

ARJAN SINGH
CHAND

THE HINDUSTANEE

The Official Organ of the United India League

Volume I

Vancouver, B. C., Wednesday, April 1, 1914

Number IV

BIG WRESTLING MATCH

Pat Connelly is training with the elite of Vancouver wrestlers at the Commercial Club. As a champion of Great Britain, a home ruler Irishman, and a well-known grappler in this city, his match with Dalbagh Singh is awaited with keen interest.

Dalbagh Singh hails from Raipur Dubba, a wrestling haunt in Punjab. All Punjabees indulge in the sport of wrestling, it being a national sport with them. Dalbagh Singh is the favorite champion of his district, having secured titles in many a center in Punjab. He is training with a bunch of Hindus as assiduously as Pat Connelly, and both are full of confidence.

The Vancouver public will have an opportunity

of witnessing the most exciting and skillful grappling match ever seen in this city.

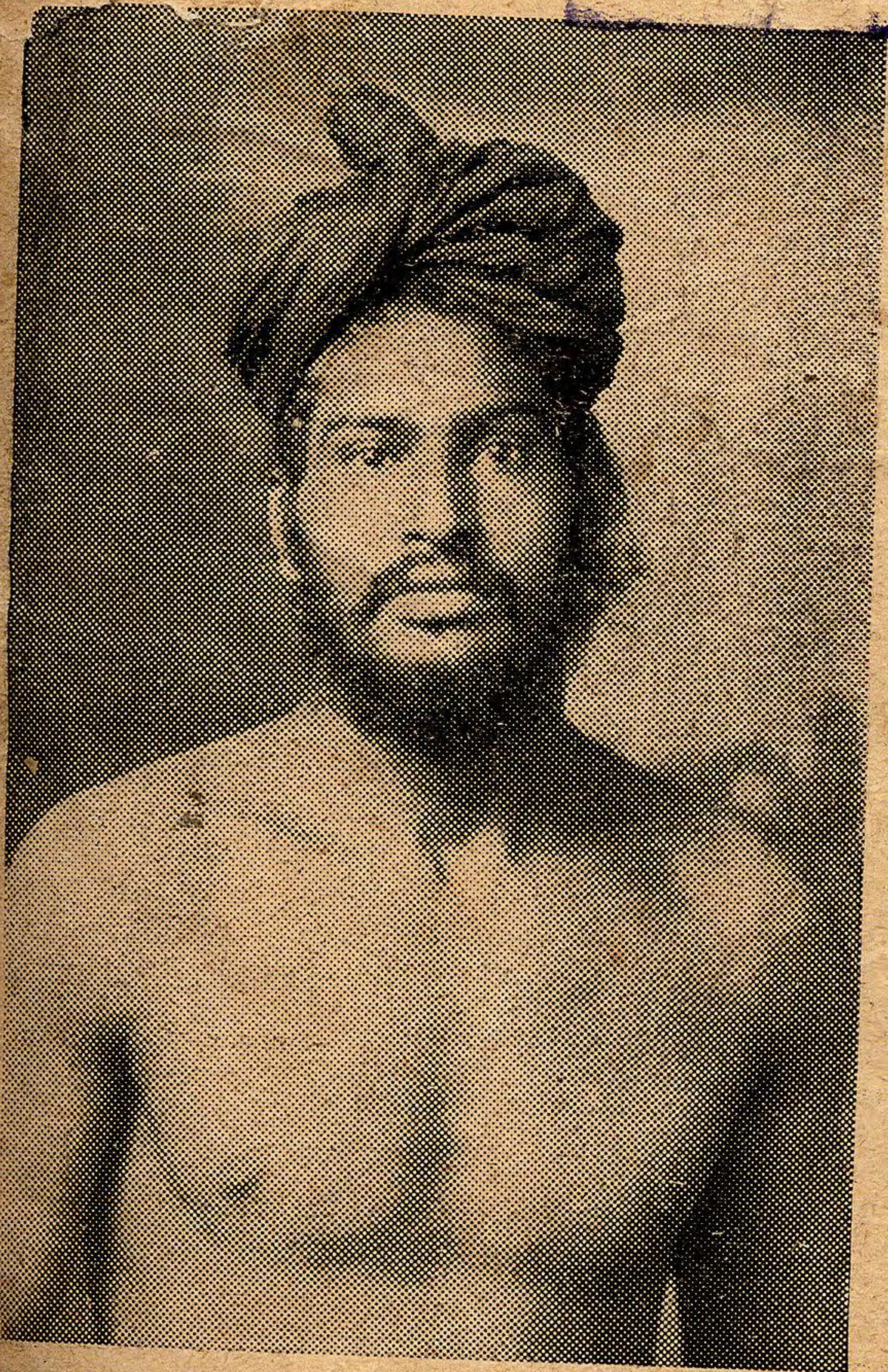
Pat Connelly weighs 182 pounds, whereas Dalbagh Singh tips the scales at 170 pounds.

The British champion undertakes to gain two falls in sixty minutes from the Hindu champion. The match takes place on Friday, April 3, at 8:30 p. m., in the Dominion Hall. Each party has already posted \$200.00 with the Sporting Editor of the Daily News-Advertiser.

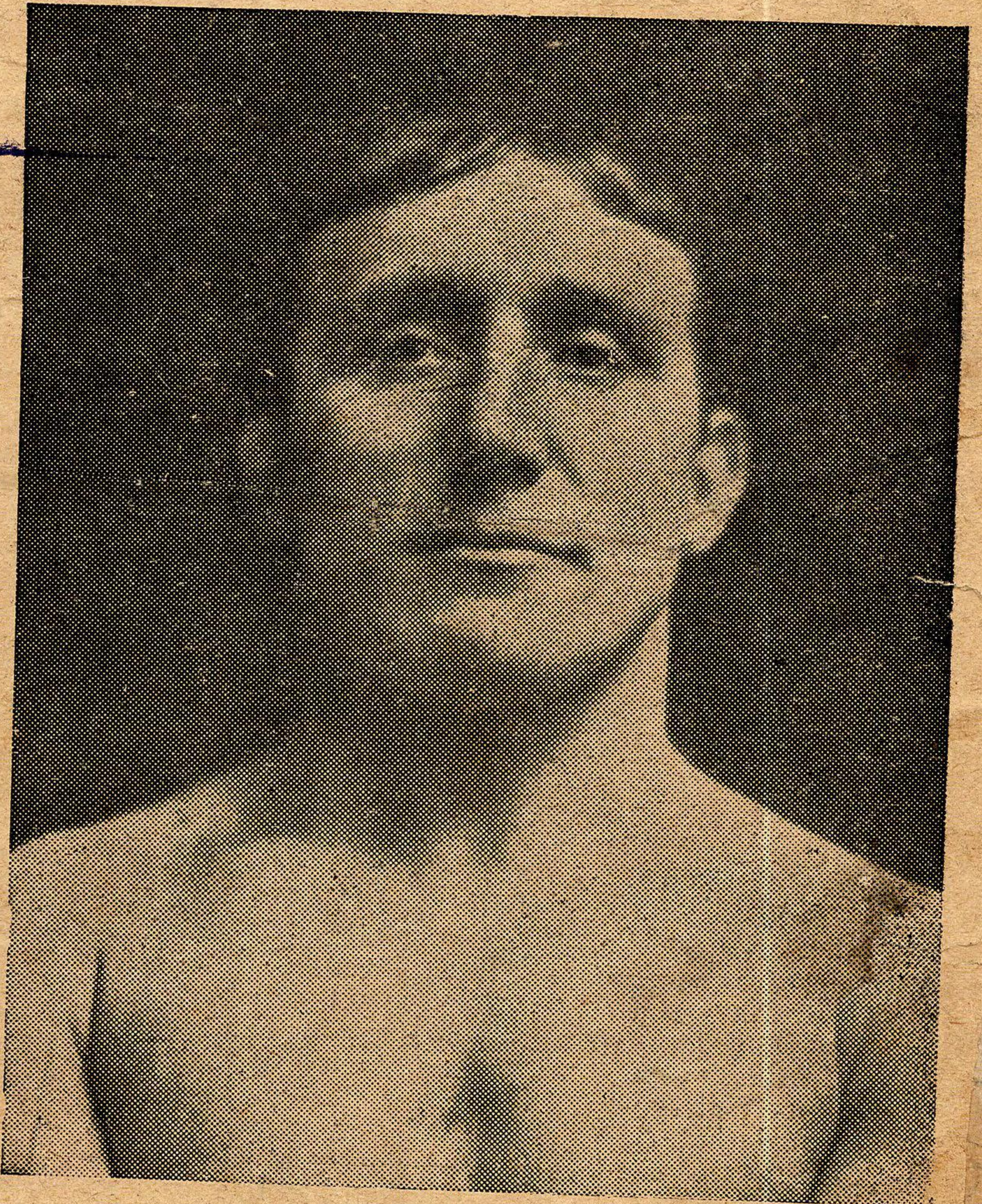
Tickets, general admission \$1.00, and ringside \$1.50, can be had from the office of The Hindustanee, 516 Main St., Room 1, or the Commercial Club, Dominion Hall.

ARJAN SINGH CHAND

CHAMPION OF INDIA



DALBAGH SINGH



PAT CONNELLY, Champion of Great Britain

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OURSELVES

The progress of The Hindustanee during the last month is not such that we can exult over it, but can say that it has been very fair, considering the hard times.

The change in the size of the paper in March, from 8 to 12 pages, is maintained, and will not be reduced.

Subscriptions from U. S. A. are coming in slowly, but steadily.

For the first time Vancouver has rallied to the assistance of The Hindustanee, as not only can we report thirty-nine yearly subs, but a maintenance fund has been opened to guarantee the paper's publication for twelve months, about twenty persons opening the list with a donation of \$1.00 to \$2.00 each month.

Thus the life of the paper is assured for twelve months by which time the subs from India should be mounting up. The danger that the paper would go out of existence is thus past.

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

RUSH YOUR SUBS TO

THE HINDUSTANEE,

Room 1,

516 Main St.,

Vancouver, B. C.

HAR DYAL SAYS OFFICIALS CANNOT NOW DEPORT HIM

The usual weekly propaganda meeting of the United India League was held at the temporary headquarters of the League at 1866 Second Avenue West, City.

The hall, as usual, was packed to the doors. Mr. Rahim was voted to the chair.

Bhai Sohan Lal, after dealing with the drink question, referred to the case of the arrest of Lala Har Dyal at San Francisco, for deportation as an undesirable alien.

He attributed the activities of Lala Har Dyal, and other compatriots, for the political uplift and freedom of India, in Republics like France, U. S. A., Switzerland, etc., was because the press act of India was altogether tyrannical and despotic, and the people were so gagged under its operation, and so much property of the printing presses, etc., had been confiscated that all agitation and propaganda against the brutalities of the British government in India has been driven out therefrom, only to re-appear in foreign countries to be carried on under the protec-

TELEGRAM

Berkeley, Cal., March 27, 1914.

The Editor Hindustanee—Her Dayal, according to instigation of British government, by order of Washington authorities, was arrested Wednesday night, March 25, by U. S. immigration people, San Francisco. U. S. authorities did not take him to jail, but left him upon his honor to appear before the commissioner next morning. Apparently the principle charge against him is his attitude against the tyranny of the British rule in India and his open declaration for a revolution through the medium of his paper, "Gavar," or "The Revolt," published at San Francisco. He is out on bail of \$1,000. His case is under investigation. Full opportunity has been given by the U. S. immigration authorities who have treated him very cordially, for his defense. Last night he lectured before a large audience of Americans after his return from the U. S. immigration station at Angel Island. He is to lecture again Monday night. No fear of immediate molestation or deportation. All legal help and measure will be used. American and Hindu friends are supporting him manfully. The case has taken international color. If necessary, the matter will be thrashed out at Washington. There is no truth about the rumor of immediate or future arrest of Hindu students in the University of California. The Hindus here are working very patiently with calm deliberation and unnecessary excitement. Shall wire new developments.

TARAKNATH DAS,

Contributing Editor to The Hindustanee.

tion of the right of asylum, in those foreign lands.

Bhai Ujagar Singh then read a cutting from a local paper, giving an explanation of Lala Har Dyal's position, which we reproduce here:

San Francisco, March 28.—Har Dyal, the Hindoo savant and propagandist, whom the government is investigating relative to deportation proceedings said today that he had been in this country more than three years and therefore was not liable to exclusion.

He said he arrived in New York from France Feb. 10, 1911.

"I did not enter the country under false pretences," he continued. "I don't live here to make money, and I value my sojourn chiefly because I can educate and organize my countrymen."

"We shall continue to assert our right to carry on oral and written propaganda from this country against the British government of India."

Bhai Mit Singh then read a telegram from the Sikh friends of Mr. Har Dyal in U. S., and an appeal being made to assist him in his legal proceedings the audience liberally contributed from \$1.00 to \$2.00 each, and a total sum of \$300.00 was realized on the spot, more being promised.

An appeal for the printing expenses of The Hindustanee was then made by Bhai Bhag Singh, and a liberal response thereto was accorded by about twenty members making subscriptions from \$1.00 to \$2.00 per month towards its publication, until it became self-supporting.

When you are through with the paper pass it on to your friends.

MR. H. H. STEVENS, M. P., IMPOSES HIS IGNORANCE ON THE FEDERAL HOUSE ON THE HINDU QUESTION

Backbites Bai Bhagwan Singh—Heaps Base Sland- ers on Hindustanees

"Hansard," of March 2, 1914, page 1,270-1,314, under the heading of "Asiatic Immigration," contains a voluminous amount of trashy fallacies and misrepresentation on the question of Hindustanee immigration delivered by H. H. Stevens, M. P., when the question of Asiatic immigration in general was under debate. The occasion for these deliberations was offered by the motion of the Hon. Frank Oliver for a copy of correspondence, etc., which was carried.

Hon. Frank Oliver moved:

"For a copy of all correspondence, letters, telegrams, and other documents relative to the immigration of Asiatics, including Hindus, Japanese, and Chinese, which have a bearing, either directly or indirectly, upon the Order-in-Council passed by the government during December, 1913, restricting immigration into the Province of British Columbia."

Unfortunately the Japanese and Chinese have no public organ printed in English to throw light on the criticism that was directed against them in the House of Commons at Ottawa, all of which reverberates in the mercenary press of the country. But Hindus particularly are so much in the opprobrium of two British Columbia members and the ministers of the present Conservative government that we here expose the gross misrepresentations that are made in the House on ourselves particularly, i. e., Hindustanees.

This is what we said in our first number of The Hindustanee about Mr. H. H. Stevens, M. P., on Hindu question:

"By far the most misinformed, 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."

He is equally, or more so, in the House of Commons at Ottawa, and all we have said about him is being fully borne out by the puerile arguments and false aspersions he has cast against Hindustanees in the parliament of Canada this session and reported in Hansard.

Mr. Stevens (Hansard, page 1,287, second column) says:

"While the Hindu is a British subject and entitled to the protection of the British Crown, he is not a British citizen, even in his own country, because he does not exercise the rights of citizenship in a democratic way. There are only sixteen millions of people in India who live today under an elective form of government."

Now this question of subject or citizen is a quibble, if he says that a Hindu is not a citizen because there is no universal suffrage or democracy in India, as it is in Canada. Then we would point out to him that there is no universal suffrage in Great Britain itself. Are the people of Great Britain then not citizens?

What we would like to point out, however, to the narrow-minded Mr. Stevens is that we have equal rights with Canadians, secured to us in 1858 by the Charter or Proclamation of Queen Victoria, prior to the rights given the Canadians by the same sovereign in 1868, by the British North American act.

This is the proclamation of Queen Victoria to the Hindus in 1858:

"We hold ourselves bound to the natives of our Indian Territories by the same obligations of duty which bind us to all our subjects, and these obligations, by the blessings of Almighty God, we shall faithfully and conscientiously fulfil. And it is our further will, so far as they may be our subjects, of whatever race or creed, be fully and impartially admitted to offices in our service, the duties of which they may be qualified, by their education, ability and integrity, duly to discharge."

The Canadians, particularly men like Mr. Stevens, want to interpose between the promises of their sovereign and the Grace of Almighty God, and say that Canada can frustrate all this. Mr. Stevens has been harping so much on the difference between a subject and a citizen, in order to have the rights of liberty and movement in the British Territories. We point out that the question of the suffrage is irrelevant, as in that case the people of Great Britain would, along with the Hindus, be barred from entry into Canada. This citizen argument is a regular bogey.

We are not discussing here the right of Hindustanees to enter Canada, but the humbug Stevens has been pouring forth in the Canadian parliament. We, therefore, will now take up the next piece of Mr. Stevens' jargon about Hindus flying to the courts.

Hansard, page 1,288, second column, last paragraph:

"Last year upwards of 4,000 people were deported from Canada to the British Isles, and of that number I do not think one case was appealed to the courts. On the other hand, on the Pacific Coast, in every case in which a Hindu is involved they raise a fund among themselves and they fly to the courts."

Yes, the Hindus in every case have appealed to the courts, as every case of deportation order, was a high-handed and illegal order, and their action was justified, as 95 per cent of these high-handed deportations were stopped as the court pronounced them illegal. It is rather a compliment to the organizing capacity of Hindustanees that they could raise a fund for their common defense. High-handed acts of illegal deportation at the hands of the officials of the immigration department were fought before the duly constituted courts of justice, and the law and the interests of the Hindustanees were vindicated.

Judging by the results of these appeals, it would appear that about 3,800 of the 4,000 deportations mentioned by Mr. Stevens, were illegal.

The poor miserable British wage-worker who comes to the shores of Canada is not organized to resist the vagaries and illegalities of the immigration authorities. On the contrary, the misguided labor organizations that exist rather hate him and glorify the action of the immigration officials who send him away from this country. What chance have these penniless poor British slaves, individually, against the illegality of the Canadian immigration authorities, when a single habeas corpus proceeding costs from \$250.000 to \$500.00.

The fact that the Hindustanees vindicated the law, as the numerous judgments of the supreme courts of British Columbia testify, should be a matter of high compliment to them in resisting the illegalities and high-handedness of the immigration officials. Instead, Mr. Stevens wails about this and attacks the courts, saying (Hansard, page 1,289, first column): "The right should not in any sense be left to the courts."

The next thing that strikes us is a most dirty and ignorant attack on Bhai Bhagwan Singh.

There are thirty-four pages of closely printed mat-

ter in the copy of Hansard referred to on the immigration matter, and as the space of this paper is very limited, we must content ourselves with making only very short extracts anent this question.

Mr. Stevens says:

"He (Bhagwan Singh) represented that he was a laborer, and that he had worked in certain mills in Vancouver. In the second place, he said he was a laborer, when he was nothing of the kind; he was a political and social agitator of the most violent type. I have here the Hindustanee, which describes itself as the official organ of the United India League, of date Jan. 1, in which they describe Bhagwan Singh as a social reformer of a high intellectual order, who was greatly respected among the Hindu colony.

"In the Hindustanee of the month of February of this year, he is represented as a great social reformer, preacher, and recognized orator, as testified to by the vast audiences which rapturously listened to his intellectual discourses on religion, philosophy, and social and political problems.

"What I emphasize is this, that they point to him as a prominent social reformer, whereas he came in as a layman. Here lies the misrepresentation."

Now, here, Mr. Stevens, instead of proving his charge of misrepresentation on the part of Bhai Bhagwan Singh, proves himself to be one of the greatest ignorarmouses living. Could not Bhai Bhagwan Singh be a layman, or a laborer and at the same time be a prominent social reformer, and a recognized orator, preacher, etc?

We know, in the world of labor, men who are common laborers, working as section-hands, driving bread wagons, handling lumber, etc., who are great social reformers, orators, etc., and of such calibre that if Mr. Stevens faced them in a debate on political or social problems, they could make him look like thirty cents of small change. No one, with any sence of proportion, would ever dream of attributing the title of orator on Mr. Stevens, anyway.

He is grossly ignorant of the constitution of the Sikh church also, as he would have known that Bhagwan Singh was a laborer, or layman, could also be a preacher. In fact there are half a dozen preachers connected with the Sikh church who today may be preaching from the pulpit of the church and next day handling lumber.

This demonstrates that his charge of misrepresentation on Bhai Bhagwan Singh is groundless, but it is really cowardly on the part of Mr. Stevens to backbite him before the responsible House of Commons in the way he did, after Bhagwan Singh was deported in the most violent and illegal manner from this country.

We have the transcript of the immigration department showing that the board of enquiry that ordered Bhagwan Singh's deportation was illegal in the light of the many judgments of the supreme court rendered in other cases, and no amount of slander-casting will alter the facts.

Further buncombe from Mr. Stevens is stated on page 1,290 Hansard, as follows:

"It is commonly known there is considerable trouble amongst the Hindus on the Pacific Coast."

This may exist in the imagination of Mr. Stevens. We know of no such trouble, as all the social operations of the Hindustanee community are smooth, but Mr. Stevens wants to dig up something, however insignificant, and he quotes the affidavit of a notorious individual against whom there is a charge of fraud or defalcation, to the effect of one Chajoo Ram, having allegedly said something at a Hindu meeting.

The next item from Mr. Stevens is another amazing assertion:

"In the Berkeley University there are 35 students from India, everyone of whom is an ardent and violent anarchist."

The thick-headed Mr. Stevens cannot realize that the very atmosphere and environment of the Berkeley University are such as would make it impossible to create anarchists, and yet he alleges that its Hindustanees students are violent anarchists.

Mr. Stevens now holds the position of a legislator, previous to which he was a real estate broker, or dealer, dealing with the very same Hindus at whom he now casts such strong invective, and still previous to this, according to his own words, uttered at the Horse Show Building, he was a veterinary surgeon in the U. S. army. Yet, not even common "horse" sense is manifested in the following statement (Hansard, page 1,290, last paragraph):

"I am reading this so that the honorable member from Rouville may understand the type of men he is associating with himself so freely on the floor of the house."

There is quite a lot more nonsense, but the culminating falsehood is his argument about the entry of the wives and children of the Hindustanees into Canada.

Hansard, page 1,292, last paragraph:

"It is not a question of admitting the wives of Hindus, but whether you are going to let them all come in. Consider for a moment the wife question. I ask, which wife are you going to admit? The answer is that the Hindus are not all polygamists, but quite a number are. Supposing a man has five wives and goes to the government and says: 'I want you to admit my wife.' Which wife are you going to admit?"

Such an utterly false supposition as a Hindu having five wives is simply an insult to the intelligence of the House.

We have declared this is an utter falsehood, that Hindus are polygamous. We have challenged Mr. Stevens to show a single Hindustanee in Canada who had even two wives. Yet, he still persists in giving flight to the wildest imagination, and wants the House of Commons to suppose a Hindu with five wives.

Why not as well suppose Mr. Stevens developing a pair of wings and travelling to Heaven or Hades.

This ignoramous does not know that the institution of monogamy first arose with the Hindustanees in northern India, or the Aryan people who migrated there from Central Asia, when the agricultural or economic conditions made that institution a necessity. The law of primo-geniture was certainly first introduced in India and it was the source from which the Romans got it, who passed it on to the Anglo-Saxons.

There are a few in Canada who know history and jurisprudence better, and we had the pleasure of hearing Mr. Hannington, a lawyer of this city, complimenting the Hindustanees for the development of the law of primo-geniture, the first condition of a monogamous institution. But an upstart, a tool of a political party in this country may be as ignorant as a prairie buffalo in the knowledge of the institutions of Hindustanees, and can talk any rotten nonsense so long as he serves his political clique.

It is sickening to listen to, or read, the different abuses that are cast on the heads of Hindustanees by Mr. Stevens, but we feel happy ourselves that by having a sheet of our own we can offset the effects of the monumental ignorance of Mr. Stevens on Hindustanee affairs.

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(Annual)

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United States	\$1.50	England	6s

All Cheques and Remittances To Be Made Payable to The Hindustanee

Address All Correspondence to the Editor
H. RAHIM

516 Main St., Room 1.

Vancouver, B. C.

Vancouver, B. C., Wednesday, April 1, 1914

EDITORIAL

ASIATIC IMMIGRATION

The vexed question of Asiatic Immigration was the theme in the Canadian parliament at Ottawa on March 2.

The Hon. Frank Oliver started the ball of the Asiatic question rolling on the floor of the House, which was taken up by several other prominent Liberal members. The B. C. members and other Conservatives, including the cabinet ministers, tossed the same fiercely, but no goal was arrived at. No one amongst the players is reported injured, and though Asiatics, the objects of this game in general, were all victimized, Hindustanees, particularly, were made the target for somewhat excessive ire, ridicule, and contempt from the B. C. members, the imperialistic jingoes telling all kinds of wild stories concerning them.

On the floor of the House they were all unanimous that the question of Immigration was of the greatest importance to Canada, and we think that was the most sensible utterance amongst all that was said.

There is something like the tyranny or words, the tyranny which exceeds, in effect, many other tyrannies on earth, and this was demonstrated in the House of Commons, when we see how the word "civilization" completely tyrannized all the members deliberating on Asiatic Immigration, all of them trembling under the fancied danger of their "civilization" being submerged at the hands of the Asiatics.

At the risk of reiteration we want all these gentlemen always to observe that before they are carried off their feet by the word "civilization" and surrendered to its tyranny, they had better recollect that the term "civilization" is merely an abstraction, and, therefore, more attention should always be directed to the facts and objects which the word itself represents.

To Asiatics, the "coffee-and," "blanket stiffs," vagrants, drink bills, lousy camp-bunk-houses, camp dysentery, mulligans stews, corrupt elections, mercenary and hackneyed press, ruthless destruction of life and limb in industrial production for profit, debasement of currency, crimes of watered stock, wild-cat projects, excessive painting and powdering of human faces, "spheres of influence," "all mine is mine, all thine is mine," and such like curses called "Western civilization," are unknown.

We will admit that there are blessings of Western civilization, that is if you will become subservient to the political party in power, and thereby lay hold of some of the spoils; you can have luxuries like automobiles, choice drinks, titles, laudatory press no-

tices, sanitary toilets, machinery of production, comforts of travel, etc., which Asiatics did not possess, but are now acquiring fast.

The "civilization" scare-mongers may well remember that today the basis of civilized society is inseparable from certain economic and social laws that govern the production and distribution of wealth, and the whole of the fabric of civilization in society is internationalism.

If Canadians were to completely isolate themselves from Hindustanees and Asiatics in general, as Messrs. Borden, Laurier & Co., and partners propose to do, by building a greater wall than ever the Chinese built in their country in the dark ages, they must, by the violation of social laws, as miserably stagnate, in course of time, as the Zulus, Chinese, and Hindustanees did before the advent of modern times.

We read in the local press that Sir Richard McBride has gone to Ottawa to plead with the authorities there for the renewal, for a further six months, of the Order-in-Council passed in December last, forbidding entry of laborers through British Columbia ports.

At the same time we observe that this province has many unemployed, that the economic growth of B. C. is disturbed, the values of land are falling terribly, and the provincial treasury is empty in spite of all the natural resources, and the British Columbian government can not go ahead without further borrowing.

Taking the viewpoint of the capitalist system of production now in force, it would appear that production in B. C. is not now being carried out on a sound economic basis. Interest on large provincial investments in railroads, roads, harbors, industrial plants, and the expenditure of carrying on the government of B. C. exceeds the revenues which the production yields. This condition is more aggravated when the imports of commodities, made in other countries with cheap labor, are placed here for sale in competition with the commodities which are made here, with necessarily more expensive labor, thus resulting in greater unemployment.

The solution is that production in this province must be on such an extensive scale and so comprehensive of general commodities, that after all exchanges are completed, it can economically yield sufficient wealth and produce to meet the expenditure of the people and that of the government of the province.

Natural resources are here in abundance, but the capital and labor are shy. Considering that under the capitalist system of production internationalism is unavoidable, Canada must welcome Asiatic capital and labor within certain limits, if this province would ever have an economically sound production.

For want of space we leave the economics of this question alone, and will analyze the effects of the proposed renewal of the Order-in-Council of December.

If the Order-in-Council, forbidding the entrance of laborers in B. C. for another six months, is renewed, one thing it will demonstrate is that the economic progress and settlement of this province must be a failure for that length of time, as nothing but the quantity of employed labor is the index of such progress, and the Order-in-Council is to reduce the supply of labor.

Further, if this Order-in-Council is passed the Chinese would be exempt from its operation, and as the estimates of B. C. expenditure for the fiscal year

ending March 31, 1915, already include half a million dollars revenue from the Chinese Head Tax, any talk of Chinese exclusion is simply hypocritical cant.

Supposing, however, that Chinese exclusion was effected, by necessary special legislation, the Chinese, who could establish a republic of four hundred million souls, revolutionize the social customs of countless centuries, such as the abolition of the queue, at one stroke, and dictate to U. S. A., by a commercial boycott, terms regarding immigration, would make the Canadian attempt to exclude them, an abject failure before long. This is patent to the Canadian government, and so the Chinese question safely rests there.

The Japanese are not such as can be trifled with, and the ink is not even dry on the treaty renewing the agreement of a limited Japanese immigration, so this specie of Asiatics also stand well protected.

The Order-in-Council, evidently, is thus to discriminate against and attack the few Hindustanees who may care to come to Canada.

Just because Hindustanees vindicated the law and their legal rights, by appealing to the courts, and a few of them landed in Canada, a huge wail and cry has been raised. A denunciation of Hindustanees, that is most ignoble, has been freely indulged in, and a chorus of absolute exclusion is sung throughout the floor of the House of Commons, just because Hindus have no protection or representation of any kind.

We think such an attitude is in no way a dignified affair.

The Vancouver Daily Province of Dec. 2 last, however, has the following to say:

"No one probably would be found to object to a native of India studying at our universities, or going into business on a large scale in Canada, just as there are Indian students at the English universities and Indian merchants in London."

We are awaiting developments at the hands of the government of India to protect our interests in this country. In the meantime we urge our legislators in Canada that they may not succumb to the tyranny of the word "civilization," and we can assure them they have not a tithe of danger of this kind from the Hindustanees.

WOMAN PROBLEM IN INDIA

How false rumors, lies, slanders, and gross misrepresentation once circulated, and in absence of contradiction, before the entrance of Hindustanees into this country, resulted in the prevalent notion that Hindustanees were polygamous, to such an extent that even members of parliament, and some of the responsible heads of the government, came to share such a belief, is easily understood.

It is our purpose to counteract this gross miseducation of Canadians with authenticated data, facts and figures, etc., by authorities that may be fully credited by the honest thinking public of this country.

We will devote a few columns of this paper to secure this object—the removal of this wrong impression from the public mind about Hindustanee Social life.

In the meantime, for the purpose of dealing with the woman problem in India, though to Hindustanee readers it is a tacit and acknowledged fact, we urge Canadian readers to grant us the premises that Hin-

dustanees are not a polygamous, but a monogamous people.

Under the title of "Womanhood and Race Regeneration," Mary Scharlieb, M. D., M. S., has the following, in the beginning of Chapter II, page 21:

WOMAN'S INFLUENCE ON THE RACE

"AS A WIFE—It is a strange fact that even among people where the woman's position appears to be entirely that of a subordinate and inferior, her influence on her husband is enormous. It is the restraining influence of the Hindu wife that compels her husband, enlightened probably by Western education and even by residence in England, to keep the laws of caste, and to submit to the onerous and sometimes irksome duties imposed on him by the Hindu religion. The influence of the woman of the zenana and the harem, who has no political identity, who lives unseen and unknown beyond the narrow circle of her home, is yet sufficiently potent to keep a great and intelligent race bound by the trammels of caste."

She writes as if she were acquainted with the family life of Hindus. It is a remote fact that the trammels of caste are forced on the life of Hindus, educated as they are in the material sciences, and who have resided in England, and acknowledged the materialist conception of history, by the woman as a wife.

If the said author, however, had known a Hindu family with any degree of familiarity, she would have found that the woman, in fact, who could thrust caste obligations on generally scientific and educated Hindus, and controls the hundreds of millions of Hindustanees, to the extent of not only forcing on them the trammels of caste, but ruling on momentous obligations, matrimonial and ceremonial, is AS A MOTHER.

The family system of Hindustanees is still a patriarchal or a joint family system, in contradistinction to the individual family system of the Occident. This necessarily makes the parents patriarchally govern the life of their offspring, and even after the latter are married and have reproduced a further generation of their species. We know a joint family which did not subdivide for five generations, and numbered within its fold something like two hundred members.

As a patriarch, the male head exercised the paramount power over the family, but it was almost always restricted to the question of family wealth, and production and general economic welfare of the family group. The children, to the mother, however, were *ipso facto* bone of her bone and flesh of her flesh, that she bears them in anguish and to her supreme devotion in nursing them that the human species continue. The instinctive overwhelming love of a mother for her children and her sacrifice for them exceeds any other human sympathy or feeling, even that of the father, were facts well observed in the early days of human society. Thus a sacred regard for the mother came to be embodied in the early Hindu scriptures, and with the continuance of the joint family system, the mother, more than the father, was looked upon with a veneration, in India, which possibly no other nation of the world knows how to equal.

Thus woman, as a mother, and not as a wife, control the social structure of Hindustanee domestic and social life.

Whatever it may be, no Hindustanee would likely think with less devotion and respect for his mother than she enjoys in India.

Female education is, however, neglected and the ignorance of mothers is not only the source of

A REVIEW OF "THE HINDUSTANEE STUDENT"

We congratulate, in the highest sense of the word, the Hindusthan Association of the United States, in bringing forth the publication of "The Hindustanee Student" in acknowledging the receipt of the first (January) number for review.

The sterling qualities of the students is evidenced by the fact that amongst the patrons and honorary members of the organization there are American gentlemen of high talents, the representative heads of some prominent American universities, and noted Hindustanees like our grand old man, Mr. Dadabhoy Naoroji, Nawab Syed Mohammed, and Rabindranath Tagore (Nobel Prize man).

In the whole of the vast territory of the United States, the Hindustanee students number only a few hundred and are widely scattered at that. Yet the fact that they have organized themselves and planned the division of their work for the respective states they study in, demonstrates that they are a real progressive set of students.

Their indomitable character evokes noteworthy attention when we consider that during the time of their recess they work for their own maintenance, thus being self-supporting all round.

The articles and the material embodied in the "Hindustanee Student" herein referred to are instructive, and from the literary and scientific points of view are such that not only the students, but all ranks of readers can derive very valuable information and benefit therefrom.

It must render a very material advantage to the prospective student who would proceed to the U. S. A., as the republic is a genuine mecca of university training, whether it be of science, arts, literature, engineering, or other pursuits.

One has only to look at the table of contents, page 5, to be struck forcibly by the names of the conspicuous contributors, as well as the valuable contributions which appear throughout the paper.

"To Young Men in India," by Edwin Herbert Lewis, Dean of Faculty, Lewis Institute, Chicago, and "Our Welcome to the Young Men of India," by Dean Forrest C. Ensign, University of Iowa, be-

wrongful pre-natal influences, enormous infantile mortality, ill-nursed children, and spoilt childhood, but the extraordinary respect which mothers in India command on their offspring, even when adults, allows them to conserve in the family, many a other old world tradition and customs of caste, etc.

Thus the harassing problem in India, among all the educational problems, is that of a female education on a comprehensive scale, and of a kind specially suitable to the conditions of Hindustanee social life.

Quite an amount of literature on ideal and heroic women of India is published, but the most urgent need is of text books, giving instructions on sanitation, child-physiology, and elementary principles of domestic economy, showing the true position of the woman in society.

We hope the day may never come when the women of India will have to face the fierce competition and struggle for existence experienced here, but if the present system of wealth production and distribution continues it is simply hoping against hope, and the educationalists of India must not overlook this branch of the woman problem in India.

sides rendering advice of momentous value to the student intending to take his courses in U. S. A. affords us an excellent opportunity to notice how others see us.

Amongst all the problems of education in Hindustan, the one that is central and cardinal is the question of female education. The article by Miss Krishnibai Tulsaker, Lawrence College, is a contribution of overwhelming significance in affording the readers the view that women of India, once assisted to freely cultivate their faculties, could so revolutionize the life of the Hindustanee world in an extraordinarily short time, as this erudite and practical lady has herself exhibited in her contribution, page 11, to the magazine under review.

To the student, traveller, merchant, tourist, etc., the value of this organization and its official paper, the "Hindustanee Student," must be inestimable, as they can save a considerable amount of time and money by using this ready-made machine, the Hindusthan Association and its magazine. The peculiarity is that the wide experience of this association, not only of a local state, but of all the states of U. S. A., is placed at their disposal.

The Hindu co-eds in America is also a hopeful sign of India's educational regeneration.

All the subject matter, it seems, which appears in the "Hindustanee Student" is well censored, and nothing that could be found fault with makes an appearance therein.

Mr. Taraknath Das, M. A., of the California university, is the towering Hindustanee cholar amongst the Hindustanees on the Pacific Coast. Students and others find in him a friend, philosopher, and guide. His activities are cosmopolitan, as he is the chairman of the Congress Committee, which proposes to hold the World's Student Congress at San Francisco during the International Panama-Pacific Exposition in 1915.

The "Hindustanee Student" is published by the Hindusthan Association of America, the address of which is P. O. Box 234, Chicago, Ill., U. S. A.

The first number was issued in January, 1914, and contains a fine photo of Rabindranath Tagore, the world famous Hindustanee poet and Nobel Prize man.

The subscription is \$1.00 per annum in America, and the extraordinary cheap rate of Rs.1. for India.

It would be well for Hindustanees if they also secured the bulletin of the Hindusthan Association of U. S. A. for 1913, price 25 cents, or 6 annas for India, as the aims and objects of the association, and a report of their past activities in U. S. A. is well worth studying.

How well the division of work is adjusted by the officers is seen by the following list of names and addresses, in the respective states:

Sudhindra Bose	President
Hall of Liberal Arts, Iowa City, Iowa.	
C. Chakravarty	Vice-President
494 East 141st Street, New York City.	
Rafidin Ahmed	General Secretary
213 East Market Street, Iowa City, Iowa.	
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617 State Street, Madison, Wis.	
S. N. Kar	Joint Secretary (Western Section)
P. O. Box 130 University Station, Seattle, Wash.	
Basant Koomen Roy	Editor-in-Chief of Hindustanee Student
P. O. Box 234, Chicago, Ill., U. S. A.	
T. N. Das	Councillor
P. O. Box 455, Berkeley, Cal.	

We have a few sample copies of the January issue of the "Hindustanee Student" for distribution at this office.

CANADA AS A HINDU SAW IT

Article IV

(Continued from last issue)

The cafe I had ushered myself into was typical of such high-tone restaurants. I esconced myself in the mahogany chair. If one was to glance around such a place he would notice that the class of men and women, conventionally spoken of as ladies and gentlemen, who visit these cafes are neatly dressed, don clean linen, manifest a kind of etiquette or discipline, are more or less a reserved set, sometimes altogether stiff-necked, and on the whole appear to belong to the cultured and prosperous class.

In the dining saloon a scrupulous cleanliness prevails and this is generally true of the kitchen. The decorations present a pleasant and asthetic taste, the furnishings are solid, elegant and comfortable, the silver plate, the China, the linen, etc., is of a fine texture, and spotless serviettes, bill of fare, bouquets of flowers, etc., are all found well arranged on the tables.

I do not tuck my serviette high up in my top buttonhole, and when not on guard I sometimes rub my hands instinctively as if I were to taste directly some fresh kill, in the manner of my primitive ancestors.

Unless you have an epicurean taste, on the a la carte plan, when you have had your fill with several delectable courses capped with ices, sweets, etc., together with the use of finger bowl, the cost for a meal, on an average, comes to about \$1.25 to \$1.50. If cost is of no concern you can go into a heavier outlay, but I have no experience of such luxury to write about.

This account relates to the tourist and birds of passage, for business meals at appointed hours, though not elaborate yet fairly appetizing, can be had for half the above cost and are limited to the prescribed dishes.

Roughly a dollar is worth Rs3 As2 or 4s 2d in English money and is divided into half a dollar, a quarter or twenty-five cent piece, a dime or ten cent piece, and a five cent piece, which is the smallest in British Columbia.

The service, cleanliness, and general management of such cafes in Canada are as fine and decent and at a par with the cafes of other metropolitan cities and this can be considered a most remarkable phenomenon in colonization for the fact that Vancouver is only a newly settled and freshly developed city, having only a growth of about 25 years, while the cities of Europe are the product of many centuries.

Women form only one-tenth of the population of B. C., and being a small population, the ladies who join with their husbands or escorts are therefore few in this country, many staying in their swell homes and pretty residences, but they may be seen in these cafes in larger numbers at special social functions, banquets and such occasions.

In the evenings the electric chandeliers hanging from the ceilings, the electric lamps of very pretty shades leaning out from the wall brackets, diffuse a very pleasant soft soothing brilliancy of light and strains of music in certain restaurants in the city heighten the sensation of felicity which the nourishing viands give to the palate.

At late hours, in the progress of night, sometimes with, sometimes without the knowledge of the man-

agement, but detected by observing eyes, certain love-sick swains make certain swell cafes their rendezvous, and commercialized love and musings find vent at such places which is as much a feature, a necessary corollary of Western institutions, as it is in England, or the European continent, or America.

Strict monogamous laws, absence of red light districts, extreme liberty of the women, and highly favorable economic conditions, i. e., a class of rich men existing with extremely poor people, in the Occident, generates commercialized vice which must find its outlet—we do not write in a condemnatory sense—the East has its own social evils—in such quarters, whatever the statutory laws may be.

When you have satisfied the inner man you pick up your bill or check and pay at the counter where the cashier in charge, always an attractive person, puts the amount paid through a mechanical cash register, now a regular feature in all hotels and cafes.

The cash registers of today have undergone a marvellous development and they are more than the name suggests, as they alone function as cash boxes, mechanical accountants, inspectors of cash receipts, etc., and other utilities they serve will be explained when we discuss “machinery on the American continent.”

It was pointed out in the third article of this narrative that the Hindustanees of Canada, as a rule, do not resort to “coffee-and” and it is equally patent that they do not visit the aforementioned type of cafe, patronized by the prosperous privileged classes.

It is not Hindustanees alone, but Chinese and Japanese, and by far the majority of English, Scotch, Irish and other Europeans called the white working population who do not enter into these top-notch restaurants, for the reason that the price, the linen and the dress, the airs, and the class affinity in them to meet together are lacking.

Away back in my youth I had learned the saying amongst Westerners that a gentleman is known by the linen and leather he keeps, and the same Western dictum is still in force in Canadian society.

The social life of the Hindustanee, the Chinese, the Japanese, and the white working-man, owing to economic conditions, and particularly the recurring laundry expenditure, on an average is that of regular “rough-necks,” and the majority of them being shod with unpolished hide are out of tune with the high-class Western restaurant.

One most surprising feature to a Hindustanee about the feeding houses in America is the epicurean Chinese Chop Suey Houses. The delicacies that are procurable here and the expenditure that is entailed in them surpass the restaurants of the Western people. These Chop Suey Houses are barred to none, are resorted to by all, and are in a highly flourishing condition.

The economic conditions and early associations have kept Hindustanees from pursuing the liberal and desirable use of clean linen, and knives and forks, etc., being not requisitioned by Rottee, stews, and Dholls, they are not appreciated nor adopted as it should be in the new environment in which they live.

The lined and leathered gentleman class look very much askance at the Hindustanees, for not introducing these civilized utilities in their society and the turbans and untrimmed hair on the heads of the

Sikhs mark them out as such among all the rest of the population.

These preliminary remarks about my having landed in Canada and the first hour of my faring in Vancouver, B. C., diverting me to write about cafes, may not be a very fitting introduction to my theme of "Canada as a Hindu Saw it," but the reader might note that the main story on Canada begins about now.

It is proposed that a full and complete account of the colonial life of the Hindustanees in America, describing their incomes, industry, the part they play in the production of Canadian wealth, their social life, their religion and politics, and the modification which their present environment has made upon themselves, be given as a whole, which must be included in this work on Canada.

An account of Canada, the Canadians, and other people of this continent, their place among the nations of the earth, a review of their domestic and public institutions, their mode of life, labor and government in Canada, the economic, moral, religious, and political affairs, and their specific characteristics, with a brief history of the past must also be rendered, so as to form a fair perspective of the development of this Dominion, and the writer hopes that it will not fail to serve a moderately useful purpose to all, though written by one of the much despised and little understood Hindustanees.

When in a city, its bazaars, or main thoroughfares, its civic centers, museums, parks, churches, official government quarters, the men, women and children, arts, traffic, etc., become the objects of observation to a practical tourist, whether standing on his pair of legs, or riding the cars, or driving around in automobiles. It will bear repeating that which all tourist writers say for the benefit of their readers, that a tourist first eagerly makes himself acquainted, with the assistance of guide books, maps and other means, with a working knowledge of the country of his visit, as it is geographically or topographically situated.

Therefore, before writing about Canada, or the Province of British Columbia, of which Vancouver is the leading city, though not the capital, a brief mention of the geographical features of Canada will be in proper order.

Canada is separated from the United States by an imaginary line and both countries geographically are a vast stretch of continuous territory forming the North American continent, or the New World, the hope of the surplus population of the Old World, the cradle of democratic institutions, the land of the free and home of the brave, and the experiment ground of many a momentous problem of human progress.

These several millions of square miles of country, known to the Hindustanees, until the beginning of the present century, practically as read in books and newspapers, is a land of bewitching scenery with glorious forests, snow-clad mountain ranges, magnificent rivers, rivulets, and springs, hills, harbors, lakes, birds, animals, prairies or plains of bewildering magnitude, and with its wild flowers and a rich virgin soil can afford to the settlers a sustenance as a mother would comparatively to a new-born babe.

Out of the 16,500,000 odd square miles of country which comprises the whole of the American continent, North America contains about 9,000,000 square miles, shared between Canada and the United States,

QUESTION OF HINDUS IN CANADA IN LEGISLATIVE COUNCIL OF INDIA

Demand for Publication of Papers

Mr. Clark, replying to Sir Fazulbhoy Currimbhoy's question regarding grievances of Canadian Indians, said: "Correspondence is still in progress between His Majesty's government, the Dominion government and the government of India and papers cannot be laid on the table. As regards (c) the Canadian law requires that the immigrant should arrive upon a continuous journey as well as upon a through ticket. As there is no direct line of steamships running from India to Canada the first condition cannot be fulfilled, and it does not appear that any advantage would accrue to Indian emigrants from the issue of through tickets. As regards (d) the government of India have as yet received no information beyond that already published in the press, and referred to by His Excellency the Viceroy in his reply to the Sikh deputation as to the likelihood of legislation being undertaken by the Dominion Legislature in the direction indicated by the honorable member. He may, however, rest assured that should any such legislation be introduced the government of India will use their best endeavors, as they have always done, to protect the interests of Indians."

the territory south of the Panama Canal forming South America.

The United States has exercised and is now evincing an overwhelming influence on Canada, these countries being historically, geographically and economically placed in juxtaposition with each other, I must, therefore, before specializing on Canada, deal with the topography of North America as a whole.

On the west coast of North America, which is separated from the South by the Isthmus of Panama, now converted into the famous Panama Canal, a work of greater significance in the economy of human progress than the Suez Canal, there is a high range of volcanic mountains.

The middle of North America is occupied by a vast plain, running from the Arctic Ocean way down over the full stretch of the northern continent, and reaching to its southern boundary, the Gulf of Mexico. This plain or prairie, as it is called in America, is many many times larger in extent, and being virgin soil, is much more fertile, than the Gangetic plain of India.

On the east coast of North America there runs a lower range of mountains running parallel to the coast, and as colonization moved from east to west, the former underwent early development and the seats of the Federal governments in both countries are therefore located in the east.

The greatest length is 4,500 miles and greatest breadth, which is at 45 deg. north latitude, is 3,100 miles.

The estimated length of the coast line of North America is 24,500 miles. The eastern coast is deeply indented, whereas the western coast, with which Asia stands in close proximity, and on which the city of Vancouver is situated, is comparatively regular, there being no indentation of any magnitude.

(To be continued in next issue.)

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