BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

BIBLIOGRAPHY

NORM BUCHIGNANI

A Review of the Historical and Sociological Literature on East Indians in Canada

People of East Indian origin are fast becoming one of Canada's most important sources of new immigrants. India alone now ranks among the top half dozen immigrant source countries, and to this number must be added those East Indians who come to Canada from other parts of the world. In addition to such obvious sources as Pakistan and Sri Lanka, many who are emigrating from Kenya, Tanzania, Fiji, the United Kingdom, South East Asia, and the West Indies ultimately derive from the Indian subcontinent. There are now at least 150,000 East Indians in Canada, and in recent years the total has been growing by more than 15,000 a year.[1] Although the vast majority of East Indians have come to Canada since 1964, their presence in Canada has been felt for over seventy years, and at times has had both national and international implications.

Despite their historically and sociologically important place in Canadian society, the literature on East Indians in Canada has been sparse and scattered. Earlier source bibligraphies (Jain 1971; G. Singh 1970; Basran 1976) have attempted to bring this material together, but have relied largely upon title searches. Moreover, these works have made no attempts to annotate the collected material. In this essay and the accompanying bibliography I have tried to produce a total inventory of the published and academic literature on East Indians in Canada.[2] Each of the items in this biblography contains information of relevance to this subject, as judged by reading the material. Moreover, most are available through normal library sources, with the notable exception of student papers. This bibliography should be an essentially complete collection of sources written before 1970.

The Early Years

East Indians first arrived in Canada between 1898 and 1902. The very earliest seem to have come to Vancouver by working their way across the Pacific

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

from Chinese and Japanese ports as merchant sailors. Settlement began about 1902, when it became evident that consistent work was available in the Port Moody sawmills (Dodd 1907). Word of these job prospects spread back to relatives through letters and by word of mouth to Hong Kong, Shanghai, and the Malay States, and prompted an increasing number of East Indians to come to Canada. By 1904, the number of East Indians in Vancouver fluctuated around a hundred (Morse 1935:19).

The majority of these first pioneers were Sikhs, who had gone to the Far East in the British Army. After completion of their army service they had remained in the Far East, where they found work as policemen, watchmen, and dockyard workers. No more than 15% of these pre-World I immigrants were from non-Sikh backgrounds — a figure which remained relatively constant until the 1960's (Das 1923:3; Cheng 1931:43; Smith 1944:359; Mayer 1959:8).

The number of East Indians in British Columbia increased dramatically after 1904, and over 5,000 arrived in the province by the end of 1908 (Andracki 1958:321). The most important factor in this increase seems to have been letters sent to relatives in the Punjab outlining the potential of immigration (King 1908a). Secondarily, several steamship companies advertised similar claims in circulars which were widely circulated in the Punjab; this was an overt attempt by these companies to mitigate the losses in their Pacific traffic caused by the $500 head tax, which had been placed upon Chinese immigration in 1904 (Lal 1976:12). These Punjabi immigrants came chiefly from the districts of Jullundur, Ludhianna, Hoshiarpur, and Ferozepore, with smaller numbers coming from Amritsar, Patiala, and Lahore (Osterhout 1929:137).

The first East Indian immigrants came to British Columbia at a time when hostility against Asian immigration was extreme. An exclusionary head tax of $500 had been placed on new Chinese immigrants in 1904, and the Canadian government was already negotiating with the Japanese government to limit immigration from that country. Moreover, these immigrants arrived in the midst of a severe depression. By the end of 1907, there were 5,000 unemployed whites in Vancouver, 500 in Victoria, 1,000 in Nanaimo, and another 1,200 in the Kootenays (Phillips 1967:47). Asian labour was also affected. In September of 1908, the Chinese Board of Trade estimated that there were 1,500 Chinese out of work; of the approximately 3,000 East Indians then in the province, perhaps as many as 1,000 were also unemployed (Harkin 1909:6).

In early 1906 there had been full employment, and employers were complaining about the scarcity of Chinese labour (Wynne 1964:406). East Indians continued to find work, at least for the summer months. In lieu of Chinese, 150 recently arrived East Indians were brought to the Cariboo mines (Lockley 1907: 52; Muthanna 1971:5), while others found work in Port Moody and New Westminster sawmills. Nevertheless, the first cries for East Indian exclusion were being raised by mid-1906. In July, both the Victoria and Vancouver Trades and Labour Councils passed petitions opposing further East Indian immigration (Ward 1973:189; Lal 1976:132), followed soon after by Vancouver's city council.

The winter of 1906-7 hit these new immigrants severely. Without the presence of an established community, they were dependent upon the larger society for the purchase of goods and services and for all employment. They soon found it almost impossible to secure housing (Nihal Singh 1907). Food and fuel were often refused as well.[3] By mid-winter there were about 1,500 unemployed East Indians in Vancouver.

Not surprisingly, British Columbian stereotypes of the East Indian began to arise as early as this. East Indians were forced to live in large numbers in scarce and inferior housing, and British Columbia derived out of this suffering

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

a folk image of the "Hindoo" (as all East Indians were called, regardless of their ethnic origins). He was perceived to be dirty and unsanitary, with an 'intrinsic' Oriental tendency towards overcrowding and consequent immorality. Complaint about strange food and stranger dress arose immediately. Their lack of shelter and insufficient clothing helped to nurture the nearly universal belief of this period in climatic racial determinism; people from tropical climates were, after all, adapted to their climate, and ought to stay there. This same folk theory, when reversed, made an excellent rationale for the designation of temperate colonial areas, such as British Columbia, as "white man's country".[4]

As British Columbia moved into its summer period of economic activity East Indians were able to secure jobs, even in the depressed conditions of 1907. Besides the sawmills, they worked in the cement plants, they cut wood, and they cleared land. Wage ranged from $1.25 to $1.50 a day. Conditions stabilized to the point that the Sikh community was able to form its first organization, the Khalsa Diwan Society of Vancouver (Lal 1976:54).

But already the Federal Government had decided to attempt a complete termination of Indian immigration. Laurier, writing to Colonel Falk Warren in January, affirmed the Government's intent to ask the Hong Kong and India Governments to distribute information to potential immigrants warning of the hard conditions in British Columbia.[5] By October, the India Government had implemented this plan, and was circulating such warnings in the Punjab (London Times, October 12, 1907:5e).

It should be stressed that Laurier, as evinced in a letter to Lord Grey in September, saw East Indian immigration as more than simply another problem of Asian labour.[6] Rather, Indian immigration had Imperial consequences. Paradoxically, either exclusion or continued immigration was seen as a threat against British rule in India. Banning Indian immigration overtly would further weaken the fiction of full Indian participation in the Empire, while a resident Indian community in British Columbia might easily become a centre of Indan nationalism. So seriously did the British view this situation, that William Hopkinson of the Calcutta Police was sent to Vancouver in 1908 to investigate seditious East Indian activities on the Pacific Coast. He was to be continuously involved with this question until he was shot in Vancouver by Mewa Singh, an Indian nationalist, in 1914 (Ferguson 1975).

Provincially, the British Columbia Legislature disenfranchised East Indians in March, 1907, even though they were British subjects. As the depression deepened, racial tensions in the province increased, especially as Japanese and Indian immigration continued unabated. Hostility flared into action when 600 lumberjacks forcibly evicted 200 East Indian mill workers from Bellingham, Washington, on September 5th (Ward 1973:200). Most of these East Indians crossed the border into British Columbia, despite the offer of wages equal to white workers (Dodd 1907:1158). Two days later, Vancouver experienced its most serious anti-Oriental riot to date, when an angry crowd, variously estimated at from 6,000 to 18,000, collected to hear speakers of British Columbia's newly formed Asiatic Exclusion League (Sugimoto 1966). In the riot which ensued, Chinese property was extensively damaged. William L. Mackenzie King, then Deputy Minister of Labour, was sent to Vancouver to investigate the riot, and his report resulted in extensive reparations being paid to both the Chinese and Japanese by the Canadian Government.

This international incident provoked the Federal Government into activity on the overall question of Asian immigration. In spite of the fears voiced by Canadian manufacturers that the trade treaty with Japan might be threatened, the government, represented by Rodolphe Lemieux, concluded an agreement with the Japanese limiting Japanese immigration. Once its administrative machinery was

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

in operation, this agreement effectively ended the large-scale immigration of Japanese workers to Canada. King (1908a) was also delegated to inquire into the causes of Japanese and East Indian immigration to Canada. His (1908b) investigative visit to British Columbia was followed by one to England, where he sought to reach some agreement with the British and India Governments on a policy of East Indian exclusion.

These negotiations resulted in the January 8, 1908 Order in Council which required that all immigrants entering Canada via British Columbia ports who were not specifically covered by separate treaties must come on a continuous voyage from their country of origin. And there was no such route from India. By this Order, Canada had effectively banned subsequent East Indian immigration without the international embarrassment of specifically mentioning India. Although the continuous journey regulation was to be attacked again and again in the courts (Andracki 1958:111), it was to remain in effect until 1947. This regulation resulted in a near total ban upon the further immigration of East Indians to Canada before the Second World War. The only fundamental change in this exclusionary policy occurred in 1920, after which the wives and dependent children of legal Canadian East Indian residents were allowed to join their husbands and fathers.

Historical Studies

Academic inquiry into this earlier era of East Indian immigration has been fairly extensive. The most thorough historical study is F. M. Bhatti's (1974) doctoral thesis, but the work is difficult to obtain through normal sources. Fortunately, both Lal (1976) and Morse (1935) also cover this period. Lal's work focuses upon the responses which this community developed to deal with their situation of racial subjugation, while Morse addresses the Imperial political implications of East Indian immigration. I. M. Muthanna (1975) has also written an account of this period which is based largely upon newspaper accounts. Smillie (1923) relates Indian immigration to Canada to that occurring elsewhere in the British Empire, although the paper suffers from the ad hoc assumptions about the racial and cultural inferiority of these people which were so common in that era.

Early East Indian immigration to British Columbia and the Canadian reactions to it are unintelligible unless they are placed within the overall context of Asian immigration. East Indians were preceeded by far larger numbers of Chinese and Japanese immigrants, and the hostility which these earlier immigrants provoked among the white working class of the province was carried over to the East Indians. Moreover, the legal status of East Indian Canadians was inexorably tied to those of the Chinese and Japanese ((Angus 1937). Ward (1973), Andracki (1958), Wynne (1964), and Sugimoto (1966) have all produced academic thesis on early Asian immigration to Canada which deal directly with East Indians in Canada.

This small community protested against its subjugation as a racial caste in many ways. Tests of the ban upon East Indian immigration were forthcoming within two months of its enactment (re: Behari, Lal (1908), 13 BCR 415), and the regulation was declared *ultra vires* in 1908, 1910, and again in 1913 (Andracki 1958:111). One of these challenges to the immigration rules — the *Komagata Maru* incident — was to make international news. In 1914, Gurdit Singh, a successful Sikh enterpreneur, hired a Japanese steamer, the *Komagata Maru,* to transport 376 East Indians from the Far East to Canada. The passengers on this tramp steamer were quarantined in Vancouver harbour and most were denied entry to Canada. Under the guns of the Canadian cruiser H.M.S. Rainbow, the *Komagata Maru* was eventually forced to return to the Far East. This incident has been described in the works of Ferguson (1975) and Morse (1936), and

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

the view of the Government of Canada is outlined in Reid (1941) and Raymer and Reid (1942).

The story of the *Komagata Maru* did not end with the ship leaving Vancouver harbour. When the *Komagata Maru's* passengers arrived at Budge Budge, the Government of India attempted to force them to board trains for the Punjab; few of them then lived there, and a serious riot ensued. The Government of India's (1914) report on this riot contains a wealth of biographical data on the *Komagata Maru's* passengers, including their personal names, their respective castes, and their villages.

Perhaps because of their heavy dependence upon archival sources, all of the works referred to above tell one very little about the everyday lives of these early East Indian immigrants to Canada. Rather, they are detailed accounts of the major political and social forces which determined the set of constraints under which East Indians laboured. The internal social organization of this early East Indian community has not been well described, nor has the nature of face-to-face East Indian-white social relations been given anything but the most brief notice. For more detail about these areas, one must turn to the commentary of the period itself.

Several academic and governmental reports on East Indians in Canada were in fact written during that period. Perhaps the best are Das (1923) and Cheng (1931). The little book by R. K. Das resulted from a personal investigation of East Indian people in both British Columbia and California, where a parallel community arose at the same time. Although his work lacks a theoretical perspective, Das conscientiously compared occupations, wage rates, household organization, and community structure in the two areas. Kumar's (1921) article covers a similar field in far more brief fashion. Cheng's book was originally a University of Toronto Ph.D. thesis, and attempted an empirical comparison between British Columbian Chinese, Japanese, and East Indian standards of living, employment, and social organization in the late 1920's. Millis (1912) and Misrow (reprint, 1971) contain similar useful information, even though they are more oriented towards East Indians in the United States.

There are also several other works which are more impressionistic than these, but nevertheless contain short but unique glimpses of East Indian Canadian community life. Among these are those of Kenneth Grant (1915; 1923) and S. Osterhout (1929), both of whom were missionaries to the Asians of British Columbia. Grant (1923) gives a graphic illustration of depth of Sikh solidarity in their resistance to conversion, while Osterhout comments on the geographical and class origins of these immigrants.

Historical Social Commentary: white attitudes

Social commentary upon East Indian immigrants by white Canadians is of historical importance, even though the factual yield from such sources is very low. While these statements from the past were routinely inaccurate, ethnocentric, and unsophisticated, it was upon these perceptions rather than objective reality that British Columbians reacted to 'the Asian menace'; an understanding of these ideologies allows one considerable insight into why East Indians were to be economically and socially subordinated. Moreover, a number of the stereotypic ideas about East Indians which arose in those early days are structurally and historically linked to their present day counterparts.

With very few exceptions, white commentary of that era argued that East Indians were culturally and racially inferior to whites. As those of today, the commentaries of that earlier period rarely saw any differences in the class or ethnic backgrounds of these East Indians — they were all 'of the Hindoo race', and the category

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

"Hindoo" persists until today as a covering term for all East Indians, regardless of differences in their ethnicity, religion, or country of origin.

Virtually without exception, the East Indian immigrants who came to Canada before 1920 were males. Most were attracted by the high wage rates in British Columbia, and came without any firm intentions of remaining in Canada; they were sojourners, "birds of passage", who had left their families in the protection of relatives at home. Like the Chinese before them, these East Indian immigrants developed models of household organization which allowed for a rapid accumulation of savings. They did this through living collectively, in large, all-male households. In the very earliest years, this pattern was compounded by the refusal of Canadians to rent to them, and overcrowding was of necessity very severe. It is not surprising that these East Indians were seen as being intrinsically dirty, prone to overcrowding, sinister, argumentative, and immoral. Dodd (1907), Lockley (1907), and Buchanan (1908) illustrate the existence of these beliefs about East Indians at a very early point. Similar ideas were still being expressed in the 1930's (Hamilton 1933; Perry 1929), and it has been my experience that these very same charges are being levelled at East Indians in British Columbia today.

Very few writers supported the East Indian cause in those times. Those who did most commonly argued that the Sikhs had demonstrated their loyalty to the British Empire and would be far superior immigrants than either the Chinese or the Japanese (Broad 1913). Nevertheless, the majority of political leaders (Stevens 1911), the media (Nelson 1921), and the clergy (Mackay 1914; Grace 1908; Pidgeon and McLaren 1912) were absolutely against further immigration of East Indians.

Historical Social Commentary: East Indian responses

East Indians reacted vigorously to their social and economic subordination. In particular, they concentrated their efforts in largely unsuccessful attempts to remove the ban on the immigration of their countrymen. These responses took two basic forms. Most East Indian protest was carried out through the normal mechanisms of legal protest: through active challenges of the law in the courts, through media propaganda, and through personal representations to the Canadian Government. But the constant failure of these attempts led to increasing frustration and disillusionment on the part of many East Indians. This in turn must have contributed directly to their second form of response to subjugation: to the rise of Indian nationalism among them, to "seditious" political activity, and to the establishment of the revolutionary Hindustanee Ghadr Party. Each of these responses is discussed in turn.

Most of these initial immigrants could neither read, write, nor speak English, and as such were ill-equipped to argue their side of the immigration question. Nevertheless, a small number of educated Indians had immigrated, and they immediately responded with journal articles, pamphlets, and speeches which attempted to explain the inequities in the immigration ban.

Along such lines, Saint Nihal Singh (1907; 1909; 1912) produced portrayals of Sikh life in Canada for several North American magazines, and rewrote versions of them for the continental Indian press (1908a; 1908b). Sundar Singh established the short-lived Victoria Society of Friends of the Hindu (Sundar Singh 1913a) and made a speaking tour of eastern Canada (1911b; 1911c), where he was favourably received. Nand Singh Sirha (1913a; 1913b) and Subhindra Bose (1914; 1915; 1919) protested about their own inmmigrant experiences in the Indian press.

Several English language newspapers were also established between 1910 and 1930 which put forward the East Indian cause. The *Aryan* (1911-1912) and the far more radical *Hindustanee* (1914-1915) were both published in Van-

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

couver, and the latter constitutes an important source of information on community organization at the time of the *Komagata Maru* incident. Although the East Indian population of Canada resided almost exclusively in British Columbia, a handful of these early pioneers dispersed to other areas of Canada. One of these few was Kartar Singh, who briefly published the newspaper *Canada and India* in Toronto. The same editor produced a series of pamphlets under the title of the *Canada India Committee* (1915a; 1915b; 1916) which explained the inequities of the treatment of East Indians in Canada. Fifteen years later, Kartar Singh was to publish another newspaper in Vancouver by the name of *India and Canada* (1928-30). This paper contains valuable information on the lives of East Indian Canadians during the "quiet years" from the end of the First World War to the end of the Second.

This newspaper tradition has continued into the present with the *Sikh Voice* (1944-45), the *East Indian Lumber Worker* (1950-3), and the *Canadian Sikh* (1961-3). Like those which went before them, these papers were unable to develop a secure financial base with their small circulations, and quickly died. Currently, there are several Canadian East Indian periodicals which show more likelihood of surviving; these include the *Indo-Canadian* (1964-date), the *Canadian India Times* (1963-date), *Lok Awaz* (1975-date), and *Parivertan* (1975-date).

The protest of the Ghadr Party took on a far more extreme character, since it was a revolutionary party dedicated to the independence of India. Initiated by Indian intellectuals in the San Francisco area, it nonetheless had the strong support of many working class Californian Sikhs, and its ideas quickly spread up the Pacific Coast to British Columbia. The Ghadr Party proposed that British exploitation of India be met with violent revolution. Initially, it lacked a coherent political philosophy, but adopted a Marxist stance in the 1920's — well after its organization had been largely destroyed by the work of the British, Canadian, and British Indian intelligence services.

The first important historical work on the Ghadr Party is that of Brown (1941; 1948). Although Brown was able to piece together the basic outline of Ghadr's history, he lacked access to the then-sealed Indian intelligence files which were available to Singh and Singh (1966), Deol (1969), A. C. Bose (1965; 1971) and Mathur (1970). These files detailed the activities of the leaders of the Ghadr Party with such clarity that they enabled these authors to create a coherent and multidimensional history of the Party.

Under the leadership of Har Dayal (E. Brown 1975), Ram Chandra (1916), Baba Sohan Bhakna (Josh 1920), and others, the Ghadr Party published a wide range of "seditious" material, including the *Hindustanee Ghadr,* a vernacular newspaper; Naidis (1951) outlines the variety and distribution of these Ghadarite publications. This literature was distributed across the Far East, Canada, and to India and Ghadr Party members spread their ideas personally in these countries. It is unfortunate that none of the historical works on East Indians in Canada have dealt directly with this subject in any detail, but it is clear that the Ghadr Party had strong support among many Canadian Sikhs. There is also evidence that Ghadarite literature circulated among the passengers on the *Komagata Maru* (Deol 1966).

With the outbreak of World War I, many Ghadarites in North America returned to India, for they believed that British involvement in the War would weaken their control in India and a successful revolt might be accomplished. British intelligence information on the activities of the Ghadr Party was so thorough that most of these returning Ghadarites were interned upon their arrival in India. Nevertheless, a mutiny was attempted in 1914-1915 in the Punjab (R. Singh 1945), which was infiltrated by the British and ruthlessly suppressed (Government of India

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

1918). Although officially neutral, the United States government turned a blind eye to massive German attempts to aid the Ghadr Party between 1914 and 1917 (Speary 1920; Spellman 1954). This aid was terminated by the American entry into the War. The Ghadr Party persisted until the 1950's (California 1953), and the Canadian East Indian Defense League claims direct descent from this organization.

The Quiet Years

Little has been written about how the Sikhs of British Columbia developed an ordered household and community life during the period from 1909 to 1947, when East Indian immigration was effectively barred. The only ethnographic account of consequence is a short article by the anthropologist, Marian Smith (1944). This article drew a picture of a conservative, inward-turning, working class community which still suffered from an extreme imbalance in the number of males and females; virtually all of the initial immigrants had been male, and the subsequent immigration restrictions had kept the population grossly skewed. Even though the wives and dependent children of legal East Indian residents were allowed to come to Canada after 1920, few in fact came.

Additional material from this period is very sparse indeed. S. Dhami's (1969) reflections on growing up in Vancouver during the 1920's shows a few glimpses into the manner in which East Indian social relations with other Canadians had been routinized and limited. During the same period, the Provincial and Federal Governments collected a limited amount of information on East Indian ownership of property (B.C. Legislative Assembly 1927; Carrothers 1938) and occupations (Canada Bureau of Statistics 1934; B.C. Dept. of Labour 1917-1946); the latter sources show that by the 1930's East Indian workers were concentrated almost exclusively in the lumber mills of the province.

The forties saw renewed efforts by East Indian Canadians to regain the Provincial and Federal franchise which they had lost in 1907. Many of the occupational and social restrictions which were legally imposed against East Indians in British Columbia did not mention them specifically, but rather tied access to being on the provincial voting list. Thus, not only were East Indians barred from the vote — not being voters constrained them from being elected to municipal, provincial, and federal office. It also left them with the status of alien residents in Canada, and restricted them from the professions. East Indians were also barred from working on Crown lands, from public works, and from government service. This fight for the vote was led by the Khalsa Diwan Societies of Vancouver (1947) and Victoria (1947), and led to East Indians receiving the franchise in 1947-8.

The other persistent problem was immigration restriction. Although immigration from India to Canada was specifically prohibited until 1947, several hundred East Indian males in fact entered the country during the twenties and thirties (Canada. Board of Review 1938a; 1938b). These illegal immigrants were given the right to stay in Canada in 1947 (Khalsa Diwan Society of Vancouver 1947).

East Indians in Canada Today: Anthropological and Sociological Sources

The first sociological mention of East Indians in North America goes back to Emory Bogardus (1928), who noted that "Hindus" were ranked by Americans at the very bottom of his social distance scale. Besides Cheng (1931), Das (1921) and Smith (1944), most sociological studies of East Indians in Canada have been carried out in the last twenty-five years. Two B.A. honours essays begin this modern era of sociological studies (Lowes 1952; Munday 1953). The latter essay was based upon a limited amount of field research, and is of par-

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

ticular value in dealing with the slow entry of Sikh women into the workforce and the paradoxical situation of second generation East Indian Canadians.

The first post-War inquiry carried out by a professional researcher was that done by the anthropologist, Adrian Mayer (1959). By the time of Mayer's study, immigration from India had resumed, and had increased both the size and internal variability of the East Indian population of British Columbia. Immigration brought to Canada a number of skilled individuals, and normalized the age distribution and male-female ratio of the population. Despite this variability, chain migration assured that the majority of new immigrants were the Sikh relatives of those East Indians who were already here.

Mayer's study was an ethnographic analysis of the structure of the Vancouver Sikh community; it develops aspects of familial and community structure still observable twenty years later. In particular, those networks of kin which connected Vancouver Sikhs and their relatives in the Punjab are well analyzed. Mayer's lead in ellucidating Sikh Canadian family organization in British Columbia has been followed by Ames and Inglis (1973) and Srivastava (1975). Balbinder S. Dodd (1972) deals with these same areas of familia and community adjustment to life in Canada. It is his thesis that the nature of Sikh religiosity and ethnic affiliation has led overseas Sikhs to exhibit strong centripetal tendencies, and has moved them towards an ideal of remaining socially separate from the societies in which they live.

Other recent studies which are concerned with Sikhs in British Columbia are Button (1964), Walhouse (1961), and Bains (1974). Button discusses the history and settlement patterns of Sikhs in the Fraser Valley, while Walhouse briefly discusses Sikh settlement patterns in Vancouver. Bains' (1974) student paper is unique in discussing the history of Sikhs in Victoria.

The composition of the East Indian population in Canada has undergone profound changes in the last fifteen years. Where there were perhaps 5,000 East Indians in Canada in 1959, there are now more than 150,000, over 90,000 of whom have arrived between 1968 and 1975. Once barred altogether from immigrating to this country, East Indians now constitute about 9% of the annual immigrant flow to Canada. This new influx has resulted in a wide geographical dispersal of the Canadian East Indian population. While British Columbia was once the dominant locale, today this province is the home of no more than one-quarter of all East Indian Canadians. Both working class and professional East Indian immigrants have been increasingly attracted by the occupational possibilities of Ontario.

The ethnic and national backgrounds of immigrants have also radically changed. People who would be categorized by other Canadians as being East Indian now come from all parts of the world. If one looks to the other side of the ethnic boundary, to these various "East Indians", one finds that what other Canadians all too frequently see as an ethnically homogeneous population is in fact sharply divided into a number of communities, based upon the self ascription of the people involved. These social communities defined by ethnic ascription are very complex, sometimes following nationality, sometimes depending upon cultural markers, and at other times depending upon religion. For example, even the small Fijian East Indian population of Vancouver, who now number some 7,000, can be further divided into at least three self-ascribed subcommunities.

One would have expected that sociological research would have followed this population increase with heightened interest in these new Canadians and their adjustment to life in Canada. At least until very recently this has not been the case. R. S. Pannu (1966) has touched briefly on the sociological aspects of the adaptation of East Indian teachers to Alberta. Periera (1971) has surveyed the East Indian community of Winnipeg, and Morah (1974) has done a similar

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

study on Ismailis in Calgary; both were based upon mailed questionnaires, and as such lack the depth of Mayer's earlier work. Nevertheless, both contain valuable socio-economic information on the very early adjustments of these communities to the Canadian context. My own work (1976; 1977) deals with the immigration of Fijian East Indians to Vancouver and their subsequent establishment in this environ.

Racism and its impact on inter-ethnic relations between East Indians and other Canadians has been central to several recent works. Among these are Gill's (1971) descriptive survey of the British Columbia East Indian population, Sandu's (1972) observations on anti-East Indian ideologies of the past, and G. S. Paul's (1975) discussion of the place of East Indians in the Federal Multicultural Policy. Chandra (1973) was able to empirically show the existence of job discrimination in Montreal by having both European and East Indian Canadians apply for the same jobs; unfortunately, his sample population was very highly trained and educated, and therefore his finding cannot be easily extended to the situations of more typical East Indian immigrants. The only other work about discrimination against East Indian Canadians, of which I am aware, is a study of the relationship between Sikhs and the police in the Vancouver area, by D. Singh (1975). On rather tenuous evidence, Singh has suggested that the suspicion which Vancouver Sikhs have of the local police can be largely attributed to police racism.

Two completed studies and two in progress deal specifically with the role of the press in East Indian-white relations; all of them have been done in British Columbia. Scanlon's (1975) paper contains a short analysis of the frequency of recent press reporting on East Indians in Vancouver, but is largely a history of the Sikhs in Vancouver. Indra (1977a) has analyzed both the content of a series of articles in the local press dealing with East Indian immigrants as well as some East Indian responses to it. Her (1977b) doctoral work is developing a content analysis of the presentation of ethnicity in the Vancouver press through the last seventy years; it outlines the historical treatment of East Indians by the press and compares this presentation with that of over fifty other ethnic and national groups. She is currently in the process of surveying Vancouver Sikh attitudes to their portrayal in the local media.

In the area of education, Hardwick (1974) and the UBC Centre for Continuing Education (1973) have prepared materials for teaching school children about East Indian culture, and Mary Ashworth (1975) has dealt directly with the adjustment of East Indian immigrant children in the schools.

Comparative Material

The literature on East Indians in Canada can usefully be augmented by a comparison with studies of the home countries of these immigrants, and with those which deal with their immigration to other places. With respect to the Sikhs, Kushwant Singh's (1966) two-volume work stands as the authoritative history. Much material on present and past life in the Punjab exists, from Darlings' (1928) economically-oriented studies to Kessinger's (1974) diachronic inquiry in a single Punjabi village. Similar material on the places of origin of all other groups is easily available.

The earlier era of Canadian immigration was closely paralleled by immigration to the United States, and the connection between these two East Indian populations has always been close. Hess' (1969; 1974) historical work contains considerable Canadian material, even though it deals primarily with East Indians in the United States. Similarly, Raucher (1974), Rathore (1965), S. Mukherjee (1963), and Diwaker Singh (1964) are concerned with the American development of the Indian nationalist movement, and yet discuss situations or events which had direct implications for Canadian East Indians. Stern (1956), Hess

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

(1971), and Issacs (1948) are concerned with American attitudes towards India and Indians, many of which had currency in Canada as well.

There are also a number of sociological studies on East Indian communities in the United States, only a few of which can be mentioned here. Dadabhay (1954), Wenzel (1966; 1968), Khush (1965), Bradfield (1970), and Shankhar (1971) all consider one or another aspect of rural Californian Sikh life. In strong contrast to their Canadian kin, many Sikh migrants to California before 1920 went almost immediately into agriculture (California 1922), and the communities they founded continue today.

Although significant immigration to Britain from India did not begin until after World War II, large numbers of Sikhs, Gujaratis, and Pakistani Moslems now reside there, as do smaller numbers of Ismailis, Kenyan Sikhs and others. A great deal of community research on these groups has been done, Desai (1963) and Aurora (1967) being typical. Such studies are particularly useful for the purposes of comparison, for East Indians in Britain have moved into urban, industrial contexts which are very similar to those experienced by many Canadian East Indians.

The Literature in Overview

As evinced by its small scope, this literature on East Indians in Canada contains within it many gaps and omissions. The historical record of these people and the place they had in an earlier Canada is still far from complete. Particularly lacking are a set of social histories which would put the people back into what is presently a history of events. Household activities, work and their relations to it, social and ethnic relations with each other and with other Canadians, degrees of social mobility and forms of social control — these and other crucial facets of early East Indian Canadian society are still largely unexplored. Neither are the historical relations between the Canadian, American, and Indian populations well elucidated; this is evident in the sparse literature on the Ghadr Party in Canada. Moreover, the whole era of the quiet years between 1920 and 1950 is largely unrecorded.

People of East Indian origin now constitute a significant proportion of Canada's new immigrants, and yet very little is known about their adjustment to Canadian life, their expectations, or the constraints under which they must labour. If this empirical vacuum persists, it will eventually leave many of the newer East Indian communities without a history of their first years in Canada, and it will continue to allow both the public and the Canadian government to remain ignorant of the numerous East Indian contributions to Canadian society.

FOOTNOTES

[1]. This 150,000 figure for East Indians in Canada adds the total immigration from India, Pakistan, Ugandi, Fiji and Tanzania during 1972-1976 to the 1971 census total and is therefore certain to be an underestimation.

[2]. The development of this bibliography was begun by creating a master list from previous bibliographies; these include G. Singh (1970), Basran (1976), Gregorovich (1972), Ong (1974), Jain (1971), ones created by the B.C. Provincial Library (1957), the Department of Citizenship and Immigration (1961; 1962; 1965), the Department of Manpower and Immigration (1970), and the University of British Columbia (1966). It then investigated all the potential references to be found in the works cited by these bibliographies. The card catalogues of the University of British Columbia, Simon Fraser University, the University of California, Berkeley, and the Provincial Library and Archives were also consulted.

[3]. See Colonel Falk Warren to Laurier, January 2, 1907, Laurier Papers No. 117771-4.

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

4. W. L. Mackenzie King (1908b) makes this same argument for excluding East Indians from Canada. As late as 1957 a Federal Minister of Citizenship and Immigration claimed that "the Canadian way of life . . . was to no small extent determined by climatic conditions to which immigrants from tropical countries do not become readily adapted (Corbett 1957:57)".

5. Laurier to Colonel Falk Warren, January 27, 1907, Laurier Papers No. 117775.

6. Laurier to Grey, September 16, 1907. Grey Papers, MG 27 #B2, Vol. 21, No. 000490-5. For evidence of the concern with which the British and Indian Governments felt about East Indian immigration to Canada see British Government to Grey, February 12, 1908. Governor General's Office Records, RG7, G21, Vol. 199.

A Bibliography of East Indians in Canada

The following bibliographic items are coded with reference to their most significant type of content. The basic catgories are:

S = socioliogical
H = historical
Hc = folk historical commentary
B = bibliographical
E = educational
Q = quantitative information

These categories are occasionally modified by:

C = comparative
M = secondary (marginal) reference

as in HC (comparative history or SM (marginal, sociologically relevant).

Ames, Michael M., and Joy Inglis
1968 Indian Immigrants in Canada. *Indo-Canadian* 3-4:2-6. S.
1973 Conflict and Change in British Columbia Sikh Family Life. *B.C. Studies* 20 (Winter): 15-49. S.

Angus, H.F.
1931 Under-Privileged Canadians. *Queens Quarterly* 38:445-460. H.
1937 The Legal Status in British Columbia of Residents of Oriental Races and their Descendants. *In The Legal Status of Aliens in Pacific Countries.* N. A. M. Mackenzie, ed. pp. 77-87. London: Oxford University Press. H.
1941 The Effect of the War on Oriental Minorities in Canada. *Canadian Journal of Economic and Political Science* 7(4):506-516. H.
1946 Asiatics in Canada. *Pacific Affairs* 19(4):402-408.H.
1947 East Indians in Canada. *International Journal* 2(1):47-50. HM.
1953a Asian Minorities in Canada. *United Asia* 5(5):281-285. HM.
1953b *Canada and the Far East.* Toronto: University of Toronto Press. H.
1970 People of East Indian Origin. *Encyclopedia Canadiana,* Vol. 3, pp. 331-2. HM.

Anonymous
1907 Race Riots on the Pacific Coast. *Outlook* 87:89. Hc.
1908 The Hindu in America. *American Review of Reviews* 37:604-605. Hc.
1912 The Position of Hindus in Canada. *British Columbia Magazine* 8:664-668. H, Hc.
1913 Hindu Grievances in Canada. *Open Court* 27:703-704. Hc.
1914a Canada's Rejection of the Hindu. *The Literary Digest* 49 (August 8th):226. HcM.
1914b Sikhs Besieging Canada. *The Literary Digest* 49 (July 18th):95-96. Hc.
1914c Veto of Canada. *Living Age* 282:310-312. Hc.
1923a Asiatic Immigration into Canada. *Round Table* (March):398-404. H.
1923b Indian Rights in the United States. *Nation* 117:447. HM.
1934 Strange Gods come to Canada. *Macleans Magazine* 47:11, 44-45. Hc.

Andracki, Stanislaw
1958 The Immigration of Orientals into Canada with Special Reference to Chinese. Ph.D. Dissertation, History Department, McGill University. H, Hc, B.

The Aryan
1911-1912 Vol. 1 (1) to Vol. 2 (9). Sunder Singh, *ed.*, Vancouver. H. S.

Ashworth, Mary
1975 Immigrant Chinldren and Canadian Schools. Toronto: McClelland. E.

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

Aurora, Gurdip Singh
1960 Indian Workers in England: a Socio-historical Survey of Indian Workers in England. M.Sc. Dissertation, Economcs, London University. SC.
1967 The New Frontiersmen: a Sociological Study of Indian Immigrants in the U.K. Bombay: *Popular Prakashan.* SC.

Bagai, Leona B.
1967 The East Indians and Pakistanis in America. Minneapolis: Lerner Publishing Co. Hc.

Bains, Nina
1974 A Brief Study of the East Indian (Sikh) Community of Victoria. Victoria: mimeo. 30pp. H, S.

Bannerjee, Kalyan Kumar
1964 East Indians Immigration into America: Beginnings of Indian Revolutionary Activity. *Modern Review* 116:355-356. HM.

Basran, Gurcharn S.
1976 University Research on East-Indian-Canadians: A Preliminary Checklist. *Canadian Ethnic Studies* 5(1-2):41-46. B.

Bhatti, F. M.
1974 East Indian Immigration into Canada, 1905-1973. Ph.D. Dissertation, University of Surrey. H, S, B.

Bogardus, Emory S.
1928 Immigration and Race Attitudes. New York: D. C. Heath & Co. SM.

Boggs, T. H.
1926 The Orientals on the Pacific Coast. *Queens Quarterly* 33:311-324. Hc. H.

Bopp, Franz, defendant: U.S. vs. F. Bopp et al.
1917 District Court of the U.S., Southern Division of the Northern District of California before Hon. Wm. C. Van Fleet, (the Ghadr Trial), microfilm (seven reels). H.

Bose, Arun Coomer
1965 Indian Nationalist Agitations in the United States and Canada till the Arrival of Hardayal in 1911. *Journal of Indian History* 43:227-239. H, HC.
1971 Indian Revolutionaries Abroad, 1905-1922. *Patna*: Bharati Bhawan. H, HC.

Bose, Subhindra
1914 Exclusion of the Indians from America. *Modern Review* 15:624. HM.
1915 American Impressions of a Hindu Student. *Forum* 53:251-257. Hc.
1919 Asian Immigration into the United States. *Modern Review* 25:521-526. H.

Bradfield, Helen H.
1970 The East Indians of Yuba City: a Study of Acculturation. M.A. Dissertation, California State University, Sacramento. SC.

British Columbia. Department of Labour.
1917-1946 Annual Report. Victoria: Queen's Printer. Q.

British Columbia. Legislative Assembly.
1927 Report on Oriental Activities within the Province. Victoria: Charles Banfield. Q, S.

British Columbia. Provincial Library & Archives.
1957 Ethnic Groups in B.C.: a Selected Bibliography based on a Check List of Material in the Provincial Library and Archives. Victoria: mimeo. B.

British Columbia Public Service Bulletin
1928 East Indian Population . . . (April-May):3 Victoria: Queen's Printer. QM.

Broad, Isabella Ross
1913 An Appeal for Fair Play for the Sikhs in Canada. Victoria: *Victoria Society of Friends of the Hindu.* Hc.

Brown, Emily C.
1975 Har Dayal: Hindu Revolutionary and Rationalist. Tucson: Arizona University Press. HC, H.

Brown, Giles T.
1941 The Hindu Conspiracy and the Neutrality of the United States. M.A. Dissertation, History Department, University of California, Berkeley. HC, H.
1948 The Hindu Conspiracy, 1914-1917. *Pacific Historical Review* 17:299-300. H.

Buchanan, R. F.
1908 The West and the Hindu Invasion. *Overland Monthly* 51:308-313. H, Hc.

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

Buchignani, Norman L.
1976 Fijians as 'Punjabs': the Social and Self Identities of Fijian East Indians in Vancouver. Presentation, *WASA annual meeting,* Calgary. S.
1977 Immigration, Adaptation, and the Management of Ethnic Identity: An Examination of Fijian East Indians in British Columbia. Ph.D. Dissertation, Department of Sociology and Anthropology, Simon Fraser University. S.

Button, R. A.
1964 Sikh Settlement in the Lower Mainland of British Columbia. B.A. Essay. Geography Department, University of British Columbia. H, S.

California. Government.
1953 Report of the Senate Fact-Finding Committee of the Un-American Activities to the 1953 Regular California Legislature. Sacramento: California State Printing Office. pp. 213-246. HC, SC.

California. Government. State Board of Control.
1922 California and the Oriental: Japanese, Chinese, and Hindus. Sacramento: California State Printing Office. HC, Q.

Canada. Board of Review (Immigration) on Charges Concerning Illegal Entry of Aliens into Canada.
1938a Interim Report and Supplement. Vancouver: typescript. S.
1938b Report, October 1938, Ottawa: King's Printer. S, H.

Canada. Department of Citizenship and Immigration, Economic and Social Research Branch.
1961 Citizenship, Immigration and Ethnic Groups in Canada: a Bibliography of Research Published and Unpublished, 1920-58. Ottawa: Controller of the Stationary. B.
1962 Same title, 1959-61.
1965 Same title, 1962-64.

Canada. Department of Citizenship and Immigration, Statistics Division.
1965 Annual Report. Ottawa. (Changed to Manpower & Immigration 1966-date). Q.

Canada. Department of the Interior.
1908 The East Indians in British Columbia: a Proposal to send some to British Honduras. Dominion Archives, pamphlet 3413, 1908. H,S.

Canada. Department of Manpower and Immigration.
1970 Immigration, Migration, and Ethnic Groups in Canada: A Bibliography of Research 1964-1968. Ottawa: Information Canada. B.

Canada. Department of the Secretary of State.
1967 The Canadian Family Tree. Ottawa: Queen's Printer. HM, E.

Canada. Dominion Bureau of Statistics, Census Division.
1934 Orientals, 10 Years of Age or Over, Gainfully Employed in the Province of British Columbia, Census 1931 (7th Census of Canada), Bulletin 41. Q.

Canada and Indian.
1915-1916 Karter Singh, ed., Toronto (biweekly). HM, Hc.

Canada India Committee.
1915a A Call for Canadian Justice. Toronto. Hc, H.
1915b The Hindu Case. Toronto. Hc.
1916 India's Appeal to Canada or: An Account of Hindu Immigration to the Dominion. Toronto. H, Hc.

Canadian Annual Review of Public Affairs HM, Hc.
1906 Toronto: Annual Review Publishing Co. pp. 285, 295-296.
1907 pp. 284-286, 289, 294-296.
1908 pp. 119-120.
1914 pp. 116-119.
1922 pp. 198-203.
1941 pp. 115-119.

Canadian India Times.
1968- Islington, Ontario (biweekly). Previously India Times (1967-8). S.

Canadian Institute of International Affairs.
1943 Minorities of Oriental Races in Canada. Eighth Conference of the Institute, Paper No. 1, Mount Tremblant, P.Q. QM.

The Canadian Sikh.
1961-3 Vol. 1, No. 1, to Vol. 3, No. 1. Richmond, British Columbia. Gian Singh, ed. H.

Carrothers, William A.
1938 Oriental Standards of Living in British Columbia. In *The Japanese Canadians.* Charles Young and Helen Reid. Toronto: University of Toronto Press, pp. 201-292. Q, S.

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

Carter, Don.
1951 Our Sikh Neighbors. *Vancouver Sun,* September 22nd, Magazine Section:6-7. Hc.

Chandra, K. U.
1973 Racial Discrimination in Canada. San Francisco: R & E Research Associates. S.

Chandra, Ram (ed. Hindustanee Ghadr)
1916 Exclusion of Hindus from America due to British influence. San Francisco: Ghadr Publishing Co. Hc, HC.

Chandresekhar, S.
1944 Indian Immigration in America. *Far East Survey* 13:138-143. HCM.
1945a The Indian Community in the United States. *Far East Survey* 14:147-149. HCM.
1945b Indian Emigration to America. New Delhi: Oxford University Press. H, HC.

Cheng, Tien Fang
1931 Oriental Immigration in Canada. Shanghai: Commercial Press. H, HC.

Chirol, Valentine
1910 Indian Unrest. London: Macmillan and Co. Ltd. H, HcM.

Corbett, David C.
1957 Canada's Immigration Policy: a Critique. Toronto: University of Toronto Press. H.

Dadabhay, Yusuf
1954 Circuitous Assimilation among rural Hindustanis in California. *Social Forces* 33:138-141. SC.

Daniels, Roger
1974 American Historians and East Asian Immigrants. *Pacific Historical Review* 43:449-472. SC, HC.

Darlings, Malcolm Lyall
1928 The Punjab Peasant in Prosperity and Debt. London: Oxford University Press. HC.

Das, Rajani Kant
1923 Hindustanee Workers on the Pacific Coast. Berlin: Walter de Gruyter. S, II.

Dayal, Har
1911 India in America. *The Modern Review* 10 (July):1-11. HM.

Deol, G. S.
1966 Voyage of the Komagata Maru and the Ghadr Movement. *People's Path* 2(8): 7-19. H.
1969 The Role of the Ghadr Party in the Indian National Movement. Jullundur: Sterling Publishers. H.

Desai, Rashmi
1963 Indian Immigrants in Britain. London: Oxford University Press. SC, HC.

Dhami, Sadhu Singh
1943 The Sikhs and their Religion: a Struggle for Democracy. Vancouver: Khalsa Diwan Society. H.
1969 Discovering the New World. *Queen's Quarterly* 76:200-212. H, S.

Dignan, D. K.
1971 Hindu Conspiracy in Anglo-Indian Relations. *Pacific Historical Review* 40:57-77. H.

Dodd, Balbinder Singh
1972 Social Change in two overseas Sikh Communities. B.A. Honours Essay, Sociology Department, University of British Columbia. S.

Dodd, W. D.
1907 The Hindu in the Northwest. *World To-day* 13:1157-1160. H.

The East Indian Lumber Worker
1950-1953 Vancouver (monthly). H.

Ferguson, Ted.
1975 A White Man's Country: An Exercise in Canadian Prejudice.

Francis, R. A.
1952 B.C.'s Turbaned Tribe. *Canadian Business* 25 (February): 44-45. Hc.

Gardner, Ray
1958 When Vancouver turned its Back on the Sikhs. *Macleans* (November 8th): 63-68. H.

Ghose, S. N.
1919 Deportation of Hindu Politicals. *Dial* 67:145-147. HCM.

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

Gill, Nash
1971 The East Indian People of B.C. Vancouver Human Rights Council. H, S.

Grace, Elizabeth Ross
1908 East Indian Immigration. *Westminster Hall Magazine* 3(3):10-12. Hc.

Grant, Kenneth James
1915 Among the Hindus of British Columbia. *Missionary Messenger* pp. 106-109. H.
1923 My Missionary Memories. Halifax: Imperial Publishing Co., Ltd. H.

Gregorovich, Andrew
1972 Canadian Ethnic Groups Bibliography. Toronto: Department of the Provincial Secretary and Citizenship of Ontario. B.

Hallet, Mary E.
1972 A Governor-General's View on Oriental Immigration to B.C., 1904-1911. *B.C. Studies* 14:51-72. H.

Hamilton, James H. (pseud. Captain Kettle)
1933 Western Shores. Vancouver: Progress Publishing Co. Hc.

Hardas, Balshastri
1958 Armed Struggle for Freedom: Ninety Years to Independence, 1857 to Subhash. S. Apte, trans. Poona: Kal Prakashan. HM.

Hardwick, Francis C., ed.
1974 From beyond the Western Horizon: Canadians from the Sub-continent of India. Vancouver: Tantalus Research. E, H, S.

Harkin, J. B.
1909 The East Indians of British Columbia: A Report regarding the Proposal to provide Work in British Honduras for the Indigent Unemployed among Them. Ottawa: Minister of the Interior. H.

Harrington, Lyn
1948 The Proud Sikhs of British Columbia. *Saturday Night* 64 (November 20th): 26-27. H.

Hawkins, Freda
1972 Canada and Immigration: Public Policy and Public Concern. Montreal: McGill-Queen's University Press. H.

Hedin, Elmer L.
1965 Hindu Americans in *Our Racial and National Minorities.* Francis J. Brown and Joseph S. Roucek, *ed.* New York: Prentice Hall. HC.

Hess, Gary Ray
1969 The "Hindu" in America: Immigration and Naturalization Policies and India, 1917-46. *Pacific Historical Review* 38(1):59-79. H, HC.
1971 America Encounters India, 1941-7, Baltimore. HC, Hc.
1974 The Forgotten Asian Americans: the East Indian Community in the United States. *Pacific Historical Review* 43:576-96. H.

The Hindustanee
1914-5 H. Rahim (Chagan K. Varma), *ed.* Vancouver (monthly). H.

Holland, Sir Robert
1943 Indian immigration into Canada: the Question of Franchise. *Asiatic Review* 39:167-171. H.

India. Government.
1914 Report of the Komagata Maru Committee of Inquiry. Calcutta: King's Printer. H.

India. Government, India Sedition Committee.
1819 Rowlett Commission Report (Cd. 9190, 1918). H.

India and Canada.
1929-30 Kartar Singh, *ed.* Vancouver (monthly). H

Indian News and Views.
1960?-date Malkit S. Parhar, *ed.* Vancouver. S.

Indian Immigrant Aid Services.
1974 Submission to the Hon. R. Andras, Minister of Manpower & Immigration on: Canadian Immigration Policy and the Treatment of Visitors to Canada. Toronto: mimeo. 15 pp. HM.

The Indo-Canadian.
1964- Richmond, British Columbia (monthly). H, S.

Indra, Doreen.
1977a The Production & Legitimation of East Indian Stereotypes in the Vancouver Press. mimeo. S.

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

1977b The Portrayal of Ethnicity in the Vancouver Press, 1906-1976. Ph.D. Dissertation, Department of Sociology and Anthropology, Simon Fraser University. In progress. S.

Issacs, Harold J.
1948 Scratches on our Minds: America Views India. New York: Capricorn Books. Hc.

Jain, Sushil Kumar.
1971 East Indians in Canada. Research Groups for European Migration Problems. The Hague: Mouton. B.

Jensen, Joan.
1969 Apartheid: Pacific Coast Style. *Pacific Historical Review* 38:335-340. H.
1976 Outcasts in a Savage Land: the East Indians in North America. In progress. H.

Johnson, A. T.
1922 Rag Heads: a Picture of America's East Indians. *The Independent* 109:234-235. Hc.

Johnson, Lukin.
1921 The Case of the Oriental in B.C. *The Canadian Magazine* 57:315-318. Hc.

Josh, Sohan Singh.
1970 Baba Sohan Bhakna: Life of the Founder of the Ghadr Party. New Delhi: People's Publishing House. HC.

Kessinger, Tom G.
1974 Vilyat, 1848-1968: Social and Economic Change in a North Indian Village. Berkeley: University of California Press. SC.

Khalsa Diwan Society of Vancouver.
1947 Report of correspondence and Document relating to Negotiations between 1939-47, culminating in Domiciliary Rights being Accorded to 210 Members of the Indian Community by the Dominion Government. Vancouver. H.
1963 A Memorandum concerning Immigration Problems of the Canadian Citizens of East Indian Origin in Canada. Vancouver: Khalsa Diwan Society. H.

Khalsa Diwan Society of Victoria.
1947 Report on Dominion, Provincial and Municipal Franchise for the Hindus in B.C. Victoria: Khalsa Diwan Society. H.

Khush, Harwant K.
1965 The Social Participation and Attitudes of the Children of East Indian Immigrants. M.A. Dissertation, California State University, Sacramento. SC.

King, William L. Mackenzie.
1908a Report of the Royal Commission appointed to inquire into the Method by which Oriental Labourers have been induced to come to Canada. Ottawa: King's Printer. H, S.
1908b Report by W. L. Mackenzie King on his Mission to England to confer with the British Authorities on the Subject of: Immigration to Canada from the Orient and Immigration from India in Particular. (sessional paper No. 36a, A 1908 Edward VII). Ottawa: King's Printer. H.
1908c Confidential Memorandum accompanying *Report of W. L. Mackenzie King on his Mission to England,* May 2, 1908. Gov. Gen. File Vol. 2(b) G21 #332, 1908. H.
1909 Oriental Immigration to Canada. Ph.D. Dissertation, Harvard University. (the same as King 1908a). H, S.

Kumar, Guru Datt.
1912 Hindus in the United States: Activities of the Hindu Students and Labourers on the Pacific *Span of Life* 5(3):6-11. H, HC.

Lal, Brij.
1976 East Indians in British Columbia, 1904-1914: A Historical Study in Growth and Integration. M.A. Dissertation, History Department, University of British Columbia. H, S.

Laut, Agnes C.
1913 Am I My Brother's Keeper? A Study of British Columbia's Labour and Oriental Problems. Toronto: Saturday Night Publishing Co. H, S, Hc.

Lockley, Fred.
1907 The Hindu Invasion. *Pacific Monthly*: 584-95. Hc.

Lok, Awaz.
1975 P. Lall, *ed.* Toronto (bi-weekly). H, S.

London Times, Reports on Sikhs in B.C. H.
1906 October 17, 4a: Police Prevent Landings
December 8, 5b: Canadian Public Opinion
1907 October 12, 5e: India Government Places Immigration Warnings

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

1908 April 8, 7e, 27
April 9, 9b
May 7, 5b
June 22, 7b, 24, 99
October 16, 73, 17
December 8, 5f
1910 April 30, 7a, 7b
July 1, 5a
October 22, 4c

Lower, A. R. M.
1940 Canada and the Far East — 1940. New York: Institute of Pacific Relations. HM.

Lowes, George H.
1952 The Sikhs of British Columbia. B.A. Honours Essay, History Department, University of British Columbia. S, HM.

McCrae, Lee.
1916 Self-Exiled in America: Something about the Hindus in California. *Missionary Review* 34:525-526. HC.
1918 Birds of Passage in California. *Missionary Review* 41:910. HCM.

Macinnis, Grace and Angus
1964 Magic, Murder and Mystery. Cobble Hill, B.C. Cowichan-Leader Printing Co. Hc.

McKelvie, B. A.
1943 Oriental Canadians: Outcasts or Citizens? Vancouver: Federationist Publishing Co. 22 pp. H.

Majumdar, R. C.
1963 Rabindranath and the Indian Revolutionaries in the United States of America. *Modern Review* 113:453-454. HC.

Mackay, Principal L.
1914 Problems of Immigration, VII: Komagata Maru. *Westminster Hall Magazine* 5(6):5-9. Hc.

Malik, Hardit Singh
1956 Indians in Canada. *External Affairs* 8 (Feb.-March) :53-4. HM.

Mathur, Laxman Prasad
1970 Indian Revolutionary Movements in the United States, 1922-. Delhi: S. Chand. HC, H.

Mayer, Adrian C.
1959 A Report on the East Indian Community in Vancouver. University of British Columbia, mimeo. S, H.

Millis, H. A.
1911 East Indian Immigration to British Columbia and the Pacific Coast States. *American Economic Review* 1:72-76. HC, H.
1912 East Indian Immigration to the Pacific Coast. Survey (E. Stroudsburg, Pa.) 28:379-386. HC, H.

Misrow, Jogesh Chander.
1971 East Indian Immigration on the Pacific Coast (Stanford, 1915) republished, San Francisco: R & E Research Associates. H, S.

Morah, Benson C.
1974 The Assimilation of Ugandan Asians in Calgary. M.A. Dissertation, Department of Sociology, University of Calgary. S.

Morse, Eric W.
1935 Immigration and Status of British East Indians in Canada: A Problem in Imperial Relations. M.A. Dissertation, History Department, Queens University. H, S, B.
1936 Some Aspects of the Komagata Maru Affair. *Canadian Historical Association Annual Report.* pp. 100-108. H.

Mukerji, Girinda.
1908 The Hindu in America. *Overland Monthly* 51:303-308. Hc.

Mukherjee, Sujit K.
1963 Passage to America: The Reception of Rabindranath Tagore in the United States, 1912-1941. Ph.D. Dissertation, University of Pennsylvania. HC.

Munday, Jenifer G.
1953 East Indians in British Columbia: A Community in Transition. B.A. Honours Essay. Department of Sociology, University of British Columbia. S, H.

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

Muthanna, I. M.
1971 East Indians in British Columbia (till 1910). *Indo-Canadian* 7 (304):3-17. H.
1975 People of India in North America (Part First). Bangalore: Lotus Printers. H.

Naidis, Mark.
1951 The Propaganda of the Ghadar Party. *Pacific Historical Review* 20:251-60. H.

Nelson, John.
1921 Will Canada Go Yellow? *Macleans Magazine* (October 15): 15-17, 40-43; (November 1) :11, 45-57. Hc.

Noon, Sir F.
1939 Canada and India, London. HC.

Norris, John.
1971 Strangers Entertained: A History of the Ethnic Groups in British Columbia. Victoria. HM.

O'Dwyer, Sir Michael.
1926 India as I Knew It, 1885-1925. London: Constable. HC.

Ong, Paul M. & Lum, William Wong, comps.
1974 Theses and Dissertations on Asians in the United States with selected References to other overseas Asians. Davis: University of California, Davis, Department of Applied Behavioural Science. B.

Osterhout, S. S.
1929 Orientals in Canada: The Story of the United Church of Canada with Asiatics in Canada. Toronto: Ryerson Press. H.

Pannu, Gurdial Singh.
1970 Sikhs in Canada. *Sikh Review,* October 1970:33-34. HM.

Pannu, R. S.
1966 A Sociological Survey of Teachers from India Teaching in Alberta, 1958-65. M.Ed. Thesis, University of Alberta, Edmonton. S.

Parivertan
1975 Karan Singh, *ed.* Vancouver (weekly). H.

Paul, Gurbachan Singh.
1972 The Stay or Return Decision of Indian Students. Ph.D. Dissertation, University of Oregon. SC.
1975 The Third World Immigrants and the Policies of Multi-culturalism in Canada: A Case of East Indian Immigrants. Edmonton: mimeo. S.

Pereira, Cecil Patrick.
1971 East Indians in Winnipeg: A Study of the Consequences of Immigration for an Ethnic Group in Canada. M.A. Dissertation, Department of Sociology, University of Manitoba. S.

Perry, Martha E.
1929 The Sikhs in British Columbia. *United Empire* 20(10):577-581. Hc.

Pidgeon, G. C., and E. D. McLaren.
1912 East Indian Immigration. *Westminster Hall Magazine* 1(8):23-28. Hc, H.

Rathore, Naeen Gul.
1965 Indian Nationalist Agitation in the United States: A Study of Lala Lajpat Rai and the Indian Home Rule League of America, 1914-20. Ph.D. Dissertation, Department of History, Columbia. HC.

Raucher, Alan.
1974 American Anti-Imperialism and the Pro-Indian Movement, 1900-1932. *Pacific Historical Review* 42:82-110. H.

Raymer, S. E., and Robert L. Reid.
1942 The Komagata Maru and the Central Powers. *B.C. Historical Quarterly* 6:297-299. H, Hc.

Reid, Robie L.
1941 The Inside Story of the Komagata Maru. *B.C. Historical Quarterly* 5:1-23. H, Hc.

Samras, K. R.
1940 Naturalization for Hindus. *Nation* 151-516. HCM.

Sandhu, Kernial Singh.
1972 Indian Immigration and Racial Prejudice in British Columbia: Some Preliminary Observations. In *Peoples of the Living Land: Geography of Cultural Diversity in British Columbia.* B.C. Geographic Series, Number 15. Julian V. Minghi, *ed.,* Vancouver: Tantalus Research, Ltd. pp. 29-39. H, S.
1976 The East Indian Population of British Columbia from 1900 to the Present. In progress. H.

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

Scanlon, T. Joseph.
1975 The Sikhs of Vancouver: A Case Study of the Role of the Media in Ethnic Relations. Carleton University: mimeo. HM, S.

Scheffaur, H.
1910 The Tide of Turbans. *Forum* 43:616-618. Hc.

Schibsby, Marian.
1927 Hindus and American Citizenship. National Conference of Social Work Annual Report. pp. 579-581. HCM.

Shankhar, Richard A.
1971 Integration and Goal Definition of the East Indian Student in the Sutter County Area. M.A. Dissertation, California State University, Chico. SC.

Shastri, Srinivasa.
1922 The East Indians in Canada. Empire Club of Canada Addresses, pp. 181-194. H.

Shaw, Charles Lugrin.
1924 Canada's Oriental Problem. *Canadian Magazine* 63:334-338. Hc.

The Sikh Voice.
1944-5 Vancouver: Khalsa Diwan Society (biweekly). H.

Singh, Anup.
1944 A Quota for India too. Asia and the Americas. (April) p. 157. HM.

Singh, Dave.
1975 Some Factors in the Relationship between the Police and East Indians. Vancouver: B.C. Police Commission. SM.

Singh, Diwaker Prasad.
1964 American Official Attitudes towards the Indian Nationalist Movement, 1905-1929. Ph.D. Dissertation, University of Hawaii. HC.

Singh, Ganda.
1970 The Sikhs of Canada and California: A Bibliography. Offprint from *The Punjab Past and Present* 4(2), October, 1970. B.

Singh, Gurdial.
1946 East Indians in the United States. *Sociology and Social Research* 30:208-216. HM.

Singh, Bhai Jodh.
1946 The Message of the Sikh Faith. Vancouver: Khalsa Diwan Society. H.

Singh, Kushwant.
1966 A History of the Sikhs. 2 Vol. Princeton: University of Princeton Press. H, HC.

Singh, Kushwant and Satindra Singh.
1966 Ghadar 1915: India's First Armed Revolution. New Delhi: R & K Publishing House. H, HC.

Singh, Pardaman.
1922 Ethnological Epitome of the Hindustanis of the Pacific Coast. Stockton: Khalsa Diwan Society. H.

Singh, Saint Nihal.
1907 The Sikhs in Canada or, Grievances of East Indians. *Canadian Magazine* 30 (November): 57-60. S, H.
1908a Indians in America, I. *Modern Review* 3:204-7. Hc.
1908b Indians in America, II - Educated Indians in America. *Modern Review* 3:311-314. Hc.
1909 The Picturesque Immigrant from India's Coral Strand. *Out West* 30(1):43-54. Hc.
1912 The Position of the Hindu in Canada. *British Columbia Magazine* 8:664-668. H.

Singh, Saint Nihal and J. Barclay Williams.
1907 Canada's New Immigrant: the Hindu. *Canadian Magazine* 28(4):383-391. H.

Singh, Randhir.
1945 Ghadr Heroes: Forgotten Story of the Punjab Revolutionaries of 1914-15. Bombay: People's Publishing House. H.

Singh, Sundar, and L. W. H.
1911a A Summary of the Hindu Question and its Results in B.C. Victoria: Victoria Society of Friends of the Hindu. H.
1911b Sikhs in Canada. Empire Club of Canada Addresses, pp. 112-116. H.
1911c The Sikhs in Canada. Canadian Club of Toronto Address, December 28, 1911. H.

Sirha, Nand Singh.
1913a Indians in Canada: A Pitiable Account of Their Hardships by One who Comes from the Place and Knows Them. *Modern Review* 14:140-9. H.
1913b Indians in Canada. *Indian Review* 14:453-456. H, Hc.

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

Smillie, Emmaline E.
1923 An Historical Survey of Indian Migration within the Empire. *Canadian Historical Review* 4(3):217-257. H.

Smith, Marian W.
1944 Sikh Settlers in Canada. *Asia and the Americas* 44 (8):359-364. S.

Solanki, Ratilal.
1973 Americanization of Immigrants: A Study in Acculturation of Asian-Indians in the State of Colorado and the Educational Implications. Ph.D. Dissertation, University of Denver. SC.

Speary, Earle E., and Willes M. West.
1920 German Plots and Intrigues in the U.S. during the Period of Our Neutrality. U.S. Government, Red, White and Blue Series #10, Washington: Committee on Public Information. HC.

Spellman, John W.
1959 The International Extensions of Political Conspiracy as Illustrated by the Ghadar Party. *Journal of Indian History* 37:23-45. HC.

Stern, Bernard.
1956 American Views of India and Indians, 1857-1900. Ph.D. Dissertation, University of Pennsylvania. Hc, HC.

Stevens, Henry H.
1911 The Oriental Problem, Dealing with Canada as Affected by the Immigration of Japanese Hindus and Chinese. Vancouver. Hc.

Srivastava, Ram P.
1975 Family Organization and Change Among the Overseas Indians with Special Reference to Indian Immigrant Families of British Columbia, Canada. In G. Kurian, *ed. Family In India: A Regional View*. The Hague: Mouton. S.

Sugimoto, Howard H.
1966 Japanese Immigration, the Vancouver Riots, and Canadian Diplomacy. M.A. Dissertation, Department of History, University of Washington. H.

Sumida, Rigenda.
1935 The Japanese in British Columbia. M.A. Dissertation, University of British Columbia. H.

Tolmie, J. Ross.
1930 The Orientals in British Columbia. B.A. Honours Essay, Department of History, University of British Columbia. H.

University of British Columbia. Centre for Continuing Education.
1973 An introduction to East Indian Culture. Vancouver: typescript. E.

University of British Columbia. Library, Special Collections.
1966 Bibliography of East Indian Immigration into Canada, 1880-1920. Vancouver. typescript. B.
n.d. East Indians in British Columbia. A File of Newspaper Clippings. HM.

Vidyarthi, Ram Sharam.
1970 Komagata Maru Ki Samudri Yatra (Sea Voyage of the Komagata Maru). Mirjapur: Krantikari Publishing Co. H.

Waiz, S. A.
1934 Indians Abroad Director. Bombay: Imperial Indian Citizenship Association. HM.

Walhouse, Freda.
1961 The Influence of Minority Ethnic Groups on the Cultural Geography of Vancouver, 1961. M.A. Dissertation, Geography Department, University of British Columbia. S.

Ward, N. L.
1925 Oriental Missions in British Columbia. Westminster: Society for the Propagation of the Gospel in Foreign Parts. S, HM.

Ward, William Peter.
1974 The Oriental Immigrant and Canada's Protestant Clergy. *B.C. Studies* 22:9-19. H.
1973 White Canada Forever: British Columbia's Response to Orientals, 1858-1914. Ph.D. Dissertation, Department of History, Queens University. H, S, B.

Wenzel, Lawrence A.
1966 The Identification and Analysis of Certain Value Orientations of Two Generations of East Indians in California. Ed.D., University of the Pacific. SC.
1969 The Rural Punjabis of California: A Religio-Ethnic Group. *Phylon* 29:245-56. SC.

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

Wherry, E. M.
1907 Hindu Immigrants in America. *Missionary Review* 30:918-919. HCM.

Wilson, J. D. and J. Dahlie.
1975 Negroes, Finns, Sikhs — Education and Community Experience in British Columbia. In *Sounds Canadian: Languages and Cultures in Multi-Ethnic Society*. Paul M. Mingus, *ed.* pp. 76-92. Toronto: Peter Mattin Associates. SM.

Woodsworth, Charles J.
1941 Canada and the Orient: A Study in International Relations. Toronto: Macmillan. H.

Woodsworth, James S.
1909 Strangers within our Gates. Toronto: Missionary Society of the Methodist Church, Canada. pp. 188-9. Hc, M.

Wynne, Robert E.
1964 Reaction to the Chinese in the Northwest and British Columbia. Ph.D. Dissertation, Department of History, University of Washington. H.
1966 American Labour Leaders and the Vancouver Anti-Oriental Riot. *Pacific Northwest Quarterly* 42(4):172-179. H.

UNVERIFIED SOURCE MATERIALS

Chand, Mehar
1916 Sikhism in Canada. University of British Columbia.

Chakra, Lata.
1973-date Calgary: India-Canada Society of Calgary (irregular).

Chakraverti, Robindra C.
1968 The Sikhs of El Centro: a Study in Social Integration. Ph.D. Dissertation, University of Minnesota.

Deodhar, Shyama
1954 The Treatment of India in American Social Studies Textbooks, 1921-1952. Ph.D. Dissertation, University of Michigan.

Duggal, Prakash V.
1969 The Treatment of India in Selected American Social Studies Textbooks, 1953-1968. Ph.D. Dissertation, University of Michigan.

Free Hindustan.
1907-10 Taraknas Das, *ed.* Vancouver, Seattle.

Dardar, Nari P.
1963 The Treatment of India in the American Press, a Case Study. M.A. Dissertation, University of California, Berkeley.

Gupta, Santosh P.
1969 The Acculturation of Asians in Central Pennsylvania. Ph.D. Dissertation. Pennsylvania State University.

India Calling.
1971-date Anant Singh, *ed.* Toronto (biweekly).

Jacoby, Harold S.
1959 A Half Century Appraisal of East Indians in the United States. Stockton: College of the Pacific.

Jain, Usha R.
1964 The Gujaratis in San Francisco. M.A. Dissertation, University of California, Berkeley.

Josh, Sohan S.
1976 The Tragedy of the Komagata Maru. ————: Peoples Publishing House.

Khalsa Herald.
1911-1912 Kartar Singh, *ed.* Vancouver.

Know India.
1969-70 Veerendra Adhiya, *ed.* Toronto (biweekly).

The Link.
1974-date Winnipeg (biweekly).

Miller, Allan P.
1950 An Ethnographic Report on the East Indians of the Sacramento Valley.

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary

BUCHIGNANI, N., *A Review of the Historical and Sociological Literature on East Indians in Canada* , Canadian Ethnic Studies/Etudes ethniques du Canada, 9:1 (1977) p.86

Oren, Stephen
1964 The Sikhs and Punjab Politics, 1921-47. University of British Columbia.

Sansar
1912-13 Victoria.

Sara, Iqbal S.
1967 A Brief History of the Sikhs in Canada.

Singh, Baba Gurdit.
n.d. The Voyage of the Komagata Maru. Calcutta.

Singh, Bhai Bhagwan.
n.d. My Brief Life Sketch. Chandigarh: Public Relations Department.

Singh, Rattan
1929 A Brief History of the Hindustan Ghadar Party. San Francisco: Hindustan Ghadar.

Theosophical News.
1914-15 Kartar Singh, *ed.* Toronto.

Virk, Gurbachan Singh.
1969 The Sikhs and a History of their Immigration to Canada and the United States. Guru Nanak (Nov. 30th).

Copyright (c) 2007 ProQuest-CSA LLC.
Copyright (c) Canadian Ethnic Studies Association, University of Calgary