesion to the ranks of the boycotters, closed the ranks of 'political India' against Sir John Simon and his colleagues." The commission on its tour throughout India met with the united resistance of all political parties. Huge demonstrations took place, during which some of the most respected and tried leaders of the people, including Mr. Jawahar Lal Nehru, the president of the Indian National Congress this year, received severe blows at the hands of the police and one of the most influential and greatest leaders of modern India, Lala Lajpat Rai, according to the testimony of his physician, succumbed as the result of having been hit by a British police officer while standing in the front row of an immense gathering. The waves of indignation arose, as they had never risen before for many years. Repression followed which grew greater and greater. There are several thousand political prisoners today rotting in the jails of British India, whose amnesty was one of the conditions asked by the leaders of the people when they in answer to the Viceroy's announcement of October last, agreed to attend the Round Table Conference in London and subsequently modified their acceptance of the conference, when this amnesty was not realized and also as a result of the disillusionment created by what came out in the House of Commons debate. The situation would have been mended at this stage, as there seemed to be every prospect of it but for the reckless way in which, both the die-hard Tories and the Liberals showed their hands in the debate both in the House of Commons and Lords. It seems to us that these "God's Englishmen" in the House of Commons tried to make party politics out of the very serious situation in India and it is hard for Indians to accept the idea when they are told that these same gentlemen at Westminster are to be the final judges of their future destiny on account of their superior knowledge, understanding, and the sense of responsibility. India fully knows these gentlemen and their interests. "It is well that people in this country should be roused," said the London Times in a recent editorial on India, "but it is altogether too cynical a view of democracy which supposes that they can only be roused by the misuse of India for party purposes at home."

It was at Lahore that Lala Lajpat Rai died a year ago as the result of police blows. It was also at Lahore that soon after this a hunger strike began among the political prisoners, who demanded changes in their treatment which were long overdue and were eventually won as we will see in a moment.

The government paid but little at-

tention and tried to ignore the demands of the prisoners. Some of these prisoners were being tried in the courts and as the hunger strike went on enfeebling these youngmen, it was impossible even to bring them to the court room. After a period of hunger strike which in his case extended over 63 days, Jatindranath Das, one of the principal strikers in the Lahore jail, died at the age of 25, under tragic circumstances. He died slowly as has been related by Mr. Jayakar in the Legislative Assembly. "He died inch by inch; one hand gone paralysed for want of sustenance, another hand gone atrophied for want of nourishment, one foot gone, another foot gone and the last of nature's gifts, eyesight gone; the fire of those orbs slowly quenched inch by inch, not by the sudden and merciful death of the guillotine, but with the slowness with which nature builds or destroys." From the friend as well as foe came testimony to the truly heroic mould of this youth. The government brought up a bill, called the Hunger Strike Bill, the purpose of which was to enable it to conduct trials of the hunger strikers even in their absence. India was roused to a man at the death of Jadindranath Das and in the face of universal indignation and protest the government after all relented. The bill was recalled and provision made to appoint a committee to investigate the condition of political prisoners in the jails and reforms asked for by the hunger strikers followed. The death of Das left a deep impression of the callousness of the government policy and it was at this same city Lahore that the Indian National Congress was to meet at the Christmas week. Another event happened which has had a very serious effect in embittering and stiffening the attitude of the people which has culminated in the active Complete Independence movement.

While in England and America the harvest of new books on India both pro and con was on, due to the pending constitutional changes, Mr. Ramananda Chatterji, one of the most highly respected and the veteran editor of the Modern Review, Calcutta, after publishing several chapters serially in his magazine, brought out a book called "India in Bondage," by Dr. J. T. Sunderland, born in England and a well known American student of Indian affairs. "If America would know the true India, they can not have a better guide than Dr. Sunderland. I regard this book as among the best informed, most just, and most trustworthy that has come from any pen," said Sir Rabindranath Tagore, after reading this book. The first edition of "India in Bondage," published in Calcutta was sold out and the second edition was on sale when a case was brought against the publisher. The book which has since been published in New York by the Lewis Copeland Co., is a scientific work by a specialist and like that of Tagore's testimony has brought highest praise to the author. Some of the passages considered objectionable in the book were from the writings of British statesmen including Hon Ramsay MacDonald, the present prime min-

ister of England. Mr. Ramananda Chatterji is one universally respected, most cautious and careful publicist in India. The effect of the suppression of this book which placed India's case fairly and squarely and in view of the facts that so many other books on India have appeared with special bias of one kind or another against India's cause and can be bought at any bookshop, and no suppression or censorship has been applied to them, has been a very serious cause indeed in creating suspicion as to the British attitude towards India. We will give a quotation from Bhagwan Das., M.A. D. Litt, a scholar of the highest repute both in the learning of the West and the East whose whole life has been devoted to the cause of truth, and to show the serious effect the suppression of this book has been on the minds of the intelligencia of India, here is what Bhagwan Das wrote in the *Hindustan Review*. "The government is waging war impartially on old men and on learning too, as it is on ardent patriotism and on youths, whom it would cherish with true heartedness, if it were a true hearted government. Ramananda Chatterji, grown white-haired in public service of high quality, service by

righteous education through his worthy journals, spreading sound information and patriotic sentiment has been fined and sentenced to prison in default, for doing such public service. A wiser and true hearted government would have honoured Ramananda Chatterji, and persuaded him to accept the task of a privy councillor, and taken counsel with him diligently on how to make the country happier. This government fines him and threatens him with jail and proscribes a book from which it should have taken lessons and gathered wisdom."

We could cite case after case to show a continuous policy in action the spirit of which has unfortunately brought the Anglo-Indian relations to a point where drifting apart is becoming a crystalized policy and for the pursuit of which a large number of men are even ready to die. The Indian National Congress represents this force and some of its most talented and powerful leaders have come to this present attitude from the ardent loyalists, as they once were, like Gandhi. It is the most powerful body of opinion in India and has to be reckoned with at every step.

migration authorities, stating that Bhag Singh would be admitted back again; (2) a letter from the University of California as to the student's status and his intention to join next semester; (3) a cash bond of \$2,000. In due course these documents were forthcoming. Nevertheless, the second appeal, like the first, was rejected.

This succession of blunders probably came about unconsciously in the ordinary course of routine, due to officials who have not the capacity to discriminate where Asiatics are concerned. But the fact remains that it is easier for a British subject from India to enter an American university than it is for him to enter Canada as a bona fide tourist. If a Canadian ever experienced all this humiliation in India a cry would be raised which would be heard from the Pacific to the Atlantic. It is to be hoped that the experience of Bhag Singh will not be lost upon the immigration department. There is need for reform somewhere."

A friend of Mr. Bhag Singh was told by the local division Immigration Commissioner, that Bhag Singh if he still desired to visit Canada, should apply in writing direct to him. Bhag Singh accordingly applied in November last, to the Division Commissioner at Vancouver, for permission for a temporary visit to Canada. He attached to his application a letter from the United States Immigration Department, telling Bhag Singh that there would be no difficulty as far as his re-entry to the United States was concerned and also a copy of a letter from the University of California certifying the bona fide of Bhag Singh's student status there. Both of these documents are printed in full at the end of this article and here is the reply Bhag Singh received from Division Commissioner of Immigration, Vancouver, advising him of the dismissal of his latest request:—

Bhag Singh,
P.O. Box 58,
Berkeley, Calif.

Dear Sir:—

Referring to your letter of the 23rd Nov. in which you make application for temporary visit to Canada, which application has been submitted to the Department, I am now in receipt of their reply thereto informing me that as you were rejected at White Rock, B.C. in June last, to which you appealed, your temporary entry to Canada cannot be favourably considered.

Yours truly,

A. E. SKINNER

Division Commissioner

We East Indians have no franchise in British Columbia and, therefore, lack the influence and connection to enable us to request a member of the Dominion Parliament to ask a question in the House now sitting why this high-handed method is being used to refuse Bhag Singh admission to visit Canada. Will some justice-loving M.P. do this for us? We will gladly send him all the facts of the case. This will be a service rendered both to Canada and India.

The documents which Bhag Singh attached to his application are as follows:—

(Please turn to Page 19)

Exclusion of Bhag Singh From Canada Still Continues

Yes, there is an upheaval in India just now. Her heart is heavy with the insults offered to her children everywhere. And here is the way Canada insists in not correcting a blunder made last July when Mr. Bhag Singh, an M.A. student at the Berkeley University, who wished to pay a visit to Canada during the summer holidays was, refused admission by a Canadian Immigration Inspector at White Rock. Bhag Singh appealed to Ottawa, the appeal was dismissed and he had to leave for Berkeley after waiting twenty-two days at the border. We published a long account of the whole matter giving photographic reproductions of the documents, and regulations which were misapplied in this case. As we intend to print the whole case in a pamphlet so that it will be available to all interested in justice and fairplay, we want to bring the matter up to date in this article—another appeal of Bhag Singh having been rejected recently. Before describing this phase of the matter, we would like to quote a summary of the case from an editorial which appeared in the "*Winnipeg Tribune*", under the heading of "Brothers from India":—

"In August, 1928, a young Indian student, Mr. Bhag Singh, B.A., of Punjab University, entered the University of California, at Berkeley, with the object of taking his M.A. and Ph.D. degrees. Last June, during the summer recess, Mr. Singh set out from Berkeley on a short visit to some Indian friends living in British Columbia. He had a passport and \$70 in his pocket. And a return ticket to Berkeley.

Mr. Singh was stopped at White Rock, B.C., by the immigration officials, and an order for his deportation was immediately issued. Mr. Singh entered an appeal against this ruling, paid the necessary costs in connection therewith, and retired to Seattle to await the de-

cision of Ottawa. In due time he was notified that his appeal had been dismissed and that he would "not be permitted to enter Canada."

A second appeal was launched by the student's friends in Canada. They were informed that the following documents would be necessary to reopen the case: (1) A letter from the United States im-



BHAG SINGH, B.A.

INDIA AND DOMINION STATUS

By MAJOR D. GRAHAM POLE, M.P.

"The changing East" is no meaningless phrase. Within the lifetime of some still with us, Japan, for instance, has changed entirely from being an Eastern nation with Eastern traditions into a first class power with her whole outlook based on Western ideas. This change is not confined to Japan; China, India and other Eastern nations have waked up from their slumber of centuries and they also demand their "place in the sun."

The immediate definite and active change in outlook, as far as India is concerned, can be traced directly to the Russo-Japanese War, in which for the first time they saw an Eastern nation meeting a Western nation in a modern war with modern weapons and coming out victorious. That victory had its repercussions throughout the whole of the Eastern world. Every Indian felt that he, to a certain extent, shared in Japan's victory. The present movement was started in 1885 by Mr. A. Ord Hume, a retired Indian Civil Servant, with the founding of the Indian National Congress. He looked forward to the time in the not far distant future when India would take her place again as one of the great nations of the world in a position of equality and not as a dependent or subordinate race.

A further and greater impetus was given by the Great War—a war for self-determination. And this, as Mr. Lloyd George said, was not confined to Western countries alone, but applied equally to tropical countries. India joined in that war. Indians were brought overseas and flung into the arena to fight on equal terms with and against white men and this they did with great credit to themselves and their country.

I think we hardly realize at what a fascinating period of the world's history we are living. A new era is upon us and changes come about with startling suddenness. These changes, however, can often be foreseen by those who care to look below the surface. There is an irresistible tale of freedom, liberty and self-determination sweeping over the whole globe. It is for us to see that we do not try to stem that tide, but rather lead it into the right channels. The attitude of some of our diehards in this connection makes one think of the old conundrum of what would happen if an irresistible force met an immovable object!

Equality of Indians and Europeans in India is, of course, nothing new—as far as declarations go. As a nation we are good at making declarations. Queen Victoria, when she assumed the title of Empress of India in 1857, proclaimed to Indians that:—

"It is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to office in our service, the duties of which they may be qualified by their education, ability, and integrity duly to discharge. In their prosperity will be our strength; in their contentment our security; and in their gratitude our best reward."

No Practical Attempt

But there was no attempt to give that Proclamation practical effect. Indeed, Lord Curzon, when Viceroy, stated in a public speech that there would always be a "corps d'elite" of white men in India.

The late Lord Lytton, when Viceroy in India, dealing with official promises in an official dispatch to the Secretary of State for India wrote on May 2, 1878:p

"We all know that these expectations never can, or will, be fulfilled. We have had to choose between prohibiting them and cheating them; we have chosen the least straightforward course....."

"Since I am writing confidentially, I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart the words of promise they had uttered to the ear."

India's charter of freedom was contained first in the declaration of the Coalition Government made by the Secretary of State for India, Mr. Montagu, in the House of Commons in August, 1917. This statement referred to:—

"The gradual development of self-governing institutions, with a view to the progressive realization of responsible government in India as an integral part of the British Empire."

No party dissented from that declaration. It was, moreover, given in more definite terms when the Duke of Connaught, representing the King Emperor at the inauguration of the new Indian Legislatures at Delhi in 1921, remarked:—

"For years, it may be for generations, patriotic and loyal Indians have dreamed of Swaraj for their motherland. Today you have the beginnings of Swaraj (self-government) within my Empire, and widest scope and ample opportunity for progress to the liberty which my other Dominions enjoy."

During the Second Reading of the Government of India Bill of 1919, Sir Donald MacLean, M.P., the then leader of the Independent Liberals in the House of Commons, said that:—

"I would say to those honourable friends of mine who are afraid of the future of India within the circle of the British Dominion across the seas this one thing: If we wish to retain India within the British Empire, we must not be afraid of development and change."

These words are even more true today.

It was left to Lord Reading as Vice-

roy to whittle down the terms of the various declarations made to India as to her place as a free and equal partner in the British Commonwealth of Nations. The Home Member of his Executive Council (the Cabinet of the Government of India), speaking for the Government of India said in the Indian Legislative Assembly that:—

"If you analyse the term, 'full Dominion Self-Government,' you will see that it is of somewhat wider extent..... I say there is some difference of substance, because responsible Government is not necessarily incompatible with a legislature with limited or restricted powers. It may be that full Dominion self-government is the logical outcome of responsible Government, but it is a further and a final step."

This led immediately to a feeling akin to despair in the minds of the Indians. Again promises made to the ear were being broken to the heart.

The first Labour Government found it necessary to set up the Indian Reforms Inquiry Committee (the Muddiman Committee) to inquire into the working of the Reforms. The Prime Minister, Mr. Ramsay MacDonald, appealed to India in these terms:—

"We know of the serious condition of affairs in India, and we want to improve it. As Lord Oliver says, without equivocation, Dominion Status for India is the idea and the ideal of the Labour Government. If I may say so to our Indian friends: Do your bit for British Democracy; keep your faith in a British Government."

"An inquiry is being held by the Government, which means that inquiry to be a serious one. We do not mean it to be an expedient for wasting and losing time. We mean that the inquiry shall produce results which will be a basis for consideration of the Indian Constitution and its working, and its possibilities, which we hope will help Indians to co-operate on the way towards the creation of a system which is self-government."

Labour and Tory Government

Before that Committee had reported, however, the Labour Government had been replaced by Tory Government: the doctrine of continuity of policy was forgotten; and the promise of the Prime Minister was never redeemed. Nothing happened; and India was again given reason to believe that she could place no reliance on British promises.

Things went from bad to worse. Lord Birkenhead made every mistake possible in the setting up of the Indian Statutory Commission (the Simon Commission.) Speaking in the House of Lords as Secretary of State for India, in connection with the Commission, he said that they would go out to India as "a jury", and twice in the course of that speech, which I heard, he referred to the Indians as "natives"—quite oblivious of the fact that that the word had been banned by the Government of India many years be-

fore, it having in India the same connotation as "nigger."

In spite of all that any of us who have been trying to make a better understanding between England and India could say or do, the Indian National Congress passed a resolution, at its meeting in December, 1928, that unless Great Britain gave India Dominion Status by December 31, 1929, they would declare and work for Independence outside the British Commonwealth of Nations. The steps to be taken would be "civil disobedience" non-payment of taxes, etc., etc.

Lord Irwin, the Viceroy, realised the serious position and the necessity of restoring in India faith in the promises and intentions of the British people. Lord Irwin was a member of the late Conservative Cabinet before his appointment as Viceroy of India, and this gave his advice—coinciding as it did with the views of the Labour Cabinet—all the more weight. He is the "man on the spot," who, according to all Tory doctrine, ought to be trusted and upheld.

Lord Irwin drew up a declaration which was approved by the Labour Cabinet, restating the intentions of Britain, that "it is implicit in the declaration of 1917 that the natural issue of India's constitutional progress, as there contemplated, is the attainment of Dominion status."

At the same time Sir John Simon, chairman of the Statutory Commission, wrote to the Prime Minister:—

"..... It seems clear that we cannot afford to ignore the reactions of the presence of the (Indian) States on the problem we are studying in British India..... It seems to us that what would be required would be the setting up of some sort of conference after the Reports of the Statutory Commission and the Indian Central Committee have been made, considered and published, and their work has been completed, and that in this conference, His Majesty's Government would meet both representatives of British India and representatives of the States (not necessarily always together) for the purpose of seeking the greatest possible measure of agreement for the final proposals which it would later be the duty of His Majesty's Government to submit to Parliament."

To this not only the Labour Government, but also the Conservative and Liberal leaders gave their cordial assent. This was the "Round Table Conference" that Indians for years have demanded, and they saw a new spirit and were prepared to meet us half way.

Recent Press Attack

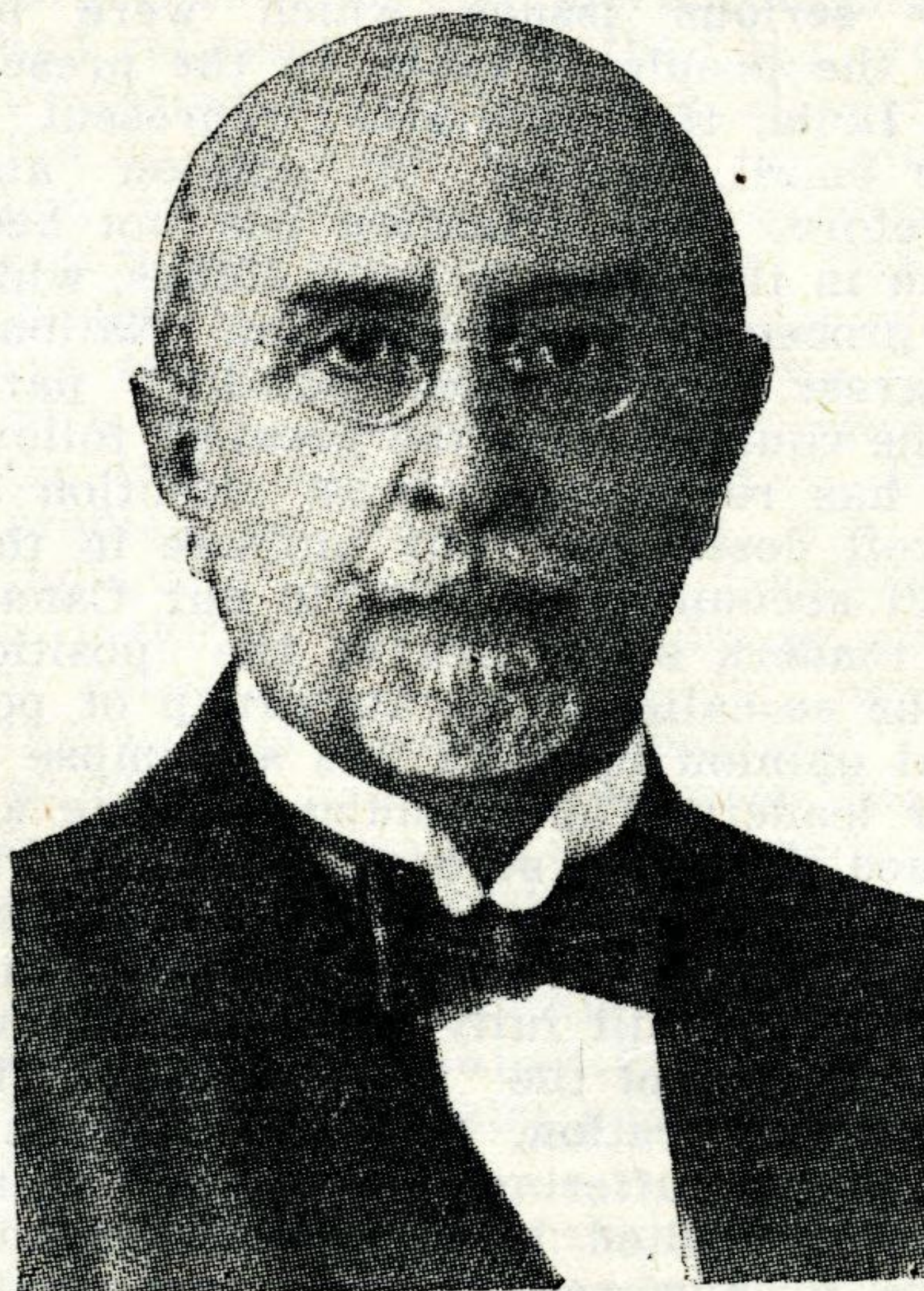
The recent Press attack, it should be noted, was made not on this innovation but on the declaration that Dominion Status as the goal of British policy for India was implicit in the Montagu Declaration of 1917. In the course of this attack the "Morning Post" and the "Daily Mail" abandoned their talk of our being trustees for the voiceless and down-trodden millions of India, and showed the real nature of their "inter-

THE NATIONAL LIBERAL FEDERATION

The following statement which Sir Sethna delivered in dissolving the session of the National Liberal Federation, in brief, covers the position of the Federation in regard to the Dominion Status for India

I am strongly of opinion that if Dominion status is conceded without delay England's moral claim to the maintenance of her connection with India will be unassailable. National independence is really a wild cry and an impracticable proposition.

Ireland, with all her long and bitter struggle, has not been able to win complete and undiluted independence, nor is



HON. SIR PHEROZE SETHNA who presided over the National Liberal Federation, at Madras, on the New Year, holds a very prominent position in the financial and commercial life of Bombay. He is the general manager of the Sun Life Insurance Co. of Canada, for India.

est" in India. Said the "Morning Post": "If the British Government really does contemplate this folly of 'Dominion Status', it had better begin to raise a relief fund for the Anglo-Indian population". Whilst the Daily Mail was even more plainspoken: "The people of Great Britain stand to sacrifice a capital of some £1,200,000,000 by Dominion Home Rule in India. There is, further, the certain loss of the considerable sum now paid in this country by the Indian Government in pensions to retired Civil Servants and officers." No argument and no proof was offered for this palpably absurd and untrue statement.

Mr. Baldwin, in the Indian Debate in the House of Commons on November 7, 1929, left no doubt as to the Conservative party position:—

"Can there be any doubt whatever, in any quarter of the House, that the position of an India with full, responsible Government in the Empire, when attained, and whatever form it may take so far as the internal Government of India is concerned, must be one of equality

it possible for India to do so, particularly if England is willing to raise her without delay to the status of a Dominion. It is no use speculating about and building hopes on what may happen in the distant, very distant future.

Those who think that national independence can be won by acts of violence are really rendering a disservice to the cause they have so much at heart. Independence will never come by such means. If independence comes at all at some remote date it may come through Dominion status should unfortunately the relations between Great Britain and the dominions become so transformed or when the present equilibrium of the world's forces becomes so unstable that each Dominion thinks and feels that there is no alternative left for it but to become independent.

If the advocates of national independence would think calmly and take long views they would, in the interests of their own cause, not pursue what is and must be a chimera as long as the present conditions exist, but agree to join forces with those who, with superior insight and practical commonsense, would be content with the achievement of Dominion status.

Golden Opportunity

We made common cause with our Swarajist friends in the matter of boycott of the Simon Commission with perfect success. We hope we had also made common cause with them in the matter of attending the proposed Round Table Conference. They have suddenly veered round and the Congress is therefore throwing away a golden opportunity in refusing to send to its represen-

with the other States in the Empire?"

This was exactly the corrective required for the irresponsible statements made by Lord Birkenhead two days before in the House of Lords. Mr. Lloyd George's speech was merely mischievous to embarrass the Government. Mr. Wedgewood Benn refused to add to or subtract from the Viceroy's statement. Everything can come up at the Round Table Conference to be held next year. The Simon Commission Report may be discussed, but so also may the Nehru Report and the Butler Committee Report on the Indian States. The Indian States may be represented, both Princes and peoples, and the various political bodies in India and the various religions and interests can also have their representation to meet the Government here and so "promote the full co-operation of all parties and interests in the solution of the Indian problem as a whole." That is the great thing that the Labour Government, with the cordial co-operation of the Viceroy, has brought about.

tatives. We may have had cause in the past to doubt the promises made by the British Government, but today the position is altered. There are some of us here present who have had opportunities within the last few months of personal contact with Mr. Wedgewood Benn, the present Labour Secretary of State for India. We realize that he is thoroughly sincere and in right earnest to advance India politically to the fullest extent he can go to and we also know that he can count upon the support of the majority of the Cabinet.

In the face of this adopt the resolutions such as the Congress proposes to do today is to court certain disaster. Whilst we feel no hesitation in condemning the Congress resolution we must once again warn the British Government that it cannot afford to delay any longer the grant of Dominion status. Their duty at present is to conciliate India to the fullest measure that may be possible.

Response to Demand

England is great. She is mighty. She is powerful, let her stoop to conquer the heart of India by the immediate grant of full responsible government and Dominion status. Such a full and whole-hearted response to the demand and the wishes of India will enormously strengthen the British connection, cut the ground from under the feet of those who seek to break that connection and in every way improve the relations between the British and Indian people. The time has gone by when Britain can dictate to India as to the quantity and quality of self-government that it could dole out.

I only hope that the British Government, in the words of the late Mr. Gokhale, does not stand considering hesitating, receding and debating within itself to grant or not to grant while the opportunity rushes past it, never to return.

* * * *

INDIA

Thou who dost charm the heart of the world,
Thou land gleaming with the golden glory of the sun,
Thou mother of our fathers and mothers
The soles of whose feet are washed by the waters of the blue sea,
Whose green skirts are fluttered by the breeze,
Whose forehead, the Himalayas, is kissed by the skies,
Who wearest the diamond diadem of the snows;
It was in thy firmament that the first day dawned,
It was in thy hermitages that the first hymns were sung.
Words of wisdom, religion, poetry, history first
Were preached in thy forest temples.
Thou art blessed, the eternal dispenser of good,
Thou dost distribute food from land to land.
The Ganges and the Jumna are the milk of mercy flowing from thy breasts.

—Rabindranath Tagore.

THE PLACE OF MODERATES IN MODERN INDIA

"There were other views, than those expressed by the extremists," said Sir Francis Younghusband, in an interview in Toronto last month. "The Moderates had passed their resolutions and expressed their convictions, but this side of the story had not received such great publicity," he declared.

We have given the point of view of the moderates in the words of Hon. Sir Pheroze Sethna, on page fifteen of this issue, under the heading of the National Liberal Federation, two hundred of whose delegates, met at Madras during the Christmas week, to consider the very serious issues which were before the people of India. In the present day India, the moderates represent a very small section of opinion and, therefore, much attention has not been given in the press to their doings, while the proceedings of the Indian National Congress, the dominant political party in the country, with the greatest following, has received the most attention as it well deserves. Our purpose in this small account is to give to our Canadian readers some idea of the position of the so-called moderate group of political opinion in India and a glimpse of their leaders. The Canadians having abolished the titles, several years ago, will be in a position to appreciate the position of the moderates in India in that respect and will fully grasp the following comment of the "New Burma." "The Liberal Federation, it must be frankly stated, is suffering from too many 'Sirs' or belted knights at the head." There is, however, another type of the moderates, which the Canadians have known, in the person of Hon. Srinivasa Shastri, who over seven years ago, in 1922, came to Canada as the representative of the government of India, and eloquently pleaded, both with the government and the representative audiences in Canada, from city to city, that Canada should extend the citizenship rights to a handful of his compatriots, now resident in Canada. His pleas were as moderate and reasonable as eloquent, but disappointed he had to return and report that he had received no encouragement from Canada, about his mission—the things being the same today, seven years after his visit, as they were then, with the exception of the spirit that has recently been shown by Canada in barring Mr. Bhag Singh, an M.A. student at Berkeley University, from paying a temporary visit to the Dominion. Naturally, under the circumstances, the party in India which stands for the achievement of power, to enable India to protect her vital interests, and retaliate against any country, according to its treatment of India, is bound to receive the widest hearing as the Indian National Congress does. Mr. Shastri's mission to Canada, barren of any results, was ridiculed by the Swarajist section of the press, as are regarded mere pleadings on any other question. No more, pleadings but action seems to be the spirit of the day in India today. Mr. Shastri represents the finest type of the moderates. We could not do better than quote that part of Mr. C. F. And-

rew's long article in the "New Republic" of Feb. 26th, headed "What Next in India," which gives an analysis of the present position of the moderates, in India:—

"As a practical issue, we can place little stress at such a crisis as this on the Moderates, who recently met in Madras and passed resolutions along the old constitutional lines, with petitions to the British Parliament. The chief leaders in this small intellectual group are among my close personal friends, and mentally I have a strong sympathy with their own temperamental attitude of caution in a period of rapid change. Yet they themselves, perhaps, would be the foremost to acknowledge that their exhortation carries very little weight outside the quiet circle of a few like-minded individuals. It does not reach the masses. There is no corporate public opinion behind it. They have never once attempted to ride the storm as Mahatma Gandhi has so often done. Their intellectual outlook, together with their power of seeing the other side as clearly as their own, has made them hesitate too long.

"Therefore, in its present hurricane temper, the vast illiterate population of India, now articulate for the first time, pays them little attention. The crowd passes them by and sweeps along to Chowpati Beach in Bombay, or to the open sands in Madras, or to the burning ghat at Calcutta, where Jatindranath Das' body was burned in the presence of a multitude that no one could number. His self-imposed martyrdom, after a hunger strike which ended in death on the sixty-third day, has done more to drive the masses of India forward into a cyclone of whirling revolution than all the work which the Moderates have done through years of patient constitutional reform to prevent it.

There is a close parallel between this attitude of the Moderates in India and the pathetic figure of Kerensky in the early days of the Russian Revolution. It may be that things will not move so fast in India as they did in Russia during the autumn of 1917; for there is an essential conservatism in the village life which cannot easily be overcome; but after having personally passed through the exciting days of the non-co-operation movement, in 1921, it would by no means be difficult for me to imagine what would happen, with the political barometer so low, if the storm swept round again.

"To say all this is not at all to depreciate the ultimate steadying value of the Moderates or to underestimate their moral courage. But the pace at which things are moving in India is too strong for them and they are left behind bewildered. In the non-co-operation movement of 1921, I witnessed the very same thing happening. They knew in their heart of hearts that they had no appeal that could reach the masses, and so they wisely kept aloof until the tyranny of mob excitement was overpast.

"Yet while they thus hold back and hesitate to take the plunge along with Gandhi, whom they love and admire with all their hearts, they find them-

selves being carried forward irresistibly on the tide of events far beyond their depth. We hear them speaking at their own Madras conference with an urgency almost of despair, insisting that the Labor government shall quicken its pace before it is too late. They have issued the following appeal:

We firmly believe that the only rallying cry which can unite Hindus, Mohammedans, Christians, Sikhs, Parsis, the Europeans, the propertied classes and the laboring classes, can be Dominion status, not as a distant goal or ideal, but as an object capable of achievement within the shortest possible limit of time. Those of us who believe in the peaceful evolution of India, cannot but deplore that any action of the people of this country should raise the cry of independence and involve our future in turmoil and confusion. Believing that the Labor government and Lord Irwin are in real earnest in seeking an acceptable solution of the constitutionan problem, we should be guilty of utter shortsightedness and lack of statesmanship if we fail to seize the opportunity that has been extended to us.

"Such an appeal would have been eminently reasonable if it had been made earlier, when Pundit Motilal Nehru had just issued, as chairman, the All-Parties Report on Dominion status. But that rare opportunity was lost by a Conservative government in Great Britain at a critical moment when Lord Birkenhead was Secretary of State for India. These reactionary forces in both Houses of Parliament always rally whenever any forward step in Indian policy is suggested, and they are to be found in all political parties. It is the knowledge of this fact that paralyzes the Moderates and makes them hopeless. At the present time, for instance, Lord Reading and Mr. Lloyd George are watching every sign of movement forward with a view to crying halt. Therefore the intellectuals in India are sadly aware that there is hardly and more chance of their own moderate program's being accepted in London than of the extremists. It is not unlikely that they will be driven, by reaction in England, either to seek shelter again under Gandhi's banner, or else to stand aloof from the political struggle."

"When we come to the National Congress it is clear, to those who understand the inner situation, that Mahatma Gandhi has by no means lost his control. Yet the ever-increasing impatience of the younger leaders, who were the rank and file of the non-co-operation movement of 1921, makes him constantly defer to their demands and advance somewhat further than he would wish on his own account to go. His moral authority is unchallenged. But he himself is sensitive to the new atmosphere of Young India which he breathes in with every breath. His deep affection for Pundit Jawahar Lal Nehru is also carrying him along with the rapid current of the times. He has passed his sixtieth year; but he is amazingly young at heart, and a daring course has its own attraction for him."

CANADIANIZATION OF THE HINDU

The following article appeared in the "Witness and Homestead," Montreal, in its issue of October 16th, 1929

KARTAR SINGH is a Canadian. He is more of a Canadian than most of us, because he chose to be and we did not have any choice in the matter. He is also a Sikh. Every Sikh we ever knew had Singh to his name. It means lion, but though at the wrong end, seems to be about the same as Mr. It would be more distinctive to call him Mr. Kartar than Mr. Singh. We do not know what Kartar Singh looks like, but what Sikhs we have known have been of more majestic countenance, loftier bearing and more contemplative and religious in mien than the ordinary westerner as we have him all about us. We do not know what his religion is, but, according to his own showing, his enterprise and purpose are Christian, namely to devote his life and powers to the reconciliation of his own people with ours. His personal experience "of the truth and error involved in the problem on both sides, as his paper India and Canada puts it, "compelled us to make up our mind to devote our life, if necessary, to prepare for, and then throw light upon this baseless tangle, which has grown up between the two otherwise loveable and charming peoples, capable of giving each other much that is of importance and value." It is from his neat monthly publication called "India and Canada" that we get all we know about him and his difficult purpose.....

This excellently produced third number of India and Canada reveals great editorial capacity. In a strain of intimate detail and bonhomie we are brought into sympathy with the enterprise; how it began in a boarded-off back room of a Vancouver furniture store; how the Punjabee section of the present number could not be got out because the type for it had not arrived from London; how more room will be needed when the press for that section has to be set up. The story is reminiscent of how, within a dozen miles of the same spot, some sixty-five years ago, one McClure brought the first printing press up from the shore of the Fraser into the woods where now stands New Westminster, planning to make that the capital of continental British Columbia. That was long before Vancouver or the Pacific Railway was thought of. Every page of this little magazine is of great interest; no space is lost. The theme throughout is the "Canadianization" of the East Indian immigrants.

A sample of the process reads like a story book. Kapoor Singh, whose address is Kapoor, B.C., is the head of a lumbering plant occupying some two square miles of space. Born forty-three years ago in a little Punjab village, his first impelling ambition was to learn English. For this he had to walk to a neighboring village where a very laborious private teacher was able, among other things, to teach English effectively. Then to a high school at some distance and thence with some companions to a business college at Calcutta. This

was as though a British Columbia lad should induce some neighbors of his age to accompany him to Montreal or Toronto to learn shorthand, or book-keeping. At Calcutta, a seaport, he heard about Canada, and resolved to push his fortune in that British country. He went home to say goodbye to his folk; then back to Calcutta. There was no ship sailing for Canada; so he took one for San Francisco, got immediately into railway work, and, as interpreter, became leader of a gang of workmen that grew and grew. "When Uncle Sam got busy," says our editor, "electing a president—a job which required the full attention of the whole nation, the way they do it in that land of the Stars and Stripes," Kapoor told his gang of forty that they would better go to the farms as they had to go on, whatever happened in politics. From one ranch to another they found work and made good; then back to contract work the gang soon became a hundred strong. But there was still the lure of Canada, and Kapoor made his way to Victoria, "as all good people do when they have finished working hard." But he had not so finished.

An Indian Canadian.

Having got to where he meant to belong, he discarded his turban and his beard. He must have done this with grief as he looked majestic with them now on. New Ontario was opening then; and he took up land there and worked hard clearing and breaking it, determined to be a Canadian; though the cold of that country was new to him. But he got a call back to British Columbia where some of his countrymen were starting a lumber enterprise and wanted him. That place was soon worked out, and a company was formed to work on a much larger scale on Vancouver Island. The plant at present employs 392 men; Canadians 73, Chinese 181, East Indians 97, Japanese 41. Those seventy-three Canadians can vote, but he, with a very big stake in the country, cannot. Such is the law there. He is, however, spoken of by all with whom he does business, with the most cordial respect.

More such stories are promised. From the same remote spot on the same branch of the Indus came also Hira Singh, who, in 1912, built the Sikh temple at Victoria, also, as we understand the modest reference. Kartar Singh who, in 1909, founded, in his home town, a National school which has become important.

We could fill columns with interesting matter out of "India and Canada." Pages are given to Romain Rolland, who has likewise devoted his life to the task of reconciliation among men. There are some Canadian reviews of "Uncle Sham," a brilliant travesty by Kauhaya Lal Ganba, an eminent Indian journalist, upon Miss Mayo's disagreeable work, Mother India."

ਮੌਨਟਰੀਆਲ ਦੇ ਸਟਾਰ ਅਖਬਾਰ ਦੀ ਹਿੰਦ ਤੇ ਹਿੰਦੁਸਤਾਨੀਆਂ ਨੂੰ ਟਿੱਚਰ ਕਨੇਡਾ ਬਾਸੀ ਇਲਾਕੇ ਤੇ ਟੋਲੇ ਬਾਜ਼ੇ ਇਸ ਤੋਂ ਸਬਕ ਸਿੱਖੋ ਤੇ ਇਕ ਮੁਠ ਜੋਜਾਓ

ਹੇਠਲਾ ਕਾਰਟੂਨ ਮੌਨਟਰੀਆਲ ਦੇ ਤੇ ਕਨੇਡਾ ਦੇ ਇਕ ਸਭ ਤੋਂ ਬੜੇ ਅਖਬਾਰ ਮੌਨਟਰੀਆਲ ਸਟਾਰ ਨੇ ਇਹ ਬਾਤ ਸਾਬਤ ਕਰਨ ਲਈ ਛਾਪਿਆ ਹੈ ਕਿ ਹਿੰਦੁਸਤਾਨੀ ਲੋਕ ਫਿਰਕਿਆਂ ਤੇ ਇਲਾਕਿਆਂ ਵਿਚ ਫਟੇ ਹੋਏ ਭਾਰਤ ਨਾ ਮੇਂ ਬੇੜੀ ਵਿਚ ਬੈਠੇ ਹਨ ਤੇ ਪਾਰ ਕਨਾ ਰੇ ਲਗਾਓ ਚਾਹੁੰਦੇ ਹਨ ਭਰ ਚੱਪੇ ਕੋਈ ਇਕਪਾਸੇ ਨੂੰ ਖਿਚ ਰਹੇ ਹਨ ਤੇ ਕੋਈ ਦੂਜੇ ਪਾਸੇ ਨੂੰ ਤੇ ਕਈ ਘਾਬਰਕੇ ਚੱਪੇ

ਉਪਰ ਨੂੰ ਕਰੀ ਖੜੇ ਹਨ ਬੇੜੀ ਏਸਤਰਾਂ ਅੱਗੇ ਤੁਰ ਨਹੀਂ ਸਕਦੀ ਤੇ ਉਦ ਹੀ ਤੁਰ ਗੀ ਜਦ ਸਾਰੇ ਝੜਾਊ ਇਕ ਬਾਰ ਇਕੋ ਵਕਤ ਕੱਠੇ ਹੋਕੇ ਅਪਣੇ ਚਪਿਆਂ ਨੂੰ ਇਕੋ ਪਾਸੇ ਤੇ ਰੁਕ ਨਾਲ ਚਲੋਣਗੇ ॥

ਕਨੇਡਾ ਨਵਾਸੀ ਹਿੰਦੁਸਤਾਨੀਓਂ ਜਿਹੜੇ ਜਿਹੜੇ ਤੁਹਾਡੇ ਵਿਚ ਇਲਾਕਿਆਂ ਦੀਆਂ ਪਖਬਾਜੀਆਂ ਤੇ ਦੁਫਮਣੀਆਂ ਵਿਚ ਅੱਠੇ ਹੋਏ ਹੋਏ ਤੇ ਫਾਲਤੂ ਤੇ

ਵਾਹਿਯਾਤ ਬੱਖੇਧਾਂ ਨੂੰ ਜਾਰੀ ਰਖੀ ਫਿਰਦੇ ਤੇ ਵਧਾ ਰਹੇ ਹੋ ਏਸ ਕਾਰਟੂਨ ਨੂੰ ਦੇਖਕੇ ਜੇ ਅਣਖ ਹੈ ਤਾਂ ਜਾਂ ਤਾਂ ਭੁਬ ਮਰੇ ਤੇ ਜੇ ਜੀਉਣਾ ਹੈ ਤਾਂ ਏਸ ਪਰਦੇਸ ਵਿਚ ਬਿਪਤਾ ਵਿਚ ਇਲਾਕੇ ਬਾਜੀ ਦੇ ਦੁਫਟ ਪੋਣੇ ਨੂੰ ਇਕ ਦਮ ਛੱਡ ਦਿਓ ਤੇ ਭਾਰਤ ਮਾਤਾ ਨੂੰ ਜੋ ਆਜ਼ਾਦੀ ਲਈ ਬਹਾਦਰੀ ਨਾਲ ਲੜ ਰਹੀ ਹੈ ਇਨ੍ਹਾਂ ਪ੍ਰਦੇਸਾਂ ਵਿਚ ਅਪਣੀ ਮੂਰਖਤਾ ਕਰਕੇ ਕਾਲਖ ਨਾਂ ਲੁਆਓ ॥

ਅਜ ੪ ਮਾਰਚ ਦੇ ਅਖਬਾਰਾਂ ਵਿਚ ਤਾਰ ਛਪੀ ਹੈ ਕਿ ਮਹਾਤਮਾ ਗਾਂਧੀ ਨੇ ਕਾਂਗਰਸ ਵਲੋਂ ਵਾਇਸਰਾਏ ਨੂੰ ਸੁਨੇਹਾਂ ਭੇਜਿਆ ਹੈ ਕਿ ਅਠਦਿਨ ਤੋਂ ਬਾਦ ਸਿਵਲ ਨਾਫਰਮਾਨੀ ਛੁਰੂ ਕੀਤੀ ਜਾਵੇਗੀ

ਕੁਲ ਦੁਨੀਆ ਦੀਆਂ ਅਖਾਂ ਹੁਣ ਹਿੰਦ ਵਲ ਲਗੀਆਂ ਹੋਈਆਂ ਹਨ ਹੁਣ ਇਲਾਕਿਆਂ ਦੇ ਨਾਮੁਰਾਦ ਫੁਮੇਲਿਆਂ ਦਾ ਵਕਤ ਉਕਾ ਹੀ ਨਹੀਂ ॥

ਆਪੋ ਧਾਪੀ



EXCLUSION OF BHAG SINGH STILL CONTINUES

(Continued from Page 13)

U. S. DEPARTMENT OF LABOR
Immigration Service
District No. 30.

Mr. Bhag Singh,
P.O. Box 58,
Berkeley, Calif.

November 21st, 1929

Sir:

Your letter of the 16th inst. advised of your intention to proceed to Canada for temporary stay of not more than 6 months and thereafter return to the United States and re-enter the University of California, Berkeley, Calif., in which institution you are a registered student. You are under the impression that return permit should be obtained.

Under outstanding instructions which are quoted herewith, you will observe that re-entry permit will not be required provided your travels are limited to certain countries; that your absence from the United States does not exceed six months and that you are and have been a bonafide student and upon return to this country are re-entering the approved education institution which you attended.

"Executive Order of July 12, 1926, No. 4476..... "Documents required of Aliens Entering the United States" under the caption "Immigrants" provides among other things that "Aliens who have previously been admitted legally into the United States, have departed therefrom and returned within six months, not having proceeded to countries other than Canada, New Foundland, St. Pierre, Miquelon, Bermuda, Mexico, Cuba and other islands included in the Bahamas and Greater Antilles groups, are not required to present pass ports, visas or permits to re-enter."

In order to give practical effect to the foregoing provision of the Executive Order in behalf of the Aliens admitted as non quota students under section U (e) of the Immigration Act of 1924, it is proper that they should be re-admitted to the United States under the conditions stated in that portion of the Executive Order above quoted, provided that upon the return to the United States they are proved otherwise admissible and established to the satisfaction of the appropriate immigration officials that they have not terminated their connection with the school to which they were admitted or to which they may have thereafter transferred with the sanction of the bureau and that they are returning to continue their studies therein. In order that the bureau may be in a position to keep a proper record of aliens readmitted a notice should be forwarded to the bureau advising that alien students have returned to the United States under the provisions of this General Order."

In proceeding to Canada it is suggested that you have available your British passport (for identification purposes), written consent from the University of California to your re-entering that institution upon your return to the United States, and this communication. Kindly inform the immigration official in charge of the border point where you

will proceed from this country of your intention to depart and of your return here, stating as near as possible the date of each.

It would seem advisable also for you to inform the Canadian immigration officials of your purpose to enter their country. If you are to leave the United States coast, you would address the Comptroller of Immigration, Vancouver, B.C.

Respectfully,
Signed,
Acting Commissioner,

P.B.J:F.A.

UNIVERSITY OF CALIFORNIA
Office of the Recorder of
the Faculties
Berkeley

November 14, 1929

To Whom it May Concern:

ਸਫਾ ਚਾਰ ਦੀ ਬਾਕੀ

ਨਾਲ ਨਹੀਂ ਸਰ ਸਕਦਾ ॥

ਈਸਤ ਕਨੇਡਾ ਤੋਂ ਮੁੜਦੇ ਹੋਏ ਕਾ ਲਗਰੀ ਭਾਈ ਹਰਨਾਮ ਸਿੰਘ ਹੋਰਾਂ ਜਨਾਂ ਦਾ ਉਤ ੧੯੧੨ ਤੋਂ ਚੰਗਾ ਕਮ ਬਣਿਆ ਹੁਇਆ ਹੈ ਦੇ ਤੇ ਉਨਾਂ ਦੇ ਪੁ ਵਾਰ ਦੇਦਰਡਨ ਕੀਤੇ ਇਨਾਂ ਦਾ ਪੁਰਾ ਹਾਲ ਕਿਸੇ ਅਗਲੇ ਪੋਰਚ ਵਿਚ ਦਸਿਆ ਜਾਏਗਾ ਫੇਰ ਕਲੋਨੇ ਤੇ ਕੈਮਲੂ ਪ ਦੇ ਭਰਾਮਾਂ ਦੇ ਦਰਡਨ ਕੀਤੇ ਭਾਈ ਭਾਗੂ ਦੇ ਘਰ ਲੋਨੇ ਤੇ ਭਾਈ ਦਯਾ ਸਿੰਘ ਦੇ ਘਰ ਕੈਮਲੂਪਸਭ ਭਰਾ ਕਨੇ ਹੋਏ ਪ੍ਰੇਮ ਭਰੇ ਜੋੜਮੇਲ ਕੀਤੇ ਤੇ ਵਚਾਰ ਤੋਂ ਬਾਦ ਸਬ ਭਰਾਮਾਂ ਨੇ ਅਪਣੀ ਸਮਤੀ ਜਾਹਰ ਕੀਤੀ ਤੇ ਕਿਹਾ ਕਿ ਅਪਣੇ ਕੋ ਮੀਸੁਵਾਲ ਤੇ ਮਾਮਲੇ ਜੋਰ ਨਾਲ ਚੁਕੇ ਜਾਣ ਤੇ ਜਬੇਬੀਦੀਆਂ ਕਾਇਮ ਹੋਣ ਕਲੋਨੇ ਵਾਲੇ ਭਰਾਮਾਂ ਨੇ ਪੁਰ ਕੀਤਾ ਤੇ ਭ ਰੋਸਾ ਦਿਤਾ ਕਿ ੧੯੩੦ ਦੇ ਸਾਲ ਦੇ ਅੰ ਦਰ ਇਕ ਹਜਾਰ ਭਾਲਾ ਮਦਤ ਲਈ ਪੁਚਾਮਾਂਗੇ ਕੈਮਲੂਪਸ ਵਾਲਿਆਂ ਨੇ ਇਸੇ ਤਰਾਂ ਪੰਜਸੌ ਪੁਚੋਰ ਦਾ ਤਕਦੋ ਕੀ ਤਾ ਤੇ ਏਸ ਪੰਦਰਾਂ ਸੌ ਅਕਰਾਰੀ ਭਾਲੇ ਵਿਚੋਂ ਮੈਨੂੰ ੧੫੪ ਨਕਦ ਮਿਲਗਏ ਵੈਨਕੋ ਵਰ ਪੁਜਦੇ ਸਾਰ ਇਹ ਸੁਣਕੇ ਕਿ ਮੇਰੇ ਲਮਬਰ ਕਮਪਨੀ ਵਿਚ ਕੰਮ ਕਰਨ ਵਾਲੇ ਭਰਾਮਾਂ ਨੇ ੪੫੦ ਭਾਲੇ ਤੇ ਕਪੂ ਰ ਲਮਬਰ ਕਮਪਨੀ ਵਾਲੇ ਭਰਾਮਾਂ ਨੇ ੪੪੨ ਭਾਲੇ ਏਸ ਕਮ ਨੂੰ ਰੋੜਨ ਲਈ ਕਨੇ ਕੀਤੇ ਹਨ ਖੁਫੀ ਤੇ ਭਰੋਸਾ ਹੋਇਆ ਕਿ ਭਰਾਮਾਂ ਦੀ ਮਦਤ ਤੇ ਲਗਾਤਾਰ ਮਿਹਨ ਤ ਨਾਲ ਅਸੀਂ ਅਜੇ ਭੀ ਕੋਮੀਂ ਕੋਮਾਂ ਦੇ ਮੋਰਚੇ ਗਡਕੇ ਛੱਡਾਂਗੇ ਜਿਓਂ ਜਿਓਂ ਗੁਰਮੁਖੀ ਟਾਇਪ ਦੇ ਫੁਰਤੀ ਨਾਲ ਜੋ ਵਨਦਾ ਬੰਦੋਬਸਤ ਮਛਕ ਨਾਲ ਹੋਈਜਾਂ ਦਾ ਹੈ ਅਖਬਾਰ ਸਫੇਆਂ ਵਿਚ ਵਧੀ ਜਾ

This will certify that Bhag Singh II is a graduate student in good standing at the present time at the University of California, having previously attended for the academic year 1928-29. Mr. Singh has signified his intention to proceed to Canada at the close of the current semester in December of this year and later to return to the University to resume his studies.

Provided Mr. Singh continues through the remainder of the current semester to maintain the standard of scholarship which has characterized his work in previous semesters he would be entitled to return to the University at the beginning of any later semester or session. Attest:

Signed,
Recorder of the Faculties.

ਏਗਾ ਐਸ ਪਹਲੇ ਪਰਚੇ ਦੇ ਗੁਰਮੁਖੀ ਤੇ ਅੰਗਰੇਜੀ ਵਿਚ ਸਾਂਝਾ ਤਿਆਰ ਕਰਨ ਵਿਚ ਬਹੁਤ ਅੰਕੜਾਂ ਪੇਛਆਈਆਂ ਹਨ ਜੋ ਕਿ ਹਰ ਨੇਮੇ ਕਮ ਵਿਚ ਹੋਇਆ ਹੀ ਕਰਦੀਆਂ ਹਨ ਤੇ ਜਿਨਾਂ ਕਰਕੇ ਤੇ ਅਪ ਣੀ ਮਛੀਨ ਦੇ ਨਾਂ ਹੋਣ ਕਰਕੇ ਤਿਨ ਸਫੇ ਗੁਰਮੁਖੀ ਮਜਮੂਨਾਂ ਤੇਖਬਰਾਂ ਦੇ ਜੋ ਐਤ ਕੀਂ ਛਪਣੇ ਸਨ ਅਗਲੇ ਪਰਚੇ ਤਕ ਛਡ ਣੇ ਪਏ ਤੇ ਤਜਰਬੇ ਨਾਲ ਪਤਾ ਲਗਾਹੈ ਕੇ ਅਗੇ ਨੂੰ ਗੁਰਮੁਖੀ ਤੇ ਅੰਗਰੇਜੀ ਦੇ ਅਖ ਬਾਰ ਕੋਨੇ ਨਹੀਂ ਸਗੋਂ ਤੇ ਵਖਰੇ ਵਖਰੇ ਛ ਪਣਗੇ ਤੇ ਸਹਜ ਨਾਲ ਕੁਲ ਆਈਆਂ ਰਕਮਾਂ ਦੀ ਫਰਿਸਤ ਤੇ ਰੋਪਟ ਅਖਬਾਰ ਦੇ ਵਧਣ ਦੇ ਨਾਲ ਨਾਲ ਛਾਪੀ ਜਾਏ ਗੀ ਤੇ ਇਕ ਹੋਰ ਜਰੂਰੀ ਗਲ ਇਹ ਹੈ ਕਿ ਟਾਇਪ ਆਦਿ ਇਕ ਮੁਲਕੀ ਸੁ ਸਾਇਟੀ ਇੰਡੀਆ ਕੈਨੇਡਾ ਅਸੋਸੀਏਛ ਨ ਦੇ ਨਾਮ ਲਾਇਆ ਜਾਊਗਾ ਇਸ ਨਿੱਗਰ ਤੇ ਪੱਕੇ ਕਮ ਵਾਲੀ ਮੁਲਕੀ ਸੁਸਾਇਟੀ ਦੇ ਬਨੋਣ ਨੂੰ ਮੈਂ ਬਹੁਤ ਵਚਾਰ ਨਾਲ ਰੁਣਾ ਹੁਇਆ ਹਾਂ ਤੇ ਇਸ ਲਈ ਚੀਨੇ ਅਾਂ ਜਪਾਨੀਆਂ ਤੇ ਹੋਰ ਕੋਮਾਂ ਦੀ ਅਾਂ ਸੁਸਾਇਟੀਆਂ ਦਾ ਭੀ ਖੋਜ ਲਿਆ ਹੈ ਇਸ ਦੀ ਵੱਕੀ ਦੀ ਰੋਪਟ ਅਖਬਾਰ ਵਿਚ ਛਪਦੀ ਰਹੇਗੀ ॥

ਮੈਂ ਉਨਾਂ ਭਰਾਵਾਂ ਦਾ ਜਿਨਾਂ ਨੇ ਇ ਸ ਬੇੜੇ ਨੂੰ ਚੁਕਣ ਲਈ ਕਿਸੇ ਤਰਾਂ ਭੀ ਮੈਨੂੰ ਮਦਤ ਦਿਤੀ ਹੈ ਸੋਚੇ ਦਿਲੋਂ ਧਨਵਾ ਦੀ ਹਾਂ ਉਨਾਂ ਪਿਆਰਿਆਂ ਦਾ ਭੀ ਜੋ ਇਸ ਸੇਵਾ ਤੇ ਕੋਮੀਂ ਕਮ ਨੂੰ ਅਜੇ ਗਰ ਹਣ ਨਹੀਂ ਕਰ ਸਕੇ ਮੈਂ ਦੋਵੇ ਹਥ ਬੰਨੀਂ ਦਾਸ ਤੇ ਸੇਵਕ ਹਾਂ ਕਿਓਂਕੇ ਉਹ ਮੇਰੀ ਪਿਆਰੀ ਭਾਰਤ ਦੇ ਜਾਏ ਹਨ ॥

ਆਓ ਪਿਆਰਿਓ ਹੁਣ ਕੋਨੇ ਹੋਕੇ ਜਾ ਗਣ ਉਠਣ ਤੇ ਵਧਣ ਦੀ ਹਿੰਮਤ ਕਰੀਏ ॥ ਦਾਸ ਕਰਤਾਰ ਸਿੰਘ

ਸਟਾਕਟਨ ਕੈਲੇਫੋਰਨੀਆ ਵਿਖੇ ਨਵਾਂ ਗੁਰਦੁਆਰਾ

ਕੈਲੇਫੋਰਨੀਆ ਦੇ ਵਸਨੀਕ ਸਿਖਾਂ ਨੇ ਸਟਾਕਟਨ ਛੇਤਰ ਵਿਖੇ ਸਨ ੧੯੧੪ ਵਿਚ ਇਕ ਗੁਰਦੁਆਰਾ ਤਿਆਰ ਕੀਤਾ ਸੀ ਇਹ ਗੁਰਦੁਆਰਾ ਵੈਨਕੋਵਰ ਦੇ ਗੁਰਦੁਆਰੇ ਦੀ ਛਕਲ ਦਾ ਤੇ ਲਕੜੀ ਦਾ ਸੀ।

ਪੈਸੀਫਿਕ ਕੋਸਟ ਖਾਲਸਾ ਦੀਵਾਨ ਸੋਸਾਇਟੀ ਜੋ ਅਮਰੀਕਾ ਨਿਵਾਸੀ ਸਿਖਾਂ ਦੀ ਧਾਰਮਕ ਜਥੇਬੰਦੀ ਹੈ ਤੇ ਆਮ ਤੌਰ ਪੁਰ ਸਿਖਾਂ ਦੀਆਂ ਸੁਮਾਜਕ ਤੇ ਵਿਦਯਕ ਲੋੜਾਂ ਦਾ ਭੀ ਖਿਆਲ ਰਖਦੀ ਹੈ ਏਸ ਲਈ ਅਮਰੀਕਾ ਨਿਵਾਸੀ ਖਾਲਸਾ ਜੀ ਦੇ ਸੁਮਾਜਕ ਤੇ ਧਾਰਮਕ ਕਾਰੋਬਿਹਾਰ ਕੇਂਦਰ ਸਥਾਪਨ ਕਰਨ ਹਿਤ ਏਹ ਧਾਰਮਕ ਆਫਰਮ ਸਿਖ ਟੈਮਪਲ ਸਟਾਕਟਨ ਕਾਇਮ ਕੀਤਾ ਗਿਆ ਸੀ।

ਤਕਰੀਬਨ ੧੫ ਸਾਲ ਦੀ ਸੇਵਾ ਤੋਂ ਬਾਦ ਏਹ ਲਕੜੀ ਦਾ ਗੁਰਦੁਆਰਾ

ਕਈਆਂ ਥਾਵਾਂ 'ਕੋਂ ਕਮਜ਼ੋਰ ਤੇ ਖਾਸ ਕਰ ਕੇ ਨੀਆਂ ਦੇ ਪਾਸੋਂ ਬੋਦਾ ਤੇ ਜਰਜਰਾ ਹੋ ਗਿਆ ਸੀ ਜਿਸ ਕਰਕੇ ਅਚਾਣਚਕ ਡਿਗ ਪੈਣ ਦਾ ਭੀ ਡਰ ਸੀ ਗੁਰਦੁਆਰੇ ਦੇ ਸੇਵਕਾਂ ਦਾ ਚਿਰ ਤੋਂ ਖਿਆਲ ਸੀ ਕਿ ਇਸ ਪੁਰਾਣੇ ਗੁਰਦੁਆਰੇ ਦੇ ਥਾਂ ਇਕ ਸੋਭਨੀਕ ਸੁੰਦਰ ਮੰਦਰ ਤਿਆਰ ਕੀਤਾ ਜਾਵੇ। ਆਖਰ ਪਰ ਬੰਧਕਾਂ ਦੇ ਉਦਮਤੇ ਸੰਗਤਾਂ ਦੇ ਉਤਛਾਹ ਨਾਲ ਤਕਰੀਬਨ ਇਕ ਸਾਲ ਦੀ ਮਿਹਨਤ ਤੋਂ ਬਾਦ ਨਵਾਂ ਗੁਰਦੁਆਰਾ ਤਿਆਰ ਹੋ ਗਿਆ ਹੈ ਜੋ ਲਕੜੀ ਦੇ ਥਾਂ ਇਟਾਂ ਚੂਨੇ ਦੀ ਇਕ ਬੜੀ ਸੁੰਦਰ ਤੇ ਪੁਖਤਾ ਇਮਾਰਤ ਹੈ ਜਿਸ ਦੇ ਖਰਚ ਦਾ ਅੰਦਾਜ਼ਾ ੨੫ ਤੇ ੩੦ ਹਜ਼ਾਰ ਡਾਲਰ ਦੇ ਵਿਚਕਾਰ ਲਾਏਆ ਜਾਂਦਾ ਹੈ।

ਇਸ ਨਵੇਂ ਗੁਰਦੁਆਰੇ ਦੀ ਅਰੰਭਕ ਰਸਮ ਭਾਵ ਨਵੇਂ ਮੰਦਰ ਵਿਚ ਸਿਰੀ

ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਦੀ ਸਥਾਪਤੀ ਵਾਸਤੇ ੫ ਜਨਵਰੀ ਸਿਰੀ ਦਸਮੇਸ਼ ਪਿਤਾ ਦਾ ਜਨਮ ਦਿਨ ਨਿਯਤ ਕੀਤਾ ਗਿਆ। ੫ ਜਨਵਰੀ ਦੀ ਸੁਵੇਰ ਨੂੰ ਹਿੰਦੁਸਤਾਨੀ ਭਾਈ ਹਜ਼ਾਰਾਂ ਦੀ ਗਿਣਤੀ ਵਿਚ ਗੁਰਦੁਆਰੇ ਦੇ ਦਰਛਕਾਂ ਨੂੰ ਆ ਪੁੱਜੇ। ਨਿਯਤ ਪ੍ਰੋਗਰਾਮ ਅਨੁਸਾਰ ਪੂਰੇ ਇਕ ਬਜੇਸ਼ੀ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਬੜੀ ਧੂਮ ਧਾਮ ਨਾਲ ਪੁਰਾਣੇ ਗੁਰਦੁਆਰੇ ਵਿੱਚੋਂ ਨਵੇਂ ਗੁਰਦੁਆਰੇ ਵਿਚ ਲਿਆਂਦੇ ਗਏ ਇਸ ਦੇ ਮੁਤਲਕ ਖਾਸ ਵਰਣਨ ਯੋਗ ਗਲ ਇਹ ਹੈ ਕਿ ਭਾਈ ਈਸਰ ਸਿੰਘ ਜੀ ਹਵਾਬਾਜ਼ ਨੇ ਹਵਾਈ ਜਹਾਜ਼ ਵਿਚ ਗੁਰੂ ਮਹਾਰਾਜ ਪੁਰ ਫੂਲ ਬਰਸਾਏ ਏਸ ਪੁਸ਼ਪ ਬਰਖਾ ਨੂੰ ਦੇਖਕੇ ਸੰਗਤਾਂ ਅਤਯੰਤ ਪ੍ਰਸਨ ਹੋਰਹੀਆਂ ਸਨ ਅਤੇ ਏਸ ਅਵਸਰ ਤੋਂ ਲਾਭ ਉਠੇ ਤੇ ਆਨੰਦ ਲੈਣ ਵਾਸਤੇ ਕਈ ਸਿਖ ਭਾਈ ਕੈਨੇਡਾ ਤੋਂ ਭੀ ਪੁੱਜੇ ਹੋਏ ਸਨ ॥

ਪੜ ਪ੍ਰੋਰਕ

ਨਵਾਂ ਗੁਰਦੁਆਰਾ ਸਟਾਕਟਨ ਤੇ ਸੰਗਤ ਖੁਲਲ ਦੇ ਦਿਨ



New SIKH TEMPLE, STOCKTON, Cal., which has been built by the California Sikhs at a cost of \$30,000 to replace the old wooden structure built in 1914, was opened on January 5th, 1930, when besides some very prominent lecturers, including Swami Yogananda, most of the Hindu population of California, were present.