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The Aryan

Devoted to the Spread of the Eastern View of Truth;
The Interests of the Hindus in the British Dominions;
And the Causes of the present Unrest in India.

MARCH-APRIL, 1912

O God! the Nameless under many names!
O Thou, the formless under many forms!
The Silent, who art heard in many voices!
Through all the pores of Being take my prayer!
Be favourable to this ancient land,
This Motherland of saints and holy men,
This land of hallowed hills and sacred streams,
Of sombre forests and sun-flooded plains;
This glory of the immemorial East,
Whose dwelling is the splendor of the Sun;
Our Motherland, our home, our India!
May all her many peoples live together
Honouring one another quietly!
Bring her the peace that kings cannot bequeath,
The happiness that cometh not by wealth!
Each in his own way, yet let each for all
Work and let work, live and be good to life.
So let the self of each be India's self,
And India each man's creed, and each man's race be
India, India, India.—The Hindustan Review.

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The Gospel of Guru Nanak

Guru Nanak has been called the Prophet of the Punjab: is he not also the Prophet of Sind? His blessed feet did sanctify the soil of Sind. Yes, during his many travels to different parts of Asia—travels to Turkey and Arabia, Bagdad and Siam, Cabul and Kandahar, the Deccan and Ceyon, Bengal and Burmah—The Teacher tarried for some time in Sind and taught the Truth. In the present hour of our trial when so many are lost in party politics—when social conscience is not yet well developed, when so many of our young men think of the temporary arrangements of time ignoring the Eternal Laws of God—in the present hour of our trial we stand in need of the teaching of Guru Nanak. He came at a time when there was conflict between Hindus and Mahomedans; he came at a time when the spiritual vision of India was obscured by veils of creeds and forms. He came to proclaim the Gospel of Peace, Brotherhood and Love.

Not many, indeed, were there who understood the man and hs message. Some considered him to be as good as a candidate for the lunatic asylum. His own father thought him mad. He is sent to the school. The teacher tells him to read a book. He asks the teacher, "What will it avail to know all, and not to have a knowledge of God?" He is asked to keep a shop: "Deal with the dealers of the True Name" is his reply. He is asked to enter the Government service; he says he must make faith his occupation. People had reason to complain that he was an unpractical man. But, remember, it is these unpractical men who raise and redeem communities and nations. India stands in need today of unpractical men of this order—men who perceive that the Unseen is the one Sovereign Reality, that God, not gold, is the truth of life. Nanak had the conviction concerning the supreme meaning of life. A beautiful little story in the Sikh Scriptures has it that Kaliyuga tempted Guru Nanak with the wealth of the world, but Guru said: "I possess everything, I do not want the wealth of the world." Kaliyuga next tempted him with the sovereignty of the East and West; but the Guru said that he had renounced all sovereignty to serve the Lord. Guru Nanak understood what your practical man often fails to understand, that our home is not here but in the Unseen, in the heart of God. He understood that every individual is a soul, a manifestation of an Eternal Idea. We confound ourselves with externals with our bodies or earthly environment. But unto the Teacher came a realization of the Truth that man is more than his externals. And so, as you review his life and teachings, you find that the one truth he taught and lived in daily life had reference to the sovereign reality of the Unseen.

His Gospel is very simple, but just on that account very significant for us today. I have loved to think of him as the prophet of the Living God. He spoke of himself as Nanak Nirankari—a worshipper of God the Spirit. What is his interpretation of religion? He does not confound religion with rites and ceremonies. He distinguishes religion or spirituality from formalism. Tired and spent in strength he enters one day the Mahomedan mosque at Mecca and there is found sleeping with his feet turned to the kabba. The keeper of the temple—the Imam—rouses him and tells him: "What have you done? You are sleeping with your feet turned to the kabba? Is not this the place of God?" What answer does the Guru give? "Pray be not angry; but tell me where shall I turn my feet, where the House of God is not?" A significant answer this: and throughout his life he strikes a note of protest against formalism. At Benares he enters into a discussion with Pandit Chattar Das, telling him,

(Continued on Inside Back Cover.)

The Aryan

"We hold ourselves bound to the Natives of our Indian territories BY THE SAME OBLIGATIONS OF DUTY which bind us to all our other subjects."—Queen Victoria.

Vol. II. MARCH-APRIL, 1912. Nos. 3 and 4

THE COLOUR BAR IN CANADA.

The theory of **NO VOTES NO TAXES** is accepted in all the Western countries. In British Columbia Syrians, Bohemians, Galicians, negroes, &c., and even the Chinese in the province of Ontario can vote, but not so with the Hindu, according to the following case which appeared in the Vancouver papers:

Because he is alleged to have cast a vote in Vancouver, B.C., in the Provincial Election on 28th March, Houssein Rahim, a Hindu, was arrested on a charge of perjury. A warrant for his apprehension was issued on the 29th March, 1912.

Rahim is well known to the immigration authorities of Vancouver because of his successful resistance of efforts of the Dominion Government to deport him. Rahim landed in Vancouver about two years ago, and on several occasions has defended in the courts attempts on the part of the immigration officials to ship him out of the country on the ground that he did not come direct from India.

The Provincial Elections Act specifically declares that no Hindu may exercise the franchise Rahim is alleged to have acted as a Socialist scrutineer in booth No. 7, Ward Four polling station, and it is further alleged that he cast a vote in the same polling station.

It developed on investigation of the case that Houssein Rahim, 139 Pender Street East, manager of the Canada-India Supply and Trust Co., Ltd., is catalogued on the Vancouver voters' list as No. 2838, and a duly qualified elector. His application for registration shows that he took oath before Mr. W. E. Flumerfelt, a commissioner for the taking of affidavits under the Elections Act, that he was a duly qualified elector in the Vancouver city electoral district. Mr. Flumerfelt is a well-known worker in the Liberal party. It is alleged that following Mr. Flumerfelt's acceptance of Rahim's declaration, his name was placed on the voter' list last September, prior to the Dominion election.

It was intimated that it is the intention of Attorney-General Bowser to conduct an investigation ino the acceptance of Rahim's declaration by Mr. Flumerfelt with a view to the possible revision of the latter's authority as a commissioner for the taking of affidavits under the Elections Act. Mr. Flumerfelt is an old resident of Vancouver, long associated with politics, chairman of the Vancouver School Board, and a man whose knowledge of election practice and affairs would lead to the belief that he knew the provisions of the Elections Act, and was a man well qualified to act as a commissioner under the Act. Section 7 of the Act under which he holds his appointment as commissioner says:

"No Chinaman, Japanese, Hindu or Indian shall have his name placed on the register of voters for an electoral district, or be entitled to vote at any election."

The charge of perjury contained in the warrant issued for Rahim's arrest is declared to be based on the fact that in his application for registration he allegedly swore before Commissioner Flumefelt in paragraph 4: "That I am in good faith a qualified elector in said electoral district."

It is worthy of note in connection with the case of Rahim that it was Hon. W. J. Bowser who brought before the Legislature and caused to be passed, the amendment which specifically shut out Hindus from exercise of the franchise in British Columbia. The Attorney-General took this action shortly after the invasion of Hindus commenced some years ago. He realized the peril of allowing the franchise to Hindus, etc., and the amendment became law. The statute was subsequently declared to be intra vires of the powers of the Legislature on a test case carried to the highest courts.

"I shall certainly see that the name of this man is struck from the voters' list forthwith," declared Hon. Mr. Bowser when the alleged voting of Rahim was called to his attention. "Yes, I have heard that in a Liberal morning newspaper it was declared that the man had been acting for the Con-

servatives. That is only what is to be expected from that source. As a matter of fact the man, so I am informed, acted as a Socialist scrutineer.

"I am astounded that such a mistake as the placing of the name of a Hindu on the list could have been made at the office of the registrar of voters. Of course the Vancouver city list is a very large one, and I presume the man's application slipped through accidentally.

"As soon as the matter was reported to me I put the case in the hands of Crown Prosecutor McKay, instructing him to lose no time in investigating and acting if he determined that a prosecution would lie under the circumstances. Mr. McKay is at this moment searching at the office of the registrar of voters for the original application form on which Rahim swore that he was qualified as an elector in the Vancouver City electoral district."

RAHIM ADJOURNED ON $10,000 BAIL.

Houssein Rahim, a Hindu merchant of Vancouver, was brought before Magistrate Shaw in the Police Court charged with perjury. After the charge had been stated His Worship fixed bail at $10,000 and adjourned the case until Monday (1st April, 1912).

The detectives who made the arrest also executed a warrant of search of the effects of Rahim. To a representatve of the Vancouver Daily Province, Detective Thompson said:

"We found among Rahim's papers a quantity of Industrial Workers of the World literature, also a petition signed by a number of Hindus for the removal of Mayor Findlay from office."

Rahim was arrested yesterday afternoon on a warrant signed by Arthur Sampson, chief of the provincial police of this city, and executed by Detectives Thompson and Levis of the city force. The warrant alleges that Houssein Rahim did on the 14th day of September, 1911, swear falsely before William E. Flumerfelt in that he was a qualified elector in the Vancouver electoral district.

The maximum penalty for conviction on such a charge is fourteen years' imprisonment.

RAHIM COMMITTED ON PERJURY CHARGE.

There was political color and an echo of the recent elections in the preliminary hearing of the charge of perjury against the Hindu, Houssein Rahim, who was committed for trial by Magistrate Shaw, on April 1st. Mr. W. M. McKay, Crown prosecutor, appeared for the proscution, and Mr. G. E. McCrossan for the accused.

Mr. Geo. D. McKay, Registrar of Voters, admitted placing Rahim's name on the list from an affidavit signed by Mr. Flumerfelt, whom he knew to be a commissioner duly appointed for taking affidavits under the Provincial Elections Act. He said he had no suspicion in placing the name on the list, as there were Russian and other foreign names somewhat like it, and where you had between 20,000 and 25,000 names to deal with, it was impossible to scrutinize each closely.

"So you let this name pass?" said Mr. McCrossan.

"Yes, I did."

"Well, I am not blaming you," said Mr. McCrossan. "It is the system."

Mr. W. E. Flumerfelt admitted that the signature attached to the affidavit was his.

"And did this Hindu, Houssein Rahim, appear before you on this occasion?" asked Mr. McKay.

"No," said the witness, "he never appeared before me at all. I think somebody has tried to play me and get this application in. I suppose in looking over the papers as I do each evening before placing them in the vault I found that this had been slipped into my papers, and I, glancing over it, thought, 'This has escaped me. I do not see how I have forgotten it, and I had better sign it up.'"

"Have you ever taken an application of a Hindu at any time?" asked Mr. McCrossan.

"No, I have not," said Mr. Fumerfelt.

Detective Thompson said he had arrested Rahim. When he had given him notice of it he had said there was nothing to it, and it would be the best boost ever given to the cause.

"But you did find a great deal of Socialistic literature?" said Mr. McKay.

"It is no crime to be a Socialist," said Mr. McCrossan.

Mr. William Hopkinson, Dominion immigration officer and Hindu interpreter, said that Rahim had come to Vancouver from Honolulu on the s.s. Moana in January, 1910. He had represented himself as a tourist going through to Montreal and New York, and had been allowed to land. Two months later he saw him again, and he told him that he had completed his trip to Montreal, and was returning. Rahim said he was born in Delhi, India. He spoke three Indian languages, Hindustani, Punjabi, and Gujerati.

Mr. McCrossan said he had no desire to make political capital out of the case, nor, he was sure, had his learned friend. His client was simply being tried on a criminal charge, and he contended that there was no evidence that would justify even a committal for trial. All the evidence they had that the accused was a Hindu was the statement that he had been born in India, but hat no more made him a Hindu than being born in England made a man an Englishman.

Mr. McKay promptly produced the interpretation of "Hindu" under the Elections Act. "Any person born in India, not of Anglo-Saxon parents."

Mr. McCrossan said that anyhow the charge of perjury must fail, because it had never been proved that his client had been sworn before the commissioner. On the other hand they had the direct testimony of the commissioner himself that he never had been sworn.

After some further argument, Magistrate Shaw said that he must commit the accused for trial.

THE WHITE MAN'S TITLE DEEDS.

That ancient theory of the equality of mankind receives a rude jolt when people talk of keeping this "a white mans' country." Australia is doing the same. In South Africa, once a black man's country, the new white people are raising the same banner. Where did these white men get their title deeds?

Today, Mr. Stevens, the member for Vancouver in the Dominion House, warns Eastern Canada against sympathizing with the desire of the Sikhs to bring in their wives and children. He says that no man who supports this request can be elected a pound-keeper in the province of British Columbia.

But who gave the whites the title deeds of Alberta and British Columbia, or any other settled or unsettled portion of the earth? The Earl Dudley, late Governor-General of Australia, points out that in Australia four and a half million people control three million square miles of territory, and refuse to admit the people who are not absolutely white. He questions their ability to successfully maintain that position should Great Britain once cease to control India and the peace of the East. Apparently he foresees a time when the white population will be asked to show their title deeds.

If Great Britain finds the Sikhs the most valuable portion of the Indian army, why shouldn't Canada, Australia, and South Africa bring in a certain number of these big men from the Punjab to help defend the title deeds? They have proved themselves loyal, courageous, exemplary under discipline. They would add much to the defensive forces of the different Dominions. There are only two millions of them in the Punjaub, and the surplus there will not allow many for each Dominion, but even a few would help. Moreover, it would show that Canada is limiting oriental immigration on moral and national grounds rather than on a mere colour prejudice. It would be at least a partial justification of our Christian principles and our interest in foreign missions.—The Canadian Courier.

'TIS A DIVINITY THAT SHAPES OUR ENDS ROUGH HEW THEM HOW WE WILL.

Referring to the case of Mrs. Bhag Singh and Mrs. Bawant Singh and their children, who are under orders for deportation, Prof. Teja Singh has written the following letter to a Vancouver paper:

"The calumnies and the direct and indirect lies uttered about the Sikh have for the time being produced the result that the manufacturers of these stories aimed at. But such a success is always ephemeral, as all race prejudice ultimately reacts upon those who are moved by it.

For the experience of India and all other nations has shown that those communities or nations who, being blinded by some external superiority of color, social, political or economic position, begin ostracizing other peoples as barbarians, savages or undesirables, are ultimately overwhelmed by those very races whom they looked down upon.

The ancient Aryans of India when they became so narrow-minded were ultimately conquered by those very people whom they called the Malechhas (the untouchables and the impious); the civilized Romans overrun by the barbarians at whom they sneered; and the Persians by the nomadic Turks whom they styled as rude and illiterate freebooters.

Thus has the divine law, which is slowly and steadily bringing all the races together for enabling them to acquire a real spirit of charity and brotherhood, always broken the pride of those who, blinded by their material power and superficial civilization, have worked against the marching tide of human atonement.

History is repeating itself on an immensely larger and broader scale, and the Dominion of Canada, the U. S. A. and the Southern Republics of America are destined to be the meeting place of all the races of the world.

The tidal waves of racial union are the part of a great world movement and any artificial barriers

raised against them will be simply accumulating the rising waters behind frail dykes, and as these tidal waves are in their full onward march no human dyke will avail against them; and all those who are in any way contributing to the raising of these artificial barriers are only preparing for a deafening rush of the gathered waters and cause a great human deluge.

It is from the above standpoint that we are extremely sad about the short-sighted and merely temporizing attitude of the Dominion Government. **Besides this, to us it is the direct breach of a pledge, when our delegation went on the 15th December, 1911, to see the Government for the last time we were given a direct official assurance that the ministers in council had settled to admit the wives of the Sikhs and Hindustanese already domiciled in Canada.** We cannot understand how the present changed attitude has been brought about, as we had complete confidence in the good faith of the gentlemen who spoke to us for the last time.

Even now we are of opinion that better councils would prevail, and too much not based upon the report of the Commissioner sent here as that gentleman made it his point not to invite information from those Englishmen or Canadians who were friendly towards the British Indians. The official set seemed to have supplied him all the information.

Besides this the gentleman was in a hurry, and did not take the trouble of comparing the physical, moral, economic and hygienic condition of our people with the Italians, Greeks and Doukhobors who form their chief rivals.

As a laboring class the imposing of middle class standards upon Hindus is a great act of injustice, and calling them undesirables from the standpoint of social and political assimilation is another short-sighted error.

Politically the Sikhs and the Hindustanese are already assimilated, as fair treatment would make them shed every drop of their blood for the land of their adoption.

Socially and religiously, too, the Sikh is willing to maintain the highest ideals of civilized life with his liberty of conscience, the birthright of every human being in the twentieth century. The economic arguments against him are also fallacious, as a community which strives for economy without degenerating into parsimony is the very example which the white laborng classes of this country require, who eat and drink all they earn and very seldom save anything for the rainy day.

The purity of race and following the Buddhistic religion, bogus arguments, too, are as shallow and misleading as the others.

The mixture of races is going on under the present condition in a way which is debasing and criminal; and the admission of Hindustani wives and children woud have very largely prevented it. The ignorant talk about the spread of Buddhistic ideals through the Sikh church is a baseless delusion, as the Sikh religion is purely monotheistic and bases all its strength on the personal link between God and man. But why strive and answer these cries against the Hindu, which have for the time being deprived him of the elementary right of having his wife and chidren with him? He is (because of his colour), in spite of his Aryan descent, thought to be an inferior person, and so he is kicked and spat upon. Let him pin his faith in the perennial justice of the divine law, and know once for all that the right shall ultimately prevail. The contest is severe and the struggle between the forces of selfishness and the powers of light is very acute, but if he every moment of his life strives to be a better man and a more unassuming social servant, he will pave the way for the world-wide manifestation of the divine law—that no material or racial arrogance can be suffered to pass with impunity—and that all men or nations who give up their struggle after absolute righteousness are sooner or later doomed to a severe reckoning."

PRACTISING THE TEN COMMANDMENTS.

The smoke-colored Hindu, exotic, unmixable, picturesque, a languid worker and a refuge for fleas, we will always have with us, but we don't want any more of him. We dont' want any Hindu women. We don't want any Hindu children. It's nonsense to talk about Hindu assimilation. The Sikh may be of Aryan stock; I always thought he was of Jewish extraction. He may be near-white, though he doesn't look it. But we know him, and don't want any more of him. . . . British Columbia cannot allow any more of the dark meat of the world to come to this province. **To deport these British subjects from India would be the wisest thing. . . . These Sikhs are far too obtrusive. They are of no use to the country. British Columbia would be a hundred times better off without them. Certainly no more of them must be allowed to come.**—Vancouver Sunset.

LET HINDUS IN THE DOMINIONS UNITE.

In British Columbia in general and in Vancouver, in particular, we are at the present time facing a serious and knotty problem—the incursion of the Hindu. To thoroughly understand the dread significance of the threatened invasion it is necessary and imperative that we make an exhaustive study of the subject. The deeper we penetrate the firmer we are forced to the conclusion that it is a problem fraught with great and obvious difficulties in the way of solution.

Not content with gaining admittance himself under a bounty of $200, conditional upon a continuous sojourn from the land of his birth the Hindu now wishes to have his wife and family with him in British Columbia in place of being left at home in far-off India. A very natural and praiseworthy desire, you are at first tempted to remark. Yes, no doubt it is so; but it is not with this side of the question we are concerned. We must look at the mtater from a European standpoint—the standpoint of what we woud have to face ultimately were such a privilege granted by the Dominion Government. Were no great principles at stake, we might be acquiescent; but when one calmly considers the far-reaching consequences that would inevitably follow such a step it must be obvious to even the most indifferent of us that it would be in effect almost a criminal act to allow such Asiatics to settle and multiply in this fair Western land of ours. Te Hindu lives not as we live; his life is entirely different, his habits filthy and almost invariably unclean, his marriage vows seen from a vastly different viewpoint. It would be ultra vires for one at the present stage to enumerate the numerous pitfalls which such an invasion would open up amid our vaunted civilization.

In December last a delegation of the leading Hindus in British Columbia waited upon the Dominion Government at Ottawa with a request that they would be allowed to bring in their wives and children ,also that the present restrictions be removed. The result apparently is that the Hindus presently in the Dominion are to be allowed to bring in their wives and families under strict regulations, but there is to be no lowering of the bars. This, mark you, in spite of the firm stand taken by the Provincial Government of British Columbia against the precedent, despite Premier McBride's plea for a "white Canada."

At present the Hindu is engaged mainly in sawmills and lumber camps, doing the rough laboring work. Consequent on his anxiety to work even at near-starvation pay, he is proving a formidable rival of the European in the unskilled labor market. His mode of living is such that a mere pittance—a sum certainly inadequate to keep a white man in decent food and clothing—serves to keep the Hindu in a fairly prosperous condition. His diet consists of rice, vegetables and various unsavory messes which he purchases from a merchant of his own nationality. How long he will be content to do only the rough work remains to be seen. Gradually he will work himself into carpentery and other kindred occupations. The present race may not succeed in improving their position, but the generations of the future will no doubt seek to be educated on a much more modern scale than their progenitors of today.

In this respect another aspect of the case now confronts us. I refer to the education of the young Hindu, which would of necessity have to be undertaken by the Government through the medium of the public school. Being British subjects, free education with all its attached benefits would have to be extended to our Asiatic friends. **Reflect for a few moments, then see how you British-born parents would regard the idea of your cherished chidren being brought into daily, aye, hourly contact with the offspring of a nation so low in the social scale; so swarthy and universally unclean.** I need not linger to portray the evils that would of necessity follow such a commingling. The results must stand out in prominence sufficient to appal the most matter-of-fact and easy-going parent.

As a point of comparison in respect to physical qualities, the average Hindu, although big and powerful-looking, has hardly half the strength or nervous force of a European, perhaps not more than a third. His work must thus suffer in the same proportion, not to mention the admitted fact that

his work is of a manifestly inferior character. In consequence of this and of the cheapness of his scant living, his wage suffers in comparison with that of the European. This last reason explains in a measure why the Hindu finds employment so readily in the lumber camps, sawmills and wood-yards. His services are cheap—that is his chief recommendation in these aerial dividend-earning days. His capacity for labor is not so closely scrutinized; thus he is proving a menace to the European laborer, hundreds of whom are today walking the streets of Vancouver in a more or less destitute condition, the while our Hindu friend is pursuing the even tenor of his way, serene in the consciousness that he can underbid the white man at every turn of the tide in the labor market. The European, although of necessity demanding a higher wage to meet the expenses of his decent mode of living, gives to his employer service of a vastly inferior character.

Not only is the Hindu a menace as at present placed in our midst but, provided entrance is finally granted to his wife and family, a state of affairs is bound to arise which in a few years would become a serious blot on our national escutcheon. Our whole social system will stand in danger of corruption. The Hindu and other Asiatic races would never assimilate with white people. Their habits, morals, caste system and mode of living conspire to defeat this end. Sikh customs are of a very low standard. A religious sanction in some degree still attaches to infant or child marriage, also to the seclusion of women. Polygamy is still practised, although confined of necessity to those who are able to support more than one wife.

The caste system is a potent factor in their national life, the religious sanction of which still applies. The restrictions in respect of food and drink (water) in the caste system are most severe and narrow. Caste is lost by any of the infringements that are inevitable in foreign intercourse. So elastic is the system, however, that restoration to caste, though often expensive is sufficiently facile. The Sikh faith, as practised right here in the city of Vancouver, is really but an offshoot of Hinduism. Deep attachment to the ancestral religion usurps with them the place of patriotism. A critical survey of the different Indian sects will show how little the character of their worship is calculated to exert that elevating and spiritualising influence so characteristic of true religious devotion. In all but a few of the minor aspects religious fervor is only too apt to degenerate into that very state of immoral excitation which devotional exercises should surely tend to repress and subdue.

Added to the repeated protests made by the Provincial Government of British Columbia, headed by Premier McBride, there have been presented to the Dominion Government strong resolutions passed by the Vancouver Ministerial Association recognizing the gravity of the situation, and its bearing upon the future of our natonal life, and protesting against the proposed change in the regulations covering the admission of the wives of resident Hindus. The National Council of Women have also upraised their voice in protest against the proposed innovation. Eburne also has joined in the general protest.

It is time for us to be up and doing if we are to preserve this broad Dominion of ours in a decently clean state. In a new country such as Canada is we have many difficulties and dangers to contend with, both as regards social and business relations. Surely it is unnecessary and near-sighted on the part of the Dominion Government to add to the difficulties which we are now so bravely surmounting one after another. Let every one do his or her utmost to bring pressure to bear upon the Dominion Government with a view to the rigid exclusion of the Asiatic.

What will be the verdict of the expert who was sent to the Pacific Coast to study the question we do not know, but it is sincerely the hope of every true Britisher that it will be a direct and straightforward condemnation of the proposed change. In this, and in this only, lies our national, and even political safety as a British nation.—A. Fraser Reid in "Opportunities."

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NEWS AND NOTES.

VICTORIA City authorities will not authorize the issuance of a building permit to the Sikhs who have applied for the erection on the Smith's Hill reservoir hill of a Sikh Temple. At a meeting of the Council, a petition signed by ninety property owners interested was submitted protesting against the issue of the permit, the petition being strongly supported by Alderman Cuthbert, who was applauded by a large number of the petitioners present in the Council. Aldermen Gleason and Baker advocated laying the matter over for a week, as in all likelihood arrangements for the acquisition of the property on which is contemplated erecting the temple could be made by adjoining owners.

* * *

MR. C. E. TISDALL, Member of the B. C. Provincial Parliament from Vancouver, urged that the government should maintain the firm stand it has always taken in oposition to Asiatic immigration, and he opposed in vigorous manner the plea of the Hindus in the province that they be allowed to bring their wives into this country.

* * *

AT a protest meeting of Sikhs held on April 1st in the Sikh Temple, Second Avenue, the following telegram was authorized to be sent to the Premier of Canada:

"Honored Premier,—In the name of humanity, and being the subjects of the common sovereign, I strongly urge upon you to remove the racial prejudice from the Dominion. You are going to copy Australia and South Africa and tear our wives from us, but we are not to suffer such gross injustice."

* * *

HINDUS are being engaged for work on the farms of Montana, U.S.A.

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DURING the last year the arrivals of Asiatics in British Columbia included 5254 Chinese, 436 Japanese and **only one Hindu.**

* * *

MR. J. H. McGILL, the Dominion Immigration Agent at Vancouver, B.C., and who has taken a great part in the anti-Hindu campaign, has been retired from the service.

* * *

THE Hon'ble Mr. Enthoven, replying to the Hon'ble Mr. Sachchidananda Sinha's question in the India Legislative Council regarding the dissibilities of Hindus, said on 27th February, 1912:—No further information has been received from the Secretary of State since the reply on the same subject, which I gave to the Hon'ble member on the 22nd Sept. last. We wish that our other Congress friends took a little more interest in our countrymen settled inCanada. We hope that the India National Congress will take a little more active interest in the Hindu settlers of Canada.

* * *

Premier Richard McBride, speaking about the Hindus in the B. C. Legislature, said: "It has been shown conclusively that the Hindu cannot assimilate with the people of this country and enjoy that full measure of citizenship which we wish all the people of this country to enjoy for all time to come."

* * *

THE well-known magazine, the Modern Review of Calcutta, writing on Hindu immigration, which we recommend to the notice of Canadian statesmen, says:

"There cannot be a satisfactory solution of the immigration question until the inhabitants of India are allowed to emigrate to the British colonies as freely as the British colonists are allowed to emigrate to India. The only real reason why these colonists dare to shut out Hindus is that they think India is weak and cannot retaliate. All the other reasons, generally given are arrant nonsense. If these colonists claim to shut out Hindus because they are a foreign stock, and introduce an unassimilable element in the population, why did these colonists themselves take possession of and settle in the lands of the "coloured" men? Surely the colonists, too, were foreigners; surely, they, too, have not formed one people with the aborigines by intermarriage and the resultant racial fusion. Of course, the one solid and real argument in the background which the colonists would do well to adduce with brutal frankness is, 'We are strong and can do

whatever we like. If we admit the Japanese and Chinese on more advantageous terms than the Hindus, it is because we think they are not so helpless as the Hindus.' Considerations of right or justice or morality or British Empire citizenship do not enter into the question at all."

RETALIATION THE REMEDY.

At the last session of the India National Congress a resolution was moved urging the Government to enact retaliatory measures against the Colonies which deny us our birthright as British subjects (says the Tribune, Lahore). The press has cried hoarse for such legislation, and it is but right and proper that the national assembly should register the will of the nation. **The obstinate perversity of the Colonies has fully roused the nation to a sense of its humiliation; and men, women and children are smarting under the indignities heaped upon them by the un-British conduct of Colonials.** Nevertheless we prefer that the action of the national assembly and that of the Government should be defensive and not retaliatory. After all, the Colonials are also British subjects. It is a most painful spectacle that one part of the British Empire should retaliate against another. But we are free to adopt the policy of the Colonies to defend our internal interests. Why, for instance, should we permit the emigration of Indian labor for the benefit of alien capitalists? We want the manhood of India for the development of India, and we must set our face against all forms of emigration, whether "indentured" or not. That should be the first and foremost duty of the Congress and of the Government. We are at present not only depleting our labor reserve, but are inflicting upon a number of our countrymen the greatest of injuries imaginable. By allowing them to submit to the treatment of the Colonies we are letting them humiliate themselves. Secondly, as regards the language test and productive duties, the practical difficulties are great unless the Government can be induced to undertake them purely as retaliatory measures. That India cannot erect a colour bar as the Colonies are doing must be clear to the commonest understanding. **But at the same time we have as much right as the Colonies to exclude those who compete with us unfairly as whose presence here we consider undesirable.** It would be remembered that only the other day the new Governor of Madras, Sir Thomas Gibson Carmichael, said that the spirit of the British statesman was to give every encouragement to "our fellow-subjects," meaning Indians, "wherever they are, to develop to the full the resources of their own portion of the empire, to make the fullest use of their abilities and talents in the development of that part." **If this is the spirit of British statesmen it must be possible for the Government of India to exclude unfair competition from all outsiders, particularly Colonial subjects, natural born or domiciled, in activities which should be reserved for the sons of the soil.**—Indian Opinion, Natal.

LAW-MAKING EXTRAORDINARY

A Hindu asked a friend of ours to write to Messrs. Thos. Cook & Son, the well-known passenger agents at Calcutta, for a son of his to be brought into this country for studying in a college in Canada. The reply which we print below is very interesting:

Dear Sir:—

We are in receipt of your favor of the 12th ult., and in reply beg to state that **if the young man whose passage to British Columbia you wish us to arrange is an Indian we regret we cannot undertake same** owing to the very strict immigration laws which have been passed recently. There is no direct steamer service to Canada from here and it is therefore impossible for us to issue a through ticket as required by the immigration law. **If, however, the young man is European, we shall be pleased to arrange his passage,** the second class fare from Calcutta to Vancouver by Apcar line to Hongkong, thence per Nippon Yusen Kaisha to Victoria being Rs 515|- or £34:6:8. These services are fortnightly and monthly respectively.

Yours faithfully,

(Signed) THOS. COOK & SON.

THE GOSPEL OF GURU NANAK.

(Continued from Inside Front Cover.)

"Wash your mind rather than the stone images."

Here then is the summing up of the teachings of Guru Nanak. Love God and love the God in man. Love God and show forth your love to Him by loving those who come in contact with you. Our nation needs this Gospel: it is the gospel which binds together, unifies, harmonizes, makes for peace and love: it is the gospel of harmony, of good-will to all and hatred to none, the gospel of peace. We stand on the threshold of a New Age which is destined to witness important reconstruction in world relations. Shall India play her part in these reconstructions. Then must you, young men—and to you, young men, my words are especially addressed—keep alive the sense of the Unseen. Remember the piteous need of our civilization is God-realization. Remember our urgent need is the restoration of our spiritual perspective. Remember no civilization can endure without religion. And my weary hopes try to realize the happy day when the present decay of religious desire shall give way to rational Faith, when the sense of social injustice shall assert itself, when life beyond this life shall be discerned as the dominant idea of thought and deed, when the material will be used as a sacrament of the spiritual, when the religion of Bhakti shall be lived by men of the world and the Gospel of Guru Nanak be enthroned in our hearts again.

There is a suggestive little story in the Sikh scriptures. We read that Guru Nanak was one day invited by a poor man to dine at his house, and the Teacher of mercy accepted the invitation. A day was fixed; and on that day the Teacher moved out towards the house. He knocked at the door but it was some time before the door was opened. When the poor man came out, he said to Guru Nanak: "Master, forgive me, I did not open the door in time." The Teacher asked: "What were you doing?" The man replied: "Master! I was driving nails into the wall." The Teacher looked into the eyes of this poor man with love and compassion and said: "Brother, what are you doing? Driving nails into the walls? Follow me." The poor man answered: "Master, as thou doth order, I follow thee." Forthwith, the man left his all, he followed the Teacher, and became a disciple of Guru Nanak.

Think you the Voice of the Teacher is silent now? Methinks even at this moment the loving voice of the compassionate Tacher comes to you and to me and asks: "What are you doing? Driving nails into the wall? What are you doing? Still immersed in the maya of lower life? What are you doing? Still oblivious of the sacred meaning of life? Still unconscious of the supreme Realities of the Unseen?" The Teacher tells us all today "Brothers, what are you doing? Driving nails into the wall?" What shall be your answer? What shall be my answer? Shall we not say as did the dear disciple of old—shall we not say in accents of faith, of love and reverence?—"Master, we are poor and weak: our faith is dim: our hearts are dull: yet we, too, shall follow thee."—Prof. Vaswani.

COME, BE MEN! Come out of your narrow holes and have a look abroad. See how nations are on their march. Do you love man? Do you love your country? Then come, let us struggle for higher and better things. Look not back—no, not even when you see the dearest and nearest cry—look not back, but forward march.

Say in pride, I am an Indian; every Indian is my brother. The ignorant Indian, the poor Indian, the Brahmin Indian, the Pariah Indian is my brother. Be clad in torn rags, and say in pride atthe top of your voice, the Indians are my brothers, the Indians are my life, India's God and Goddess are my God. India's society is the cradle of my childhood, the pleasure garden of my youth, the sacred seclusion of my old age. India's soil is my highest heaven. India's good is my good. And pray day and night—THOU LORD, THOU MOTHER OF THE UNIVERSE, VOUCHSAFE MANLINESS UNTO ME, THOU MOTHER OF STRENGTH, TAKE AWAY MY UNMANLINESS, AND MAKE ME MAN.—Swami Vivekananda.

Despatches: 1916 May 16-June 30. May 16-June 30, 1916. MS War and Colonial Department and Colonial Office: Hong Kong, Original Correspondence CO 129/433. The National Archives (Kew, United Kingdom). China and the Modern World, link.gale.com/apps/doc/VPLPVX360385591/GDCS?u=gale&sid=bookmark-GDCS&pg=625. Accessed 5 July 2023.