

ARJAN SINGH CHAND

THE HINDUSTANEE

The Official Organ of the United India League

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ARJAN SINGH CHAND

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INDIAN NATIONAL CONGRESS

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

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

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

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

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

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

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

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

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THE PROGRESS OF "THE HINDUSTANEE."

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

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

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

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

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

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

FATALISM INFECTS GOVERNMENT OF INDIA

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

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

No. 10105-3
GOVERNMENT OF INDIA
DEPARTMENT OF COMMERCE AND INDUSTRY
Simla, the 24th Nov., 1913.
(Emigration)

From S. H. Slater, Esquire, I. C. S.,
Under Secretary to the Government of India,
To Rajah Singh, Esquire,
Vancouver, British Columbia.

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

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

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

(Signed) S. H. SLATER,

Under Secretary to the Government of India.

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

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

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

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

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

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

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

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

The replies of despair the Government of India

CORRESPONDENCE

THE HINDU QUESTION IN U. S. A.

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

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

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

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

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

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

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

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

INDIAN NATIONAL CONGRESS.

Continued from page 1.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(3) Free and compulsory education.

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

(5) Freedom of conscience.

(6) Material reduction in the land tax.

(7) Reorganization of Indian finance.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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H. RAHIM**

516 Main St., Room 1.

Vancouver, B. C.

Vancouver, B. C., Thursday, February 1, 1914

EDITORIAL

The London "Times" has made a wonderful and startling discovery of the Indian "peril."

Neither the "Times," nor its correspondent, give any correct time, the year, day, hour, or minute, when the "peril" came into existence. It appears to them that the "peril" was born suddenly, and their discovery seems to us, to have been made suddenly also.

Only a short time ago we noticed its columns widely advertising that when His Majesty, King George, paid a visit to the "Pauperland," the people there gave a wonderful display of loyalty.

We know the "peril" was in existence the day the British set foot in India. That it did not fall down to earth like the manna of old, in the wilderness, will be acknowledged by all, as the theory of divine visitation is now dead, but was evolved naturally and gradually according to the immutable laws of human society. But the growth of the "peril" was very carefully, systematically, and scientifically nurtured, and immensely hastened at the hands of our celestial bureaucracy, the I. C. S. The "peril," under the tender care of the Bureaucratic Anglo-Indians, has blossomed forth. They are now picking the fruit, and to our amusement we observe their wry faces as they sample the nauseating bitterness of their own handiwork, whereas they ignorantly expected that the plant they nurtured would give them "eternal life." O shattered ideals! They now propose to uproot the giant growth.

Let us tell these Bara Sahibs that the solution for them is to kiss the dust of humiliation to the same extent that they maltreated the proud, valiant, civilized heroic sons of Hindustan.

The difference, roughly stated, between an I. C. S. Britisher, and a Hindustanee, was that the former was an uncivilized tool using animal, and the latter, an ancient civilized man, although the Hindu soon realized that the other was then superior to him in the game of life.

When the British entered India they did not find the people in possession of the machinery of an organized State, or any mechanical weapons of warfare, nor yet any machinery of production, although the Britishers had very little themselves, but they could see wonderful prospects of development.

All that the British possessed, at that time, was sufficient to give them absolute ascendancy over the Hindus for the time being. With this advantage on their side the British went about with ruthless repression, and tactful reconciliation, exploiting the length and breadth of India.

Hindustanees, seeing the advantage the British had over them, which the latter had acquired in

their struggle for existence in colder regions, were guided by their civilized principles of self control and adaptation to conditions, and went on learning the secrets of British ascendancy.

One can learn anything at all by humiliation and meekness, and this disposition of the Hindustanees, the British, in the blindness of their power, interpreted as something organic and eternal in the Hindu organism. The law was laid down that the Hindustanees were an organically obsequious people, and their courtesy and humiliation, adaptation and probation, necessary to them to meet the new environment, were interpreted by the Bureaucracy in such a manner that they relegated Hindustanees to an inferior species of men, and prescribed an eternal law of autocratic authority for them. A few hundred autocrats, like the district officers and commissioners, enjoyed, in a direct or indirect way, virtually the power of insulting, maiming, murdering, mock-trying, and otherwise disposing of the people within their jurisdiction.

Bards, like Rudyard Kipling, glorified these heroes, and exulted in hypnotizing the British to believe that the Britishers were a wonderful race of people specially manufactured by a supreme lord to loot and kick Hindustanees while all the time this jackal impudence of the British looked leonine.

But nature in producing poisons, also brought out antidotes.

Hero-worship has its concomitant, assassination, as the history of mankind has recorded in every land and community. The assassin is fired with the same desire for worship as the hero himself. So the Czars and assassins go hand in hand.

Bara Sahib Bureaucracy fired the proud breasts of some of the Hindustanees to meet them on equal grounds. Out of the hoards of students who study law, politics, and medicine in Germany, France, U. S. A. and England, some have taken to the study of explosives. Thus an institution of explosive wielders, we infer, was established in India, and it is difficult to estimate how many thousands there may be. They are ever on the increase, judging by the reports appearing in the press of India.

It was more than a decade ago when we happened to be engaged in a talk with a fellow passenger, eliciting from him, to our surprise, that he was a rank extremist, and that he was about to take up a course in explosives. We were utterly indifferent at the time, having read that London, Berlin, and other great metropolises of the world had regular colonies of Anarchists, who were experts in this art, that the authorities could look after them, and that democratic governments never disturbed them, except in action.

However, we are concerned with conditions as they now exist in India, and there is no secret that the officers go about evasively in order to save their skins, which is certainly a perilous state of affairs for the good government of India.

The real trouble, or "peril," is the Bara Sahib gospel. A few hundred autocratic officials, scattered over India, ignorant of the true science of Society, not taught that India is moving tremendously fast, where railroads and telegraph lines have annihilated time and space to an incredible degree, still blindly pursue the methods of the eighteenth century.

It is an universally acknowledged fact that they isolate themselves from the people, and therefore can know only what little they see on the surface of the Hindustanee life. So they still delude them-

selves that they can govern the youth of India with violence, repression as it is officially termed.

Now this is merely burying their heads in the sand, when it is proposed that by shouting king and loyalty they could frighten, or dispel, the turbulent forces that are gathering around their heads.

The argument advanced by the "Times," and its correspondent, for a policy of extending the powers of the bureaucracy are trite and worn out, and the more such trash is published, the more the Hindustanees see through it.

The prosperity bogey could still have been improved upon by the correspondent of the "Times," by saying that it has made a few millionaires which were never in India before, and their economic power has obliged the Viceroy to share his legislative throne with them.

But this does not relax the situation, that land tax and military expenditure are crushing to the masses of India, and those who enjoy prosperity would rather lead, for their greater aggrandizement, those who are suffering, by offering them a program of improved conditions of life.

It cannot be denied that in spite of larger saving bank deposits, the depreciation in the value of gold has sent up the prices of commodities, and the cost of living has advanced terribly in India, the masses feeling the conditions of an universal perennial famine.

The "Times" says:

"Among 1,670,000 literati in English, there are men of whom any country might be proud, real Indian philanthropists, and patriots, students of affairs, captains of commerce and industry, some scholars, true reformers, etc."

Why does it not mention the millions of literati in the vernaculars; there are just as great men in politics, statemanship, government, and other national virtues as the literati in English are described to be.

The Bureaucracy, according to their code of etiquette, treat these men as obsequious and inferior, the drastic view they take of the matter being that Hindustanees are a nation of coolies.

But the "Times" seems to maintain that unless the Bureaucracy were strengthened, many of these literati will alienate the people from their affection for these autocratic rulers, and the country, or British rule in India would be in peril. This would, in our view, be an insane course. The other alternative is democracy. The "Times" propounds the question:

"Can a democracy govern a vast eastern empire?"

It is simply idle for them or us to theorize. We say, GIVE IT A TRIAL.

Frederick Engels on Social Production.

In this production which men carry on, they enter into definite relations that are indispensable and independent of their will.

These relations of production correspond to a definite stage of development of their own material powers of production.

The sum total of these relations of production constitute the economic structure of society—the real foundation on which rise legal, political, and juridical superstructures, and to which correspond definite forms of social consciousness.

RE BHAI BHAGWAN SINGH.

Landed at, and Last Heard From, Yokohama, Japan.

We are informed by the friends of Bhai Bhagwan Singh that their anxiety was laid at rest last month by receipt of letters from him, mailed from Yokohama.

Bhai Bhagwan Singh writes that when he was brutally thrown on board S. S. Empress of Japan, which he was, like a galley slave of old, owing to being shackled, it was physically impossible for him to retain his balance, and in falling his wrists were twisted and cut, that he was badly bruised and otherwise so hurt that he decided to land in Japan for medical treatment. After a few days of careful medical attendance he was feeling fine and nice again.

We publish this in reply to the numerous enquiries which have been made of us concerning the whereabouts of Bhai Bhagwan Singh.

When the Empress of Japan returned to Vancouver, the Daily News-Ad. secured a newspaper published aboard the steamer, and re-published an extract from it. We quote the following from the Daily News-Ad., which corroborates our story of the brutality and highhandedness in shipping Bhai Bhagwan Singh onto the Empress, as evidenced by his co-travellers.

HOW BHAGWAN SINGH BOARDED THE EMPRESS

* * * an entertaining account of the Bhagwan Singh deportation incident as it appeared to strangers to the situation who viewed it from shipboard.

A certain amount of romance might be woven about the shaggy person who has kept us company, even if domiciled a deck or two below our own. It seems that Singh, about a year ago, arrived at Vancouver on some mission bent. What it was the authorities could not actually ascertain, except that he was an agitator. He was ordered deported as an undesirable. There are lawyers in Victoria and Vancouver and these succeeded in getting out a writ of habeas corpus, which they served on the captain. The getting of Singh on board was attended with much difficulty, one officer losing part of his ear and another contributing a chunk from his hand.

SINGH NEARLY FREE

A minute before the ship cast off from Victoria the captain had Singh brought up before him, telling him that, as he had been served with a writ of habeas corpus, he would be compelled to let him go, and, with a wave of the hand, he showed Singh the gangplank. Singh started down the swaying piece of furniture, was a free man to within a foot of the end, when a cyclone of blue lit on his hapless form. There was a waving of arms and legs, but out of this mess shot two figures on the deck with a Victoria cop having a strangle hold on the Hindu.

* * * As the ship moved along the wharf two lawyers kept abreast with it, heaping legal curses on the head of the captain. Just the same it was the dungeon for the Hindu until the ship was out of sight of land. Then he was turned loose, only to have the storm break. That he was relieved two days later of a dirk, a foot and a half long, was simply an incident in his career on board. Possibly he was looking for the captain. There is a suspicion that he will lose more than a dirk when he arrives in Hong Kong.

In the end he never arrived at Hong Kong; as he got away from the Empress at Yokohama.

O, the dignity and majesty of law. When the law-abiding captain submitted to the writ of the court and ordered Bhagwan Singh ashore, a beefy elephantine hoard of uniformed units, clothed in blue and bound in brass, under the capable command of Mr. Malcolm J. Reid, performed this wonderful deed of heroism on a poor lone shackled Hindu. This incident should help to adorn the annals of the glorious history of the British Empire. Let the bards sing of

this glorious feat of British valor, and let the vulgar taste be catered to.

The Vancouver World, the other day, announced that Mr. Reid had been promoted for this wonderful feat of forcibly deporting Bhagwan Singh. So the authorities are appreciative; and we congratulate Mr. Reid upon his progress in the path of success. If he continues in these methods he cannot fail to reach the pinnacle in the very immediate future, though we consider this a most sorry exhibition of the weakness of the government.

That Bhagwan Singh has been successfully slandered, maligned, and misrepresented is seen by the way the strangers on board, who had no personal or critical knowledge of the affair, reported the incident. We know he was the victim of a deep laid plan to throw him out of the country, because he was treading upon the corns of certain interests, which were being greatly hurt by his honest, bold, and fearless attempt to expose. We bid him good cheer, for all is not lost to him, as his friends are still busy. Our hope is that he may have justice accorded him, and be reinstated in his former position in Canada, with honor.

The allusion made in the extract quoted by the News-Ad., that the police were searching for Bhai Bhagwan Singh at Hong Kong, is a barefaced and monstrous yarn to those who know the facts, and would evoke no contradiction from us. However, so many people are so credulously disposed to rumors and reports, unwarranted though they may be, that they swallow them, hide and tail, and we claim that Bhagwan Singh must be placed in a true and proper light.

We have authentic proofs that at the time Bhai Bhagwan left Hong Kong for Vancouver, B. C., a large gathering was held in his honor, that a large number of his friends accompanied him on board to wish him "bon voyage," that we have seen different valuable presents, including a gold medal, and testimonials accorded him at Hong Kong, and that they are still lying at his residence in Vancouver, B. C.

That he was a great social reformer, preacher, and a recognized orator was testified to by the packed audiences which rapturously listened to his intellectual discourses on religion, philosophy, and social and political problems. His command of the Punjabi language is considered extraordinary.

If there was anything at all for which the Hong Kong authorities could prosecute Bhagwan Singh, why did they not do so when he was openly and publicly leaving Hong Kong for Vancouver? The authorities at Hong Kong must be running amuck, like the Immigration officers here, if they were searching for Bhai Bhagwan Singh on the Empress, as while he was away he could not do anything which the jurisdiction of Hong Kong could prosecute him for.

We challenge the immigration authorities here, to deny that the board of enquiry they held to examine Bhai Bhagwan Singh, which ordered his deportation, was illegal. We have the transcript from their office to testify that the board which ordered him deported, was constituted of four officers, whereas there are authorities in the judgments of the Supreme Court, that unless the full board of eight be present, as it was then necessary, the board had no jurisdiction to make an order of deportation. This fact alone vitiates the whole proceeding, and proves

his deportation, by Immigration Officer Reid, wholly illegal.

The decision of Judge Morrison cancelling his order of habeas corpus is but an episode, which would have given Bhai Bhagwan Singh a trial for justice, and would not have affected the positive fact maintained here that he was illegally deported.

Furthermore, there are affidavits from honorable citizens of Vancouver and Victoria, concerning the contumely shown towards the Supreme Court of this Province.

We who have unflinching regard for laws, the processes of law, and the inalienable rights of liberty, will refuse to allow the matter to be at rest, until the authorities have probed through the whole shocking affair, of which the case of Bhai Bhagwan Singh is merely a solitary and individual one.

WOMAN PROBLEM

John Stuart Mill writes in his Subjection of Women:

If a Hindoo principality is strongly, vigilantly, and economically governed; if order is preserved without oppression; if cultivation is extending, and the people prosperous, in three cases out of four that principality is under a woman's rule. This fact, to me an entirely unexpected one, I have collected from a long official knowledge of Hindoo governments. There are many such instances: for though, by Hindoo institutions, a woman cannot reign, she is the legal regent of a kingdom during the minority of the heir; and minorities are frequent, the lives of the male rulers being so often prematurely terminated through the effect of inactivity and sensual excesses. When we consider that these princesses have never been seen in public, have never conversed with any man not of their own family except from behind a curtain, that they do not read, and, if they did, there is no book in their languages which can give them the smallest instruction on political affairs; the example they afford of the natural capacity of women for government is very striking.

We agree generally with Mill in the above and particularly with the last paragraph, except in his statement that Hindu princesses do not read, and, if they did, there is no book in their language which can give them the smallest instruction on political affairs.

As a matter of fact, Hindu princesses are generally educated to read and write, and there is an abundance of Hindu literature of a highly developed order on political science, and the principles of government.

It is not, however, good enough to cope with the modern democratic organization of State, and production of wealth by machinery.

The orthodox Hebrews have an ancient prayer in which they thank God for not having created them women, and the **women thank Him for having created them according to His pleasure.**

Is this why the Hebrews lead the world by the nose in money matters?

In answer to Na Stree Swatantrayamarhti (Woman does not deserve independence) a lady correspondent of Vancouver writes:

"Neither does man, judging from results."

When Franklin made his discovery of the identity of lightning and electricity, it was sneered at by many, who said, "Of what use is it?" He replied, "Of what use is the child, it may become a man?"

CANADA AS A HINDU SAW IT.

ARTICLE II.

(Continued from last issue.)

On the morning of the 16th of January, 1910, Mr. McGill gave me the cheering news that the gate would be opened for me to land in Canada, further enjoining that I must stay on board until the immigration officer brought me ashore, and had the necessary papers in readiness. I soon fell into my usual optimistic mood, being a born and confirmed optimist, and never a thought crossed my mind that a long and relentless legal war would crop up on the immigration question, or that the immigration problem was a curse to the Hindustanees and Britishers which still remained to be blotted out.

The immigration officer, Mr. Hopkinson, with a half eastern, half western air, strolled on board at noon and engaged himself in conversing with me in the Hindustanee language. This Hindustanee talk seemed to refresh him as the Punjabi tongue is usually spoken in Canada, which being unfamiliar to him must have been rather jarring to his ears, as an unknown tongue generally is. We alternated Hindustanee with English as technical expressions requisitioned the use of Hindustanee and English both.

Mr. Hopkinson has ever since cursed the day, according to his own expressions to me on several occasions, when they permitted me to land, but I believe that although his ideals of the Hindustanees have been shattered to pieces, as is general now with Anglo-Indians, that if he had a little humor about men and matters, he need not take such a gloomy view of my having entered into this blessed country.

However, as it happened, Mr. Hopkinson required me to go with him to the Immigration office, which was then at Hamilton Street, before they moved to the present dingy warehouse on the C. P. R. wharf, in order to have my name duly placed on the official records as a new arrival, and so we started.

An ugly, rickety, weather beaten row of sheds to handle the export and import merchandise, is what adorns the pier and forms the gate to this great Terminal City. A tourist with the ordinary sense of proportion would little suspect that behind these sheds, only at a distance of a stone's throw, lay the city of Vancouver, B. C., a city with bounteous prospects, and of great metropolitan pretensions.

Such docking facilities, in the eyes of the tourist who has seen cities of mediocre size, as Genoa, Marseilles, Bombay, Madras, etc., would lead him, at first impression, to a very incorrect idea of the international trade of Vancouver, and might imagine this city to be centuries behind those herebefore mentioned. But no sooner does one walk a few hundred yards and emerge from the sheds, than his eyes fall upon numerous railroad tracks, a great network of sidings, and the C. P. R. depot, which help to materially disillusion him about the traffic at this port. Walk a few hundred yards further, over a dirty miserable pathway, and the ends of a railroad track are visible, little denoting that this is the terminus of the C. P. R., the world's greatest highway. A train of palatial cars, the acme of comfort, and beautifully illuminated with electricity, provided with a dining saloon, the joy of tourists generally, stood on the track right at this place.

It was as if it were a studied design; at every few hundred yards dirt and ugliness alternated with

pleasing and beautiful sights until this short walk of a few minutes' duration had been traversed, ushering one into Vancouver. Because, no sooner you pass the platform where passengers board the train for the east, than you have to crouch over a wooden sidewalk, about three feet wide, along a muddy and slimy road of very sharp grade.

Then immediately you encounter a massive brick and stone citadel, looking like the castle of some great European feudal lord, but is, in fact, the C. P. R. depot, with a fine, pretty, pleasing interior.

It is a mystery that this scandalous gateway of Vancouver has not attracted the attention of the civic authorities when millions are being spent on roads elsewhere.

It was a murky, foggy, misty day, the thawing snow left the roads sloppy and dirty, and we were bounding along Cordova Street for the Immigration office, when two clean shaven Hindu gentlemen were seen awaiting us. Mr. Hopkinson stopped here, and I greeted these Hindustanees in our own tongue. I told them I was going home, and would board the train for the east next day. On enquiring if they were well, they informed me that they were in business. I said it was a great pleasure to meet them in this strange land so far from India. Except for a few usual mutual greetings of this nature, nothing fresh was forthcoming. Not many Brahmins eat or drink with Mohamedans, and that an invitation was not made that I join them at table, did not signify anything. However, it was a very, very cold affair, as Hindustanees, as a rule, have more warmth, regard and fuss at such meetings, in foreign distant lands. The secret, however, came out, when, after a sojourn of about three months in Montreal and vicinity, I happened to return to Vancouver, under circumstances which will appear in this narrative as I proceed further on, I was, to my great amusement told that I was suspected, at that time, of being one of the insidious Secret Service men of the British Empire. They said they did not want to be bothered with men, even if it was a Hindustanee, when introduced by Mr. Hopkinson, as a tourist, or harmless denizen of India. The humor was intense to me when I was taken for such a creature as a secret service sleuth, but the account they gave me why they hated the secret service, what nuisance and trouble they had been caused by these men while they were law-abiding straight-forward business men of quality and Hindu learning, knowing not a shadow of crime in any way, shape, or form, yet harassed by this secret service, perfectly justified the attitude they adopted towards it. A most humorous but startling incident which set the secret service making operations against Hindustanees, as far back as 1909, long before I arrived on these shores, or knew any individual in Canada, related to me by Mr. Hopkinson himself, some years ago and jotted down in a note book which the B. C. Government has unlawfully taken from me and yet retain, will be told in its proper place in this narrative. In the meantime I ask the permission of my readers to offer them my theory concerning men's affairs, as a clear understanding of my attitude is absolutely necessary if I am not to be misunderstood at all.

It is this, that I am not a believer in the Individualist theory, in spite of much that may be advanced about personal equation, etc., that the condemnation or the hero-worship of any individual mentioned here, or elsewhere, by me, are mentioned simply as they figure in events.

(To be continued in the next issue.)

THE HINDU QUESTION IN U. S. A.

Continued from page 2.

to be the future importers of American farm machinery in India.

The Hindu laborers are not political rivals of U. S. A. They work in the field where the average American laborer will not work. Because of prejudice and strict immigration laws, which sometimes exclude Hindus on very flimsy grounds, more of them are returning home than the few who gain access to your country, the land of liberty. Thus the Hindu question, which has scared the S. F. Chronicle is already in the process of mechanical solution, without any further legislation.

The international relations between U. S. A. and England are not very pleasant over the Panama Canal question and the Mexican situation. The Hindu exclusion law in U. S. A. will be interpreted by the discontented people of India as a deliberate and concerted action of Great Britain and U. S. A. This will create more hatred against Great Britain in India than anything else. Thus any move in this direction will not be very pleasing to Great Britain, but will complicate the situation.

Sound statesmanship towards China has forced U. S. A. to relinquish the Boxer indemnity money, and to adopt means to bring more Chinese students into U. S. A. Persons advocating "sound statesmanship" ought to devote a little more time to the consideration of future commercial possibilities between U. S. A. and India, as Germany is doing now.

We are not advocates of the establishing of a Hindu colony in U. S. A., because we believe that the people of India would not have to come to foreign shores as laborers, if they could preserve their interests at home. We also realize that sometimes uncultured Hindu laborers, who are brought up in horrors of ignorance often misrepresent our civilization, and do harm to our cause.

But we do believe that if the people of the United States are anxious to extend their sympathy toward the persecuted Russian Jews and ill-treated Armenians, and champion all the causes of progress, then they should not enact any law against the harmless poor Hindus who are not in any way interfering with the interests of the American people.

Lastly, while the Christian people of U. S. A. spend several millions of dollars to spread the light in India, is it just and consistent that you should shut the gates against the few who come to your door to better their condition by self-help, hard work, and by the light of your marvellous civilization?

Taraknath Das.

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