

THE HINDUSTANEE

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ARJAN SINGH CHAND

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WHERE IS BHAI BHAGWAN SINGH?

Columns of space have been devoted by the daily press of Vancouver and Victoria to giving accounts of the revolting and illegal method with which the Immigration authorities deported, or more correctly speaking, kidnapped Bhai Bhagwan Singh, the Sikh priest, from Canada. These accounts have been authenticated by the sworn affidavits of highly respected members of the legal profession and others then present.

As a sequel, the counsel for Bhai Bhagwan Singh has brought proceedings in the Supreme Court to order the Immigration officer, Mr. Malcolm J. Reid, to make due return of the writ of Habeas Corpus that is to produce the body of Bhai Bhagwan Singh, and to commit the Immigration officer for contempt of court.

The hearing was concluded in Chambers, before Judge Morrison, last week, judgment being reserved.

The Hindu community, practically to a man, is anxiously awaiting the decision of the Court, as they consider it a matter of grave concern to them.

Bhai Bhagwan Singh was a Social reformer of a high intellectual order, and was greatly respected amongst the Hindu colony.

The cowardly sneaking way in which he was bodily carried away, deprived of his liberty without a warrant, handcuffed and ill-treated, is being keenly felt, not only by Hindus, but by the liberty loving section of the white population also.

We cannot yet locate Bhai Bhagwan Singh, and are unable to reply to hundreds of enquiries from his friends, as to his whereabouts.

The President of the Khalsa Diwan Society informs us that they have received a wire from Hong Kong to say that Bhai Bhagwan Singh was not found on board the S. S. Empress of Japan, which sailed with him from Victoria, on the 19th of November last.

(Continued on page 5)

WHY HINDUSTANEE IS MONTHLY

The Hindustanee will appear on the first day of every calendar month until sufficient number of subscriptions are at hand to justify publication at shorter intervals.—Ed.

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

The Hindustanee will freely discuss in its columns problems in economics, labor, industry and politics as they affect the lives of the Hindustanees at home and abroad.

It will publish, for the first time, a review of the British system of colonization in Canada, and the position of Hindustanees as viewed by Hindustanees.

HINDUSTANEE VIEW OF COLONIES AND EMPIRE

“India” (Dec. 12.) says: “A letter by Sir West Ridgeway on the Natal India question, was published in ‘The Times’ of Saturday, Dec. 6. What was the doctrine laid down in the letter?”

“Within the fortified enceinte of the British Empire there are many houses, each inhabited by its own family. These households have common interests, but each manages its own affairs—wisely or unwisely—without interference from others, and no one is entitled to enter any house not his own, except by invitation, and even then he must submit to the conditions which may be imposed.”

(This is also what Canadians say to Hindustanees in Canada.—Ed. Hindustanee.)

“India” goes on to say: “If this means anything, it must mean that India must have the right to exclude Colonials, who refuse ordinary rights to Indians, from participation in the Indian Civil Service examination and from even entering the country. Is it this idea of watertight compartments that the ‘Chronicle’ extols as the ‘Liberal conception of the Empire’?”

We add that the incompetency of the India Government is the cause why **Lex Talionis** (Law of retaliation) is not sooner availed of by India against the colonies, whose treatment of Hindus living there is the burning scandal of the British Empire in the eyes of the Nations.

We wonder, after all the vaunted statesmanship and civilization claimed by Britishers, whether they have advanced one single step, except in the exploitation of the people, beyond the Romans, by which order can be better maintained in their house or houses of Empire.

THE HINDUSTANEE

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THURSDAY, JANUARY, 1.....1914

EDITORIAL

We have taken up the pen to defend Hindustanees against wild aspersions that are being cast upon them by certain malicious parties, officious officialdom, and petty politicians in this country.

Many years of *ex parte* and uncalled for attacks on the status of Hindu citizens of Canada and on the Hindu nation as a whole makes it necessary for us to refute the many false allegations made against them in the hope that we might create a true understanding of the mutual relations of themselves and the people they live amongst.

A full and desirable acknowledgement of the growth and development of modern India is conspicuous by its absence in the press, legislative circles, and political organizations of the Dominion and such a lack of knowledge and clear comprehension of Hindu affairs is the source of great unpleasantness, threatening much mischief to the Imperial problem and good relations of all concerned.

It will be our aim to demonstrate, as far as it lies in the province of a newspaper, that economic conditions and the mode of production in India have been revolutionized during the past half century.

Juridical, political, and ethical institutions are, *pari pasu*, under the dictates of natural and social laws, undergoing revolutionary changes.

Those whose knowledge of Indian affairs consists of what is told in stories circulated by prevaricating officials, and missionary partisans, are in evident need of information concerning Hindus, and conditions actually existing in India today.

With this knowledge they might be enabled to arrive at a correct solution of the Hindu problem.

It is earnestly desired that our readers and critics will not distract themselves and others by (*ex parte*) remarks about Bengalis and Baboos for there are none in this country.

A sympathetic, logical, and unprejudiced view of the affairs treated here will certainly be beneficial to the mutual interests of British and Hindustanee people, considering the stirring conditions and unrest we all live under today, which does not justify the adding, by any hands, of fuel to the fire.

The Hindus of Canada form a very small and insignificant colony, mostly composed of Sikhs, and numbering nearly three thousand.

The expenditure necessary for the maintenance of a newspaper must come from them. In order that the paper be placed on a self-supporting basis, not only Hindustanees of America, but our compatriots from Bharat are solicited to extend their monetary and literary support.

POLICY AND PRACTICE OF THE DOMINION OF CANADA ON HINDU IMMIGRATION

The policy of the British Columbia Government, as expressed by Sir Richard McBride, the Premier of this Province, is repeatedly announced as that of the total exclusion of Hindus from this Province.

No specific reasons are advanced by him, except the bogey that he wants to protect the white man from the competition of Oriental labor.

The Federal Government naturally supports the Provincial policy, being of the same brand of politics, but a feigned reservation is made that the Imperial authorities will be consulted before actual legislation is adopted.

Treating with silent contempt the libellous and foul language indulged in by that rag, the morning Sun, when discussing the Hindu problem, as beneath our consideration, we will discuss the Hindu problem with the Daily News-Advertiser. We offer our compliments for the conscientious, worthy, and intelligent way in which they direct their attacks on us, but we maintain the arguments advanced by the News-Ad. journalist, are not sound or logical, nor is the problem solvable by the total exclusion of Hindus.

If anyone refers to the columns of the News-Advertiser, he will find that it eschews a sickly sentimental Imperialism, advanced by a certain section of politicians, yet it does not entertain in its discussions, the principles of universal brotherhood, and such benevolent trash, enunciated by the paid votaries of church fraternities.

Though fallacious, this journal frankly and honorably comes forward to say that the exclusion of Hindus from Canada is desirable from economic considerations.

If Hindu immigration can adversely affect the economic welfare of this Province, or Canada, or the Canadian people as a whole, formed as it is of Capitalists and Laborers, it is a most serious and valid reason for the exclusion of Hindus from Canada.

Our contemporary has never shown how Canadians can be adversely affected, economically, when Hindu labor creates a far greater amount of wealth than it receives in return as wages. Surplus wealth in the form of lumber, cleared lands, and farm produce that accrues to Canadians is a net gain in the economy of this country, and when Hindus return to their native land, they leave all this behind for the permanent enjoyment of the fortunate citizens of this country.

But Sir Richard McBride states that he wants to save white labor from Asiatic competition, which includes Hindu—a small, insignificant number compared with the rest of the Orientals.

That this is merely a political bogey to humor a certain section of the white workers of this country, is evinced by the fact, that, by far, the majority of workingmen's organizations know and understand that this is a joke on them.

As a matter of fact, Hindus do not compete with white labor, as the spheres of work for them are wide apart, and we challenge the advocates of this competition theory to give some facts or figures to substantiate their claim.

Whitemen, Chinese, Japanese, or Hindu receive their wages according to the degree of their exploitation, and their skill, and we disclaim that Hindus

ever worked at lower wages than their fellow workers.

As members of the working class, their interests are identical, and though, owing to the difficulty of language, Hindus are not affiliated with white labor organizations, when these facilities are secured, an understanding to work for their common good will come as the natural course of things.

Capitalism is positively international, and knows neither caste, color, creed, or race, and this has produced internationalism in labor, and labor, if it ever is to realize its status and share of the world, cannot afford to be deluded into breeding racial animosities.

Color prejudice is a flimsy consideration. That the economic interests of this country are advanced by Hindu labor, is shown by the fact that greater and greater wealth accrues to the Canadian people, as a consequence.

We want to make it distinctly clear, however, that we do not advocate unrestricted Hindu immigration.

We say the economic interests of this country cannot be adversely affected by the entry of Hindu families, merchants, tourists, farmers, farm laborers, etc., and if opinions contrary to this are advanced we are ready to revise our views, except that the general laws of society and international relations that have material bearing on this question will not be ignored.

PLEA FOR TRANSFERRING JURISDICTION ON IMMIGRATION MATTERS TO DULY CON- STITUTED COURTS OF JUSTICE

Vagaries, irregularities—foibles of the immigration department as evidenced in past years are strong points to show it is high time that this disgraceful state of things was brought to an end by the authorities at Ottawa.

Many men have been victimized by the high-handed and illegal actions of certain inefficient officials of the immigration branch at Vancouver. Considerable sums of money had to be spent by the people in jeopardy, seeking justice, while the department itself has wasted a considerable amount of the public funds over the litigation of cases in which the Supreme Court has decided against the immigration officials, with the exception of the doubtful case of Hernam Singh.

Take the case of Houssein Rahim. A few months after the immigration officials allowed him to land in Canada, the Immigration Agent had him arrested here, in flagrant breach of the law, because a new act had been passed four months after his lawful entry into the Dominion.

Judge Murphy, on a writ of Habeas Corpus, discharged the applicant, making the remark that a Board of Enquiry was not even held. This was grossly and flagrantly illegal on the part of the Immigration Official, or officials concerned. Undaunted and dispossessed of all sense of law and justice, the same officer had Mr. Rahim re-arrested, and a second writ of Habeas Corpus set him free at the hands of Justice Morrison, the learned judge deciding the Order-in-Council *ultra-vires*, and the case as *Res Judicata*. The officer was liable to pay damages of Twenty-Five Hundred Dollars for this malicious and illegal arrest, yet, in spite of the order of the court

that all proceedings against this ill-treated Hindu cease, an appeal was entered against the sound and succinct decision of Judge Morrison.

A majority of judges disallowed the appeal. Vast sums of money from the public funds were squandered over this false position of the Immigration Officers, sums that went to swell the coffers of King's Counsels.

The case of a white man defended by Mr. Gordon Grant, where a practice was discovered that some petty person in the office of the Minister of Justice farcially disposed of the appeals made to the Minister of Justice, in whose name orders of deportation, involving the loss of liberty to men of all types, are curtly signed and given away as if they were discharged pawn tickets, is another point worth remembering.

Further cases are those of the wives and children of Mr. Bhag Singh, and Balwant Singh.

The usual proceedings of holding irregular Boards of Enquiry were indulged in, and the families ordered deported.

This high-handed method of the Immigration Department in deporting people is coupled with a pernicious practice.

This practice, calculated to defeat the ends of justice, was applied in the cases of these women and their little ones.

The order of deportation was served after Court hours, and these families were locked away in cells at the Detention sheds, beyond the approach of their loving husbands.

It was only by the supreme efforts of their counsels, Messrs. McCrossan & Harper, that an order for Habeas Corpus was secured from a judge of the Supreme Court at his house, and served on the gallant and heroic officer, Mr. Malcolm J. Reid at midnight to save these women and children from his clutches.

The case of Roma Graham is another where Mr. J. E. Bird came to the rescue with a writ of Habeas Corpus, which was allowed by Chief Justice Hunter for want of a duly constituted Board of Enquiry.

False arrests are repeatedly made and the whole department seems to be in a state of anarchy. There is something rotten in the State of Denmark. The recent case of Hernan Singh, about which the Hindu community feel aggrieved because of no appeal being allowed them, (which we will deal with elsewhere) has revealed the fact that the photograph, possessed by this deported Hindu, bore the official seal of the Immigration Department, certifying that the man had been here before, whereas, it is now said that he has never been in Canada, hitherto.

Perhaps the most fanatic, and one which would shock the sense of liberty and justice of the dullest, is the action of Mr. Malcolm J. Reid in the famous case of Bhagwan Singh, the priest of the Sikhs.

Affidavits of highly respected members of the legal profession have revealed the fact that this officer treated with contempt the writs of the Supreme Court, and acted with a behaviour utterly unworthy of a public official in a civilized community.

The Boards of Enquiry, which are held at the detention sheds, are woefully crude and of doubtful legality.

The officers constituting the Board are Judges, Jurors, Witnesses, and Prosecution, performing all the functions combined, and there is no parallel to these anomalous courts in any department of justice or administration. The constitution of Boards, after years of irregularities is still in a hazy condition.

Members comprising the Boards of Enquiry possess no earthly qualification. The standard necessary to qualify for a position on the Board of Enquiry, requiring the knowledge of the procedure and practice of law, is not set.

We contend that it is dangerous to place the life and liberty of the people in the hands of such unqualified men. The jurisdiction on such matters should be vested in the regular courts of justice, which alone are competent to adjudge on matters of law.

The Immigration Department is silently and invidiously taking away the liberties and rights of the people, which were secured to them, after severe struggles with King John, on the banks of the Runnymede.

The cherished principles of the Great Charter must not be allowed to relapse into arbitrary hands.

H. H. STEVENS, M. P., ON HINDU QUESTION

By far the most mis-informed, prevaricating, narrow-minded, inconsistent and perverse critic of the Hindu question that ever appeared in the public limelight in this city is our federal member.

We do not, for a single moment, doubt his sincerity, but this alone does not mitigate the misunderstanding created by his energetic but misplaced agitation on the problem.

His hand can be discerned shifting the scenes, not only in the women's council and Conservative ward meetings, of course, but he is now engaged in carolling the services of certain reverends, showing thereby that religion is the hand-maiden of politics in this country.

We take from amongst his speeches one typical of the many given during the past few years on this Hindu question, which must be fresh in the minds of the public, having been delivered as recently as the 14th of December, 1913.

The following challenge uttered by Mr. Stevens is taken from a report in that local brilliant sheet of intellectual twilight, the Vancouver Sun, dated Dec. 15, 1913:

"I threw out a challenge in Toronto, and I throw it out here. I challenge any man living to bring out a single instance in the whole history of the Indian nation to show that their civilization has done anything at all to uplift the other races of the world.

"I say that their civilization is unproductive of good to the human race as a whole."

Mr. Stevens had better define civilization, so that we could adequately deal with his challenge, but meanwhile we would refer him to some authorities on India, like Max Muller, Thebeau, and others, as to Hindu civilization and its part in the uplift of the world's other races. Stevens' challenge to any living man to bring out a single instance in the history of the Indian nation to show that their civilization has done anything to uplift the other races of the world must fall flat, as Rabindranath Tagore, according to the local press, was recently made the recipient of the Nobel Prize, the highest in the world for literature. In connection with this award the Vancouver Province goes on to state, that:

"The vast universities, the culture, the wealth of India and its people are unknown to us. The history, literature, and civilization which was one of

the wonders of the world when OUR ANCESTORS WERE NAKED SAVAGES wandering about the shores of the Mediterranean are never considered.

This intellectual cap woven by the Province newspaper should fit our federal member, and we suggest that he pull it well over his ears.

There are many British literary authorities among which we may mention the London Times, which have eulogised Tagore and his works, pronounced them as ennobling and civilizing, and calculated to produce good to the human race as a whole.

There are also many German, French and British writers who have stated that the civilization of India has formed the basis of the civilization of other races.

There are just a few points about which Mr. Stevens could beneficially inform himself. Vanity in himself and his kind has allowed them to form certain conceptions of civilization and as to what constitutes the "uplift of the human race as a whole," but these conceptions, are not, however, acceptable to the majority of mankind.

As far as the Hindus are concerned, their treatment in South Africa and Canada may be examples of the "glorious British civilization," but leaving aside the question of our uplift by British civilization, as we will take care of ourselves, we will glance at the British civilization in the uplift of their own race.

As it is, there is in the British Isles and their white colonies a strong striking antithesis of pauperism and millionaireism, (there are, according to Lloyd George about 12 millions of people on the verge of starvation in Britain alone) oppressors and oppressed in the system of production for profits.

In this exploitation a heart-rending grinding of millions of so-called freemen of British Extraction is mercilessly carried on, not forgetting the unexampled cruelties of women and child labor. Christian creeds, are, in fact, dogmas borrowed from ancient religions, and utilized today by the State and Capitalist interests, so that the laborers may yield up everything here, and seek a reward for their labor from the unknown golden-crowned, white-bearded old man beyond the clouds.

This is the concrete in the abstractions of Mr. H. H. Stevens, which he calls civilization and the uplift of the human race.

Mr. Stevens sidetracks the question of allowing the wives and children of Hindu citizens of Canada by raising the usual bugbears of child-wives and polygamy.

His figures about child-wives are incorrect, at any rate he wrongly describes early marriage in India, a custom which grew during the bloody warfares with the Moguls, as an institution recognizing the conjugal life of child-wives.

Does he know, however, that last year, when a Hindu member of the Imperial Legislative Council of India, Hon. Mr. Basu, introduced a bill to raise the age limit of marriage to 16, the Viceroy, with his nominees, defeated this highly cherished legislature on fictitious grounds.

The wives and children of the Hindus in Canada have nothing to do with these polemics raised by Mr. Stevens. The Hindus domiciled here recognize, obey, and abide by the laws of this country.

These men have been married many years, and the wives intending to join their husbands are women of middle age, mothers of children, and it is a

gross misrepresentation, if not an utter falsehood, to say that they are child-wives.

Polygamy is another bugbear raised by Mr. Stevens, as there is not a single Hindu, Mohammedan, or Sikh here who is polygamous.

We challenge him to "show one single instance" where the aforementioned have more than one wife. Perhaps he argues in the same way as we could to prove Britishers polygamous by finding passages to that effect in their Holy Bible about their kings and prophets.

In the mediaval ages the Barons and Lords seized upon the wealth of men in their territories, whenever they displayed anything desirable. That was the olden method. The new method is to whimsically bring in Orders-in-Council, or enact immigration regulations, so that these Hindus who have, with their sweat and labor, saved something with which they can bring their wives and children to be near them, may be prevented from enjoying the fruits of their labor.

SELF-GOVERNMENT FOR INDIA

Hindustanees, for fully a generation, have agitated, through the Indian National Congress, for reforms in the administration of Indian affairs.

The British Parliament has ended these with makeshifts of Legislative Councils, and instead of solving the problem, has created anomalies, like the franchise according to sect and creed.

Commissions and enquiries are ordered, *a la mode*, but it has been difficult for the people to achieve any tangible results.

Though Britishers are slow to acknowledge sufficient intelligence in the people of India, the latter see through the struggles of Downing Street bosses, of the Secretary of State, that relic of the days of the East India Company; and also of the "marvelous" Indian Civil Service, in postponing the date of making the government a representative one in fact.

We Hindustanees, here in Canada, want to see our brothers in India hasten the day for self-government.

As it is today, the government cannot afford us the necessary protection in colonies. Show us, in the history of civilized nations, where immigration acts can be so vehemently and irregularly enacted, as to cut out the citizens from their duly wedded wives and children, as in Canada.

While we appreciate the kind words and sentiments of His Excellency, Lord Hardinge, for our grievances, so long as he is the expression of Lancashire Bosses, and these bosses pull the strings in Canada, where our trouble over immigration at present exists, it must be a miracle if our Governor General in India can accomplish anything for us.

It is up to you, our compatriots in India, to secure for yourselves self-government, as Ireland is doing, so that with the reins of power in your grasp, you will be able to get Canada to grant us that protection, which the people of other nations, not British subjects, such as Chinese, Japanese, Finns, Italians, and others enjoy now.

A RELIGIOUS APOLOGIST

Unless we believe in supernatural revelation we must admit that no religious tenets will ever suffice to prop up a tottering society.

WHERE IS BHAI BHAGWAN SINGH?

(Continued from page 1)

Messages were sent to the Hindus in Japanese and Chinese ports, asking them to communicate with us immediately they locate him, and we will take the earliest possible opportunity to publish the result.

The morning Sun, of the 15th of December, gives a report of a religious meeting, held on Powell St., in which Mr. E. Munning and Mr. H. H. Stevens figure prominently, and as a slur was cast on Bhagwan Singh in saying that he preached violent sedition, we venture to give our views on the matter.

Mr. Munning has been something like seventeen years in India, and undoubtedly he has seen there, scores of Salvation Army fanatics.

These Britishers, though they can afford to wear the respectable garb of the West, choose to apishly don the turbans of Hindus, and go about in a state of semi-nudity in imitation of the poor native destitutes, thinking they can convert the Hindus to their order more easily that way.

The sight of turbaned votaries of Christ, and the knowledge that Jesus was a turbaned Asiatic, naturally suggested to Mr. Munning to put to Mr. Stevens the question as to what the Immigration authorities would do with Jesus Christ if he appeared in his Asiatic garb for entry into Canada.

Mr. Stevens' reply to this question disclosed the fact that he was the victim of some rumors, saying that Bhai Bhagwan Singh propagated violent sedition.

It is really unfortunate that Mr. Stevens, with such a responsible position, should make such a false charge against Bhagwan Singh behind his back. Why, if Mr. Stevens was correct, was not Bhagwan Singh arraigned before a court and tried, and if the charge was found true the Crown would have been able to substantiate it, and legally deport the offender.

Why should all the process of law and justice, and the cherished rights of the people, that conviction can only follow a legal trial, be thrown to the winds?

Does Mr. Stevens know the Hindu language at all? Did he hear the addresses of Bhai Bhagwan Singh? Why does he allow himself to charge people with crime without his personal knowledge, or without any process of law? Why follow the method of the dark ages, and not give him a trial in a court, due one in a civilized society?

We are told in the Bible that Judas sold Jesus Christ for thirty pieces of silver, and that Christ was crucified on a charge of sedition.

If the immigration officer had gone further and done to Bhai Bhagwan Singh what the Jews did to Christ, religious men like Mr. Munning and Mr. Stevens would have been satisfied.

Bhai Bhagwan Singh is, moreover, the expression of the whole Hindu colony, as almost every Hindustanee has joined in the protest against his deportation, and in spite of monetary troubles have poured in funds for his defence, and re-instatement in Canada.

Would Mr. Stevens now say that the whole Hindu colony is a community of seditionists? It is really the height of absurdity and cruel injustice to rob a man of his liberty, and deport him without a shadow of a public enquiry, in such a brutal way as not to allow him to secure his books and wearing apparel before being thrust away on board a liner for a long sea voyage.

THEORY OF GOVERNMENT EMBODIED IN U. S. A. DECLARATION OF INDEPENDENCE

We hold these truths to be self-evident:

That all men are created equal.

That they are endowed by the Creator with certain inalienable rights.

That amongst these are Life, Liberty and the pursuit of Happiness.

That to secure these, governments are instituted among men, deriving their just powers from the consent of the governed.

When any form of government becomes destructive of these ends it is the right of the people to alter, or to abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

CORRESPONDENCE

AN APPEAL TO SIKHS AT HOME

Brothers and Sisters:

This appeal is made to all Sikhs, irrespective of their rank and station, whether you are Sirdars, Rais, or soldiers in barracks. This is not only a personal appeal, but is the expression of the whole Sikh Jatha in Canada.

While we recognize you have grievances in India, and must be engrossed with your own affairs, our trouble in Canada is so grievously strong compared to what you have there that your trouble pales into insignificance.

In such a moment of trouble I am urged to ask you to unite, and as a solid body help to deliver us from our degradation and wrongs, which are being unjustly done to us in Canada.

It is an undisputed fact that as a Sikh community alone we cannot cope with our grievances, but as a nation of Hindustanees we cannot fail to be effective. Though this is so, I cannot forget the unique character and special qualities of the Khalsa. Can we not recall the times when, under the crushing hands of Aurangzeb, though our Mohamedan brethren of this generation are not responsible for his conduct, the Hindus and ourselves groaned and writhed. While tyranny and oppression were at their zenith, and as a result the life of the people of the Punjab was oozing out, and conditions were full of despair, we, with unparalleled strength peculiar to ourselves, not only saved ourselves, but gave protection to the other people of the Punjab.

We are built of those virtues and principles, which our illustrious Guru Govind Singh-ji inspired in our forefathers, and we can show our irresistible prowess in moments of danger to ourselves and our loved land.

What our peculiar trouble is I will now tell you. It is a question of life and death to us; it is the question whether we will see in our homes our supatnees (good wives) and our little ones.

Our delegates, Bhai Balwant Singh, Bhai Nand Singh Sihra, and Bhai Narain Singh Chobdar, have laid our appeal before you and the whole Hindustanee nation, visiting all the provinces and personally explaining our critical and intolerable conditions of life in Canada.

In response to their urgent pleas, we notice our leading compatriots, citizens and brothers of India have raised their tremendous voice, and no less a person than our beloved Governor General, His Excellency, Lord Hardinge, is moved to promise that he will effect an arrangement with the Imperial and Canadian authorities, to secure us the right of bringing our wives and children into Canada.

We see yet no sign of such an arrangement taking place. So therefore, in these moments of our intolerable conditions, we urge you to recognise the supreme necessity of rising to our assistance, as a body of solid irresistible Khalsa, whose immortal traditions for securing justice are proverbial to us. Let missionaries go through the length and breadth of the Punjab, reaching over the four corners of India, and proclaim that the Sikhs are friends and brothers to the people of all provinces; further explaining that religious differences, in social and political life, are not entertained, and thus solicit unity and assistance for our just protection in Canada. We are settled here, our domiciles have been established years ago, we have our property and homes built here, and just when we are fully and ungrudgingly entitled to the happiness of home life, we are cut out from receiving our women folk and children in our well-earned homes.

It was seven years ago, when, in the Boxer troubles, I was on the Hospital Ship, S. S. Gwalior, and connected with the Imperial Service Corps. After seeing the end of the trouble, and Imperial advantages were secured, our services became unnecessary in Chinese waters, and my services were thus ended. The majority of us here are men of such type. I was one of the delegation which waited upon the authorities at Ottawa two years ago to secure this boon to us. A promise was given by the Hon. Robert Rogers, the then Minister of the Interior, that he would allow our wives and children to enter into Canada, which, however, remains unfulfilled up to date.

The most pathetic kind of letters are addressed to me by my wife asking that we be re-united. Hundreds of our brethren are in the same awful plight, and for no fault of ours. Hence this appeal.

WAHIGURU JI KA KHALSA,
WAHIGURU JI KI FATEH,
RAJAH SINGH.

THE WOMAN PROBLEM

In any given society the degree of woman's emancipation is the natural measure of general emancipation.—Fourier.

What have the millions of followers of "Manu" to say for his precept.

"Na stree Swatantrayamarhti." "Woman does not deserve independence." How is the purdah system to be reconciled to this?

(Information solicited)—Editor.

A SPECIFIC

The quack who invented the "specific" for his racial progress—"East is east and west is west, never the twain shall meet"—is being found out. This mental chloroform, when administered, is found to act as all other narcotics do. The patient for a time feels exhilarated and stimulated, but reaction soon sets in and men treated with this dope are left miserable mental cripples.

CANADA AS A HINDU SAW IT

(This is the first of a series of articles under this heading.)

Before I arrived on the shores of this continent, a country wonderfully superb in natural beauty and rich in natural resources, my conception of Canada was a vast stretch of land covered more or less with perpetual snow and ice, dotted with snowy glaciers, and that its people lived alternately by a few months of hunting, mining, apple raising, wheat farming, and for the greater part of the year in hibernating after the fashion of bears in the arctic regions, with the exception that they had canned feed which bears had not.

This conception of Canada being a wilderness of snow and ice was so popular that I am not surprised I knew no better. It was also vaguely known to me that in order to prevent the influx of Japanese and Chinese, who were emigrating in large numbers since British Columbia linked with the Continent of Asia, by the C. P. R., that restrictions had been made to the entry of Asiatics into Canada, Hindus also being thus barred. But I never imagined this country was so inhospitable to Asiatics, and extremely so to Hindustanees from amongst all the races of the Orient, until this port was touched.

On the morning of the 14th of January, 1909, the S. S. Moana brought me into the harbor of Vancouver, B. C. The immigration and health officer boarded the vessel and the passengers were all astir.

The Immigration officer put some questions to me, and asked if I had Two Hundred Dollars. My robust health dispelled the idea that I would be barred for physical disability.

I was viewing the picturesque snow-clad hills of the North Shore, the placid waters of the landlocked harbor on which large numbers of sea gulls were riding, while the tall trees of Stanley Park were suggestive of a real forest of the West.

As I intended journeying across the continent I wondered generally what kind of city Montreal would be, for there I intended to stay for a week or so before taking my passage to England and thence back again to India.

I was nonchalant with the train of thoughts usual to tourists and passengers about to step upon terra firma, when the gruff voice of Mr. McGill, the immigration officer, put an end to my reverie.

His Excellency, the officer, in a rather grave manner informed me that I could not land in Canada, and that I must go back by the same boat I had come on. On my asking for a reason for this suggested action he merely informed me that I could not land as if it was a hopeless affair. When I asked if I might go ashore to see what Vancouver was like, he intimated that no such thing could be allowed.

Remonstrations were of no avail; I had to remain confined on board that night.

This intensified my curiosity concerning Canada, and I wondered what kind of enchanted land this must be that Hindus were refused entry into. Not merely this, but that a tourist who had paid first-class railway fare to Montreal should not even be allowed to stretch his legs upon the shore, a performance always longed for by voyagers after the confinement of a long sea voyage, was extremely startling.

Embittered at such a fate, and my reception into

British territory, I was not, however, altogether in despair.

Britishers of India, in colleges, assemblies, and through the press, with puffed up chests, had blown so hard about their wonderful sense of liberty and freedom, in contradistinction to Russian restraints and difficult passports. I now began to wonder what breed of Britishers occupied this land. I have visited a few of the petty native states of India where the towns are surrounded with stone walls, having three or four gates for the ingress or egress of the subjects. If the sentry at the gate refuses entry, on whatever grounds, one must wait his or her chance to send word to his majesty, who rules the territory.

I found myself in practically the same predicament here. Canadians have built a kind of Chinese wall, and if the immigration officer at the gate refuses admission, whatever one's purpose may be in Canada, he stands outside the gate. The powers that be are unapproachable. Of what barbaric fashion this arrangement is, for entry into Canada, and what this Czar of the immigration office has done, and is doing to Hindustanees, seeking admission here, the writer will relate elsewhere.

A remedy has been found in applying for writs of Habeas Corpus, but this is not always efficacious, because men have been, and are being deported without the cognizance of the courts.

At this time, I knew nothing whatsoever about the immigration act in force in Canada, nor did I understand what all this beastly bother was about, that Canada should be such a sealed volume to all and every Hindustanee.

Next morning I threatened the officers of the ship that a suit would be filed on the owners of the S. S. Moana for booking me to Montreal and not seeing that I was allowed to reach my destination. This move fortunately proved effective, for as a result of the negotiations made with the immigration officers by the agents of the S. S. Moana, I was allowed to land in Vancouver, which afterwards proved to be a seat of stormy vicissitudes and varied experiences to me.

Sir Wilfrid Laurier, the Premier of Canada, who went to defeat two years ago when the present Conservative administration was returned, during his visit to this province, took the opportunity of addressing the public of Vancouver, at the Horse Show Building, when one of the largest audiences ever seen in this city, confronted him.

He made a most remarkable boast by saying that only 4,300 Chinese had entered Canada, while the Japanese had not been allowed to exceed 400 or 500, for that year—Chinese and Japanese merchants, their wives and children can enter free—but we have not allowed a single Hindu to enter into Canada in the past four years.

This will serve to show how completely isolated Hindustanees and Canadians are from each other, and what gross misunderstandings, as a consequence, must arise from such conditions.

Hindustanees are grossly and outrageously misrepresented here. Our economic, political, and social institutions are painted so black, and Canadians consequently hold such gloomy views about us that this, together with the government policy of exclusion, makes our position humiliating in the extreme.

This series of articles are intended to convey a brief survey of conditions to Hindustanees as well as Canadians, and are based on the personal obser-

vations of the writer during his stay in Canada, with a view that some light, however dim, will be thrown on the otherwise dark path of the relations between Canadians and Hindustanees.

(To be continued in the next issue)

THE HINDU STRUGGLE IN SOUTH AFRICA

Accounts of the keen struggle to which Hindustanees in South Africa are driven to, excite painful feelings in us in spite of some of the troubles of the same kind we ourselves are subject to in this colony.

A nation, which, whatever other qualities or virtues are in them, is once so unfortunate as to be brought under the domination of another, must experience cruel hardships and iniquities like those we are subject to.

However, as long as indomitable sons of India, like Mr. Gandhi, can, and do offer resistance for their self protection, all is not lost for the countless millions of India.

We know the Anglo-Saxon race has practically exterminated thriving colonies of certain backward people, in their march onward. They can exploit their own kind to an extent that very humanity shudders.

The Hindustanees, however, are made of a mettle very few Britishers can analyze, and we are now at a juncture when we will make the stock realize, with bewilderment, that they, with a stock-in-trade of white skin, an indomitable greed of gold, and a superabundance of self admiration, can be carried by this only a limited length.

We are anxiously waiting to see that the Colonial governments make a halt in their present policy, and that a sane treatment be meted out to the hundreds of thousands of Hindustanees in their care, as otherwise they are bound to veritably strike a snag in the people of India.

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