

the subordinate revenue establishment for the undoubted rise in the cost of living which has taken place during recent years and that the greatly improved pay and prospects now announced will attract a satisfactory class of recruits to the service.

their girls off very soon after they are ripe, for the simple reason that girls soon develop wishes of their own and become reluctant to be sold or exchanged as their parents wish. Fatima of a village in the Salt Range named Sabral, a village better supplied with hill tor-

crones that trudge up and down twice a day. The ground is rugged and uneven, and even the most watchful mothers cannot prevent the commencement of flirtations, while married women and girls uncared for have chances of more developed love affairs. So

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THE PIONEER MAIL.

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boat and the Bombay Grenadiers marched the ten miles. Over a thousand rebels had congregated opposite the town, and were adding to their numbers hourly. They had obtained arms and ammunition from five police thanas and had poured oil on the canal lock gates which they burnt, so that the canal was denuded of water and communication by boat to Rangoon stopped. Colonel Lloyd anticipating an attack from the river side had posted pickets of the Grenadiers at prominent points on the bank, with such of the European residents as could assist with each picket. Mr. Moss was placed with one party commanded by an English-speaking Havildar. The rebel bullets, from the police guns mostly fell short, but there were some evidently from rifles which reached the picket, though no one was touched. The bullets from the Grenadiers' Sniders did considerable execution at over 1,000 yards. One stalwart Shan with a lighted torch in one hand, and brandishing a *dha*, made a dash towards Colonel Lloyd through a pile of dry grass which practically hid him. The Colonel told his orderly to pick him off, which he did, and the torch setting fire to the grass burnt his body to ashes. The man was probably a leader, for his party bolted after that. Some few rebels managed to cross the river. They killed a Karen deacon and burnt the Karen chapel before they retreated. Some Karens with lances killed one of them. Shwegyin was saved, but a column went out next day after the rebels which met with scant success. Mr. Weideman, the Deputy Commissioner, was wounded as well as Major Anderson and some men, and one sepoy was shot dead. Following up armed Burmese and Shans in the jungle might have resulted in much heavier losses if there had been any good leaders on the rebel side. When the telegraph wire was cut and presumably before conditions of the rebellion were known, three Mahomedan lascars were ordered out from Shwegyin to restore communication, and this in a country where a thousand rebels were occupying the first section! Each of these unfortunate men was cut into three pieces which were afterwards found hanging to the telegraph posts!

The Myanmaung *pungi*, deserted by his followers, made for the Karen hills near Leiktha in the Toungoo district. He could hardly have chosen a place more convenient for his capture, for the Karens were on the British side to a man. However the Karens captured the Myanmaung *pungi*, the leader of the rebellion. He was taken to Shwegyin and put on his trial, found guilty and condemned to death. He was taken to Kyiakto, and hanged on a gallows erected on the same spot where he had put two crucifixes some months previously for the disposal of the bodies of Messrs. Shaw and Sudden. Nearly all those concerned in the suppression of the rebellion at Shwegyin and Pegu in 1885, have passed away. If Sir George Shaw, when he retires, follows the example of Sir Charles Crosthwaite and Sir H. Thirkell White, and publishes his re-

miniscences they will prove interesting reading, for he has had thrilling experiences during his long service and hair-breadth escapes vouchsafed to few.

ANGLO-BURMAN.

"HINDU" EMIGRATION.

THE CANADIAN DIFFICULTY.

[BY A CORRESPONDENT.]

At a time when the question of "Hindu" immigration into British Columbia is exciting so much discussion, it may be interesting to view the subject as it appears in Western Canada itself to the eyes of one who knows intimately the class of Indian almost exclusively concerned in the first instance, and who can appreciate their standpoint sympathetically.

It is well to realise at the outset what is meant by the term "Hindu," as applied by the Canadians themselves, and by the newspapers, to the immigrants in question. To the Canadian all Indians are "Hindus," although, as a matter of fact, the class which they see in Western Canada contains but the smallest percentage of real Hindus. Of a gang of nearly a hundred Indians, which the writer saw working on a new railway in Vancouver Island, there were only two Hindus. The whole of the remainder were Sikhs. Another gang of fifty or more were entirely Sikhs. In other places a Hindu or two might be seen and occasionally a few Mahomedans but to all intents and purposes it may be assumed that the question, for the time being, resolves itself into whether Sikhs are to be admitted into British Columbia or not. Should they be admitted, a principle will have been established which will embrace all classes of Indians, but it is in the case of the Sikhs, that the first decision has to be made.

Not only, however, are the bulk of these immigrants, or would be immigrants, Sikhs but they are also, for the most part, either men who have lately been soldiers in the Indian Army or the close relations of such men. The writer has never seen a finer set of Sikhs, not even in the Viceroy's bodyguard, than he saw working in the station yard of the small City of Duncan not far from Victoria. Presumably because the best man physically is likely to be the boldest in any enterprise and because the journey to Canada has always been a very considerable adventure to the inhabitants of the distant Punjab, this gang of coolies, for they were nothing more, were the very pick of the finest race physically in all India. If the Canadians gained their impressions of Indians generally from the specimens they found in their midst in that district, they must have been much astonished, as indeed some of them certainly were, with the *thews and sinews* of the orientals of our Indian Empire.

Such, then, being the material we have to consider, let us see, how it is affected in itself by emigrating to Canada.

The writer was one day standing in the office of a real-estate agent in a British Columbian town, when there trooped into the office

half a dozen big Sikhs, who had come to enquire about the purchase of a comparatively valuable piece of land. Their manner had in it something of insolence, mingled with a curious shyness, which was most noticeable. It was as if they were afraid of being treated as inferiors and were determined to be beforehand in meeting such treatment. They had the unhappy, sullen look, of men who felt themselves out of place. The same thing was visible in all the Sikhs one met in the country. The reason is not easy to define, but one conducive factor most certainly is that these men, to whom in their own country coolie work was a shameful occupation, had here brought themselves down to it and they were manifestly ashamed of the fact. One must not judge them by Western standards but to those who know the feelings and ideas of Sikhs of good classes this explanation is likely to appeal.

Another reason for their unhappiness was the position of ostracism in which they found themselves. They kept almost entirely to themselves and moved about when not at work in little knots, in which it was the rarest thing to see a man of another race. Once only did the writer see anything like familiarity between the two races and that was when a Sikh was seen in a drinking den, the door of which lay open, seated between two white men, all of them being in a condition where distinctions cease to matter.

When, in the real estate agent's office, they were addressed in their own language by one whom they could not fail to perceive was a British officer, their attitude at once became plainly inimical and their language, when they spoke at all, devoid of respect and even purposefully insolent.

Being greatly interested in the manifest human problem displayed, the writer refused to accept the rebuff and by speaking to them in their own dialect and showing his knowledge of their circumstances, he was able, though not without difficulty, to get on to terms with them and then, and afterwards, had many a talk with them. He found them to be just what their appearance had led him to expect: unhappy in the life they were leading and eager to make the money they had come for and to get back to the Punjab to spend it. They accorded him no outward marks of respect but in a country where all men are equal that did not seem to matter. Apart from this they were quite friendly and glad to talk and some of them expanded and told him their experiences and hopes.

Most of them were working as day labourers at three dollars a day. They could live well and without stinting themselves in food or—most of them alas—in drink, on about four dollars a week. This gave them a surplus of fourteen dollars or, roughly, forty-two rupees a week, which makes each man's savings at well over two thousand rupees a year. They are quite clever enough to use this money to good advantage and it is no uncommon thing for them to return to India, at the end of a trip to Canada, with twelve or fifteen thousand rupees, besides perhaps an investment in British

girl was of an age, nothing could be done under Mahomedan law without her consent. The quarrelling on the subject continued, until, at last the brothers discovered that Fatima's affection for her swain had gone too far and that her shame was becoming manifest to others. In a fit of fury they strangled her and did their best to dispose of her corpse.

and Sir S. B. Dutt, the Assistant Superintendent of Police. They were at office when the rebels attacked Kyaikto, and at once went to the police thana. All the Burman policemen had disappeared, but there were four Indians who were armed with Sniders and who stuck to them manfully. Fortunately the thana was of brick, and built to withstand

his head. Colonel Lloyd at once responded to the telegram, coming himself with three companies of the 25th Bombay Grenadiers, and one company of the North British Fusiliers by special train to Nyanglebin, ten miles distant from the nearest station. Mr. Porter's telegram and Colonel Lloyd's promptness undoubtedly saved Shwegyin. The British troops came by

Columbia which is bringing them in "good money" every quarter. It must be remembered that these are men who were formerly glad to serve in the Army on eleven rupees a month and whose ideas of capital were limited to a few hundred rupees. The present degrading occupation, the uncongenial surroundings, the absence from home and family ties were all borne willingly for the sake of the reward that lay beyond. In their own community, where they were in large bands, as was usual, they no doubt lived largely their own lives among themselves, but they knew all the time that to the outer Canadian world they were simply "Hindu" intruders, who were taking the bread out of the mouths of the other races, desirous of the labour they could perform more cheaply. They knew and felt acutely, in spite of the proverbially thick skin of the "Jat," the dislike with which they were viewed, and they were not slow to resent and repay it. It is hardly possible to imagine any less elevating set of influences for men to live amidst. Even the good effect of honest endeavour for a legitimate end was negated by the form their labour took. They certainly made money fast but they gained nothing else from their time in British Columbia which they would not have been much better without.

And when they returned to India? Imagine a zemindar suddenly arriving in his village with a thousand pounds. He builds a brick house, plants a garden, buys an expensive wife, starts an oil engine mill, and in all likelihood becomes a usurer. He has probably learned drinking habits in Canada, although it is unfortunately not necessary to leave the Punjab to do that. It is unlikely that he will give up such habits when he settles down in affluence, feeling that his day's work is behind him.

He becomes no doubt the envy of many of those around him but has he really bettered himself? Has he become a better citizen or a happier man as a consequence of the six or eight years of sordid and unrelenting toil through which he has passed? Then again, the influence of such a man on the village community is incalculably unsettling. It sends the youth of the village, to seek what he has found, all over the Far East and out to the American Continent. From Calcutta to Canada, from Singapore to Korea, wherever work is to be had at a good wage, there the Sikh is in evidence. His extraordinary trustworthiness in a place of responsibility makes him welcome in all Oriental countries, but in Canada and America his want of education, his ignorance of the language and his limitations in the way of mental capacity forbid his aspiring to any employment except sheer unskilled manual labour. He goes out to make money and having made it he returns, in ever increasing numbers to spend it as a man of leisure with no resources of mental occupations to replace the heritage of honest toil to which he was born.

When, having settled down in his village, he meets one day a "Sahib" who has gone out into the district for some purpose,

how does he look upon him? In Canada there were no Sahibs but just an agglomeration of men from every country under Heaven, each standing on his own merits and capacity. His conduct towards the Englishman is guided by what his conduct used to be towards Canadians in Canada and, because of something inherent in the soil of India, it may be, or because of the attitude the Englishman naturally assumes without any thought whatever of giving offence, the Canadian independence of manner appears simply as a marked and aggressive hostility. Suppose that this in itself is harmless, it still remains to be considered what effect it is likely to have on the village community.

All citizens of the Empire have, it is claimed by the politicians of India, equal rights of entry into all parts of the Empire. To exclude any race or class is said to make a distinction which is both invidious and unjust. Suppose, for a moment, that this principle can be carried out in its entirety as regards Canada alone, will the result in a couple of decades prove to be for the good of the Empire, for the good of India and for the good of the individuals themselves? When one considers the startling expansion of emigration from India of late years and the inevitable continuance of that expansion in the near future, unless something happens to check it, the urgent need for a reply to these questions must be apparent to all.

If the Imperial point of view is easily stated, the Canadian aspect of the case is just as easily defined. The "Hindu" in Canada does the work which, in these days of over-immigration, would be done by Europeans or native Canadians, and he takes all he makes out of the country when he goes. He does not become a citizen and he does nothing whatever for the development of the country; nay more, he hinders those who become citizens and who would develop the land. Is it any wonder that the Dominion Government have only permitted immigration from India to the extent it has because of its ties with the mother country? And in considering the question from two of the three main standpoints, the Imperialistic, and the Canadian, let us not forget that these splendid branches of the Imperial stem are only held to it by kinship and affection. It is a commercial age and it would be well to abstain from putting too great a strain on the ties of relationship however strong and genuine they may be.

These lines have been written with no purpose of putting forward a solution to the greatest political and racial question of the day. They aspire only to state the impressions of one who, having seen the Sikh making his fortune in Canada, has followed him back to the Punjab and has there seen the returned emigrant in the enjoyment of his fortune amidst the surroundings of his village home.

Mr. E. T. ELLIS, yardmaster, and Mr. H. W. McGuire transportation officer, Eastern Bengal Railway, are granted the honorary rank of Assistant Traffic Superintendent.

A MOTOR EXHIBITION FOR INDIA.

A DIFFICULT and complicated crisis in the development of Indian motoring is beginning. Englishmen and Indians, purchasers and manufacturers, those concerned with motor-cars and those concerned with commercial motors, all feel that a tremendous demand for motors would spring into existence if only maker, seller, and buyer could come thoroughly into touch with each other. Seeing that most social and economic questions are closely connected with questions of transport and communications, even non-motorists would gain, if such a demand could be encouraged and satisfied. Must the development of motoring work itself out unaided? The writer believes we are at a stage when the public and the trade would gain as much in a ten days' Motor Exhibition as in ten years without an Exhibition. Why waste ten years?

This stage, this crisis, is fairly clearly marked. Till quite recently, only the very enterprising, or the very wealthy, thought of having cars. Few people, even among the Englishmen—from the land of machinery—understood the petrol engine. Prices ran very high. Choice was practically confined to a few English or European makes. Nearly all good cars were so big that size, and running costs alike set us against using them unless we had much long-distance travelling in view. The "runabout," or "station" car was almost unknown. Commercial motors were mere experiments. Now all this is changing. We all want motors, European community and prosperous Indians alike. The young Englishmen who come out have often had motor-bicycles at home. Men of a few years' service generally buy bicycles or small cars, and soon become experts in motoring. Motor-bicycles can be bought now for Rs. 600, and cars for Rs. 2,500 and upwards—auxiliary motors and cycle cars for even less sums. There are many scores of good makes. Besides English cars at moderate rates, we are offered Americans at most tempting prices. We wonder whether, at their cost, they are not better bargains than the established English makes. (Most members of both English and educated Indian communities have strictly moderate incomes. We must not spend an extra Rs. 2,000 on our cars if we can get satisfaction cheaper.) In the last two years the "light car" and "cycle car" movements have provided us with an entirely new outlook. Here are scores of makes of tiny cars, beautifully handy for town and station use, some of them very simple, all capable of long journeys on occasion, and selling at all prices from Rs. 1,000 to Rs. 4,000. We know that commercial motors have proved themselves better than horse transport for many purposes in Europe and America. They may be a far greater improvement still in our land of bullock-carts. Public-service motors—superseding horse tongas by petrol buses, and travelling three times as fast—offer fresh pros