

ARJAN SINGH
CHAND

15

THE HINDUSTANEE



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OURSELVES

This number of The Hindustanee is a 16-page paper, the increase in size was necessitated by the S. S. Komagata Maru affair and the special article by Mr. T. N. Das on the Panama Pacific Exposition that had to be given space in the current issue.

We shall have to fall back to the regular size, twelve pages, next issue, as the subscriptions arriving do not warrant either an increase in size or more frequent publication.

We take great pleasure in being able to announce that we are able to cut the subscription rate to India in half, which will make it Rs2.8 per year.

We shall continue to discuss freely in the columns of The Hindustanee matters and problems in Economics, Politics, Labor and Industry as they affect the lives of Hindustanees at home and abroad.—Ed.



ARJAN SINGH CHAND

BHAI GURDIT SINGH AND THE PARTY OF 375 HINDUSTANEES ON BOARD S. S. KOMAGATA MARU

The HINDUSTANEE

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Address All Correspondence to the Editor

H. RAHIM

516 Main St., Room 1.

Vancouver, B. C.

Vancouver, B. C., Monday, June 1, 1914.

EDITORIAL

WELCOME TO KOMAGATA MARU

We extend a cordial welcome to Bhai Gurdit Singh and his party of 375 Hindustanees on board the S. S. Komagata Maru, which arrived in this harbor on the morning of the 22nd of last month.

All kinds of spectacular and alarming stories in which the arrival of this ship has been termed a Hindu invasion have been indulged in by the local press day after day, in their sensation mongering dailies, while the Empress boat, bringing 650 Chinese, at the same time, was welcome.

As acts of high-handedness, illegality and utter unfaithfulness to their own laws, the immigration authorities pretend that during the ten days that have elapsed since the arrival of the Hindu ship, they have not been able to finish the medical examination of the passengers on board the S. S. Komagata Maru. It is well known that ships bringing 500 to 1,000 Chinese passengers have been medically examined within twenty-four hours, so it is a mystery why, in more than ten times that period, the authorities have not been able to go through with the medical examination of the smaller list of 375.

All our requests to board the ship as press representatives, and the repeated appeals of the counsel acting for Gurdit Singh and the Hindus of Komagata Maru to be allowed to see his clients on legal matters have been flatly refused on the miserable dodge of the medical examinations not being through.

Even provisions, and it takes quite an amount to feed 400 people on the Komagata Maru daily, were refused to be passed on board until most insistent and impatient demands were made by the Hindu friends of the passengers.

Perhaps the authorities of this country consider the actions of Russian rulers to be worse than theirs, or that treatment of Hindus such as is mentioned in this article, does not equal the grievances with which the people of the United States of America indict the British every Fourth of July in their anniversary of the Declaration of Independence, throughout the length and breadth of that vast country, but we are inclined to think that the harassing of Hindustanees is monstrous and that British fair play a huge joke and misrepresentation.

To seek admission to Canada is in no sense a crime, and yet the Hindus on board the ship are not given an opportunity of seeing their counsel, which privilege is not denied the worst of felons or criminals.

Bhai Gurdit Singh is not allowed to unload or load the cargo of his chartered vessel and this is a serious restraint of trade by the immigration authorities, causing serious pecuniary loss to the Hindu merchant, and of course we consider that the immigration department, in so acting, is incurring enormous liabilities.

The local press has been publishing wild stories in order to frighten the working men to the effect that Gurdit Singh is a rich millionaire, and threatens to bring shiploads of Hindustanees to compete with them, while the fact is that he is nothing of the kind. The ship was arranged to be brought with the co-operation of many men, the majority of whom are farmers seeking to secure, as British subjects, a little of the millions of fertile acres of British Columbian soil now lying wastefully idle, so that they might till them and eke out a living in the same way that hundreds of thousands of white men are making a living in different capacities in India.

This doctrine of Hindu competition with the workers of this country is, we again assert, an utterly false one, put up by fake laborites. The true economic formula is: More men—more work: more work—more wealth in the country.

Sir Wm. Osler, president of the Canadian Club in England, is reported to have stated: "There is no trouble as far as China and Japan are concerned, the case is different with the Indians who are our fellow citizens. We ought, if we could say to them, 'Come in, you are welcome,' but we have to safeguard our country. Therefore we are bound to say, 'We are sorry, we would if we could, but you cannot come in on equal terms with Europeans.' We are bound to make the country a white man's country."

Such specious trash. We would if we could! This kind of argument was all right in days gone by. We also would like to say that we would stay out if we could, but we are sorry we cannot stay out—we are bound to come in. We want to point out, in a straightforward manner, that we demand equal terms with Europeans and Britishers. Nothing more, nothing less. It is in accord with the solemn pledges of the British sovereigns and statesmen, and it is high time for Britishers to hasten the fulfilment of these pledges, as honeyed words, duplicity and subterfuges merely add fuel to the fire.

Dr. Sutherland of Moose Jaw, according to a report in a recent issue of the "valued" Sun, also talks as though he knew something of the question, and suggests a solution of the problem, by banning Hindus by means of the hookworm bogey. Yes, hookworms are a great danger to Britishers. Then for heavens' sake let the British evacuate India at once, before they become infected with them and endanger Great Britain with the epidemic.

Hindus first transported hookworms into the United States, and from thence these noisome pests have travelled over into Canada, a few of which, let loose, were observed crawling around the Dominion House of Commons by one of the honorable members a couple of months ago. Now this Moose Jaw medical man has perceived them and the journey to British Columbia is not very far.

Though these worms are microscopic, they can, for convenience sake, be magnified to any degree.

We hardly think that the honorable member who had the hookworm hallucination in the Federal House a short time ago would know the difference

between an Indian hookworm and a British Columbian crab, if he saw them side by side.

The Hindus have sound legal advice that part of the Immigration Act is unconstitutional, and that the Orders-in-Council can be proven untenable and ultra vires. A number of authorities have been found which substantiate the claim of the Hindu passengers of the S. S. Komagata Maru to enter Canada. The Orders-in-Council are not infallible and have been before proven ultra vires by the judgments of Justice Morrison and Chief Justice Hunter, and the additional proof that they are so is shown by the fact that after the Hindus arrived a new Order-in-Council was passed barring Port Alberni and Newport, as points of landing, according to the News-Ad. of May 30.

Hindustanees claim to have legal rights and the Counsels of Hindustanees must seek the protection of the courts of Canada, and the law can take its course in the matter of their landing.

We do not know of any representations having been made by the central committee of the Hindus to the office of the secretary of state or the government of India, but whether the appeal is made or not we must say that as far as the Hindustanee immigrants to Canada are concerned the home authorities or Lord Hardinge's government have this opportunity of justifying their existence by getting the passengers of Komagata Maru landed in Canada, by the official treatment of this question with the Dominion authorities.

EDITORIAL NOTES.

We publish elsewhere an article on the Panama-Pacific International Exposition over the signatures of Camelli C. De Berri, Hiralal H. Pandya, M. Sc., and Taraknath Das, A. M.

This article is the most up to date and authentic information about the Panama-Pacific International Exposition, based upon official documents.

Camelli C. De Berri was born in India and is very deeply interested in problems affecting Indian national life. But her keenest interest is centered in bringing some Hindustanee girls into U. S. A., to be educated in the American universities. In fact she is ready to take a Hindustanee girl into her home to aid her in finishing her education in the University of California.

Mr. Hiralal H. Pandya is from Sindh. After taking his honors of M. Sc., in Agriculture from Cornell University he has been carrying on special studies in the University of California, and is one of the councillors of the Hindusthan Association of America. He has been elected as a special representative for India, and leaves for home, via Japan, during the first week of June next, to carry on the educational program of the association.

To the readers of The Hindustanee the name of Taraknath Das is not unfamiliar. He, being chairman of the International Students' Reunion, to be held in July, 1915, in connection with the exposition, is very closely connected with the exposition authorities. It is urged that every daily and weekly paper and periodical of importance published in India shall publish this article to spread accurate information about the exposition.

WHEN YOU ARE THROUGH WITH THIS PAPER PASS IT ON TO YOUR FRIENDS.

IS THIS ADMINISTRATION OF LAW, OR A FARCE?

After spending the extraordinarily long and harassing period of ten days in the name of "medical examination," the local immigration office have come down to the "Board of Enquiry job."

The whole of today, June 1, has been taken up in the examination of one man, which task is not completed yet. The 376 cases of Hindu arrivals, per S. S. Komagata Maru, must, at this rate, extend over one year.

In the meantime the immigration officer, Mr. Reid, refuses to allow the Hindus out on bail, and keeps them prisoners.

If the authorities at Ottawa are going to allow local officers to go on this way it must necessarily be ruinous to the Hindustanees on board S. S. Komagata Maru, while the expense to the Dominion government will not be a mean sum.

Thousands of dollars have already found their way into the coffers of King's counsels, in immigration litigation, which must enrich the legal fraternity at the state's expense to an phenomenal degree.

The all powerful government of this country can satisfy their conscience about the public treasury, but we say that such a course can only be construed by Hindustanees as a most ignoble course on the part of the authorities to ruin them.

In the eyes of the poor Hindustanees it can not be considered a legitimate course of law, but a farce, and the institutions of justice will be looked upon with ridicule and contempt.

The local officers are handling this immigration affair like a blacksmith trying to repair a watch, to borrow an analogy once given in the Parliament of Canada.

We pray the authorities at Ottawa to step in and put an end to this anomaly, and see that the Hindustanees have not committed any crime in seeking entry here, so that law and justice may be carried out in a sensible way, befitting a British Dominion, by dealing with this affair as a special case.

NEWS-AD BOGEY ON HINDU QUESTION.

One of the misstatements persistently made by our pious contemporary the News-Advertiser and repeated in its issue of 2nd June, is contained in the following:

"The question before the people of Canada is whether the country is to be thrown open to all the people of India or closed to all. If there is any middle ground advocates of admission, should show it."

The News-Ad must be very simple minded indeed if it cannot see the middle ground on Hindu question itself.

How is it that Japanese and Chinese are not all admitted and yet they are coming.

The question is that with suitable arrangements with the Government of India this matter can be so amicably arranged that the honour of India can be preserved and Canada be not forced upon with any undesirable influx of the Hindustanees.

If there is a will there is a way, and it is unnecessary for Canada to so strain itself on Hindu exclusion that the Imperial crisis be an inevitable corollary.

A LESSON FROM THE FAMINE IN THE UNITED PROVINCES

While the suffering caused by the failure of crops in the United Provinces is much more extensive, yet the number of utterly destitute and those under relief is reported for the week ending April 6th, as 135,298.

We cannot find sufficient words to pen a fittingly scathing indictment of the government of India for offering to the famine stricken the wages of 3 cents ($1\frac{1}{2}$ As) for a working day of how many hours we have no figures, but which we presume is not less than ten.

Among the necessities of life, indispensable to the masses, the government of India has established its monopolies on salt and firewood (no coal being used for cooking purposes in India) causing extraordinarily high prices in these things, whereas clothing is made expensive by an excise duty.

While the cost of living to the poor masses is unduly made more burdensome this way the government of India, as employers, lay down for these destitute farmers and farm hands 3 cents per day with which to procure their food, clothing and shelter.

We do not know of any capitalist employers who are so mean, callous or brutal, as the government of India, and expect their men to work, if though but a relief job, for 3 cents per man and $2\frac{1}{2}$ cents for a woman, and live on that price.

Without the consent of the people the government of India exploits that country to the extent of deriving nearly one and a quarter billion of rupees in revenue annually, let alone the other commercial exploitation by European merchants and planters, and spends large amounts on their own fat salaries as military and civil employees. They certainly ought to show some sanity in ordering the wages of their other employees, as 3 and $2\frac{1}{2}$ cents per day can by no means enable those employed in relief work even the lowest form of human existence.

In other countries a government which dared to impose such terms as stated on any portion of the population which happened to be so unfortunate as to need government relief would not be able to hold office any length of time; riots would be inevitable and a new government, which would promise to so order things that precious human lives should not be allowed to be wasted would be placed in power.

In India, however, the government is bureaucratic, and however despotic the measures and whatever the protests of the people, the few who constitute the government of India carry their own will at the points of bayonets cunningly recruited from the people of the land.

When the people of India show any restlessness the bureaucrats of India cry sedition and anarchy, and the Home Authorities and Britishers generally are frightened out of their wits in the name of the British flag.

The workings of the capitalist government of India, while it was directly ruinous to Hindustanees also adversely affected, in no small degree, the conditions of the working class of the British Isles, owing to the fact that the same capitalist interests which exploit India also exploited England, Ireland, Scotland, etc.

Mr. H. M. Hyndman, Keir Hardie, Ramsay MacDonald, students as they are of working class economics and sociology, realized the danger arising to their own membership in England out of such ravages of capitalist exploitation in India, and went to India in person to study Indian problems, and inspire her people for such political activities that would break down the power of the Bureaucracy to be replaced by a democratic form of government, all with a view that the working class of India should be helped out of the deep ditch and quagmire of unspeakable misery they had fallen into.

Volumes have been written by these men on the abuse of power by those ruling in India, and on the miserable condition of its people, at the same time teaching India how to emancipate herself from those conditions.

Amongst the methods of education, organization, and agitation, the one of encouraging native products, and the swadeshi achieved certain results, but the spirit slackened altogether when the partition of Bengal was revoked and Bengal was united.

The partition of Bengal, however, was a flea-bite compared with the calamity of 3 and $2\frac{1}{2}$ cents per day as famine wages dictated by the government of India as employers of the relief workers, and the nation wide swadeshi boycott must be the cry if living wages are not given to the famine stricken.

This 3 cents a day wages must sound like holy horror to the working class of the world, including Hindustanees in the colonies, for we know of instances where, in sympathy with white working men they have struck, under certain circumstances, for higher wages than 200 and 250 cents a day.

Conditions are different in India, but it is absolutely necessary that as the government of India is the largest employer, an organization of government employees embracing as many as possible must be built up to resist its encroachments upon wages, and labor must learn to make its demands on the government and employers at large.

During the epidemic of strikes, lockouts, and boycotts, the government of the Western countries bring their bayonets into play, but that is a part of the game, and unless the working class of India begins to assert itself with legitimate demands in spite of the government tyrannizing them, they must be the victims of $2\frac{1}{2}$ and 3 cents exploitation, leading to their extinction, and an all round injury to the workers of other countries.

If, however, the workers of India, whether they are on farms, or in mills, shops, mines, or factories, will help themselves, we have unmistakable indications of the fact that the workers of the capitalist countries, like the U. S. A., Canada, England, France, Germany, etc., will reach out and help with all their might as racial prejudices are now being buried by them to an extent difficult of realization by the people of India, excepting those who have gone out of India and studied labor problems in Western Countries.

The United Provinces are notoriously backward in the matter of the labor question, as practically all the indentured slaves for the European planters are recruited therefrom. Therefore we urge that the laboring classes of these provinces will not fail to take the lesson of what the government of the provinces as employers have done to them during this famine.

U. P. Famine Relief Fund

Collected Under the Joint Auspices of the Khalsa
Diwan Society and the United India League

Previously acknowledged in the May number of The Hindustanee	\$139.00	Brought forward total	\$569.20
Khalsa Diwan Collections at Golden, B. C.	291.20	Ratan Singh Holaali	.50
Creekside, B. C., per Bhai Hazarda Singh	57.00	Mot Harial	1.00
Chajoo Ram Bilga	2.00	Hakamchand Alia	2.00
Mohan Mall Bilga	2.00	Beli Chhina	.50
Walait Ram Bilga	2.00	Bhagham Pali Al	1.00
Kabel Singh Fatehpur	2.00	Kartara Kadade	4.00
Tulsi Ram Bilga	3.00	Sunder Garainya	2.00
Ganesha Singh Paldhi	2.00	Natha Singh Bija	3.00
Uday Ram Banknair	1.00	Bhugwan Singh Rapur Dabe	2.00
Gurdit Singh Talwandi	1.00	Basanta Lakhpur	1.00
Sundi Mandhli	1.00	Hari Singh Panderi Nipohn	2.00
Ditta Bundala	1.00	Prem Singh	2.00
Jiwan Singh Bandala	1.00	Kishan Singh Haripur	2.00
Lakha Singh Namane	1.00	Hari Singh Namane	2.00
Sunder Mandhli	2.00	Kahan Singh Bah	2.00
Hazara Bir Pind	1.00	Tara Singh Thala	2.00
Maiya Bundala	3.00	Indar Singh Saham	2.00
Basanta Bir Pind	1.00	Asa Singh Malpur	2.00
ceramicsPhuman Singh Indgarh	1.00	Hakam Singh Jagirdar	2.00
Ganga Singh Jamastpur	1.00	Thakar Singh Katoli	2.00
Madan Singh Talwanda Bhai	1.00	Jaget Singh Sokhe	2.00
Javind Singh Ghita	1.00	Ram Singh Kotli	2.00
Khem Singh Marahna	1.00	Hari Singh Tidad	1.00
Kchar Singh Polasur	2.00	Basant Singh Sahan	1.00
Roda Singh Lukha	2.00	Dhian Singh Kotli	1.00
Munsha Singh Jandiala	1.00	Masa Singh Kalibakar	1.00
Kahla Singh Dusanj	1.00	Nichar Singh	1.00
Jaswant Singh Lagari	1.00	Harnam Singh	1.00
Bog Singh Manakan Garyal	1.00	Duwan Singh Jahal	1.00
Fakirchand Rampur	1.00	Bagal Singh Kuja	1.00
Rala Singh Balick	1.00	Sher Singh Lalia	1.00
Partapa Babak	1.00	Diwan Singh Haripur	1.00
Narmuder Singh Bahawal	2.00	Suren Singh Tidradhi Talda	1.00
Beer Singh Bahawal	1.00	Bhakhtavar	.25
Indar Singh Lirsuigh	2.00	Mahomed Khan Holwara	1.00
Puran Singh Gorain	2.00	Kartar Singh Chudchak	1.00
Dhanoo Gorain	2.00	Sunder Singh Dhundhika	1.00
Sham Singh Jandiala	2.00	Meta Singh Guka	1.00
Karam Singh Jhangar	2.00	Sohan Singh Chanke	2.00
Basanta Singh Gorani	2.00	Kishan Singh Hasa	2.00
Narayan Singh Gorain	2.00	Sham Singh Dhwedhike	1.00
Natha Singh Mirpurtakha	2.00	Harnam Singh Chowk	5.00
Kartar Singh Moron	2.00	Lachman Singh Khudarpur	1.00
Atta Dalewal	2.00	Pasla	1.00
Dedar Singh Akalpur	1.00	Bachnila Singh Multanpur	3.00
Thola Singh Sohal Jagiri	2.00	Basant Singh Sanam	1.00
Basawa Singh Marana	1.00	Dalip Singh Mawanya	2.00
Jiwa Singh Rooravala	1.00	Basant Singh Mawanya	1.00
Sunder Singh Karnoowal	1.00	Gurdat Singh Mawanya	1.00
Bhugwan Singh Paddi	1.00	Amar Singh Mawanya	1.00
Dilip Singh Jingard	2.00	Bajir Singh Bedanval	1.00
Indar Singh Raipur Daba	1.00	Gurdit Singh Nagar	1.50
Kara	1.00	Garib Singh Kokdi	2.00
Pala Singh	1.00	Chanan Singh Chime	1.00
Umar Chand Dusanj Bade	1.00	Dalip Singh Tala	.50
Safa Singh Bilga	1.00	Gurmukh Singh Kubazpal	1.00
Nand	1.00	Jiwan Singh	1.00
Ramkishan Musaffer	2.00	Hardiyal Singh Chuzsinkvala	.50
Carried over total	\$569.20	Natha Singh Rama	1.00
		Harnam Singh Kheyal	2.00
		Carried over total	\$657.95

Brought forward total	\$657.95
Munsha Singh Samrama	1.00
Arjan Singh Fatchgarh	2.00
Prem Singh Samrama	1.00
Tara Singh Koni	1.00
Kartar Singh Sirhal	1.10
Nuranga Pakhowal	1.00
Sundar Singh Bale	1.00
Bariam Singh Roogka	1.50
Basant Singh Akhare	2.00
Mangal Singh Tholi	1.00
Harnam Singh Sahawad	2.00
Partap Singh Behal	1.00
Mangal Zaze	1.00
Banta Behali	1.00
Arjan Singh Sandasu	2.00
Hukam Singh Dungal	1.00
Chanan Singh Samrama	1.50
Punu Samrama	1.00
Karam Singh Samrama	1.00
Bissa Shankar	1.00
Diwan Singh Banda	1.00
Gurdit Singh Moran	1.00
Arjan Singh Samrama	1.00
Shar Singh Alku	2.00
Batana Farata	2.00
Indar Singh Moj	1.00
Fate Chokar	2.00
Jagat Singh Haripur	1.00
Dalip Singh Haripur	1.00
Nand Singh Raipur	1.00
Sangu Pradhe	2.00
Nand Singh Nakodar	1.00
Kesar Singh Thikri	1.00
Dasondhi Sohal	1.00
Ishar Dhanipind	2.00

Grand Total\$703.05

Amounts remitted to Mr. Hirday Nath Kunzurn, Hon. Sec. U. P. Famine Relief Committee, Allahabad. May 5.—Draft drawn by the Canadian Bank of Commerce on the Bank of Bengal, Alla- habad, £37, 6s, 5d at \$4.91 per pound.....		\$183.25
May 30.—Draft by Can. B. of C. on Bank of Bengal, £101, 11s, 9d at \$4.91 per pound..		498.80
Total		\$682.05
Balance in hand of collectors.....		21.00

Total\$703.05

Bhai Rattan Singh, Hon. Sec. of the U. P. Famine Relief Fund Committee, reports that the work of collecting this fund shall be over by the end of this week, and the committee shall then be discharged. About \$25 is promised in addition to the above account, all of which shall be finally published in the next number of The Hindustanee and the affair closed as far as Canada is concerned.—Ed.

SIKH EDUCATIONAL CONFERENCE

An article by Mr. Rajah Singh reviewing the Seventh Sikh Educational Conference, held at Umballa this year, and giving highly interesting details of the progress of female education amongst Sikhs in Punjab, had to be left over for want of space, and will be published in the next issue.

THE SANSAR

Many enquiries have been made of us concerning the Sansar of Victoria, B. C., the official organ of the "Great Illusion" or "Maya," but as this eccentric publication, as far as we knew, had been discontinued during the past few months, we thought the fog had disappeared, and did not care to flog a dead horse, as we consider space in this sheet too valuable for that purpose.

As a cheeky beggar "The Sansar" has, however, been inspired to raise its head above the waters last month, and the next thing is its begging for the neat little sum of \$2,000.00 (Two Thousand Dollars), under the caption "An Urgent Appeal," in the issue dated April 25.

It was likely in the twelfth century, a great philosopher, Shankaracharya, for the first time wrote a small wonderful text of aphorisms called "Vedanta Sutra," which is also known as "Vedanta Shastra," "Vyasa Sutra," Uttar Mimansa," and it represents a school of metaphysics called "Vedanta School."

These aphorisms are a masterly expression of the metaphysical sections of all Vedas, and are considered by the Hindus as sacred, which studied between the lines may benefit students of abstract philosophy.

The school of Vedanta has, however, altogether degenerated and a misunderstood theory called "Maya," or "Great Illusion" doctrine, which maintains that this world is but an illusion, has repalced the original school of Shankaracharya, and the followers of the Sansar theory almost invariably die in poorhouses, while they are glorying over illusory "egos."

The Conservative school of politics in Great Britain, who exploit "God," the omnipotent and all merciful one, etc., under the new label "Christian God," in the faithful imitation of the Romans, saw their great chance in this illusion school in India and exploited it.

The Sansar means: All this world is illusion, so men must discard it and seek salvation. Britishers wanted all this world, and their mouths water when our "Illusionists" or "Sanarists" of India resign their world in favor of Britishers, and turn to seek salvation, but the funny part of the whole transaction is that the Sansarists or Vendantists assiduously avoid salvation when they are near to receiving As1½ (three cents) for men, and to the personified "Mayas", the women, As 1½ (two and one-half cents) per day's labor, yet they love life and spurn salvation.

Thus our Sansar friends of Victoria were eagerly sought out by our wise and benevolent conservative government of Canada, and along with the re-appearance of "The Sansar," the Canadian politicians and their flunky press have hastened to label Dr. Sundra Singh of the "Sansar" as the leader, though the fact is he is just leading himself, by himself, and for himself, and our federal member, Mr. H. H. Stevens, and the immigration department at Ottawa are holding holy conferences over the Komagata Maru affair with the "Sansarist," wherein the government is apparently anxious that the Hindus may not go in for this illusory land called Canada.

For these sacred services to the Hindus the Sansar is out with an urgent appeal for \$2,000.00.

It is a long history, how, in the years now past, the Sansar press, which is public property, came into existence through the exertions of the Khalsa Diwan Society, and the United India League, and Dr. Sun-

der Singh was enabled to publish the "Aryan," with himself as editor.

The Sikhs and Punjabis in general and the whole Hindu community in Canada, almost to an individual, not excepting the Sansarists, are after the good things of this world, and Dr. Sundra Singh was then an Aryan, and under those circumstances he was given charge of the press, as a paper which would benefit Hindustanees in that direction and remove the misunderstanding of the Canadian public concerning them, was deemed necessary.

Unexpectedly, and to the consternation of the Hindu public, however, a new development, the "Sansar" bug made its appearance at the hands of the editor, and it evolved so fast that not only the press and the property upon which it stands, under the process called "The Illusion," or "Universal Brotherhood," or "Maya," peculiar to the Sansarists, came to be claimed by Dr. Sunder Singh, and one or two of the coterie as their own, but also a dairy of one, Bhai Lal Singh came to be included in the claims of Dr. Sunder Singh and Company. Bhai Lal Singh was restored his dairy by the order of the courts, and the Khalsa Diwan has filed a suit for the recovery of the press in the courts at Victoria, B. C.

The Hindustanees of Canada have a solidarity which is unique, and the few solitary individuals like Dr. Sunder Singh, by the grace of the conservative "politicals" of Canada, are making frantic efforts to disturb it through the "Sansar," but the Hindustanees thought it better left alone.

The re-appearance last month of "The Sansar" with an urgent appeal for Two Thousand Dollars (\$2,000.00) was, however, considered by the Khalsa Diwan and the Executive Committee of the United India League to be such a matter as might bewilder the Hindustanees out of Canada, and mislead them as to the true state of affairs respecting the "Sansar" and hence this notice of warning.

THE FUTURE OF INDIA

"What will be the future of India?" is the question every statesman conversant with the world's politics asks himself when he observes the wonderful progress made by the Japanese in less than fifty years, and the newly made Republic flag flying over the Chinese castle. He stops in consternation to ask: "Are the descendants of those whose profound wisdom and great civilization dazzled the world at one time, and who not only bountifully contributed art and literature, philosophy and astronomy, to the progress of the world; but also set forth lofty spiritual ideals before mankind—to remain content, fallen in the depth of degradation?" He further asks: "What has thus sapped the vitality of the people of Hindustan, what has thus spoiled the brains of the children of those who wrote the Vedas, who built Tajmahal; and when are they to regain their lost position?"

These are the questions we have to answer. Nations rise and fall. It is the law of nature, and, therefore cannot be avoided. Greece, Rome, Spain met with a similar fate.

Here, however, we wish to deal with the future of India, and to point out some of the facts which have been the direct causes of the downfall and poverty of the nation.

Before the English traders took India, as everyone knows, by various foul means, the Moguls had practically been the rulers of the country. They had come there as foreign tyrants; but adapted the land as their home. For this reason they never ceased to think for the welfare of the country, and consequently under their rule the wealth of the country enormously increased. Privileges were not denied, as they are now, by the rulers to the ruled, with regard to State administration. Almost invariably the highest and most responsible posts in the State were held by Hindus. Although there had been occasional quarrels between the two, the nation undoubtedly was prosperous.

But since the advent of the British traders in India, the fate of the country has been very sad. They went there with no other motive than to gain wealth for themselves. And in it they have most completely succeeded. The only deity that an Englishman worships is Mammon, and in following his god, there is no tract on the globe that he would not tread, or no action that he would not commit. To give a rough idea of the ruin of Hindustan brought about by the unscrupulous foreigners, we shall quote a few high-minded English and American statesmen. The following is a part of the speech, delivered by Sheridan, in connection with the trial of Warren Hastings, once Governor-General of India, impeached in the House of Commons, for having extorted by torture and starvation, millions from the Princess of Oudh, and for murder:

"If, my Lords, a stranger had at this time entered the province of Oudh, ignorant of what has happened since the death of Sujah Dowlah—that prince who with a savage heart had still great lines of character, and who, with all his ferocity in war, had, with a cultivating hand, preserved to his country the wealth which it derived from benignant skies and a prolific soil—if, observing the wide and general devastation of fields unclothed and brown; of vegetation burned up and extinguished; of villages depopulated and in ruin; of temples unroofed and perishing; of reservoirs broken down and dry, this stranger should ask 'what has laid waste this beautiful and opulent land; what monstrous madness has ravaged with wide-spread war; what desolating foreign foe; what civil discords; what disputed succession; what religious zeal; what fabled monster has stalked abroad, and with malice and mortal enmity to men, withered by the grasp of death every growth of nature and humanity, all means of delight, and each original simple principle of bare existence?' the answer would have been not one of these causes. No wars have ravaged these lands and depopulated these villages! No desolating foreign foe; No domestic broils! No disputed succession! No religious superservicable zeal! No poisonous monster! No affliction of Providence which while it scourged us, cut off the sources of resuscitation! No! This damp of death is the mere effusion, British Amity!

What was the result of the trial? Was the perpetrator punished? Was his name disgraced in English history? No, the trial resulted in the acquittal of the man, not because he had been found guiltless, but because he had rendered "great services" to the State. Such is the equity of England!

Here is not the exaggeration in Sheridan's speech; for the directors of the East India Company

themselves admitted, (quoted in "Prosperous British India" by Wm. Digby.) "The vast fortunes acquired in the inland trade have been obtained by the most oppressive conduct that has ever been known in any history or age." Lord Salisbury, once Prime Minister of England said: "That as India must be bled the lancet should be directed to those parts where the blood is congested or at least sufficient; not to those parts already feeble from the want of it."

Have things since then improved in India? Here is what Mr. William Jennings Bryan, after a careful study of what it pleases the English to call the government of India, and paying a visit to the country says: "The trouble is that England acquired India for England's advantage, not for India's, and that she holds India for England's, not for India's, she administers India with an eye to England's interest not India's, and she passes judgment upon every question as a judge would were he permitted to decide his own case * * * the Briton has impoverished the country by the legalized pillage." Then referring to the drain of wealth, he asks: "What country on earth could stand such a drain without

(Continued in next issue)

INDIA'S PART IN PANAMA-PACIFIC INTERNATIONAL EXPOSITION, 1915

Attention of the Indian public has already been drawn, through the medium of the Modern Review of Calcutta by the contributions of Dr. D. R. Guha of the University of Washington, and others, to the great international exposition to be held in San Francisco in 1915. It is our desire to give some more information concerning the educational, commercial and industrial importance of this exhibition.

Object of the Exposition

It is the purpose of this exposition to bring together the achievements and activities of the world during the past decade for **inspection and study** by world experts and for **instruction and information** of all classes. The classification is comprehensive and representative—a contemporary record of the progress of the human race—and has been reviewed by international authorities.

Division of Exhibits

The exhibits will be divided into eleven departments: (1) Fine Arts, (2) Education, (3) Social Economy, (4) Liberal Arts, (5) Manufactures and Varied Industries, (6) Machinery, (7) Transportation, (8) Agriculture, (9) Livestock, (10) Horticulture, (11) Mine and Metallurgy.

As for the exhibits, the purpose of the exposition is to show to the world, under the most favorable conditions, in every field of human effort—mechanical, scientific, intellectual and psychological—the best that each nation has accomplished. Every nation will bring its achievements in every line for comparison with the rest. The truly universal character of the Panama-Pacific International Exposition is shown by the fact that every important commercial nation on earth, not one excepted, will be represented by its manufacture or its arts. More than thirty nations, even Turkey and Persia, have accepted the invitation to participate. About twenty of them have already selected sites and buildings are under construction.

The live working exhibits, **illustrating processes** will be of great educational value, and this plan will be carried out in those departments illustrating the special activities of persons along industrial lines.

In art and social economy the intention is to create a new aesthetic and culture zone, and to make definitive impression of the world's marked upward tendency; or in other words, the aim will be to show all that is most beautiful in arts, most advanced in invention and scientifically most valuable to mankind. It will be an exposition of selection and consequently the most brilliant one that has been ever held in the world.

Scope of Different Departments of Exhibits

The following brief description of the plans and scope of the above mentioned departments will be of interest to the intending participators:

1. Fine Arts—The department of Fine Arts will afford an opportunity for **study and comparison** of the best productions of the brush and pencil that have been created **since 1905**. This is also true of sculpture, besides there will be a notable loan collection of masters and workers earlier than 1904.

It is a known fact to all who have studied Oriental arts that India has not only made original contributions to the art world, but the much lauded and justly appreciated arts of China and Japan have got inspirations from ancient art works of India. The revival of national arts is essential to nationalism of a country. We know that the new school of Indian artists—Dr. A. K. Comarswamy, A. Tagore, Durandhar, S. Gupta and others—have done incalculable service to revive our national art. Now it is for our nation to do all that is possible to represent the true and unalloyed Indian arts before the world during the exposition.

2. Education—The object of the Educational Department is to bring together educational systems and methods of all nations for the examination, analysis and comparison to show the progress of the world during the last quarter of a century. Over and above the careful demonstration of the secondary and higher educational systems in vogue in different countries, the most important features of the Educational Department will be (1) Elementary Education—Kindergarten methods, continuation school, evening and vacation schools, and school for special training, schools for vocational education, **legislation, organization, school supervision, management, buildings, plans, models, school hygiene and methods of instruction**. (2) Education of sub-normals—Education of defectives and delinquents; institutions and publications for the blind, deaf, dumb, feeble minded and cripples; open-air schools for tubercular children, etc.

In all civilized countries, in addition to the regular system of training in schools and colleges, there are provided special forms of education for the adults who for many reasons cannot enjoy the advantages of modern educational institutions. This includes summer schools, extension courses, popular lectures, people's institutions and correspondence courses.

It is essentially desirable that a delegation of the most prominent educators from different provinces of India should come to study and determine which system of education will be best applicable to Indian conditions. But the most interesting and important features of the Department of Education will be congresses and associations, societies and conventions.

during the exposition. These world-gatherings will bring together the greatest thinkers of all nations, along lines of art, industries, science and education. The exposition has organized a special bureau of conventions and societies to have charge of all arrangements for these meetings. This will afford a splendid opportunity for the learned people of India to exchange ideas with men and women of culture coming from all parts of the world. It is desirable that eminent scholars from India should come out and participate in the congresses and conventions of international character. This will help to remove the wrong and unfounded prejudices against India and at the same time will help to create a vision of world-problem in the minds of the leaders of the Indian people. It is needless to point out and emphasize the immense service done to India by illustrious intellectual heroes like Swami Vivekananda, Rabindranath Tagore, Jogodish Ch., Bose, Brojendranath Seal and others.

3. Social Economy—The special feature of the Department of Social Economy will be the agencies for the study, investigation and betterment of social and economic condition of the people. Hygiene, organization of employees and employers, wages and cost of living, welfare work, care of dependent and neglected children, institutional care of destitute adults, reformatories, town and city planning, parks, play grounds and recreation centers, utilization of school houses as social centers and systems of government are some of the many phases of social economy that will be discussed and manifested in the Universal Exposition of 1915.

4. Liberal Arts—There will be a complete and characteristic exhibit of graphic arts comprising engraving and book-binding. The success of the exhibits of equipment, process and products of photography, chemical, pharmaceutical arts, instruments of precision, philosophical, medical and surgical apparatus, musical instruments, electrical method of communication is assured by the enthusiastic co-operation of all civilized communities.

5. Manufacture and Varied Industries—In manufacture the exhibits will be purely utilitarian in character. The equipment, processes and products involved in (1) cutlery, (2) stationary, (3) silversmith and goldsmith's ware, (4) ornamental products in marble, bronze and iron, (5) wood, leather and rubber goods, (6) household furniture, (7) ceramics, (8) glass and crystal work, (9) apparatus and methods for lighting, (10) textile materials, (11) dyeing and coloring, (12) silk and silk fabrics, (13) lace embroidery and various other industries will constitute the extensive collection of exhibits presented in the Palace of Manufactures.

6. Machinery—The modern practice of utilizing machine power in place of human labor has made such wonderful progress that it is impracticable to write, in any detail, of the scope of this department of machine exhibits. There will be demonstrations of all kinds of machinery—steam generators, hydraulic motors, gas motors and general machinery and finishing, wood working machinery of the latest type. The apparatus worked for and by electricity will be shown in a separate group.

7. Transportation—The facilities for inter-communication is the best measure of progress of the material development of any nation. Above other things automobiles and cycles, modern equipments in railway equipments and transportation, street

railways, materials used in the mercantile marines, naval and military ordinance, military ballooning, and the great advance in the manufacture of aeronautic apparatus and aeroplanes will be given prominence. The exposition will encourage exhibits and demonstrations so as to enable the public to become acquainted with the mode of manufacture and operation of the various aeronautic devices which are being produced in this country and abroad.

8. Agriculture—The gigantic strides made in the science of agriculture and its useful application throughout the world will give the exposition a wealth of material from which to choose the equipments and methods utilized to increase efficiency in production. The major portion of the Palace of Agriculture will be devoted to the exhibits of improved and labor-saving farm and agricultural implements and farm machinery. This will also include appliances for irrigation and draining land. The improved methods and systematic operations in agriculture will be carefully illustrated.

The manufacture of agricultural products, such as oils, curing and preserving of fruits and vegetables and dairy products, bread, sugar, pickles and vinegar, will be demonstrated. The process of handling milk for making butter and cheese, dry milk, etc., will be shown in the dairy exhibits.

9. Livestock—In the Department of Livestock horses and mules, cattle and sheep, goats, poultry and other animals of economic importance will be exhibited. The methods of raising, breeding, feeding and milking dairy cattle will be of practical value to the people interested in the dairy industry. There will be a modern creamery, conveniently installed, so that the visitors can follow the milk throughout the various processes demonstrated in the manufacture of butter.

10. Horticulture—The climate of California affords a good opportunity for a great and beautiful display of outdoor, as well as indoor, horticultural productions. The world is being searched for rare and beautiful plants for this occasion. There will be illustrated the wonderful advance made in practical art and science developed by plant eugenics. The equipment for, and processes of, canning fruits will be special features of this department. An attempt will be made to show the progress of organization among the fruit growers for the promotion of industry by improved packing and market methods.

11. Mines and Metallurgy—In the Palace of Mines and Metallurgy there will be displayed the mineral products of the world, together with demonstrations of mining and metallurgical processes. Special attention will be given to new and rare minerals and the processes for their reduction. Clay and its derivatives (porcelain industry) will have a very prominent position, and the raw materials will be shown with the finished products. The great increase in the use of cement will make a large and interesting field for exhibit purposes.

The visitors of the Universal Exposition will not only avail themselves of the rare opportunities of studying the exposition, but the merchant classes in special, interested in developing international commerce will have a chance to meet the world's greatest manufacturers and commercial enterprises. This will solve the problem of securing the future business agency rights for our Indian merchants.

It is deplorable that nothing has been yet done by

the Indian public to play India's part in this historic international exposition. The field is vast and the opportunities are great. We urge the people of India to participate in this **Universal Exposition** and set a memorable mark in the records of this epoch-making affair.

So far as our knowledge goes, it has been already decided that pictures of Indian life will be represented in the form of an Oriental village. The management being purely in the hands of parties having superficial insight into the virtuous habits and model customs of our ancient people, might color scenes unduly, to arouse curiosity among the visiting public. Our readers can very well imagine how dangerous it will be to confide the interest of a nation into the hands of a few foreigners who have no particular feeling for bringing India into prominence. Hence it is our humble attempt to invite the attention of our people so that India's part in the Panama-Pacific International Exposition be well-played to preserve the prestige of our nation.

For the benefit of those who want to participate in the exposition by sending in articles for exhibits or competition and award, it might be said that (1) the exhibit spaces (not for business) will be free of charge (2) it has been arranged so that there will be no duties on articles intended for exhibit purpose only. (3) The period of exposition being for the term of ten months Feb. 20 to Dec. 4, 1914—will give sufficient time for the visitors to make a thorough and complete study of all phases of the exposition. (5) The intending exhibitors are requested to communicate with the exposition authorities for other detailed information, so that they could be supplied with shipping labels and tags by the various departments. All correspondence should be directed to the Chief of the Bureau of Exhibits Department, Panama-Pacific International Exposition, San Francisco, Cal., U. S. A.

Lastly, we want to emphasize the fact that the Hindustanees in America have decided to build a pavilion—Hindusthan Pavilion—in the exposition grounds to represent India worthily, and to supply suitable accommodations to exhibitors and merchants from India who would participate in the exposition. The exposition authorities have generously offered land free of charge and we are to supply funds to build our own pavilion.

The cost of erecting this pavilion will be, according to a very conservative estimate, two dollars and fifty cents (\$2.50) per square foot. We implore to Princes and merchants of India to extend their co-operation in this matter, and at once communicate with Dr. Keshab Deb Shasti, Panama-Pacific Exposition Commission of India, 1844 Jackson Boulevard, Chicago, Ill., U. S. A.

CAMILLE C. deBERRI.

HIRALAL H. PANDYA, M. Sc.

Special Representative for India, Hindusthan Association of America.

TARAKNATH DAS,

California Chapter, Hindusthan Association of America, Box 455, Berkeley, Cal.

WHEN YOU ARE THROUGH WITH THIS PAPER PASS IT ON TO YOUR FRIENDS.

OUR FIGHT IN AMERICA

About the liveliest foreign students in America at the present moment are those from India. The Hindustani students all over this continent are working together unitedly and wholeheartedly in their opposition to the pending Raker Bill in Congress which threatens to exclude Indian students from America. In all my years never have I seen our students in the United States assert themselves so vigorously. They seem to be conscious of the fact that they are fighting not only for their own rights, but also for those of the unborn generations who are to come. They may go down in defeat, and yet they are undaunted, and facing front bravely and courageously. They say with Clough:

Say not, the struggle nought availeth,
The labor and the wounds are vain,
The enemy faints not nor faileth,
And as things have been, they remain.

The Indian students fully realize that the struggle does avail, and that the labor and the wounds are not vain.

The Hindustanis are carrying on the fight without any assistance from the English government in India, without even any help from the English ambassador at Washington, who is generally supposed to look after their interests in this country. Early last March, I wrote an open letter to the secretary of state, Hon. William Jennings Bryan, in which I pointed out some of the manifest injustice from which the Indian students would suffer, if the proposed measure is enacted. In reply the secretary informed me that "the proper channel through which the representation on the subject should come to this government is the British Embassy at Washington." Immediately I sent a letter to the English ambassador, Cecil Spring-Rice, asking his co-operation. This was the comforting reply that came to me after a long delay: "I have received no instructions from our government to make any representations on any part of the bill." Fancy an Indian ambassador from independent India making such a reply! How long would he last?

The gravity of the situation is becoming increasingly clear to thoughtful American educators. Already prominent members of the faculty of the University of California have wired their protest against the Hindu exclusion bill, especially insofar as it affects the students. Now comes the State of University of Iowa with her protest. The board of Daens at this university, following the suggestion of the Iowa chapter of the Hindusthan Association of America, has taken a hand in the matter. The board has sent this protest to Washington government:

Chairman, Committee on Immigration and Naturalization:

Dear Sir:—

We, the undersigned Deans of the various Colleges of the State University of Iowa, most respectfully beg to enter our emphatic protest against Section 47 of the pending Raker Immigration Bill in so far as it affects Hindu students. In our judgment, the proposed legislation will make the entrance of the Hindu students into America unduly difficult. Although the proposed law seems on the face to be

the same as the laws now applying to the other Asiatic immigrants, yet because of the peculiar situation of the people of India, under the alien government, the effect of the law in their case will be quite different from that of the laws governing the Asiatic students. We suggest that bona fide students who have proper certificates from the Dean or the Principal of the Indian College or school attended, should be admitted freely into the United States.

Trusting that you will give this matter your careful consideration, we remain,

Sincerely yours,

(Signed) **CARL E. SEASHORE,**
Dean of the Graduate College.

W. G. RAYMOND,
Dean of the College of Applied Science.

And five other Deans.

The best thing about this struggle in America is that it has drawn and welded together all classes of Hindusthanis Mahomadans and Hindus, Christians and Sikhs, Brahmos and Arya Samajists are all standing shoulder to shoulder, arm to arm, and are fighting for the honor of our beloved Motherland. Bandemataram!

SUDHINDRA BOSE,

National President, Hindusthan Association of America.
State University of Iowa, Iowa City, Iowa.

CANADA AS A HINDU SAW IT

Article VI.

(Continued from last issue.)

Access to Canada by the Trans-Atlantic route is of importance to Hindustanees, as on the journey from India to this country lies Egypt, Italy, France, or speaking generally the Western Continent of Europe, including England, and also because this voyage affords an advantage of nearly one week in time over the Pacific course.

All the mail between Canada and India is carried over the Atlantic route, and post-marks on letters show that the mail from India to Canada and vice-versa can be delivered in about twenty-four days.

The views of land and ocean on the Atlantic passage are unsurpassed anywhere else, affording Hindustanee and European tourists a complete panoramic view of the different grades of the western civilization of the Old World.

The 35,000,000 sq. miles of the waters of the Atlantic presents a spectacle of such a superior number of sea-faring vessels that other waters of the world look comparatively insignificant, but the opening of the Panama ditch must restore the balance between the Pacific and this ocean in course of time.

The valuable inland seas, like the North Sea, Baltic, Mediterranean, Black Sea, etc., are included in the Atlantic ocean. The Greeks, Romans, Arabs, and Spaniards, by exploiting the Mediterranean laid the foundation of the modern economic history of Europe, and though it was deserted for a few centuries, the discovery of the Cape of Good Hope route to the east in 1486 again revived the activities of the European communities on this portion of the Atlantic for an all water trade route to India and Asia.

In 1869, however, the opening of the Suez Canal revolutionized the ocean traffic, and the Mediter-

anean was restored to its old status, from which a tremendous traffic now flows to the Atlantic coast of America. Italians, Austrians, French, Norwegians, and others, have emigrated in hordes, afterwards becoming naturalized as Americans. The exchange of commodities is also forging ahead at an equal pace.

The inland seas of the Atlantic on the American shores are Hudson Bay in Canada, and the Gulf of Mexico, and the Caribbean Sea, south of the United States. The eastern shore of the North American continent is reached from India and Europe by the ports of Montréal and Quebec, Halifax, and St. John in Canada, and the principal ports in the United States in the south are Boston, Portland, and New York. The White Star Line sails via the Riviera, Italy and Egypt, and its palatial steamers ply between Liverpool and Canada in summer, landing the tourists and merchandise at Montreal and Quebec.

The Atlantic Empress Line, the Royal Line, the Cunard Line, the Allen, the Red Star, and many others operate with up-to-date monster ocean greyhounds, and its magnitude is gauged by the fact that boats of ten and twenty thousand tonnage are becoming antiquated. The latest ship (now building) has a tonnage of 50,000, and will be able to carry over 2,000 people aboard, equalling the population of a small-sized town.

These steamers are like floating cities and besides the elegant staterooms and spacious dining saloons, there are provided up-to-date hotel comforts, such as a la carte restaurants, music halls, lounges, decorated and panelled with carved oak, etc., smoking rooms, libraries, elevators, and decks for promenade and athletic sports.

To the people of India the North American continent is on the antipodes, i. e., one who is standing on the soil of India stands opposite the feet of the people standing in America. Electric sparks demonstrate that when it is night in North America it is morning in India, and vice versa. At every day-break India is one date ahead of America in the chronicle of time.

The world being round, if one started from a point in India and kept travelling in the same direction he would eventually come back to the same point, but in his journey he would have traversed the North American continent from one end to the other; if he travelled eastward, say from Calcutta, he would move across America from the Pacific to the Atlantic, and then back to India, but if he moved westward he would move across the Atlantic and cross America to the Pacific, and then back to his point of departure.

According as the steamship connections from Europe or England may be a traveller can arrive in Canada via Boston, or New York; the ports of the United States, or he may take the boats of the lines which specialize on direct passages from India to England, and thence to Canada, and following the seasons, arrive at the Canadian ports, Halifax or St. John, in winter, or Quebec or Montreal in summer.

The passage up the Gulf of St. Lawrence is such a gloriously picturesque one, and comfortable owing to the waters being sheltered by the two shores of this great river, for the length of about 1,000 miles, that writers on Canada are thrown into a poetic mood when attempting to describe the charms of this journey.

After sighting the mountains of Eastern Canada, however, a couple of days sail along the beautiful

St. Lawrence brings the traveller first to Quebec, the capital of Canada until 1843, after which he can proceed, if desirous, further down the river to Montreal, which is the commercial golden gate of Canada on the eastern side. I want to put on record here, as a historical fact, that in the age of twentieth century advancement, approximately only three out of the 316,000,000 of the people of India should have been blessed with a view of this chosen portion of God's green earth.

Montreal is open for sea traffic only six months of the year, but when the season is in full swing the bustle and magnitude of the shipping at wharves can be compared with any of the largest shipping centers of the world, and it is also the chief railway center of Canada.

The St. Lawrence at Montreal, however, freezes in the cold season and the ice is so thick that the heaviest vehicular transportation takes the place of the deep ocean-going greyhounds.

South of the St. Lawrence a short strip of seaboard that does not freeze throughout the winter belongs to Canada, and affords an alternative overland entry into the Dominion. The ports of St. John, on the southern shores of New Brunswick, and Halifax in the south of Nova Scotia, on the Atlantic are linked with the mainland by railways which enables the passengers to reach the slope of the Pacific Coast without a break in their journey. This St. John is different to St. Johns in Quebec, which has the distinction of being the terminus of the first railway built in Canada, in 1836, from La Prairie to this place. The port of Montreal also forms the center of all the waterways traffic which goes down to it by the Great Lakes, Superior, Huron Michigan, Erie and Ontario, and from them through the St. Lawrence river to the Atlantic and the various ports of the world.

The line of the Hudson Bay Railway, having now been located from the Pass to Port Nelson at the mouth of the river Nelson on the Hudson Bay, Port Nelson will be another important port in Canada, as not only will wheat, minerals, and other Canadian produce find its way in large quantities through this outlet, but a great transformation to the passenger service will be made on this route, as it cuts the time of passage from England to Canada to nearly three and one-half days, and proportionately from India and Europe, showing how close the northern end of Canada is to Great Britain.

RE EXCLUSION OF HINDOOS

A law firm in the East has been kind enough to send to Mr. J. E. Bird the following article for publication. We have never seen such a comprehensive and sound analysis of the Hindu question before and besides, as it comes from the pen of a Canadian gentleman, we take great pleasure in giving it room in these columns, notwithstanding the fact that in the ordinary course its length would bar it from publication in a paper this size.

Social and Economic

On the social and economic side, the opposition is supposed to come from the labor element in British Columbia, largely dominated by labor unions in San Francisco, Seattle and other American ports. I have been told that the British element in the population,

that is those who come from the mother country, are not very much in sympathy with these measures. But whatever may be the extent to which this doctrine of making Canada a "White Man's Country" may extend, the underlying sentiment is jealousy on the part of white labor of the admission of Asiatics who may enter into competition with them.

It may not be really the case that the Asiatic settlers generally work, or are willing to work, for lower wages than are paid to white laborers. I am told that the British Columbian Fish Canning establishments were shut down for a time last summer, and nearly the whole trade turned over to competing American establishments, because the Japanese working in the Canadian industry refused to accept a reduction in the rate of wages.

But the objection is really based economically on the same sentiment as brought about the **labor riots in the mother country when the introduction of machinery for manufacturing purposes began**. It was found that, however much the laborers deserved sympathy and support, they could not long prevent the introduction of labor-saving machines, and they simply had to submit, with the result that new openings for profitable labor were rapidly discovered, and the condition of the laboring classes was improved.

What was invoked in favor of machines can largely be also appealed to in favor of human beings, who may be starving in their own country, and who desire an opportunity to earn a living honestly and faithfully in our country.

They are willing to submit to any rules in the different trades fixing a minimum wage, and if legislation is necessary to authorize this, the incomers will have to submit to such laws, and are quite willing to do so. But the objection is based on different grounds which does not apply to machines.

The same objection might be urged as has been urged to the employment of horses and oxen, not to speak of railways, to do the work done by manual labor in a ruder state of society. Now, can it be pretended that the presence of a number of Chinese, Japanese and Hindoos is any more an offence to the community than the introduction of horses and cattle?

The truth is that there are certain kinds of work that white people are unwilling to do. There is a tendency in all white countries to congregate in towns, and to insist upon the encouragement of industries that must be carried on in towns and cities, and **there is always a difficulty in getting people to work on the land**. Now, the Asiatics might be admitted on condition that they would work on the land as farm laborers; and they would then supply a population which would furnish a good market for the sale of articles that may be produced by industries carried on in the towns. **There is a crying need for labor on the unsettled lands**, and on the other hand there are these multitudes of Asiatics who are willing to work on the land and in other employments that white men disdain, and we are prevented from developing the country by the refusal to admit this labor.

Of course the labor unions would not be able to maintain and enforce such laws unless they were supported by public opinion, which is reinforced by the voice of persons actuated by other reasons and sentiments. And the sentiment has been allowed to grow up in Australia and in British Columbia that we must make these countries "White Men's

Countries." This doctrine must, therefore, be examined on its merits. We are told that white men will be unwilling to engage in work in which they are obliged to associate with men belonging to other races, whether negroes or Asiatics. **It requires some courage to denounce this doctrine which has been allowed to attain somewhat wide currency.** The people of the Eastern provinces good-naturedly consider that the problem is one that affects British Columbia alone, and that they are not called upon to force their fellow subjects to admit men belonging to a race to which they have an antipathy. But when it is considered that it is by the use of our authority that they are attempting to enforce these laws, we are bound, simply because we have the authority, to examine into the justice of the complaints of those who are excluded, as well as the prejudices of those who wish to exclude them.

Examined on its merits the doctrine that this is a white man's country cannot be defended. It was originally a red man's country, until we were told that the only good Indian was a dead Indian. We have succeeded in almost exterminating the original occupants of our soil, but it is fair to contend that there is nothing really and inherently objectionable in people of two or more distinct races living together side by side. If one race is more numerous than the other, and the less numerous is better trained or more intelligent than the numerous, there would be no difficulty if the white men could obtain positions as master or foreman with direction and authority over the others. But such superiority requires real superiority of intelligence, and at the best can make provision for a small number of men. We must face the problem of teaching and insisting that it is no degradation for men of one race to work along with men of another. **If it is such, why should white men go into Africa inhabited by blacks, and into China and Japan inhabited by Mongolians, as well as into India peopled with an immense population of a race essentially our own (that is Aryan).** If there is any necessary repugnance and incompatibility, why should little white children grow up to be fond of their black or Hindoo or other colored nurses? What hardship was it to the students of Law in McGill to associate with Peter Hing, a Chinese student, or with Arthur Yearswood, a negro from British Guiana? How did it come about that a Negro came to be Chief Justice of Barbadoes, and that members of the diplomatic service in Lagos, West Africa, as black as ebony, have at the same time attained a high degree of culture and education? How did Livingstone live in harmony with the Negroes of the dark continent, and thousands of other missionaries, the most successful of whom have treated the natives of other races most nearly on a footing of brotherhood and equality? **The wealth of any community must be greatly increased by the larger number of men that can be induced to work steadily and industriously in developing the resources of the country.** And if there are any undeveloped industries or natural resources that require labor, is it not much better that employment should be given to colored men rather than that these should remain undeveloped? And why should it be more objectionable to work with Negroes or Chinamen than with horses or oxen? **There is no obligation upon us to make friends or partners of them.** We choose our own friends, but we are none the less bound to treat

those who are not admitted to any special friendship with justice, sympathy and kindness. There are multitudes of white men, even of our own race, that we do not care to associate with, but certainly this cannot give us the right to exclude these from our country or neighbourhood. The same prejudice that exists against the colored races exists also in an intense degree against Poles, Italians, Syrians and men of other races that we count as white. A time has been when Englishmen were taught to fear God, honour the King, and hate a Frenchman as he hates the devil, but this sort of prejudice must simply be allowed to die out, by setting up a standard of conduct to which opportunity may be given to all to attain, and requiring yellow men and black men to attain this standard as a condition to being admitted to civil, political or social privileges. **But the standard cannot, and must not, be one of race, unless the whole world is to be again divided into a number of hostile communities.**

These views must be forced upon the people of Canada at large.

We must assure the Government that they will receive the support of an intelligent and important part of public opinion if they resist the pressure that is brought to bear upon them in the opposite direction.

Neither political party is free from blame on these matters. The first law passed for imposing a head tax of \$50 on Chinese was passed by the Conservative Government after a committee, headed by Mr. Chapleau, had reported very clearly that no grounds for such exclusion existed.

The Immigration Act of 1910 which is above referred to, and the original orders-in-council, declared illegal by Chief Justice Hunter, were passed under the administration of the Liberal Government, the new orders-in-council by the present Government, and so long as public opinion remains quiescent, any government which depends for its life on popular favor is going to give way to the pressure of those who desire exclusion, unless the real friends of British liberty assert themselves, and insist upon an end being put to this sort of persecution.

The doctrine of a white man's country is one utterly intolerable, especially for subjects of the British Empire. We have forced ourselves upon the people of China, first, by taking several places, including Hong Kong, under our own flag; secondly, by obliging them to admit us to what are known as the treaty ports, over forty in number, the first five under the treaty of Nanking in 1842, added to by that of Tientsin 1860 and other conventions, by which sea and river ports and inland towns have been thrown open to foreigners for trade.

We have taken possession of Australia, a large part of which is unfit for occupation of white settlers, and have excluded Asiatics from entry into those places.

We have taken possession of South Africa, with a taming black population, and have the effrontery to make that also a white man's country. We have disfigured the Statute Book of the British Parliament by permitting a constitution to be enacted which facilitates the perpetual exclusion of native Africans from any political rights or any voice in the government of their own country.

We have intruded into India, and with a handful of soldiers and civilians attempted to govern the en-

He maintained that the Hindu exclusion theory was a chimera, it was in direct violation of the first principles of both politics and economics. If the government of Canada would persist in their exclusion doctrine, the British Empire must collapse in the near future, as India would not tolerate such an ignominious position in the partnership of the Empire.

Speechifying was either entirely suppressed or reduced to a minimum when dozens of other Hindustanees requested the privilege of addressing the meeting. The chairman, Mr. Rahim, had to announce that the meeting was called for business and not talk, what was required was solid cash, as Bhai Gurdit Singh and party's charter was in danger unless same were forthcoming immediately.

The immigration department was their worst enemy in this critical time, losing all sense of proportion, making up obstacles in the shape of medical examination, boards of enquiry, etc., restraining Bhai Gurdit Singh from unloading and loading the vessel, the whole thing was a monstrous tyranny on the passengers, and hard cash was absolutely necessary to save the situation.

The audience as generously poured forth bills and cheques and securities as they were irresistably brave in the field, and when the recording secretary, Mr. Munshi Ram, counted up the spoils he announced the figure standing at \$59,900 collected and pledged, promising himself to make up the sum to the magnificent total of \$60,000, more money has since been added to this amount. A committee of fifteen Hindu gentlemen is in charge of the funds, so the financial difficulties of the Komagata Maru have been manfully solved by the Hindustanees, and we offer our heartfelt congratulations to them, on the way they have responded to the call for help sent up from our brothers swinging in the harbor.

The following resolutions were unanimously adopted, to be cabled out, in order that the government of India be moved to take action in the matter of the S. S. Komagata Maru.

To Nawah Syed Mahomed,

General Secretary, India National Congress,
Madras.

Move government of India to get 376 Hindustanees on board Komagata Maru landed at Vancouver, on constitutional rights, serious pecuniary loss and dishonor to India if ship turned away with them. To Maharaja of Patralia and Nabha.

Steamer Komagata Maru lies at Vancouver with 376 Hindustanees, Sikhs, Mohammedans and Hindus, many of them subjects of your states. Move government of India to get them landed at once to save serious pecuniary loss and honor of India.

After brief and concise addresses by Bhai Sohan Lall, Ujagar Singh, Nabhi Ram and others, the meeting was thrown open for questions and the platform offered to anyone in the audience that had anything to say, pro or con on the Komagata Maru question.

An Englishman that took advantage of the offer, spoke to the effect that the Hindus were being unjustly discriminated against, while Chinamen were coming in in shiploads, many say that the Hindustanees are an unintelligent lot; I want them to see with their own eyes if the Hindustanees in the audience at this meeting are unintelligent, they are as intelligent as any race, I warn Englishmen to do justice to the Hindus and that they are profoundly wrong in the Hindu exclusion. He further asked,

What did the British give to the Hindustanees in return for the Thirty Million Pounds Sterling that they drained away from India every year? The chairman replied that the British were there in India to exploit, and they never intended to give anything in return.

Bhai Nabhi Ram corrected the chairman by supplementing that the British in return for the Thirty Million Pounds Sterling drawn from India every year did give in return, the famine, drink habit and insolence.

The Hindustanees were highly elated over the success of the meeting, the funds having been donated so freely, and cheer after cheer went up as the committee in charge concluded the meeting by thanking the audience for their splendid support.

WOMAN PROBLEM

Hindu American Correspondence Club for a Larger Scope and Broader Understanding

Bande Mataram.

Dear Brother:

The enclosed circulars will, I hope, interest you enough to pass the message along of our object and motive, and thereby help the cause at large.

Women must be awakened to active life and as several Hindu ladies expressed a desire to ask some American ladies for information regarding life here, etc., I have arranged a correspondence club of three splendid and highly cultured and travelled American ladies. If you will be so kind as to make this known to my Hindu sisters who are striving towards being useful factors in the future of India, it will, I am sure, be of great help, as I have been encouraged to believe by some of my brothers in India. I feel you will see my aim in this, and its ultimate results.

Hoping this will find room in our kind thoughts for the object in view. Send me some of your subscription blanks when you answer,

Believe me in unity,

A sister in the cause,

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