CANADA AND INDIA

628

A Journal of Information and Conciliation.

"The Strongest of all British Bonds are Knowledge and Sympathy."

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In this broad Earth of ours,
Amid the measureless grossness and the slag,
Enclosed and safe within its central heart
Nestles the seed Perfection.

By every life a share, or more or less,
None born but it is born—concealed or unconcealed,
the seed is waiting.

. . . . .

Out of the bulk, the morbid and the shallow,
Out of the bad majority—the varied, countless
frauds of men and States,
Electric, antiseptic yet—cleaving, suffusing all,
Only the good is universal.

. . . . .

All, all for Immortality!
Love, like the light, silently wrapping all!
Nature's amelioration blessing all!
The blossoms, fruits of ages—orchards divine and
certain;
Forms, objects, growths, humanities, to spiritual
Images ripening.

—Walt Whitman.

THE UNITY OF CIVILIZATION.

Mr. F. S. Marvin in the Hibbert Journal writes: "If we assume, as the Stoics assumed, as the Christian Church has always preached, as the greatest modern prophets have foreseen from Pascal and Turgot, from Kant and Goethe to this day, that man is born for ultimate unity and that all real progress consists in an approach to it, then a clear principle appears of which we can understand the roots and by which we may judge the tendency and the validity of all the isolated movements in history. . . . And we shall see that beneath the turmoil of conflict the outbreaks of savagery and the just certainty of heavy retribution there are uniting forces still at work, stronger than ever in the world, and a closer texture of international unity in science, commerce, and the arts of life, which may be torn, but cannot be destroyed."

Dr. J. Chunder Bose, of Calcutta, speaking of the results of his world-famed scientific experiments in the borderland of physics and physiology, and which have opened up a new field in scientific research and have demonstrated the unity of all matter, says:

"It was when I came upon the mute witness of these self-made records, and perceived in them one plan of a pervading unity that bears within it all things: the mote that quivers in ripples of light, the teeming life upon our earth, and the radiant sun that shines above us—it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges thirty centuries ago:

" 'They who see but one in all the changing manifestations of this universe, unto them belongs Eternal Truth—to none else, unto none else.' "

INDIA, CANADA, AND THE EMPIRE.

These are days of heart searchings, in spite of the unwonted calls to action. Pulpit, press, and private individuals are alike sifting causes and asking questions. Why are Christian nations plunged into war in this 20th century of the Christian era? Why are their wealth, knowledge of science, power of organization—fruits of human industry and experience which wisely employed might make this world very fair—now turned to the uses of destruction, senseless destruction, of human life and human achievement? How was the point reached when this could happen? Is it not that the teaching and ordinary life were separated, that it was said practically, and often actually, that they must be separated? Thus has been built up the structure which now is crumbling, nay, violently falling, into ruins because its foundations are unequal to the weight imposed. Is there any salvation for the nations but to dig deeper until they have reached that basic principle of the unity of humanity which has been taught by all the great teachers and great religions of the world?

"All things whatsoever ye would that men should do to you, do ye also the same to them," is an injunction of the Christ. Can we call a civilization Christian which ignores it in the general management of its material concerns, which puts in its place the practical dictum of competition, "Get as much as you can for as little as you can give"? In the Bhagavad Gita, Krishna also teaches the evil of selfishness in different words: "The impious who dress food for their own sakes, they verily eat sin."

It is useless to say, as the West has long said, this is religion and not business. If there is one thing which this terrible war is proving, it is that religion —spiritual laws—and the common business of this life cannot be separated without an awful aftermath of suffering and destruction.

The time is one of self-revelation to individuals and nations. It also holds the glorious opportunity for self-realization along higher and truer lines of thought and action based upon the "old Wisdom."

INDIA.

RECIPROCITY WITH THE COLONIES.

Reciprocity with the colonies is a topic of paramount importance to which very rightly at the last session of the Indian National Congress considerable attention was devoted. The United Provinces Congress Committee has submitted a representation on the subject to the Government of India. It behooves every Indian citizen to give careful thought to this question. . . .

Theoretically I do not care for the second best. But practical politics mean concessions, and I quite realize that, if the self-governing colonies do not admit freely men from the Mother Country, they are not likely to concede to the Indian an unrestricted right of emigration. It is also easy to understand that, if we agree to send only a limited number of our men under prescribed conditions to these colonies, they may admit them. But will that secure to us all that we are fairly entitled to? What has embittered feelings very much in the past is the **differential treatment accorded to the Indian.** Other Orientals are treated better. Being a member of

the British Empire is apparently a disqualification. I do not wish to speak of retaliation, but, in my humble opinion, no so-called reciprocity will be worth anything if the colonist be not taught to respect the golden rule and to realize that the Indian's country is not for him to exploit at his sweet will. I have every hope that since out of evil cometh good, one beneficial result of this war will be that racial antagonism will to a large extent die out, and the white man will recognize that the brown or black man who fought side by side with him and shed his blood without stint does not deserve to be, and cannot be, despised. The time is coming for the adjustment of our differences in a true statesmanlike spirit, which will not divorce morality from politics and which will steer clear not only of all petty selfish prejudices, but also of all narrow, short-sighted, and degrading considerations. A fair settlement is all that we ask for.—Dr. Satish Chandra Banerji, in the Indian Review.

QUESTION UNDER CONSIDERATION.

In regard to the "representation" referred to in the above article, and which was reprinted in full in the preceding number of *Canada and India* under the title "The Status of Indians Within the Empire," this statement is made in the Indian Review, July: "In connection with the memorial submitted to the Government on the question of the position of Indians in the colonies, and particularly in Canada, by the United Provinces Congress Committee, a reply has been received from the Government of the United Provinces, which says the whole question is under consideration of the Government of India, and matters dealt with in the memorial will receive their earnest attention in any negotiations which may be undertaken with the Colonial Governments with a view to arriving at a satisfactory solution of the difficulties which have arisen."

EMIGRATION AFTER THE WAR.

The following expression of opinion regarding Indian emigration has an added interest because taken from an Anglo-Indian paper: "The Governments of the Dominions must be prepared to cope with that spirit of adventure, and if they are wise they will prepare well beforehand, not in the old compromising spirit, but in a desire to deal justly and honourably with a proud race. The Government of India, too, must prepare by affording facilities for opening up Mesopotamia, that land of ancient glory and fertility, and by encouraging enterprise in the borderlands of India. It must remove restrictions that hamper the mobility of labour and operate against industries that need workers. But when the Government of India has done all that is possible to do to keep the labour it so badly needs itself in India, there will still remain a number of adventurous souls who will turn to distant lands. These are the men with whom our Dominions must deal, and if the bitterness of the past is to be avoided an early endeavour should be made to arrive at a fair and honourable scheme for their admission.—Calcutta "Englishman."

INDIA IN FINAL WAR SETTLEMENT.

Commenting on why India should have a voice in the final settlement of the issues of this war, the Bombay Chronicle says:

"In view of the beginning that has already been made in the new relations of intimate confidence and consultation with the Dominions, it is but natural that India should not only expect a measure of confidence to be extended to her, but that she should be anxious to know *why responsible Ministers are loth to assure her equally with the Dominions that her aspiration will not be ignored.* One would prefer to leave the public discussion of these matters on one side at the present moment, and there is every desire to avoid controversy and embarrassment to the Government, but what is to be done when we find the Minister in charge of the interests of the colonies going out of his way amidst the plaudits of the public to announce the new rights and privileges to be enjoyed by the Dominions as a direct response to their services and loyal devotion to the Mother Country in the war, while the Minister for India is silent as to the part which India is to be allowed to play? In the face of the loquacity of Mr. Bonar Law, the silence of Mr. Chamberlain is likely to be given a sinister interpretation in this country. It is incumbent upon the *Secretary of State to announce whether India is to be consulted* or not, even if he is not prepared to tell us in what form she will be represented in the Imperial Council Chamber."

WHAT BRITAIN SHOULD DO.

Now, what is the dominant note of the French civilization? It is liberty, equality, and fraternity. Perhaps it stands on an even higher moral plane than the British civilization. This high standard of moral conception of human relationship was attained by the French nation after it had passed through the volcanic stage of the Revolution. It is the next higher stage to the ideal aimed at by British culture, and is not antagonistic, but allied to it. The whole system of French Government is based on the recognition of this ideal, and the spirit of its administration is permeated by it. In the words of Mr. Cloudesley Brereton in the Hibbert Journal, "in the modern French Empire, there is no second-class citizens. Rightly or wrongly, there is no colour line in French citizenship. The inhabitant of Senegal, of Tahiti, or Madagascar, is treated, is regarded, just as much a French citizen as the inhabitants of Paris or Marseilles; and, what is more important, he regards himself as such, and is proud of belonging to a nation which he hears described as the finest in the world. . . . This appeal is not first and foremost to his desire for good Government, or even to his sense of justice. It is to his sense of dignity as a human creature. It is to this ideal to which the British Government must approximate in order to achieve a full measure of success in Britain's associations with India.—The Allahabad Leader.

A NOTABLE BIRTHDAY.

Mr. Dadabhai Naoroji, who is called India's Grand Old Man and the father of Indian political reform, saw his 90th birthday on September 4th. It is comparatively rare for an Indian public man to attain great age, and since his retirement some years ago his birthday has been regarded as a national anniversary. Some of the leading English papers had interesting references to the event.

THE FIRST INDIAN M. P.

It is certainly interesting to recall that the little white-headed Parsee who was an energetic London member in the last Gladstonian House of Commons, was born so long ago as 1825, more than thirty years before the rule of the East India Company was merged in that of the Crown, and a long time before the gallant Sikhs, now fighting with us in Flanders and the Dardanelles, were incorporated in the British Empire. Mr. Naoroji, who kept up his activities until he was past four score, now lives in retirement near Bombay. The Viceroy always sends him a birthday telegram, and so do many other dignitaries, who bear no malice towards an old opponent, and like to think of the aged agitator as in these days a very fervent supporter of the Imperial cause.—The Pall Mall Gazette.

ADVOCATE OF GREAT REFORMS.

He has lived to see a great part of the programme for which he fought adopted by the Imperial Government and much of his criticism of the economic basis of the Indian revenue system admitted by all impartial enquirers. When Mr. Naoroji began the labours that lasted without intermission until his final return to India, eight years ago, his countrymen were not admitted to the Indian Civil Service, or even to the Legislative Councils. They sit now in the Viceroy's Cabinet and preside over departments of State, are elected by popular franchise to seats in the Councils, and not seldom dominate the University Senates and the High Court bench. There is still a great deal to be done, as the war has made everybody realize, before the Government is brought into harmony with the reasonable claims of the Indian people. But it is rare indeed for any reformer to enjoy so great a measure of fulfilment as this fine old Indian can reflect upon to-day.—The Manchester Guardian.

(The University of Bombay conferred the honorary degree of LL.D. on Mr. Naoroji the other day.)

CANADA.

INDIA AND IMPERIAL CONFERENCE.

Reuter's Agency at Ottawa has been busy of late. On September 23rd the following appeared in the Canadian papers:

A special despatch from Simla announces that India's place in the councils of the Empire was discussed at an important meeting of the Imperial Legislative Council today, and that a resolution will be forwarded to London requesting that measures be taken to have India represented at the next Council of the Empire, as are the various overseas Dominions and dependencies.

The resolution, which was moved by the Hon. Khan Bahadur Mian Muhamad Shafi, asked that India in future be officially represented at conferences of the British Empire, the request to be forwarded to the Secretary of State for India.

VICEROY IN SYMPATHY.

Lord Hardinge, the Viceroy, affirmed that the Government of India gladly accepted this important resolution, which had his warmest sympathy, adding that if Council adopted it his Government would readily comply with the recommendation. The Viceroy proceeded to recapitulate what had occurred at previous conferences.

The ultimate decision at the next meeting of the conference rested with the conference itself. If India were admitted, said his Excellency, it would appear reasonable that she should be represented by the Secretary and one or two other officials from India.

Lord Hardinge dwelt upon the difficulties and obstacles in the way of carrying out the request, but laid emphasis upon the fact that the Imperial Government, without committing themselves regarding its principles or details, would give most careful consideration to the Legislative Council's resolution, although the ultimate decision of the Imperial Government must necessarily depend largely upon the attitude of the other members of the conference. He thought this pledge eminently satisfactory, as showing due appreciation of India's claims, to which, he trusted, the Governments of the overseas Dominions would give sympathetic consideration.

BRITAIN'S BEST CUSTOMER.

Much had happened since the last Imperial Conference, said the Viceroy, and India's size and population, her wealth, her military resources, and her patriotism demanded suitable representation. She could not be disregarded when great Imperial issues were debated in which she was concerned. To discuss questions of the defence of the Empire without counting upon India, he declared, would be ignoring the value of the Empire's greatest military asset, outside the United Kingdom itself. To discuss trade questions without India would be disregarding Britain's best customer. To concede India direct representation in future Imperial Conferences would be no revolutionary or far-reaching concession to Indian opinion or to her just claims.

"I feel confident," said Lord Hardinge in conclusion, "that when the question is placed in its true light before the Governments of the Dominions they will regard it from the widest angle of vision, from which we hope other Indian questions may be viewed in the near future, so that the people of India may, in the words of Mr. Asquith, feel that they are conscious members of a living partnership extending all over the world under the same flag."

INDIA'S PLACE IN THE EMPIRE.

It is right to mention here that India in a sort of way has been represented at the meetings of the Imperial Conference by the official class, but what the Indian public now want is an Indian representative of the Indian people. This is shown by the unanimous way in which the Indian members of the Council asked for it in the Council chamber.

COMMENTS OF THE CANADIAN PRESS.

The Toronto Star referring to it says:

"The question of the representation of India in the Imperial Conference is likely to become practical soon. At present the conference is one of self-governing commonwealths only. But it is purely advisory, has no legislative power, and there does not appear to be any insuperable difficulty in the way of allowing representatives of India to take part in a conference.

CONSULT INDIA'S REPRESENTATIVES.

"Why should not the representatives of India go into consultation with those of Canada? The Imperial Legislative Council of India wants this, and their request is supported by Lord Hardinge, the Viceroy. Questions relating to Indian migration into the colonies have come before the conference, but no representative of India was present. Now, the way to settle this question of Indian migration is by friendly discussion between the representatives of India and those of Canada, Australia, New Zealand, and South Africa. The informal nature of the conference lends itself to frank expressions of opinion and interchange of views.

"The conference meets not so much to vote and to decide as to consult. It has no power except that of expressing and influencing public opinion within the British Empire. It makes no laws, it levies no taxes, it exercises no Governmental powers. In such a body there ought to be no difficulty in admitting representatives of India. The object being consultation for the general good of the British Empire, we surely ought to admit our Indian friends to our consultations."

FULL DISCUSSION ADVISABLE.

The Toronto World writes:

"With the endorsation of the Viceroy, the Indian Council has forwarded to the Secretary of State for India a request that India be hereafter represented at the Imperial Conference. When acknowledging its receipt, Mr. Chamberlain stated that inasmuch as the composition of the conference is a matter for the conference itself, the overseas Dominions must be consulted before a more definite reply can be given. Few, however, of those conscious of the evolution and development of the British Empire will refuse sympathetic consideration of the claim made by the Indian Government, or fail to recognize that it can be supported on real and weighty grounds."

IT IS TIME FOR CHANGE.

The Mail and Empire of Toronto expresses the opinion that "The Imperial Legislative Council will forward to London a resolution in favour of the admission of representatives of India to the Imperial Conference. The petition is not likely to be denied. Before replying to it the British Government will doubtless communicate with the several Dominion Governments, whose concurrence will decide the matter.

The time has come for taking India into the Councils of the whole Empire. After the recent concession to her of a larger voice in her own Government, and after the signal proofs of loyalty to British connection given by her people and her ruling princes in tne present war, she ought to be put on a footing to send delegates to what now may be called the Great Council of the Empire. . . . Once there is an Imperial Council comprehensive enough to include Indian delegates, questions that are now of a knotty nature will become simplified."

WAR ESTABLISHES NEW STATUS.

Whilst the Toronto Globe comments thus:

"It will be interesting for British people everywhere to watch the effect of the present war and the coming peace on the minds of the Indian peoples. The cheerful loyalty and self-sacrificing courage of the Hindu soldiers in the war have made it inevitable that some change shall take place in their status as citizens."

CANADA MUST BE COSMOPOLITAN.

An Italian in Welland writes to the Star protesting against a real estate handbill in which a certain locality is described as desirable because foreigners are barred. Our correspondent is quite right in his view that the alliance of which we now form part ought to break down instead of increasing racial prejudice. It need hardly be said that we should be generous to the Hindus, who are members of the British Empire, and whose brethren are fighting for our cause in France and at the Dardanelles. A broad-minded Imperialist must necessarily be a cosmopolitan, absolutely free from racial prejudice.—The Star.

IS IT FAIR ?

When our Aryan forefathers broke up their homes in Southern Asia, some of them went to India. When that Empire was added to Britain, Queen Victoria gave these, our Indian cousins, her pledge (and her son Edward and her grandson George have since reiterated that pledge), in which she said: "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. May the God of all power grant to us and those in authority under us strength to carry out these."

In 1911, an ex-soldier from India who had settled in Canada went home to bring out his wife and child. On his return they were detained under bond of $1,000, and were admitted after three months' litigation, but only as an act of grace. . . .

About 2,500 of these fellow-citizens from India are in Canada, the great majority of them being Sikhs. Only five of these men's wives have thus far been admitted. Yet they are the husbands of one wife each; they are distinguished loyalists, having saved the Empire at the time of the mutiny. They have fought in Asia and Africa, and are now fighting in Europe for our "free institutions" with a bravery unsurpassed, and are showing a generosity which is the admiration of the Empire.

Is it not time for us to think what our treatment of them on the western coast looks like to them? Is it not time for our Government to "clean house" in this matter? Turkish Mohammedans, who would have several wives if they dared, enjoy all the privileges of other Europeans in this Dominion, and are allowed to bring wives and children here; why should our own fellow-citizens, who are bearing the burdens of the Empire and are superior to the Mohammedan in every way, have their wives and children excluded?—Public Health Journal.

SIKH CITIZENS OF THE EMPIRE.

J. A. M. writes: "Before even the claims of the Japanese, 'an Imperial ally,' come the Imperial rights of the Sikh, a British citizen. In his case, more than in that of the Japanese citizen, has been 'seen the conflict of Imperial and domestic considerations.' And whilst in the handling of the case of the alien there was at least a savor of diplomacy, in the *handling of that of the Sikh there has been little but prevarication.* . . . Would it not be possible at this most interesting time, when Sikh and Canadian blood has flowed freely on the Flanders fields, in a blood brotherhood of opposition to the present-day enemies of humanity and freedom . . . to speak out once more a word on their behalf?"

For those interested who want to know more about India, we call attention to the following books, which, as well as copies of *Canada and India*, can be obtained from McAinsh & Co., Ltd., Publishers, 4 College Street, Toronto: "The Web of Indian Life," by the Sister Nivedita (Margaret Noble); "Religion of the Sikhs," by Dorothy Field.

AN INTERESTING SUGGESTION.

The Toronto Globe published recently some interesting letters which help to throw some light on the Hindu question in Canada. "Orillian" in its columns makes the suggestion: "Why sacrifice *the lives of thousands more of* (Canadians) *the best citizens in the British Empire instead of accepting, say, five millions Hindus, who are good British subjects, but not so valuable to the Empire as are our Canadians?*" To this another correspondent of that paper writes: "His idea that Britain should draw a million or two Hindus instead of calling upon Canadians for the ignoble reason he advances is, one that will be, repugnant to all Canadians." Whilst "A Man" writes in another letter: "Hindus offer their lives, which are just as dear to them as his to the Orillian, to help the Empire in this great struggle, irrespective of several harsh treatments they received at Vancouver some time ago."

THE FRIENDS AND THE HINDUS.

The Canada half-yearly meeting of Friends, held at Newmarket, Ont., Sept. 27th, 1915, passed the following resolution unanimously: "The question of the Hindustanis in British Columbia having been at this time considered in our half-yearly conference, and it appealing to us that they live under disabilities which are unjust, we are united in asking the Government of Canada to make timely regulations that will facilitate the entry into Canada of the wives and children of these British subjects resident in Canada and thus restore to them the privileges of home life. We ask this in the interests, we believe, of morality and Christian civilization and a united Empire. We understand the majority of the East Indians in Canada are Sikhs, whose religion teaches the inwardness of God's revelation, the unity of mankind, the equality of the sexes, education for girls, monogamy, physical and moral purity, and the avoidance of idol worship, superstition, caste exclusiveness, and the use of spirituous liquors.

"*The regulation requiring continuous passage of Asiatic immigrants, operates to discriminate against these people,* understanding that while the conditions of travel permit the Japanese and Chinese to easily comply therewith, it is practically impossible for women of India to do so and not run the risk of deportation.

"In this strenuous moment of national difficulty we would ask only for a simple regulation that will speedily recognize this claim of humanity and social order in behalf of these people and of justice.

"Directed to be signed by the clerks this 27th day of the ninth month, 1915, and forwarded to the Hon. the Secretary of State and Sir Robert Borden, Prime Minister in the Government of Canada, for and on behalf of Canada Half-yearly Meeting of Friends."

In connection with this, we have to thank Mr. William Greenwood Brown and other friends who held a large meeting where he and others spoke regarding this movement.

CANADA INDIA COMMITTEE.

Within the last few months there has been formed in Toronto the Canada India Committee. The following extracts from the published syllabus state briefly the outlook and purposes which have called it into existence:

A few individuals have formed the Canada India Committee for the furtherance of two objects, which in their opinion are of vital importance to India, to Canada, and to the British Empire. The objects are:

(a) To promote a wider appreciation of Canada's relation to India.

(b) To secure its equitable adjustment.

The first is of a general educational character, designed to remove certain prejudices on the part of the citizens of both India and Canada. The second will develop a series of practical campaigns to remove certain injustices imposed on the people of India resident in Canada.

The committee's motives are based on the fundamental RIGHTS OF MAN and the principles of Christianity, professed by all the Western peoples, without regard to political, sectarian, or personal aims.

The Committee:

(1) ACCEPTS, as involving a high moral obligation, the great pledge given the people of India in 1858 by Queen Victoria and subsequently confirmed by King Edward and King George, which proclaimed:

"*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. . . . May the God of all power grant to us and those in authority under us strength to carry out these.*"

(2) DECLARES in consequence the necessity of Canadian laws which will prevent discrimination against British Indians, whilst maintaining the established economic policy of the country.

(3) INVITES the aid of all persons and organizations actuated by the above motives, in securing the successful outcome of the committee's objects.

The committee realizes that unaided it would be powerless to create a great wave of popular protest which will induce the Government to provide simple justice to our fellow British subjects, therefore, the committee invites the co-operation and support of all religious and missionary bodies, the social, fraternal, and patriotic societies, and the press of Canada; in fact, the aid of any group is welcomed that will work for the CAUSE itself regardless of personal advantage.

WORK OF THE COMMITTEE.

A sympathizer writes about the committee in the Friends' Intelligencer: "It is the forerunner of a movement that should surely succeed in removing the blot upon Christianity and civil government associated with the domestic disabilities under which the Sikhs in Canada and their families in India exist. The wives and children are practically forbidden to live in Canada.

"While inopportune to enter upon the broad question of political rights, and the economic considerations involved in their status on the Pacific Coast, the inhumanity, as it appears to us, the claims of morality, justice, and right relations within and without the British Empire call for immediate correction.

"To those interested in missionary enterprise, this travesty upon Christian brotherhood on professed Christian soil is a serious handicap. To those not self-centred or indifferent to the march of events and world vision, it must be apparent that every people, individually or in groups, national or less, affects all other peoples, and by them is affected in return."

"*A Syllabus of Its Objects, Principles, and Procedure,*" *issued by the Canada India Committee, and other literature may be had by writing to the Secretary, Dr. L. A. Davis, 68 Tranby Avenue, Toronto, Canada.*

GREAT BRITAIN.

AFTER THE WAR.

At a meeting of the Royal Colonial Institute, Sir John McCall, the Agent-General for Tasmania, said: "For the first time in the history of our widespread Empire men from all parts are taking a share in the war, and one gathers from general conversations that there has been a strongly expressed feeling that the whole Empire should have a say in the making of war as well as the making of peace. How can this union be secured without putting too tight a rein on young democratic Dominions? Moreover, there are certain countries practically within the Empire which do not rank as Dominions, but which to my mind should be consulted before any final decision as to Imperial union is decided upon—I mean India and Egypt. . . . My proposal is that a convention be called together by the King or the Imperial Government at the time of the next Imperial Premiers' Conference, and that those to be invited to attend the convention should be, in addition to representatives of each important party in the Parliament of this country, the Prime Minister and leaders of the Opposition of the Dominions' Parliaments, together with two others to be selected by them each from his own party, and a representative from each party in the Senate, the Premiers, and leaders of the Opposition in each State and Provincial Parliament; a representative from each Crown colony, together with such representatives of India and Egypt as may be decided upon by the Indian and Colonial Offices in conjunction with the Council of India and other Councils interested."

Sir Charles Lucas, the Permanent Under Secretary of State at the Colonial Office said: "If you gave two representatives on this commission to each of the self-governing Dominions and two to India and had three for the United Kingdom, including the chairman, you would have fifteen. Assuming that a convention is recommended and called together, its work would be to draft a scheme for a future organization of the Empire. That scheme would be sent out and all the Legislatures would sit in judgment upon it. This will take time, but that in my opinion is an advantage."

PREMIER BORDEN ON HINDUS.

India (London, Eng.) says: "We do not know what Sir Robert Borden is going to do with the Indian grievance in Canada when the war is over; but he certainly does not forget India, as some English politicians do, in the public speeches which he has been making during his visit to London. Last week he was entertained at luncheon at the House of Commons by the Empire Parliamentary Association. Mr. Balfour and Mr. Bonar Law were both present; and in responding to the toast of 'Canada and the War,' Sir Robert Borden said: 'Last autumn, in speaking before a Canadian club in the West of Canada, he said that if the war continued for a year it was reasonably probable that the overseas Dominions would have in the field 250,000 men. He ventured to think that to-day, if they estimated what Australia had done and was doing—what New Zealand had done and was doing—what South Africa had done and was doing—what India had done and was doing—the overseas Dominions of the Empire had in the field or in training, as organized troops, no less than 350,000 men.'"

AN EMPIRE DAY CIRCULAR.

The British Empire of to-morrow will be made by its children of to-day. What then can be of more importance than the ideals which are placed before them? That the London County Council has realized this is shown by a printed circular which was issued for use in the elementary schools in London on the occasion of this year's celebration of empire Day. Its tone and purpose are evident in the following extracts: The response of the Empire, so immediate and so complete, has moved to admiration those who awaited it with confidence, and astonished those who doubted of the reality of Imperial Unity. . . . As scattered particles of steel respond to the magnet, as a solution, shapeless and unordered, resolves itself at the right touch into beautiful forms, true to type and loyal to some mysterious force, so has the Empire responded to the touch of necessity. Never before has the world witnessed so calm, so splendid, so unrehearsed a pageant as is presented by the rally of the empire to-day. . . .

THE RESPONSE OF INDIA.

Most touching and dramatic of all has been the response of India. For here are no subtle ties of kinship, no bonds of a common tongue or a common faith, no traditions of our island race. Sikhs from the Punjab and Pathans from the north-western hills, martial Rajputs and tireless Gurkhas, men from the Khyber and Chitral tribes, have united in unswerving loyalty and enthusiastic devotion to the King-Emperor. . . . The proudest princes have volunteered for active service, and are to-day with their men on the battlefield, headed by chivalrous Sir Pertab Singh, who at seventy years of age claimed leadership. A far-reaching fellowship of race and spirit has been created, and Christianity has found some answer in the creeds of *Islam, Buddha, and Brahma.* . . .

THE TIE THAT BINDS.

The Mother Country is still the heart of the Empire. Love has ever been a stronger bond of union than force. The word Empire first appears in English history in a statute of Henry VIII., and there it denotes not domination, but spiritual and temporal independence. "It may fairly be stated," says Sir Charles Lucas, "that at the present day British Empire connotes British liberty."

To freedom may be added justice in administration and loyalty to the pledged word; tolerance whenever possible of customs and modes of life, and, not least, reverence for other faiths. There is, too, in increasing measure, a humanitarian aspect of the spirit. . . .

What of the future? None dare predict, but all may feel that, because of to-day, to-morrow can never be again as yesterday. The British Empire is becoming a federation of free peoples, organic and not mechanical in its growth; a federation based on community of interests, finding unity in consent and strength in diversity.

SIR GEORGE PAISH ON HINDU IMMIGRATION.

Writing about Hindu immigration to Canada, Sir George Paish, the eminent authority on finance, said in the London Statist: "Remembering that the population of India amounts to 315,000,000 of human beings; that it is sunk in abject poverty; and that nobody who takes the trouble to enquire can doubt that it would be an immense help to India if there should be a large and successful emigration. . . . We had hoped for broader views, for more prescience, and for a truer Imperial spirit on the part of the people of Canada. They themselves are all settlers from foreign lands, or the descendants of such settlers. . . . We had fondly hoped that, knowing all this, they would recognize the consequent (Imperial) obligation upon them. We have been disappointed."

At a recent meeting of the General Board of Social Service and Evangelism of the Methodist Church, discussion took place as to the advisability of asking the powers that be to allow the families of the Sikhs domiciled in the Dominion to enter Canada. Dr. Watson spoke of the apparent unfairness that British subjects should be thus debarred.

* * * *

Sir Reginald Craddock will lay on the table of the Imperial Legislative Council a statement showing the number of colonials employed in Government service in British India, in reply to a question by the Hon. Mr. Surendra Nath Bannerjea, of Calcutta.

* * * *

Capt. Mellish at the Anglican Synod, held here last month, speaking of the Hindus on the Pacific Coast, said they have been treated miserably. "If we treated the Hindus rightly, we would find them splendid citizens." He felt taht the recent immigration trouble on the coast was badly managed.

* * * *

Representative periodicals published in India are:

"The Modern Review," a monthly English magazine, issued from 210 Cornwallis Street, Calcutta, India. Enclose 15 cent stamps for a specimen copy.

"The Bengalee," an Englsh daily, printed in Calcutta, India.

INDIA.

Thou who dost charm the heart of all the world,
Thou land gleaming with the golden glory of the sun,
Thou mother of our fathers and mothers,
The soles of whose feet are washed by the waters of the blue sea,
Whose green skirts are fluttered by the breeze,
Whose forehead, the Himalayas, is kissed by the skies,
Who wearest the diamond diadem of the snows;
It was in thy firmament that the first day dawned,
It was in thy herimitages that the first hymns were sung,
Words of wisdom, religion, poetry, history, first
Were preached in thy forest temples.
Thou art blessed, the eternal dispenser of good;
Thou dost distribute food from land to land.
The Ganges and the Jumna are the milk of mercy flowing from thy breasts.

—Rabindranath Tagore.

THE INDIAN NATIONAL CONGRESS.

The response of India in this crisis of the Empire has been so spontaneous that an account of the Nationalist movement in India may be of some interest. It was after the Government of India was taken over by the people of Britain from the hands of a mere trading corporation that real interest was manifested in India's affairs. The terrible days of the Mutiny were over, and soon after that the late Queen Victoria issued the famous proclamation giving certain rights to the people of India, amongst which it said: "*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.*" This in India is truly called the Magna Charta, for by this the rights of Hindu subjects of the Crown are duly recognized. It is not a mere "scrap of paper."

EARLY HISTORY OF THE REFORMERS.

Following the days of racial conflict, passions rose high, and that, too, in a country where the racial question is always more or less acute. It took nearly a generation for the Indians to adjust themselves to the new conditions. Raja Ram Mohun Roy, the great reformer, who early in the last century went over to England to represent India's cause, and who did so much for reforms, political, social, and religious, died in England. It was late in the seventies that the famous leader, Keshub Chunder Sen, accompanied by some students, paid a visit to England. He was cordially received, and three of these students, Romesh Chunder Dutt, Surendro Nath Banerjea, and Krishna Govinda Gupta, rose high in the service of the Motherland.

But it was in 1884, when the works of these great leaders and of the Swami Dayanand Saraswati, who preached pure Hinduism from one corner of India to the other and founded the Arya Samaj, that steps were taken to organize India politically. Up to that time the people had not much to say in the administration of their own country. Their voice, if heard at all, was ignored. The bureaucracy in India was a law unto itself, and it was the famous Ilbert Bill controversy which set the ball rolling.

Hindus who had received education in the best colleges and universities of the West and the East, learned in law, medicine, business, and other professions, got together and formulated plans to have their opinions heard. The condition in India was like that of Canada in 1837 when, under the leadership of William Lyon Mackenzie in Upper Canada and Papineau in Lower Canada, the people of the then Canada asked for primary rights of self-government, and it was not till Lord Durham came out to Canada as Governor-General and sent his famous despatch that Canada really got what she wanted. The full result of this act received its final consummation in the Confederation of Canada in 1867, granting Provincial autonomy to the various Provinces.

THE FIRST CONGRESS IN BOMBAY.

In India things were very similar. The foreign bureaucracy was well entrenched. It scoffed at this microscopic minority in India who asked for their just rights. This great movement, known afterwards in world history, as the Indian National Congress, met for the first time in Bombay in December, 1885. There were representatives from all parts of India, great scholars, judges, lawyers, and editors. Mr. W. C. Bannerji, a well-known barrister-at-law of Calcutta, presided. At this day when a learned Indian is sworn of His Majesty's Privy Council in England, whilst there are two Indians in the Council of the Secretary of State for India in London, and another a judge of the Madras High Court, who has been recently appointed the Minister of Education for India, it seems the beginning of the Congress was auspicious. These were modest men, but they, on behalf of the people of India, asked the primary rights of citizenship granted in India's Magna Charta. India's service to humanity in matters spiritual is recognized over the wide world, but the desire of her sons to make her a nation, which she is geographically as well as racially and otherwise, was very disconcerting to the official class.

REFORMS DESIRED.

The first Indian National Congress assembled for business in the Tejpal Samskrit College, Bombay, on December 28th, 1885. The deliberations of the congress were formulated in the shape of resolutions demanding from the administration certain concrete reforms. The first resolution was for a Royal Commission to enquire into the working of the Indian administration. The tribute from India was a heavy drain on the Indian taxpayer. They asked for simultaneous examination for the Indian Civil service in India and in England. Another resolution runs: "That this congress considers the reform and expansion of the Supreme and existing Local Legislative Councils by the admission of a considerable proportion of elected members essential, and holds that all budgets should be referred to these Councils for consideration, their members being, moreover, empowered to interpellate the Executive in regard to all branches of the administration." These resolutions were sent to the proper quarters.

The next session of the congress met in Calcutta in Christmas week, 1886, and ever since then they have met every Christmas in nearly all the most important centres of India. The assembly has been presided over by men well-known for their probity and service. The congress movement has drawn to its fold such names as the late Mahadev Govind Ranade, Surendro Nath Banerjea ("the uncrowned King of Bengal"), Krishna Kumar Mitra, Motilal Ghosh (editor of the Amrita Bazar Patrika), Bal Gangadhar Tilak, Dadabhai Naoroji, S. Sabramania Iyer, Pherozshah Mehta, Pandit Madan Mohan Malaviya, Lala Lajpat Rai, and the late Gopal Krishna Gokhale, founder of the Servants of India Society.

INDIA NOT PROPERLY UNDERSTOOD.

In welcoming the second congress in Calcutta, Dr. Rajindralal Mittra, the famous scholar, said: "We live not under a National Government, but under a foreign bureaucracy; our foreign rulers are foreigners by birth, religion, language, habits, by everything that divides humanity into different sections. They cannot possibly dive into our hearts, they cannot ascertain our wants, our feelings, our aspirations. They may try their best, and I have no reason to doubt that many of our Governors have tried hard to ascertain our feelings and our wants; but owing to their peculiar position they have failed to ascertain them."

BITTER POVERTY OF INDIA.

Hon. Dadabhai Naoroji, who later on sat in the Imperial House of Commons, was the president of this session. He laid stress on the bitter poverty of India. Mr. D. E. Wacha, who afterwards became secretary of the congress, said that the condition of the ryots, or peasants, had steadily deteriorated since 1848, and that forty millions of people had only one meal a day, and not always that. The main cause is the tribute to Great Britain, exported to fructify there, and swell still further the unparalleled wealth of those distant isles, never in any shape to return here to bless the country from whose soil it was wrung, or the people, the sweat of whose brow it represents.

Another delegate spoke of the extortion of the revenue authorities.

INDIA SPEAKS.

Another resolution, and the most important, was moved by Raja Rampal Singh, a well-known public man from North India, appealing to the Government to sanction volunteering. The moral debasement caused by the disarmament of the whole nation, was and is felt acutely. He said: "We are deeply grateful to the Government for all the good that it has done us, but we cannot be grateful to it when it is, no matter with what best of intentions, doing us a terrible and irreparable injury. We cannot be grateful to it for degrading our natures, for systematically crushing out of us all martial spirit, for converting a race of soldiers and heroes into a timid flock of quill-driving sheep. Thank God, things have not yet gone quite so far as this. There are some of us yet, everywhere, who would be willing to draw sword, and if needful lay down our lives, for hearth and homes, aye, and for the support and maintenance of that Government to which we owe so much. But this is what we are coming to . . . and when we once come to that, then I think that, despite the glories of the Pax Britannica, despite the noble intentions of Great Britain, despite all the good she may have done or tried to do us, the balance will be against her, and India will have to regret rather than rejoice that she has ever had anything to do with England.

"This may be strong language, but it is the truth; nothing can ever make amends to a nation for the destruction of its national spirit, and of the capacity to defend itself and the soil from which it springs. . . .

"High and low, we are losing all knowledge of the use of arms, and with this that spirit of self-reliance which enables a man to dare, which makes men brave, which makes them worthy of the name of men. . . .

"I might dwell on the fact that in the way the Arms Act is now worked in many localities, the people, their herds, their crops, are wholly at the mercy of the wild beasts. I might dwell on the insult, the injustice, the violation of the most sacred and solemn pledges by England to India, that are involved in the rules that permit Indian Christians, but *do not permit Indian Hindus or Mohammedans to volunteer.*" This resolution was carried, and yet 29 years later the Arms Act is still on the Statute Book, and no Hindus or Mohammedans are permitted to defend their hearths and homes. In this connection it is well to remember that although even in France and Russia the native Algerians and Moslem Russians and others can get commissions in the army and command regiments, no native of India can get a commission or ever join a military college in India, paid for and supported by the taxpayers of India. The congress has passed resolutions every year asking that commissions be granted to Indians, but to no purpose.

SELF-GOVERNMENT THE GOAL.

The first and foremost plank in the congress is of course *Swaraj*, or self-government. Indians are at every step reminded of being a subject race. They want a Government national in spirit and an administration who will feel that India's interests are its first consideration. *India wants to be governed by Indians*, who will know the real sentiments and desires of the people. The government of the people by the people and for the people is the watchword. If Canada for the Canadians holds good, why not *India for the Indians?* That does not mean hostility to anyone, but it does mean a fedarated India consisting of various autonomous provinces or States, under one whole. When Indians were harshly treated in South Africa and Canada things would have been far different if they had some representatives to look after their interests in those countries.

"No taxation without representation" is the first commandment in the Englishman's political Bible; how can he falter with his conscience and tax us here, his free and educated fellow-subjects, as if we were dumb sheep or cattle? But we are not dumb any longer. India has found a voice at last in this great congress, and in it, and through it, we call on England to be true to her traditions, her instincts, and herself, and grant us our rights as free-born British citizens." So said the famous scholar, Pandit Mahan Mohun Malaviya, who long afterwards became one of the founders of *the Hindu University* of Benares.

Another plank in the platform of the congress is the *separation of judicial and executive functions.* In India the police is the handmaiden of the bureaucracy, and very often the prosecutor and the judge are the same person, and not as in advanced countries, where the two offices are separate. The police, even according to the official class, is not exactly what it ought to be. For carrying out impartial justice it is absolutely essential that the two functions be not in the same hand.

SWADESHI AND PROTECTION.

The third great plank is *Swadeshi*, or promotion, of home-made goods. In Canada there is the Made-in-Canada progremme, but not so with India. The authorities looked askance at this. Although Indian industries are hampered at every step, *e.g.*, there is a countervailing duty of 3½ per cent. on cotton goods manufactured in India herself. (One wonders if there is any country in the wide world which has this curious anomaly of imposing a tax on her own manufactures, and yet this is so in India.)

German and Austrian goods were dumped on India's shores. German and Austrian ships, flying the flags of the Central Empires, called regularly at Bombay and other Indian ports, although Indian shipping, which was well-known all over the Orient in the past, has on account of unfair competition been swept away. *Swadeshi* demands that home-made goods be given the preference to foreign manufactures, and as the Government of India is not national, the Nationalists, if they had their day, would have protection for India's infant industries, and are trying to do the next best thing, which is promoting the industries of India.

COMPULSORY EDUCATION ESSENTIAL.

The congress has, through the efforts of the late Mr. Gokhale, passed a resolution demanding *free and compisory education.* It seems strange that in a country like India, which has been under British control for over a century, education is not so advanced as in the Philippines, which during the last ten or fifteen years have made wonderful progress under American suzerainty. Even in States like Baroda, which is under an Indian prince, and where there is a purely Indian administration, the system of elementary education has been made free and compulsory both for boys and girls. Why not in India, with all her efficient administration?

The congress has in most of the Provinces a Provincial Committee, holding a conference every year, where the Nationalist sentiment finds expression. The head offices for the All-India National Congress are at Madras, there being two secretaries, Nawab Sayed Mohammed and Mr. Subba Row. G. A. Natesan & Co., of Madras, have published some interesting literature on the congress. They also issue every year a book giving the proceedings of the congress.

INDIAN ASPIRATIONS TO-DAY.

In a pamphlet dealing with India and the war, Mr. Bhupendra Nath Basu, ex-member of the Imperial Legislative Council of India and President of the Indian National Congress, held in Madras at Christmas, 1914, writes:

"There is in India a spirit of frank recognition of the benefits of British rule and of its immense potentialities for good, if carried on under the lead of the British democracy and free from the trammels of constant tutelage, which certain Anglo-Indian administrators would like to impose upon it. Several generations in India were born and lived during the reign of Queen Victoria. To her, as their great Queen and Mother, from whom emanated the great charter of their rights and liberties, the Indian people were passionately attached and devoted. This feeling of personal attachment and devotion has been greatly stimulated and strengthened by the visits to India of members of the Royal Family. They knew how to say and to do the right thing at the right moment, and by their inbred courtesy and geniality of manner they have helped to soften the atmosphere of aloofness which some British officials, under the erroneous sense of dignity and prestige, at times surround themselves.

INDIAN DEMAND FOR EDUCATION.

The visit of the King and Queen, as the visible embodiment of sovereignty, and the generous and noble utterances of the King in his various addresses in India, did much to hearten the people in their faith in the ultimate fulfilment of the great Proclamation of Queen Victoria, for hopes deferred had made them falter. The *Indian people justly demand a great extension of education among the masses*, for it is the foundation of all progress, and the words of the King in his reply to the address of the University of Calcutta have been taken by them as a fresh landmark in the development of education in India. His Majesty said: "It is my wish that there may be spread over the land a network of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in the industries and agriculture and all the vocations in life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort, and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be close to my heart."

WANTS CITIZENSHIP RIGHTS.

These are precious words to the Indian people as the declaration by the Sovereign of a policy which must be carried out. Great and far-reaching as have been the benefits of British rule in India, it has not yet risen to the full height of the British people in whose name and on whose behalf it is administered, nor of the people, heirs to an ancient civilization, for whose benefit the great Queen asked Divine help to administer her rule. *Important questions, such as the right to carry arms, to enlist as volunteers, to enter the commissioned ranks of the Army, the recognition of equal citizenship in British colonies, the better administration of justice, a more equitable participation in the government of the country*, still await solution, and India has necessarily felt at times sore and heartsick; but there never has been any desire to break away. India has definitely set herself to forge ahead.

WORKING FOR SWARAJ.

She has never doubted. Her heart has been wholly with British rule; the foundations of her faith and loyalty have been too well and firmly laid to be lightly disturbed; all that she desires is that British rule in India should be compatible with the self-respect of her people, growing in education, knowledge, and experience; that it should develop into a rule by the people as part of the British Empire as was foreseen and foretold by the great statesmen who moulded her destinies in the early part of the nineteenth century. And India has been working towards this goal; she realizes it must be a slow and laborious process.

INDIAN NATIONALISM AND THE WAR.

Mr. John Matthai, in a recent pamphlet on "Indian Nationalism and the War," says: "The effect of the war will for the present be confined to the educated class in India, whose importance ,however, is not to be measured by their number. It has shown them to be a loyal body, willing to co-operate with the Government. *At the same time it will strengthen the spirit of nationalism among them.* The primary cause of the hostile element in Indian Nationalism is the extent to which Indians are shut out of the higher offices; to remedy this is the immediate necessity. *In the meantime the question of elective Government and the extent of its possible application must be carefully weighed* and thought out before any large committal is made. On the positive side, nationalism will be prompted under the influence of the war to devote itself more than before to the condition of the masses. This added sense of social needs will strengthen the desire for security and peace, it will also lead to a deeper cultivation of the ancient spirituality of the race.

"If these considerations are at all valid, it may be added that there is nothing in them to alarm or to alienate either people. There is much to give hope and confidence to both. There have been things in the past to hurt and wound. They need not have been. But it seems we have decided to forget the things of the past. In the face of the unspeakable tragedy which is enacted before our eyes, in which men of many nations are mingling their blood for a common cause, we can afford to fix our eyes away from the past across this vale of tears, on the love and hope and abiding peace of the future. There was no black and brown and white in the blood which flowed from Calvary. Nor is there in the warm, precious, human blood which flows over the battle-fields of Europe. All of it is red alike, and every drop of it, without distinction of race, betokens the sob of a broken mother-heart. Therefore, while this great elemental struggle is driving us back to a sense of eternal values, let us put back—all of us, both those who won and those who lost, those who laughed and those who wept—let us put back the things that divide and hold fast to the things that bind."

DR. BOSE AT CALCUTTA.

Dr. Jagdish Chandra Bose, D.Sc., C.S.I., C.I.E., the famous Hindu scientist, has arrived in India after his travels in Europe, America, Japan, and the Far East. The other day an address of welcome was presented to him at Madura, and recently a reception in his honour was held at the Ram Mohan Library at Calcutta.

Inspired by his visits to the ancient universities of India at Taxila, at Nalanda, and at Conjeevram, Dr. Bose had the strongest confidence that India would soon see a revival of those glorious traditions. There will soon rise a Temple of Learning where the teacher, a real *sanyasin*, would go on with his ceaseless pursuit after truth, and, dying, hand on his work and enthusiasm to his disciples.

ECONOMIC DANGER IN INDIA.

Dr. Bose referred especially to the economic danger in India, and the revival of Indian industries cannot be too highly appreciated. That is the question in India to-day. The tocsin of alarm raised by him ought to go straight into the hearts of both the people and the Government. If India is to be saved from the disastrous effects of the increasing poverty, her commerce and industry must be revived. And this is her opportunity now that the great war has driven Germany from her markets.

But what do we find? Instead of that, Japan has captured all our industrial markets. Dr. Bose assures us that she has made gigantic preparations for that purpose. Within a few decades she has even surpassed her past master Germany in developing her manufactures and shipping. One of the methods employed by her, Dr. Bose tells us, is to practically exclude all foreign manufactured articles from her soil by prohibitive tariffs. The coast-wise and foreign shipping of India is in alien hands. Japan is more and more encroaching upon this preserve.

PROTECTION THE RIGHT POLICY.

Why should not the Government of India follow Japan in this respect? *It is free trade which has ruined India commercially.* It is free trade which is really at the bottom of the economic state, forcing a Sikh from North India to seek his fortune in lands where he is unwelcome. *If protective duties had been imposed upon imported articles, India would have long ago become one of the great manufacturing countries of the world*, and to which she is rightly entitled, producing as she does such a large variety of raw materials. *Germany and Austria would have never made a footing in our markets if free trade principles had not been allowed to rule supreme in India.* Java has killed our sugar industry completely. When a small countervailing duty on foreign sugar was levied in India such a howl was raised against it by the advocates of free trade in England that it had to be given up.

HINDU MINISTER OF EDUCATION.

When Sir Sankaram Nair joins the Viceroy's Executive Council this month, the Departments of Education, Local Government, and Sanitation will, for the first time in the history of British India, pass under Indian control. The significance of the event cannot be exaggerated. It is in these three directions that progress is especially demanded at the present moment; and the order in which we have placed the departments exactly represents their respective importance. Not only is the spread of education absolutely necessary to the establishment of a genuine system of local government and to the due understanding of the principles of sanitary science. The very continuance of the British connection depends largely upon the same factor.—India.

CANADA.

Lord of the lands, beneath thy bending skies,
On field and flood, where'er our banner flies,
Thy people lift their hearts to thee,
Their grateful voices raise:
May our Dominion ever be
A temple to thy praise,
Thy will alone, let all enthrone;
Lord of the lands, make Canada thine own!

Almighty Love, by thy mysterious power,
In wisdom guide, with faith and freedom dower:
Be ours a nation evermore
That no oppression blights,
Where justice rules from shore to shore,
From Lakes to Northern Lights.
May Love alone for wrong atone;
Lord of the lands, make Canada thine own!

Lord of the worlds, with strong eternal hand,
Hold us in honour, truth, and self-command;
The loyal heart, the constant mind,
The courage to be true,
Our wide-extending Empire bind,
And all the earth renew.
Thy name be known through every zone;
Lord of the worlds, make all the lands thine own!

—Albert D. Watson.

EDUCATION OF GIRLS IN INDIA.

It is rather remarkable that in the midst of the stress and strain of war-time there should have arisen in India and England a new movement for the education of Indian girls. It is reassuring to see that constructive efforts for "after-the-war" adjustments are still kept in mind, for it is pretty generally recognized among thinking people in both India and England that one of the first steps in India's onward movement—that which will best prepare her for her rightful position in the Empire—is the education of her women.

NEED FOR THE MOVEMENT.

The friends and reformers of India are not satisfied with the allotment of girls' education of only one-ninth of the public funds spent directly on education. They are not satisfied with the general percentage of 5.1 of pupils to the girl population of the school-going age and a much lower one in some of the provinces—such as 1.2 in the United Provinces. They cannot be content with the statistics for 1912-13, which show roughly that only one girl to every five boys is under instruction. They feel that the difficulties of caste and purdah cannot account for this condition, since in the United Provinces the Indian Christian girls in Anglo-venacular secondary schools number only 2,668 out of a female Indian Christian population of 77,131.

Before speaking further of the present movement, it will be interesting to follow the history of girls' education in India as related to Government enactments. First, there was the Despatch of 1854, known as "the Educational Charter" of India, which founded the Indian Universities, introduced the system of grants-in-aid, and directed the extension of female education. One paragraph of the Despatch declares: "The importance of female education in India cannot be overrated, and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men."

The Educational Commission of 1882 strongly urged the same view, and it received the endorsement of the Government of India and of the Secretary of State. A Government High School for girls was afterwards established at Poona. This was initiated at a meeting in the Poona Town Hall in 1884, just thirty years after the Despatch of 1854. A notable event at the meeting was the reading of a memorial from the *Arya Mahila Samaj*, or Indian Ladies' Association, which asked the Government "that female education might receive more liberal support, for they felt confident that the blessings conferred by male education would be multiplied a hundredfold if the women were similarly favoured." Prof. Bhandarkar, in an address at the same meeting, pointed out that, according to the ancient Aryan idea, the wife was the companion and friend of the husband, his partner in religious and worldly duties, and he quoted from the Mahabharata, "a wife is the half of a man and his most excellent friend; she is the foundation for him who seeks to be redeemed, a friend in solitude, a father in matters of duty, and a mother in distress."

In 1892 a memorial was sent to the Government asking "that more strenuous efforts may be made and larger grants allotted for the promotion of female education in India," and especially that the support given to the Poona High School be continuedd.

Enlarged grants for education were among the benefactions announced at the Delhi Durbar in 1911. In the Delhi Resolution in the Department of Education, 1913, the subject of education of girls was introduced by the words, "the education of girls remains unorganized."

THE MEMORIAL OF 1915.

The present effort has been inaugurated to secure this needed organization, and it takes the form of a memorial to the Secretary of State for India, asking for the appointment of a Commission to enquire into the conditions and especial needs of the education of girls among all classes, and to report upon the best methods of procedure, so that a scheme may be built up suited to the requirements of the various communities and sects of India. This memorial of 1915 has some new and striking features, which indicate a radical change in the outlook upon educational methods for Indian women. The general position taken by the memorialists may be briefly stated as follows:

1.—That in the *education of girls the more advanced Feudatory States show better results than British India*, for while in 1913 only 3,910 girls were under instruction for every million of the general population, the proportion in Mysore was 5,600, in Travancore 18,637, in Cochin it was nearly 20,000 (in 1912), and in Baroda as high as 35,500 (in 1912)," and from these facts they draw the conclusion that better results are possible even under present conditions if the control of girls' education were more in Indian hands."

2.—"That the enormous disparity (of 1 to 5) in the number of girls and boys under instruction in British India constitutes a grave danger to the social well-being of Indian communities, and must impose a serious obstacle to the well-balanced development of their intellectual and political progress."

3.—That no steps towards the organization of the education of girls will be "effective without the assistance and co-operation of Indian women interested in the subject."

4.—That the fact that almost the whole of the directing and inspecting female agency consists of Europeans and Anglo-Indians constitutes (except where the highest types are selected with the definite object of training Indian women to fill their places) an obvious barrier to the promotion of a movement so intimately connected with home-life as the education of girls," and "they regard it a matter of vital and urgent importance that liberal scholarships and every possible facility should be provided for the training of Hindu, Mahomedan, and Buddhist women teachers and inspectresses."

5.—They express their great satisfcation with the appointment of an Indian member of the Viceroy's Executive Council to hold charge of the Education Department, and regard it as peculiarly fitting that his hands should be strengthened "by a thorough examination of the question of the education of girls through a representative committee, consisting mainly of Indians of all communities, together with ladies connected with or interested in education in this country, and, wherever possible, Indian ladies intimately in touch with the conditions under which Indian girls are brought up and Indian women work for the building up and consolidation of their homes."

The memorial was adopted at a meeting held at the residence of Lady Muir-Mackenzie, July 14th. Sir Krishna Gupta presided, and among those who spoke in support were Sir William Wedderburn, Lady Emily Lutyens, Miss Tagart, Mr. Yusuf Ali, Mr. Fox Pitt, and Sir Mancherjee Bhownaggreee. A large number of signatures of well-known men and women, both Indian and English, have already been obtained.

The friends of India everywhere will wish this undertaking a brilliant success.

There has already been quite a few things written about the returned soldiers after the war and their settlement to civil life. We would suggest that Canada, to show a real spirit of Empire citizenship and camaraderie, should open a tract of land where Indian soldiers of the King may settle as a community in this fair Dominion after the war is over.

WHAT FRIENDS MAY DO.

Friends interested in bringing about a better understanding between India and Canada may give time and attention to study the movement.

They may give effort in public speaking and in organizing their communities.

They may use the local press, the men's and women's clubs, young people's organizations, churches, missionary societies, or any social or literary organization to inform the public.

They may make personal effort among their acquaintances.

They may write to lawmakers, asking support of bills for making just laws on this question.

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