

26th January, 1912.

Private Memorandum re Hindu Immigration, particularly with reference to the present agitation for the admission of wives and families of the Hindus now resident in Canada.

In accordance with instructions I left Ottawa on the 26th of December, 1911, for the Coast, and after considering the matter carefully en route I decided to pursue my enquiries along three lines:- (1) the present agitation, its origin and extent, (2) to gauge, if possible, the movement likely to take place if the door were opened for the admission of wives or wives and families, (3) to devise some plan, which, in the event of the door being opened, might enable the Department to regulate the movement and at the same time secure us against the admission of women having no right or title to come in.

On arrival at Vancouver I found that my visit had been well advertised, and a large number of representative people had asked to see me, amongst these were the Council of the Board of Trade, a deputation from the National Council of Women, His Worship the Mayor of Vancouver, the Secretary of the Local Option League, who is also connected with the Moral Reform Movement, the Medical Health Authorities of Vancouver, the Secretary of the Charities Organization and numbers of others. The impression had become general that my mission was to find out whether the Government should pursue the policy of the open door and to encourage a further immigration of East Indians. I was thus confronted with a difficult situation, and I could not and did not refuse to hear all sides of the question.

As the most of the East Indians in Canada reside in and around Vancouver, I spent most of my time in that part, later on visiting Victoria where there is a small colony and where there are also a number of people who have had personal acquaintance with the East Indian in other countries. I visited with our Hindu Interpreter on the Coast a large number of the houses where these people live and I talked with many of them individually in the pursuit of my enquiry. At their request I visited the Sikh Temple on two occasions, the last one being a public gathering. I met Mr. Hall, Teja Singh, and Rajah Singh, three of the delegation which visited Ottawa early in December. There are in British Columbia a number of military men and others who have spent some years in India and I sought out such of these as I thought could give me any useful information. In addition to the valuable assistance given me by Officers of the Department both at Vancouver and at Victoria, I am particularly indebted to Mr. Tytler, a mining engineer who spent the major portion of his life in India, and to the medical health and charity organization officials of Vancouver, and also to a gentleman now residing in Victoria who was for some years one of Reuter's correspondents in the East, but whose name I withhold at his request.

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The results, briefly, of the three lines of enquiry mentioned are:- (1) the present agitation dates back about one year, has its origin largely, if not entirely, in the minds of a few professional agitators and affects now practically all the Hindus in British Columbia. I do not think, however, that it has yet affected the Mohammedan element to any extent. (2) After careful enquiry I estimate that there are about 2,500 East Indians now in B.C., approximately 1-3 of whom are married. Assuming that there are 800 men with wives in India, I think that not more than 500 of these could show that they are in a financial position to bring their wives or their wives and families to Canada. I believe that even this number can be considerably reduced in the manner suggested towards the close of this memorandum. (3) The scheme suggested will, I think, reduce to a minimum the number of those who could or would meet the requirements.

Before, however, recommending that even this scheme be put into operation, I wish to place on record, for the information of the Government, some features of the problem which I believe are worthy of serious consideration, and to make these the more intelligible I will set them forth under several heads.

The Delegation to Ottawa.

The Delegation to Ottawa was practically self-appointed. Mr. Hall did not represent the Presbyterian or any other Church; he is reported on the other hand to be less or more of a convert to the Sikh faith or to some Hindu philosophy. I believe that the three Hindus, Teja Singh, Rajah Singh and Dr. Sundar Singh, represented very largely their own interests. These men have no visible means of support and they travel a good deal and live well. Sunder Singh entered Canada illegally, and a deportation order, still unexecuted, has been issued for his arrest and return to India. He was recently caught by Dr. Spencer, Secretary of the Local Option League, in a deliberate attempt to gain his own ends in connection with the proposal to send a delegation to Ottawa, by mistranslating some utterances of Dr. Spencer which he offered to interpret. During his present visit to the East he has been making every effort to induce the transportation companies to bring Hindus to Canada via eastern ports. He proposes to use a French line from Calcutta or Bombay to Marseilles and then a Canadian line from Antwerp, Havre, Bristol or Liverpool, his object apparently being to get these people into Canada through an Eastern port where their language is not spoken and they are not known. I am also of the opinion that Dr. Sundar Singh has possibly as a secondary motive in his visit to Toronto and district, an examination as to the opportunities offered his fellow countrymen in the warmer parts of Ontario. Teja Singh is reported to have a shady record. I am informed that the Governor of British Honduras, when he visited Canada some two or three years ago, had in his possession a warrant for the arrest of this man, who could not at that time be found. Since my return to Ottawa I have received a private letter informing me that these men have not the confidence of the Hindu Community and are not to be regarded as the official represen-

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tatives. They have been unfriendly towards each other until their visit East and since the delegation broke up here each seems to be trying for the leadership.

Their Demands.

The East Indians will never be satisfied with the open door to their wives. I visited their Temple at a public meeting called by them to discuss their grievances and I asked them to show me some sign how many of the gathering were married. I did this in the first place to find out approximately what portion of such an interested meeting would be married men, but really to find out whether they would be satisfied if only wives were admitted. Immediately some one arose and objected that if they gave an expression such as I asked for they would commit themselves. The speaker said that those of them who were not actually married were betrothed, which in their religion was practically the same as being married and that if the wives of other men were to be admitted they wanted it distinctly understood that the women to whom they were betrothed would be admitted as well. It is a well known fact that a Hindu thinks more of his mother and his children than he does of his wife, and a gentleman now residing in Vancouver, who was born in India and lived there for many years, being at one time the chief magistrate of a district, informed me that would be doing the Hindus a greater injustice (in their eyes) by refusing to admit the mothers and children of these people than by refusing the admission of their wives.

The admission of wives was, I believe, decided upon as representing the most favourable ground upon which to press their claim for an open door. Quoting from one of their petitions, note the following:- "But on the other hand we would ask you to consider, is there any process of law or regulation that can be directly used justly to strip a loyal British Subject of his inherent right to travel or reside in any part of the Empire." They also request removal of restrictions on students, merchants and tourists. The regulations now exempt these classes as "non Immigrant". The privilege of freedom to travel or live in any part of the Empire is not extended to immigrants from the Mother Country.

The East Indian in B.C.

The Medical Health Officer of Vancouver says that these people live under conditions in Vancouver which are a disgrace to any human being, that they are uncleanly in their habits, are afflicted with tuberculosis, are addicted to drink and that the City cannot enforce its health regulations in many instances. I saw these conditions personally and frequently found from four to ten men living in one room, cooking, eating and sleeping in the same quarters. They earn from \$1.50 to \$1.75 and occasionally \$2.00 per day in the lumber mills, where most of them are employed. Their habit of living under such conditions enables them to save the major portion of their earnings. In some cases they are well housed and live under sanitary conditions.

Police records show them to be the most troublesome class in the province. They are extremely fond of litigation, and if given any encouragement are forever in the courts. The present Police Magistrate informed me that he could not in

any

any serious matter accept unsupported Hindu testimony. A former Police Magistrate absolutely refused for a considerable time to hear Hindu cases on account of the impossibility of accepting any of their testimony. A case arose recently where a Hindu, having a grudge against three of his fellow countrymen, charged them with assault and presented himself lacerated on his breast and his back. The three men accused were able to prove, by white witnesses, that they were far from the scene of the alleged assault, and the Hindu under further examination admitted that he had affixed a piece of broken glass in a crack in the wall and had inflicted on his own body the injuries shown. The Indian Government will not allow a native judge to try a white man on any life charge, nor will native testimony unsupported be accepted in any such case.

Many persons acquainted with Hindu customs and among these Hindus of good standing, claim that such are the social customs amongst Hindus that good women would not and could not come to Canada, but that women of undesirable character would come. No less an authority than the educated Hindu, who acts as a priest for the Hindus in Victoria, recently informed a gentleman whom I met that the Hindus really did not want to bring their wives, and that it would not be possible to do so even if the door were open. He says that the class of women who would come are those of loose morals.

The Hindu widow, according to their social and religious customs, is an outcast, and it is from this class of women that the ranks of prostitutes are being constantly filled. There are, according to the recent census of India, upwards of two million widows under fourteen years of age, all of them outcasts, never being allowed to remarry. Seeing that these people retain their social and religious customs in this country, what would be the effect should a husband die leaving a wife and small family unprovided for here? The above does not however apply to Sikhs.

Polygamy is believed in and practiced by Mohammedans and Brahmans but not by Sikhs. The majority of East Indians in Canada are Sikhs, among whom there is no caste system and no polygamy. In conversation with the U.S. Immigration Officers at Vancouver, I gather that they reject a considerable number of East Indian applicants for admission to the United States on the ground of belief in or practice of polygamy. I am satisfied that an examination of records at that port will show that from 20% to 25% of those rejected during the past two or three years have been rejected on that ground.

It is represented by them that the moral condition of their people in Canada demands that the door be opened. There are possibly 2,500 East Indians in Canada at the present time, about 1-3 of whom have wives in India, supposing that 500 may be able to show themselves in a financial position to bring their wives to this country, what is to be done for the remaining 2,000; we have created a problem rather than solved one. The moral conditions in India are infinitely worse than they are in Canada. The per centage of such crimes as sodomy, buggary and prostitution are higher there than almost anywhere else in the world and this in spite of the fact that they live among their own women. Years ago there was a considerable movement of East Indians to Natal, S.A.

These labourers were indentured for three years, at the end of which period they were supposed to have been taken back to India, but in most cases they were not returned and later on some women were taken to Natal. A British Officer informed

me that the East Indians bought and sold their women like cattle. Sikhs would however scarcely be guilty of such practices.

Their present condition is not greatly different from the condition of most Chinese, Japanese, or even the white men of British Columbia, nor is it unique. While India was under the control of the British East India Company, officers of that Company were not allowed to take their wives or families to India. The British (Home) troops stationed in India are now allowed, if married, to take their wives, but only 12% take advantage of the concession.

Reasons for Refusing Request.

1. This is British Columbia's question; the East Indians in Canada are practically all in that province, and on account of climatic and labour conditions are likely to remain there for the present. Not only is the East Indian or Hindu question one peculiarly belonging to British Columbia but the Asiatic question generally concerns that province vastly more than any other province of the Dominion or all these provinces together. There is no question as to the attitude of B.C. people generally. In considering this it is well, however, to remember that there are also the two extremes, on the one hand, this immigration is very favourably regarded by some employers of cheap labour who feel no responsibility for the future of the province and have no concern as to its national life. These employers desire cheap labour willing to live under any conditions; this labour they have in the East Indian. On the other hand, there is a certain class of white labourers who would not only exclude Asiatics but would also greatly diminish if not entirely prohibit the further immigration of Europeans of the Anglo-Saxon race; in fact, they object to any immigration which would interfere in any way with the labour market. Between these extremes are the men and women who have the future welfare of the province at heart, and I did not find one disinterested individual who is not opposed to further East Indian immigration. In this connection note the following resolution adopted by the Board of Trade of Vancouver on the 9th instant:-(Jan.)

"The question of permitting the Immigration of the Hindu women and children having been introduced it was resolved that the President and Secretary be authorized to address a letter to Premier Borden requesting that the Government may very carefully consider the possible effect of such legislation upon the future of British Columbia before placing such permission on the Statute Books. The Council being of opinion that such legislation would be detrimental to the interests of our Province."

I was waited upon by a delegation of the Women's National Council representing at least 4,000 women of Vancouver and was informed that they were unanimous in their request that the Government refuse to relax in any way the existing regulations or encourage the admission of wives and children. I observe that the Ministerial Association of Vancouver, at a recent meeting, placed themselves on record as being opposed to the door being opened unless under the most careful supervision.

2. These people came to Canada to make a stake and return to India. I have this from many individual East

Indians

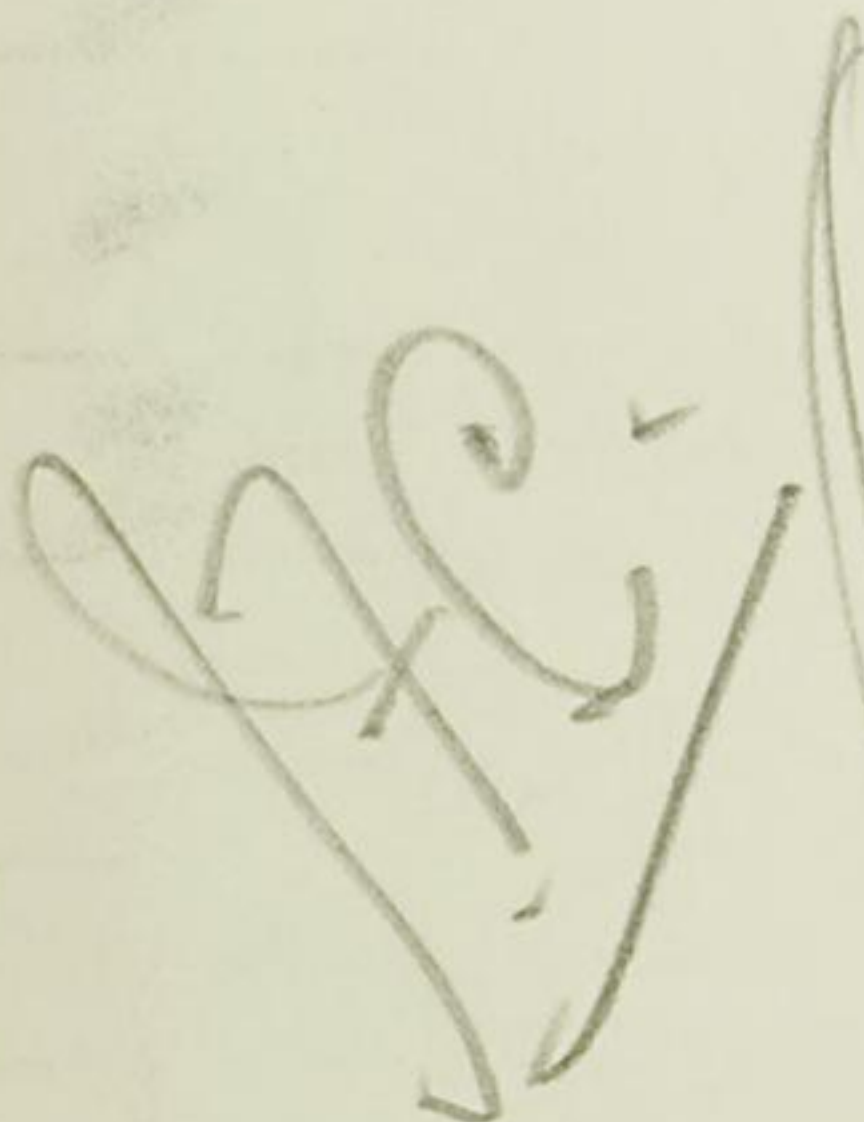
Indians, from the lips of Teja Singh and Rajah Singh, members of the Ottawa delegation and from Immigration Officials who dealt with them when they came to Canada. At the time of the proposal to send them to British Honduras, and after sending a delegation to that colony, they decided not to go as they could not there earn a competence as quickly as in Canada. Why not allow them to carry out their original intention? It is of interest to observe just here that of the total admission of East Indians to Canada (5,200) the U.S. Immigration Service reports 1,754 as going to the United States within a year after their arrival. I have no doubt that many others went who had been in Canada more than a year but these would not be reported on the U.S. list supplied this department. It is reported at Vancouver that some 1,200 left Canada for the U.S. in the year July 1909 to July 1910 and 150 in the succeeding year. A large number have also returned to India, but the exact number is not known. It is probable that 300 left British Columbia for India during 1911 and a larger number the previous year. During the six months, June to December 1911, 61 Hindus left the Port of Victoria. Some of these declared their intention of returning to Canada with their wives and families, but quite a number have evidently gone back to stay and especially will this be true if no show of relaxation of regulations is made by the Government. Very few of those who have returned to India have come back again to Canada.

3. There was no agitation for the admission of wives and children or of wives alone until about a year ago, although all the Hindus have been in Canada from three to six years. I was in Vancouver and Victoria in January, 1911, and an agitation was then going on for the admission of a considerable number of labourers but no mention was made at that time of wives. I inquired in this carefully from residents of Vancouver in a position to know and all unite in saying that they did not hear of any agitation until the beginning of last year. I believe it began then on account of the refusal of the Department to open the door to more labourers, and the educated Hindus, a number of whom are professional agitators and live off the rest, saw in this policy a splendid opportunity of enlisting sympathy and the possibility of driving in the wedge which would eventually open the door.

4. But the real problem, greater than any of those mentioned above, is the problem of assimilation. This is not a question for to-day or to-morrow or even for this generation; it is a problem for all time to come in that part of Canada, and later on possibly in other parts. Already 10% of the population of B.C. is of Asiatic origin. Australia, New Zealand and South Africa have legislation looking to the exclusion of the East Indian and some of these Colonies of the Empire have had the problem before them in more aggravated form than we have. If the door is opened to their satisfaction, and depend upon it that no half-open door will stop the agitation or even relieve it, then it only becomes a question of time, in view of the attractive wages on the Coast and the demand for the cheapest labour, until the prevailing type of British Columbian will be the Asiatic. At the present time the rank and file of the East Indians undisturbed by these agitators, I am satisfied would never have caused us any trouble and would have been content to carry out their original intention, and in the course of ten or fifteen

years

years at the outside the Asiatic problem would have solved itself, so far as the East Indian is concerned. He is generally regarded as less desirable than either the Japanese or Chinese. The municipalities of Vancouver, Victoria and New Westminster have refused to employ Asiatics on civic contracts or on civic work. To open the door now would simply mean to continue and increase the danger, and as evidence that these people are not content to await the decision of the Government or satisfied with the admission of wives alone, witness their recent action in bringing forward the wives and children of Bawlanf Singh and Bagh Singh and their petition that the Department shall admit the mother and four children of Hakam Singh, these people being now in Hong Kong.



No person questions the loyalty of the East Indian or takes exception to him on that ground, nor is his British connection disregarded. If, however, people are to be admitted to Canada on the ground of loyalty, what shall we say to the admission of the black Houssa warriors of the Sudan, or if we admit on the ground of citizenship and British connection, why should we object to the admission of Hottentots from South Africa or the aborigines of Australia, they being British Subjects as much as the East Indians. These people are not desirable from the viewpoint of loyalty or citizenship but they are undesirable as belonging to a race which will not assimilate, but will on the other hand present a social and economic problem for all future generations.

In his report on immigration to Canada from the Orient, W.L. Mackenzie King then Deputy Minister of Labour, says:-

"It was clearly recognized in regard to emigration from India to Canada that the native of India is not a person suited to this country, that accustomed as many of them are to the conditions of a tropical climate, and possessing manners and customs so unlike those of our own people, their inability to readily adapt themselves to surroundings entirely different could not do other than entail an amount of privation and suffering which render a discontinuance of such immigration most desirable in the interest of the Indians themselves. It was recognized, too, that the competition of this class of labour, though not likely to prove effective, if left to itself, might none the less, were the numbers to become considerable (as conceivably could happen were self-interest on the part of individuals to be allowed to override considerations of humanity and national well-being and the importation of this class of labour under contract permitted) occasion considerable unrest among workingmen whose standard of comfort is a higher order, and who, as citizens with family and civic obligations, have expenditures to meet and a status to maintain which the coolie immigration is in a position wholly to ignore."

The Imperial Question.

Hindu agitators are anxious that everyone should consider the possible effect of British rule in India of Canada's refusal to grant their requests. The delegation in one of their petitions say:- "It is well to consider
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from an Imperial standpoint, the reflex action of this regulation on the Sikh communities of India, who are so closely united by the bonds of their religion, whether it fosters loyalty or otherwise." By their requests they do not mean solely the admission of their women but their boasted right as British Subjects to go anywhere and live anywhere within the Empire. In this connection W.L. Mackenzie King reported:-

"The question of the migration of peoples of the Orient, and the problems to which it gives rise, whether it be in connection with immigration or emigration as between foreign countries, is by no means a new one to the British authorities. Australasia, South Africa, and India have each forced a consideration of the subject upon the attention of British statesmen for years past. Of the outlying dominions, Canada's experience has been the most recent, though, in kind, the issues and possibilities involved are much the same. That Canada should desire to restrict immigration from the Orient is regarded as natural, that Canada should remain a white man's Country is believed to be not only desirable for economic and social reasons, but highly necessary on political and national grounds. With this general view is also held the particular one that in matters which so virtually affect her own welfare, Canada is the best judge of the course to be adopted, and that as a self-governing dominion she cannot be expected to refrain from enacting such measures in the way of restriction as in the discretion of her people are deemed most expedient. As a corollary to this right of self-government is the understanding that British international alliances, and British connection, place no restrictions on the right of the Dominion to legislate as may be most desirable in matters affecting immigration. Whilst Canadian autonomy is thus fully conceded and respected, Canada's position as part of the British Empire is regarded as affording a sufficient guarantee that the exercise of her plenary powers in this particular will not be without a due regard to the obligation which citizenship within the Empire entails."

Since Australia, New Zealand and South Africa have legislation looking towards the exclusion of East Indian immigrants, I cannot see that the action of Canada in refusing to allow any more of them to come in should be so detrimental to the Empire, and there is really no good reason why these people should not comply with all the regulations. It can be made possible, to purchase in India a through ticket to Canada: the transportation companies are only waiting for the Government's decision as to encouraging further immigration of this class. There is no regulation which debar Hindu women any more than men, although the agitators lead the public to believe that there is such a regulation.

Their Claims to Consideration.

1. Slightly over 5,000 Hindus (men) have been legally admitted to Canada. Their immigration was not encouraged and, if regulations had been in existence which would have prevented their entry, doubtless very few would have been admitted; the fact remains, however, that these men are now in Canada and the present regulations at this moment, debar the entry of either men or women.

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2. In connection with the immigration of no other race have the bars been put up at a time when that action would prevent the entry of wives.

3. A number of these people have made good in Canada, that is to say, they are regularly employed, own property, have fair prospects for employment in the future, and are improving their condition here.

4. The possible effect on British rule in India, of the exclusion of Hindu women, would, in the view of many, make it desirable that such shall be admitted.

What Can Be Done.

1. If notwithstanding the foregoing, it is deemed advisable to open the door to Hindu women by a disregard of the "continuous journey" regulation, I would recommend that a confidential form, somewhat similar to the attached, be printed for use and that the Department give East Indians to understand that only those who apply on the prescribed form properly filled out, will be dealt with. There is a precedent for using a form as at the present time charity aided immigrants from the Mother Country are not allowed to enter without filling up a form of information and undergoing quite as severe an examination as that called for in the draft form attached. The careful use of this form will probably reduce to a minimum the number of who could be brought in. It is desirable that police officers in India shall give a certificate and also that our officer on the Pacific Coast shall report as to financial and other position of applicant in Canada. It is believed that not a few of the East Indians in Canada left India under a cloud and will not ask to bring in their wives when they discover that the Indian police have to make an investigation. I visited a number of banks where their savings are supposed to be on deposit but do not find that many keep any amount of money in the banks, as they prefer to invest it in real estate, often pooling their earnings for that purpose. I would not regard a Hindu having a \$300.00 or \$400.00 equity in a thousand dollar lot as being in a financial position to bring in his wife. His earnings may disappear if at any time there is a slump in real estate. I think our officer should enquire regarding legality of entry of applicant, his police record here and whether he has received and not paid for, hospital treatment (I was informed that while Chinese and Japanese pay their hospital debts, the rank and file of East Indians do not.).

One copy of the form should be sent by Departmental officer on the Coast direct to India to be reported upon and returned to Head Office; the other copy should be used for report of Canadian officer and then forwarded to Head Office where the final decision can be made.

2. The steamship companies can arrange immediately to sell through tickets from Calcutta to Canada. They are now awaiting the Government's decision. If they complete their arrangements the Government can demand that everyone shall

comply

comply with "continuous journey" and other regulations.

3. The Government can apply the regulations now in force and allow the courts to settle disputed cases.

4. We can admit as a matter of grace or under Section 4 (Minister's Permit) cases now under appeal and advise community that for the present all others must comply with regulations, until further investigation is made:-

In India

(a) Evidence to be secured of marriage and relationship.

(b) Social and moral condition of women in relation to emigration.

(c) The feeling in India as to our attitude.

(d) The co-operation of Indian Government.

In Natal

(a) The actual labour conditions brought about by the presence there of the East Indians.

(b) The social and moral position of East Indian women.

(c) Their reasons for prohibiting further immigration.

I would not recommend an immediate decision as to open door. I believe that a first-hand knowledge of conditions in India and in Natal would be invaluable. The delay would also help to break the power of the professional agitators over the rank and file; it is very desirable that this should be done and I believe that delay would do it to a considerable extent.

Respectfully submitted,

Confidential(To be made in duplicate)
Form "A"Application to bring into Canada wife and family.

1. Date of application
2. Present address of applicant.
3. When applicant came to Canada
(Date of arrival and name of steamship to be given in every case.)
4. Present financial position of applicant
(If savings are in banks or in property, details to be given as to what banks and what amount applicant has in property and where situated.)
5. Father's name Villare.
6. Applicant's village Thanna.
Post Office. District. Province.
7. Did applicant live in any other place in India, if so where and how long
8. Has applicant served the Government in India in any capacity, civil, military or otherwise
9. Name and present address of wife.
10. " " " " " wife's father
11. How long married.
12. Give names, sex and ages of children.
13. Give physical description of wife.
14. Report of investigating officer in India as to correctness of answers to questions 5 to 13, and also as to character and standing of applicant and his family in India
.
15. Report of Canadian Officer as to correctness of answers to questions 2 to 4 and also to general character and conduct since applicant has been in Canada
.
16. Photograph in duplicate of applicant to be attached.

26th January, 1912.

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In accordance with instructions I left Ottawa on the 26th of December, 1911, for the Coast, and after considering the matter carefully en route I decided to pursue my enquiries along three lines:- (1) the present agitation, its origin and extent, (2) to gauge, if possible, the movement likely to take place if the door were opened for the admission of wives or wives and families, (3) to devise some plan, which, in the event of the door being opened, might enable the Department to regulate the movement and at the same time secure us against the admission of women having no right or title to come in.

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As the most of the East Indians in Canada reside in and around Vancouver, I spent most of my time in that part, later on visiting Victoria where there is a small colony and where there are also a number of people who have had personal acquaintance with the East Indian in other countries. I visited with our Hindu Interpreter on the Coast a large number of the houses where these people live and I talked with many of them individually in the pursuit of my enquiry. At their request I visited the Sikh Temple on two occasions, the last one being a public gathering. I met Mr. Hall, Teja Singh, and Rajah Singh, three of the delegation which visited Ottawa early in December. There are in British Columbia a number of military men and others who have spent some years in India and I sought out such of these as I thought could give me any useful information. In addition to the valuable assistance given me by Officers of the Department both at Vancouver and at Victoria, I am particularly indebted to Mr. Tytler, a mining engineer who spent the major portion of his life in India, and to the medical health and charity organization officials of Vancouver, and also to a gentleman now residing in Victoria who was for some years one of Reuter's correspondents in the East, but whose name I withhold at his request.

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tatives. They have been unfriendly towards each other until their visit East and since the delegation broke up here each seems to be trying for the leadership.

Their Demands.

The East Indians will never be satisfied with the open door to their wives. I visited their Temple at a public meeting called by them to discuss their grievances and I asked them to show me some sign how many of the gathering were married. I did this in the first place to find out approximately what portion of such an interested meeting would be married men, but really to find out whether they would be satisfied if only wives were admitted. Immediately some one arose and objected that if they gave an expression such as I asked for they would commit themselves. The speaker said that those of them who were not actually married were betrothed, which in their religion was practically the same as being married and that if the wives of other men were to be admitted they wanted it distinctly understood that the women to whom they were betrothed would be admitted as well. It is a well known fact that a Hindu thinks more of his mother and his children than he does of his wife, and a gentleman now residing in Vancouver, who was born in India and lived there for many years, being at one time the chief magistrate of a district, informed me that would be doing the Hindus a greater injustice (in their eyes) by refusing to admit the mothers and children of these people than by refusing the admission of their wives.

The admission of wives was, I believe, decided upon as representing the most favourable ground upon which to press their claim for an open door. Quoting from one of their petitions, note the following:- "But on the other hand we would ask you to consider, is there any process of law or regulation that can be directly used justly to strip a loyal British Subject of his inherent right to travel or reside in any part of the Empire." They also request removal of restrictions on students, merchants and tourists. The regulations now exempt these classes as "non Immigrant". The privilege of freedom to travel or live in any part of the Empire is not extended to immigrants from the Mother Country.

The East Indian in B.C.

The Medical Health Officer of Vancouver says that these people live under conditions in Vancouver which are a disgrace to any human being, that they are uncleanly in their habits, are afflicted with tuberculosis, are addicted to drink and that the City cannot enforce its health regulations in many instances. I saw these conditions personally and frequently found from four to ten men living in one room, cooking, eating and sleeping in the same quarters. They earn from \$1.50 to \$1.75 and occasionally \$2.00 per day in the lumber mills, where most of them are employed. Their habit of living under such conditions enables them to save the major portion of their earnings. In some cases they are well housed and live under sanitary conditions.

Police records show them to be the most troublesome class in the province. They are extremely fond of litigation, and if given any encouragement are forever in the courts. The present Police Magistrate informed me that he could not in

any

any serious matter accept unsupported Hindu testimony. A former Police Magistrate absolutely refused for a considerable time to hear Hindu cases on account of the impossibility of accepting any of their testimony. A case arose recently where a Hindu, having a grudge against three of his fellow countrymen, charged them with assault and presented himself lacerated on his breast and his back. The three men accused were able to prove, by white witnesses, that they were far from the scene of the alleged assault, and the Hindu under further examination admitted that he had affixed a piece of broken glass in a crack in the wall and had inflicted on his own body the injuries shown. The Indian Government will not allow a native judge to try a white man on any life charge, nor will native testimony unsupported be accepted in any such case.

Many persons acquainted with Hindu customs and among these Hindus of good standing, claim that such are the social customs amongst Hindus that good women would not and could not come to Canada, but that women of undesirable character would come. No less an authority than the educated Hindu, who acts as a priest for the Hindus in Victoria, recently informed a gentleman whom I met that the Hindus really did not want to bring their wives, and that it would not be possible to do so even if the door were open. He says that the class of women who would come are those of loose morals.

The Hindu widow, according to their social and religious customs, is an outcast, and it is from this class of women that the ranks of prostitutes are being constantly filled. There are, according to the recent census of India, upwards of two million widows under fourteen years of age, all of them outcasts, never being allowed to remarry. Seeing that these people retain their social and religious customs in this country, what would be the effect should a husband die leaving a wife and small family unprovided for here? The above does not however apply to Sikhs.

Polygamy is believed in and practiced by Mohammedans and Brahmins but not by Sikhs. The majority of East Indians in Canada are Sikhs, among whom there is no caste system and no polygamy. In conversation with the U.S. Immigration Officers at Vancouver, I gather that they reject a considerable number of East Indian applicants for admission to the United States on the ground of belief in or practice of polygamy. I am satisfied that an examination of records at that port will show that from 20% to 25% of those rejected during the past two or three years have been rejected on that ground.

It is represented by them that the moral condition of their people in Canada demands that the door be opened. There are possibly 2,500 East Indians in Canada at the present time, about 1-3 of whom have wives in India, supposing that 500 may be able to show themselves in a financial position to bring their wives to this country, what is to be done for the remaining 2,000; we have created a problem rather than solved one. The moral conditions in India are infinitely worse than they are in Canada. The percentage of such crimes as sodomy, buggary and prostitution are higher there than almost anywhere else in the world and this in spite of the fact that they live among their own women. Years ago there was a considerable movement of East Indians to Natal, S.A. These labourers were indentured for three years, at the end of which period they were supposed to have been taken back to India, but in most cases they were not returned and later on some women were taken to Natal. A British Officer informed

me that the East Indians bought and sold their women like cattle. Sikhs would however scarcely be guilty of such practices.

Their present condition is not greatly different from the condition of most Chinese, Japanese, or even the white men of British Columbia, nor is it unique. While India was under the control of the British East India Company, officers of that Company were not allowed to take their wives or families to India. The British (Home) troops stationed in India are now allowed, if married, to take their wives, but only 12% take advantage of the concession.

Reasons for Refusing Request.

1. This is British Columbia's question; the East Indians in Canada are practically all in that province, and on account of climatic and labour conditions are likely to remain there for the present. Not only is the East Indian or Hindu question one peculiarly belonging to British Columbia but the Asiatic question generally concerns that province vastly more than any other province of the Dominion or all these provinces together. There is no question as to the attitude of B.C. people generally. In considering this it is well, however, to remember that there are also the two extremes, on the one hand, this immigration is very favourably regarded by some employers of cheap labour who feel no responsibility for the future of the province and have no concern as to its national life. These employers desire cheap labour willing to live under any conditions; this labour they have in the East Indian. On the other hand, there is a certain class of white labourers who would not only exclude Asiatics but would also greatly diminish if not entirely prohibit the further immigration of Europeans of the Anglo-Saxon race; in fact, they object to any immigration which would interfere in any way with the labour market. Between these extremes are the men and women who have the future welfare of the province at heart, and I did not find one disinterested individual who is not opposed to further East Indian immigration. In this connection note the following resolution adopted by the Board of Trade of Vancouver on the 9th instant:-(Jan.)

"The question of permitting the Immigration of the Hindu women and children having been introduced it was resolved that the President and Secretary be authorized to address a letter to Premier Borden requesting that the Government may very carefully consider the possible effect of such legislation upon the future of British Columbia before placing such permission on the Statute Books. The Council being of opinion that such legislation would be detrimental to the interests of our Province."

I was waited upon by a delegation of the Women's National Council representing at least 4,000 women of Vancouver and was informed that they were unanimous in their request that the Government refuse to relax in any way the existing regulations or encourage the admission of wives and children. I observe that the Ministerial Association of Vancouver, at a recent meeting, placed themselves on record as being opposed to the door being opened unless under the most careful supervision.

2. These people came to Canada to make a stake and return to India. I have this from many individual East

Indians

Indians, from the lips of Teja Singh and Rajah Singh, members of the Ottawa delegation and from Immigration Officials who dealt with them when they came to Canada. At the time of the proposal to send them to British Honduras, and after sending a delegation to that colony, they decided not to go as they could not there earn a competence as quickly as in Canada. Why not allow them to carry out their original intention? It is of interest to observe just here that of the total admission of East Indians to Canada (5,200) the U.S. Immigration Service reports 1,754 as going to the United States within a year after their arrival. I have no doubt that many others went who had been in Canada more than a year but these would not be reported on the U.S. list supplied this department. It is reported at Vancouver that some 1,200 left Canada for the U.S. in the year July 1909 to July 1910 and 150 in the succeeding year. A large number have also returned to India, but the exact number is not known. It is probable that 300 left British Columbia for India during 1911 and a larger number the previous year. During the six months, June to December 1911, 61 Hindus left the Port of Victoria. Some of these declared their intention of returning to Canada with their wives and families, but quite a number have evidently gone back to stay and especially will this be true if no show of relaxation of regulations is made by the Government. Very few of those who have returned to India have come back again to Canada.

3. There was no agitation for the admission of wives and children or of wives alone until about a year ago, although all the Hindus have been in Canada from three to six years. I was in Vancouver and Victoria in January, 1911, and an agitation was then going on for the admission of a considerable number of labourers but no mention was made at that time of wives. I inquired in this carefully from residents of Vancouver in a position to know and all unite in saying that they did not hear of any agitation until the beginning of last year. I believe it began then on account of the refusal of the Department to open the door to more labourers, and the educated Hindus, a number of whom are professional agitators and live off the rest, saw in this policy a splendid opportunity of enlisting sympathy and the possibility of driving in the wedge which would eventually open the door.

4. But the real problem, greater than any of those mentioned above, is the problem of assimilation. This is not a question for to-day or to-morrow or even for this generation; it is a problem for all time to come in that part of Canada, and later on possibly in other parts. Already 10% of the population of B.C. is of Asiatic origin. Australia, New Zealand and South Africa have legislation looking to the exclusion of the East Indian and some of these Colonies of the Empire have had the problem before them in more aggravated form than we have. If the door is opened to their satisfaction, and depend upon it that no half-open door will stop the agitation or even relieve it, then it only becomes a question of time, in view of the attractive wages on the Coast and the demand for the cheapest labour, until the prevailing type of British Columbian will be the Asiatic. At the present time the rank and file of the East Indians undisturbed by these agitators, I am satisfied would never have caused us any trouble and would have been content to carry out their original intention, and in the course of ten or fifteen

years

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years at the outside the Asiatic problem would have solved itself, so far as the East Indian is concerned. He is generally regarded as less desirable than either the Japanese or Chinese. The municipalities of Vancouver, Victoria and New Westminster have refused to employ Asiatics on civic contracts or on civic work. To open the door now would simply mean to continue and increase the danger, and as evidence that these people are not content to await the decision of the Government or satisfied with the admission of wives alone, witness their recent action in bringing forward the wives and children of Bawlan Singh and Bagh Singh and their petition that the Department shall admit the mother and four children of Hakam Singh, these people being now in Hong Kong.

No person questions the loyalty of the East Indian or takes exception to him on that ground, nor is his British connection disregarded. If, however, people are to be admitted to Canada on the ground of loyalty, what shall we say to the admission of the black Houssa warriors of the Sudan, or if we admit on the ground of citizenship and British connection, why should we object to the admission of Hottentots from South Africa or the aborigines of Australia, they being British Subjects as much as the East Indians. These people are not desirable from the viewpoint of loyalty or citizenship but they are undesirable as belonging to a race which will not assimilate, but will on the other hand present a social and economic problem for all future generations.

In his report on immigration to Canada from the Orient, W.L.Mackenzie King then Deputy Minister of Labour, says:-

"It was clearly recognized in regard to emigration from India to Canada that the native of India is not a person suited to this country, that accustomed as many of them are to the conditions of a tropical climate, and possessing manners and customs so unlike those of our own people, their inability to readily adapt themselves to surroundings entirely different could not do other than entail an amount of privation and suffering which render a discontinuance of such immigration most desirable in the interest of the Indians themselves. It was recognized, too, that the competition of this class of labour, though not likely to prove effective, if left to itself, might none the less, were the numbers to become considerable (as conceivably could happen were self-interest on the part of individuals to be allowed to override considerations of humanity and national well-being and the importation of this class of labour under contract permitted) occasion considerable unrest among workingmen whose standard of comfort is a higher order, and who, as citizens with family and civic obligations, have expenditures to meet and a status to maintain which the coolie immigration is in a position wholly to ignore."

The Imperial Question.

Hindu agitators are anxious that everyone should consider the possible effect of British rule in India of Canada's refusal to grant their requests. The delegation in one of their petitions say:- "It is well to consider
from

from an Imperial standpoint, the reflex action of this regulation on the Sikh communities of India, who are so closely united by the bonds of their religion, whether it fosters loyalty or otherwise." By their requests they do not mean solely the admission of their women but their boasted right as British Subjects to go anywhere and live anywhere within the Empire. In this connection W.L. Mackenzie King reported:-

"The question of the migration of peoples of the Orient, and the problems to which it gives rise, whether it be in connection with immigration or emigration as between foreign countries, is by no means a new one to the British authorities. Australasia, South Africa, and India have each forced a consideration of the subject upon the attention of British statesmen for years past. Of the outlying dominions, Canada's experience has been the most recent, though in kind, the issues and possibilities involved are much the same. That Canada should desire to restrict immigration from the Orient is regarded as natural, that Canada should remain a white man's country is believed to be not only desirable for economic and social reasons, but highly necessary on political and national grounds. With this general view is also held the particular one that in matters which so virtually affect her own welfare, Canada is the best judge of the course to be adopted, and that as a self-governing dominion she cannot be expected to refrain from enacting such measures in the way of restriction as in the discretion of her people are deemed most expedient. As a corollary to this right of self-government is the understanding that British international alliances, and British connection, place no restrictions on the right of the Dominion to legislate as may be most desirable in matters affecting immigration. Whilst Canadian autonomy is thus fully conceded and respected, Canada's position as part of the British Empire is regarded as affronting a sufficient guarantee that the exercise of her plenary powers in this particular will not be without a due regard to the obligation which citizenship within the Empire entails."

Since Australia, New Zealand and South Africa have legislation looking towards the exclusion of East Indian immigrants, I cannot see that the action of Canada in refusing to allow any more of them to come in should be so detrimental to the Empire, and there is really no good reason why these people should not comply with all the regulations. It can be made possible, to purchase in India a through ticket to Canada: the transportation companies are only waiting for the Government's decision as to encouraging further immigration of this class. There is no regulation which debars Hindu women any more than men, although the agitators lead the public to believe that there is such a regulation.

Their Claims to Consideration.

1. Slightly over 5,000 Hindus (men) have been legally admitted to Canada. Their immigration was not encouraged and, if regulations had been in existence which would have prevented their entry, doubtless very few would have been admitted; the fact remains, however, that these men are now in Canada and the present regulations at this moment, debar the entry of either men or women.

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2. In connection with the immigration of no other race have the bars been put up at a time when that action would prevent the entry of wives.

3. A number of these people have made good in Canada, that is to say, they are regularly employed, own property, have fair prospects for employment in the future, and are improving their condition here.

4. The possible effect on British rule in India, of the exclusion of Hindu women, would, in the view of many, make it desirable that such shall be admitted.

What Can Be Done.

1. If notwithstanding the foregoing, it is deemed advisable to open the door to Hindu women by a disregard of the "continuous journey" regulation, I would recommend
 - - - - - that a confidential form, somewhat similar to the attached, be printed for use and that the Department give East Indians to understand that only those who apply on the prescribed form properly filled out, will be dealt with. There is a precedent for using a form as at the present time charity aided immigrants from the Mother Country are not allowed to enter without filling up a form of information and undergoing quite as severe an examination as that called for in the draft form attached. The careful use of this form will probably reduce to a minimum the number of who could be brought in. It is desirable that police officers in India shall give a certificate and also that our officer on the Pacific Coast shall report as to financial and other position of applicant in Canada. It is believed that not a few of the East Indians in Canada left India under a cloud and will not ask to bring in their wives when they discover that the Indian police have to make an investigation. I visited a number of banks where their savings are supposed to be on deposit but do not find that many keep any amount of money in the banks, as they prefer to invest it in real estate, often pooling their earnings for that purpose. I would not regard a Hindu having a \$300.00 or \$400.00 equity in a thousand dollar lot as being in a financial position to bring in his wife. His earnings may disappear if at any time there is a slump in real estate. I think our officer should enquire regarding legality of entry of applicant, his police record here and whether he has received and not paid for, hospital treatment (I was informed that while Chinese and Japanese pay their hospital debts, the rank and file of East Indians do not.).

One copy of the form should be sent by Departmental officer on the Coast direct to India to be reported upon and returned to Head Office; the other copy should be used for report of Canadian officer and then forwarded to Head Office where the final decision can be made.

2. The steamship companies can arrange immediately to sell through tickets from Calcutta to Canada. They are now awaiting the Government's decision. If they complete their arrangements the Government can demand that everyone shall

comply

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comply with "continuous journey" and other regulations.

3. The Government can apply the regulations now in force and allow the courts to settle disputed cases.

4. We can admit as a matter of grace or under Section 4 (Minister's Permit) cases now under appeal and advise community that for the present all others must comply with regulations, until further investigation is made:-

In India

(a) Evidence to be secured of marriage and relationship.

(b) Social and moral condition of women in relation to emigration.

(c) The feeling in India as to our attitude.

(d) The co-operation of Indian Government.

In Natal

(a) The actual labour conditions brought about by the presence there of the East Indians.

(b) The social and moral position of East Indian women.

(c) Their reasons for prohibiting further immigration.

I would not recommend an immediate decision as to open door. I believe that a first-hand knowledge of conditions in India and in Natal would be invaluable. The delay would also help to break the power of the professional agitators over the rank and file; it is very desirable that this should be done and I believe that delay would do it to a considerable extent.

Respectfully submitted,

Confidential(To be made in duplicate)
Form "A"Application to bring into Canada wife and family.

1. Date of application
2. Present address of applicant.
3. When applicant came to Canada
(Date of arrival and name of steamship to be given in every case.)
4. Present financial position of applicant
(If savings are in banks or in property, details to be given as to what banks and what amount applicant has in property and where situated.)
5. Father's name Villare.
6. Applicant's village Thanna.
Post Office. District. Province.
7. Did applicant live in any other place in India, if so where and how long
8. Has applicant served the Government in India in any capacity, civil, military or otherwise
9. Name and present address of wife.
10. " " " " & wife's father
11. How long married.
12. Give names, sex and ages of children.
13. Give physical description of wife.
14. Report of investigating officer in India as to correctness of answers to questions 5 to 13, and also as to character and standing of applicant and his family in India
.
15. Report of Canadian Officer as to correctness of answers to questions 2 to 4 and also to general character and conduct since applicant has been in Canada
.
16. Photograph in duplicate of applicant to be attached.