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# Canada and India

## A Journal of Information and Conciliation.

*"THE STRONGEST OF ALL BRITISH BONDS ARE KNOWLEDGE AND SYMPATHY."*

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Before beginning and without end,
As space eternal and as surety sure,
Is fixed a Power divine, which moves to good,
Only its laws endure.

—Edwin Arnold.

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Much suffering shall cleanse thee;
But thou, through the flood,
Shall win to Salvation,
To Beauty through blood.

—Robert Bridges.

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Oh, doubt not, wrong, oppression, and violence and tears,
The ignorance and anguish and folly of the years,
Must pass and leave a mind
More sane, a soul more kind,
As the slow ages shall evolve a loftier mankind,
When over lust and carnage the great white peace appears.

. . . . .

By sea and plain and mountain will spread the larger creed,—
The love that knows no border, the bond that knows no breed;
For the little word of right
Must grow with truth and might,
Till monster-hearted Mammon and his sycophants take flight,
And vex the world no longer with rapine and with greed.

—Bliss Carman.

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### Principle of Unity.

Whatever new wisdom, whatever vision of the weak spot in civilization is coming to ourselves as a result of the war, we may be very sure that the same wisdom, the same vision is coming to our enemies. Realizing this, may we not believe that beneath the fierce and armed oppositions of the hour a profounder principle of unity is at work?—Hibbert Journal.

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## INDIA.

### NATIONAL WEEK.

Christmas week in India brings together such a large number of All-India organizations for their annual meetings that it has earned the title of National Week. Bombay was the great centre of these activities for 1915, and there, in the last week of December, was held a series of gatherings of great import to India. First in importance stood the National Congress and the All-India Muslim League. Others were the Social and Industrial Conferences, the All-India Hindu Conference, the Theistic Conference, the Arya Samaj Anniversary, the All-India Temperance Conference, the Theosophical Convention and the newly formed Commercial Congress and Press Association.

### THE NATIONAL CONGRESS.

The thirtieth session of the National Congress met in a huge structure capable of holding 10,000 people, which had been erected for the occasion. It was attended by 2,250 delegates from all parts of India, the largest attendance on record since this national body first began, in 1885, to voice the hopes and aspirations of the Indian people. There were also 5,000 visitors and 750 lady delegates and visitors.

The hall was furnished with electric lights and fans, and profusely decorated with flags and mottoes expressing loyalty to the King-Emperor and devotion to the Motherland, such as "God Bless the King-Emperor, Protector of India's Rights," "India Aspires to Have Her Right Place in the Empire," "In the Service of the Motherland," etc. The decorative colors of the hall were yellow and black—the black in commemoration of the two beloved patriots who had passed away during the year—Mr. Gokhale and Sir Pherozshah Mehta—whose portraits were conspicuously placed. Picturesqueness was added by the variety of costumes from the different Provinces.

The president and a number of delegates from the All-India Muslim League were on the platform. There were also well-known patriots, such as Gandhi of South African fame, Surendranath Bannerji from Bengal, Pandit Malavya from the United Provinces, and there was Mrs. Sarojini Naidu, "the beautiful and loved singing bird of India." Men and women, Parsees, Mohammedans, Hindus and Christians, from North, East, West and South, had gathered in thousands as Indians, under the flag of one nationality and having one goal in view—"Self-Rule Within the British Empire."

The proceedings began with a patriotic song of welcome by a choir of Indian girls. The address of welcome was by Mr. D. E. Wacha, well known for his long political experience, his wide knowledge of Indian affairs and deep study of economics. Sir S. P. Sinha, a successful lawyer, who has been a Cabinet Minister in the Viceroy's Executive Council, gave a scholarly and comprehensive Presidential address dealing with questions especially vital to his country at the present time.

### LOYAL RESOLUTIONS.

The first three resolutions passed were those of loyalty. Of this phase of the proceedings, St. Nihal Singh writes thus: "The session of the Indian National Congress that has just closed in Bombay has given fresh proof of India's desire to do her utmost to aid the British Empire during this crisis. Thousands of men, differing from one another in race and creed and gathered from all the Presidencies and Provinces comprising the Indian Empire, have resolved with perfect unanimity to support the British arms by all means possible and at all hazard. The keynote of many important addresses was an appeal to Britain to employ a far larger number of Indian soldiers than she is doing at present."

Resolutions also were passed unanimously in regard to the Arms Act, the Press Act, and the Swadeshi Movement, and for the military training of Indians, the Abolition of Indentured Labor and the Separation of Executive and Judicial Functions.

### SELF-GOVERNMENT RESOLUTION.

The Self-Government resolution stands thus:—

The greatest interest, however, centred about the resolution for self-government, which was moved on the third and last day of the Congress by the Hon. Surendra Nath Bannerji. The Congress was densely packed, and there was scarcely any standing-room. To the usual song of welcome by Indian girls, which opened the proceedings, there was added an Indian National Song, during the singing of which the great assembly stood.

That this Congress is of opinion that the time has arrived to introduce further and substantial measures of reform towards the attainment of Self-Government, as defined in Article I. of its Constitution, namely, reforming and liberalizing the system of Government in this country so as to secure to the people an effective control over it by, amongst others:

(a) The introduction of provincial autonomy, including financial independence,

(b) The expansion and reform of the Legislative Councils so as to make them truly and adequately representative of all sections of the people and to give them an effective control over the acts of the ecutive Councils and the establishment of similar Executive Government,

(c) The reconstruction of the various existing Ex-Executive Councils in Provinces where they do not exist,

(d) The reform, or the abolition, of the Council of the Secretary of State for India,

(e) The establishment of Legislative Councils in Provinces where they do not now exist,

(f) The readjustment of relations between the Secretary of State for India and the Government of India; and

(g) A liberal measure of Local Self-Government.

That this Congress authorizes the All-India Congress Committee to frame a scheme of reform and a programme of continuous work, educative and propagandist, having regard to the principles embodied in this resolution, and further authorizes the said Committee to confer with the Committee that may be appointed by the All-India Muslim League for the same purpose, and to take such further measures as may be necessary. The said Committee to submit its report on or before the 1st of September, 1916, to the General Secretaries, who shall circulate it to the different Provincial Congress Committees as early as possible.

In moving the resolution, Mr. Bannerji said: "Let us examine if we are not fit for self-government. In the morning of the world, before Rome was, before Babylon had emerged into the historic arena, our ancestors had founded these village organizations which represented first the beginnings of self-government, so organized, so tenacious of life and vitality, that they survived the rush of empires, the subversion of thrones and dynasties, and lived with a never-ending life.

"In more recent times what do we find? Wherever we have been tried we have never been found wanting. We have been tried in the matter of local self-government under adverse conditions, and yet the experiment has grown successful. We have been tried in the higher regions of self-government under the Reform Scheme of 1909, and again we have been successful. . . The best training ground for self-government are the institutions of self-government, and Mr. Gladstone is my authority for it. . . . . We want self-government for the highest ends of national and moral regeneration of India. Our sense of civic responsibility cannot develop to its fullest might so long as the ban of political inferiority is on our brow. We must be free men before we can be citizens. We have on our side the sympathies of the civilized countries."

The resolution was passed unanimously.

### INDIANS IN THE DOMINIONS.

Of more interest to Canadians, perhaps, is the resolution moved by Mr. K. Gandhi, the South African patriot, demanding equal rights of citizenship for Indians in the self-governing Colonies, and calling upon the Imperial Government to use all possible means to secure those rights, which had been hitherto unjustly withheld from them, thus causing widespread dissatisfaction and discontent." He said that it was an irony of fate that while the Congress was regretting the hostile atitude of the Colonies towards Indians, a contingent of Indians, formed in South Africa, should be nearing the theatre of war to help the sick and wounded. They were drawn from the middle classes, from hawkers and such like, yet the Colonies did not see the necessity to change their attitude. The real reason for withholding these rights was not suspicion of their loyalty, but undying prejudice. The difficulties in South Africa he would call bread-and-butter difficulties. But in Canada it was not possible for the Sikhs who were domiciled there to bring their wives and their children. When the resolution regarding the Imperial Conference was accepted by the Government of India, there were welcome outbursts in the Colonial newspapers. He hoped that these words would be translated into action, and that these various invidious distinctions between subjects of His Majesty would disappear.

Mr. G. A. Natesan (Madras), in seconding, pointed out that in previous years the Congress had protested against the conduct of the Imperial Government in not influencing the Colonies, but this year they were in better times. Even the Colonial papers now declared that the time had come when India should be given her proper place in the Empire. He hoped that the Colonies would now extend to Indian emigrants equal rights with European emigrants.

## SIR S. P. SINHA ON SELF-GOVERNMENT.

### THE IDEAL OF SELF-GOVERNMENT.

What, to begin with, should be the political ideal of India? To some, the raising of this question may seem to be unnecessary and at best academic, and, to others, positively mischievous. To me, however, it seems that the greatest danger in the path of the future well-being of the country is the want of such a reasoned ideal of our future as would satisfy the aspirations and ambitions of the rising generations of India and at the same time meet with the approval of those to whose hands our destinies are committed. It is my belief that a rational and inspiring ideal will arrest the insidious and corrupting influence of the real enemies of our Motherland, even if it is not able to root out from the land that malignant mental disease which has been called anarchism and whose psychology it is so difficult to analyze. It must be obvious to all sincere and impartial judges that no mandate, whether of the Government or of the Congress, will be able to still the throbbing pain in the soul of awakening India, unless the ideal which is held up by the Congress and accepted by the Government commends itself first to the heart and then to the head. It seems to me that the only satisfactory form of self-government to which India aspires cannot be anything short of what President Lincoln so pithily described as "government of the people, for the people, and by the people."

When I say this I do not for one moment imply that the British Government is not the best Government we have had for ages. We have only to look around to see the manifold blessings which have been brought to this country by the Government. But as a British Premier early in this century very truly observed, "Good government cannot be a substitute for self-government." Says a recent writer in a well-known British periodical: "Every Englishman is aware that on no account, not if he were to be governed by an angel from heaven, would he surrender that most sacred of all his rights, the right of making his own laws. . . . He would not be an Englishman; he would not be able to look English fields and trees in the face, if he had parted with that right. Laws in themselves have never counted for much. There have been beneficent despots and wise lawgivers in all ages who have increased the prosperity and probably the contentment and happiness of their subjects, but yet their government has not stimulated the moral and intellectual capacity latent in citizenship or fortified its character or enlarged its understanding. There is more hope for the future of mankind in the least and faintest impulse towards self-help, self-realization, self-redemption, than in any of the laws that Aristotle ever dreamt of." The ideal, therefore, of self-government is one that is not based merely on emotion and sentiment, but on the lessons of history.

I believe in all sincerity that such has been the ideal which the British Government itself has entertained and cherished almost from the commencement of British rule in India. Generations of statesmen have repeatedly laid down that policy, solemn declarations of successive sovereigns have graciously endorsed it, and Acts of Parliament have given it legislative sanction. I will not burden my speech with quotations from these: they will all be found in previous Presidential addresses. But, with your leave, I will quote only one passage from a speech of John Bright, delivered at Manchester on the 11th of December, 1877: "I believe that it is our duty not only to govern India well now for our sakes, and to satisfy our own conscience, but so to arrange its government and so to administer it that we should look forward to the time when India will have to take up her own government and administer it in her own fashion. I say he is no statesman—he is no man actuated with a high moral sense with regard to our great and terrible moral responsibility—who is not willing thus to look ahead and thus to prepare for circumstances which hay come sooner than we think and sooner than any of us hope for, but which must come at some not very distant date."—From Presidential Address.

## ALL-INDIA MUSLIM LEAGUE.

The Al-India Muslim League met at Bombay Dec. 30th, 1915, with a large and distinguished gathering of Hindus, Mussulmans, Parsis, etc. The President, Sir S. P. Sinha, and a number of delegates from the Indian National Congress were present.

In the course of his Presidential address, Hon. Mr. Mazarul Haque spoke as follows:

### DUTIES OF INDIAN MUSLIMS.

Let us find out the duties that our nationality and religion require of us. Everyone in this asssembly, and for all I know, everyone outside it, will agree with me that our first and foremost duty is to our God, the King of Kings and the Ruler of the destinies of all countries and nations. Next to God, we owe duties to our Sovereign, our country and our community. Our duty to our Sovereign is plain and clear. Our loyalty as subjects of our King-Emperor is unquestioning and unquestioned. We have proved it fully in the past, and, if occasion arises and if we are given the chance, we are prepared to prove it again. No deed, action or speech of ours has ever hampered or is likely to hamper the Government in its obvious duty of maintaining the prestige and power of the great Empire to which we are privileged to belong. Nor have we ever failed in giving our best support to the Government of India in its legitimate function of carrying on the administration of the country. . . .

### DUTIES OF GOVERNMENT.

Just as we owe duties to Government, similarly the Government owes duties to us. It would be ungrateful on our part not to acknowledge the innumerable advantages that India has derived from her contact with England.

But much more yet remains to be accomplished, and, from an Indian point of view, the things that have been left unaccomplished are the things that really matter in the life of a nation. England has borne the burden of India, but has not prepared her to bear her own burdens. She has not made her strong, self-reliant and self-supporting. She has not made her a nation respected by the other nations of the world. She has not developed the resources of the country, as it was her duty to develop them. She has not helped the Indian people to live a life of the greatest possible fulness. She has failed to bring out the capacities of the people of Hindustan to their fullest extent. England's connection with India has lasted for about a century and a half, and most parts of the country have been under her direct rule during this period. But the progress India has made, with all her vast resources—material, moral and economic—is comparatively very small.

The children of the soil have no real share in the government of their own country. Policy is laid down and carried on by non-Indians, which, oftener than not, goes against the wishes of the people and ignores their sentiments. Remember, I do not attribute motives. I believe the administration of the country has been carried on by conscientious, hard-working men, who have honestly done their work according to their best lights, but their work has degenerated into a mere routine. People who have spent their lives in carrying out details can hardly ever rise above their surroundings and view things from a broader outlook. . . .

### RECONSTRUCTION.

Gentlemen, our demands are neither immediate nor peremptory. We can wait and must wait till the end of the war, when the whole Empire will be reconstructed upon new lines; but there is no harm in postulating our demands now, and informing the British people of the unity and the intensity with which the reforms are insisted upon. When the affairs of the Empire are taken into consideration, our views should be before the English nation. Of course we cannot expect that India will change in the twinkling of an eye by some magical process, but we do hope that a new policy will be initiated, which will end in self-government and give us the status and power of a living nation. If you ask me to give you indications of reforms which are immediately needed, I would say that the first step towards self-government must be taken by abolishing the packed official majority in the Imperial Council. We must have a sure and safe elected non-official majority, which would discuss and deal with all Indian questions from the Indian standpoint. Next, we must free the Executive Council of the Viceroy from the incubus of the Bureaucracy. Then fierce light would be thrown into the dark corners of Indian administration. We must have more Indians in the Executive Council, which is really the chief source from which policies emanate. Again, a great reform that is needed is what has been called "Provincial Au-



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tonomy." Local self-government should not be a mere sham, but based on real foundations as contemplated by that noble Viceroy, the Marquis of Ripon. The Arms Act must disappear from the statute book, and no limitation should be laid on the entry of Indians into any public service. Volunteers should be enlisted freely from all classes. Agriculture must be improved and commerce and industry helped. Education will have to be free and compulsory. I have refrained from laying down any cut-and-dry scheme of self-government. I suggest that there should be unanimity on these questions amongst all the people of India, and I can conceive of no better agency than that of a joint deputation of the Congress and the League, which would place our demands before the British public and the British Government.

### SELF-GOVERNMENT COMMITTEE.

One of the most important resolutions passed was that moved by Mr. Jinnah for the appointment of a Committee to formulate a scheme for self-government after conferring with other political bodies. Mr. Jinnah said that his object was that the two representative organizations, namely, the National Congress and the Muslim League, should, without the slightest prejudice to their interests and with due regard to the needs of Mussulmans, formulate a scheme and go to the authorities, those responsible for the administration of India, and say, "Here is a demand in the united name of India."

Mr. Haque, in seconding the resolution, said: "It was stated that the view expressed by the National Congress was the view of all communities, minus the Mohammedans. But the Muslim League represented 70 millions of Mohammedans, and the united demand from the Congress and the League must be according to common arithmetic, the united voice of the people of India."

The resolution was passed unanimously.

### INDIAN SOCIAL CONFERENCE.

The 29th Indian National Social Conference was held Dec. 30th in the Congress pandal, Bombay. A special feature of the session was the large number of Indian ladies present, about 1,600, and six of them were among the speakers.

#### INDIA'S GREATEST NEED.

Professor Karve, in his Presidential address, which dealt very widely with the subject of education, said:

Coming now to the practical questions that are constantly knocking at our social doors for solution, I must say at the outset that to my mind the greatest need of Indian society at the present day is education. I do not know if you will all agree with me in placing education at the forefront of social questions. It may, perhaps it does, have a political aspect. But looking at it socially; want of education is the one canker that has been eating up the vitals of India. If there is injustice and wrong in society, it is because society is mostly buried deep in ignorance. Evil is the offspring of darkness, and there can be no darkness blacker than that of ignorance. No wonder if the Indian social world appeared to an outsider to be a scene of discord and division. What else can it be when that light which reduces all chaos to order is denied to it? Ninety per cent. of the population live and move and have their being without any opportunity of drinking at the living fountain of knowledge? The inner eye, with them, is never opened. Life to them is no more, no higher, than a struggle of hungry creatures, where might has a right to crush all weakness out of existence. The first thing that we ought to look to, therefore, is universal education. No re-adjustment of the social polity is possible unless every man, woman and child in the land is able at least to read, write and reckon. On the political platform the cause of universal elementary education was first emphatically espoused by my friend, the late Hon. Mr. G. K. Gokhale, and I hope the late patriot's efforts, backed by the unanimous voice of the country, will not fail ultimately to bear fruit. But we cannot afford to wait till the Government of the land are pleased to take up the question. We ought to bestir ourselves to supplement the endeavors of Government wherever we can.

Resolutions were adopted urging the abolition of the caste system, and advocating intercaste marriage, the education of girls, re-marriage of widows, raising of the marriageable age of girls to sixteen years, abolition of the purdah system, education and training of widows, elevation of the depressed classes, protection of minor girls, social purity, and condemning the system of indentured labour.

### MOHAMMEDAN EDUCATIONAL CONFERENCE.

#### FREE AND COMPULSORY EDUCATION.

The Mohammedan Educational Conference met at Poona, December 28th, in a spacious building erected for the occasion.

The president of the Reception Committee, in his opening remarks, said: "So long as the scope of primary education is not widened, the progress of the Mohammedan community is impossible, and in order to achieve this object, it is necessary that the Government should make primary education not only free, but compulsory."

One of the most important resolutions passed by the Conference was "That the principle of free and compulsory education should be recognized, and that as a step towards it the municipalities of the larger cities be empowered to levy an educational cess with a view to instituting free and compulsory education."

In seconding this resolution Hon. Mr. Justice Abdur Rahim said that both Hindus and Mohammedans had impressed upon the Government the absolute necessity for this step. He instanced the State of Baroda, which had introduced free and compulsory education, and said that a beginning should be made in the larger cities in British India.

### INDIAN WOMEN AND NATIONAL WEEK.

The Indian National Social Conference had 1,600 ladies in attendance and six women speakers. Mrs. Sarojini Naidu was invited to speak before the Mohammedan Educational Conference, the Industrial Conference and other organizations. Fifty ladies attended the Hindu Intercaste Dinner, and let the superior West observe that these did not look down from a gallery upon the dining men, but sat down with them.

There were 750 ladies, delegates and visitors in attendance at the National Congress. A choir of Hindu, Mohammedan and Parsi girls opened the daily proceedings with singing. Mrs. Sarojmi Naidu sat upon the platform, and spoke in support of the leading resolution—that for self-government. A band of lady volunteers assisted in looking after the guests. In the words of an Indian reporter: "Women acted as volunteers, women chanted the invocations before the Congress proceedings began, women attended the Congress as visitors and delegates, and women spoke with their musical voices from the Congress platform not merely on questions affecting women's interests alone, but of the Indians as a class. One's heart thrills with joy when such things happen. God's blessing on them."



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## CANADA.

### CANADA AND INDIA.

Both Canada and India, after the war, are destined to have more important places in the Empire than they have hitherto commanded. Their loyal devotion and sacrifice at this time have won for them those higher places, and it does not require a prophetic voice to give assurance of their being called to higher seats. But if Canada and India are destined for higher places in the mother's house, they should be drawn together more intimately as children in that house, and in practical life give evidence of their relationship. We do not pretend to know all the ins and outs of the question, but we feel sure that there must be some way for dealing with the Hindu and Sikh question in Canada that will evidence brotherliness and Christian principles to a greater extent than has yet been experienced.—"The Canadian Baptist."

### THE SIKHS IN CANADA.

Albert Ernest Stafford writes in the "World":

There is no reason to suppose that the Sikhs have any other object in coming to Canada than to establish themselves in an agricultural community. In a country such as Ontario, where settlers are at a premium, it might be thought they would be welcomed in the northland wastes. In British Columbia there should be plenty of room for millions like them. The more men there are on the land the more food there will be for the artisan and mechanic, and instead of fearing competition, the labour men should find their wages enhanced in value by the greater agricultural output. The big railways may discover the advantage of getting agricultural settlers of this highly cultivated type, and should they do so, the prairie provinces will quickly respond to the stimulus of such settlement. But the shameful problem in British Columbia at present is the refusal of the church people, the labour men, and the politicians to permit the Sikh settlers to have their wives and children brought from India. For not less than five years, and some of them for longer, these Sikh men have been separated from their families by the desire and act of our Christian community. They came over here in good faith, and invested their funds in land. Many have gone back at great loss, but 2,000 or 3,000 still remain. They are British subjects, and they are denied their rights. They are industrious and thrifty, and these virtues are regarded as crimes. They have a lofty and spiritual religion, and they are branded as heathen. And we are mightily offended when the Germans tell us that we practise hypocrisy. Our treatment of the Sikhs is one of the weak spots in our armour, and while we have no business politically to say anything to British Columbia, I am satisfied that the stronger our views are privately on the matter, the better for us as a nation. The women of India, the Sikh women and children, divorced from their husbands and fathers, challenge our caste worship. And what poem shall Sarojini Naidu write about British Columbia?

### THE HINDU IN CANADA.

Dr. Sunder Singh writes in "The Christian Guardian":—

The people of Canada are not aware that the unrighteous and un-Christian treatment given to the Hindus in British Columbia (and especially the well-known and yet so little understood Komagata Maru episode) is really accountable for almost all the recent trouble in India about which we hear so much. In the interests of the Empire, and Canada in particular, we should be more liberal in our desire to remove the barriers which are preventing a better understanding of India. We can do this by investigating the truth, and in the meantime discourage the exaggerated and apparently biassed reports which are circulated from time to time. Let us remember how much India is rallying to the aid of the Empire's battles. This she is apparently doing without stint.

Would it not be a wise thing for our ministers to investigate the truth of the British Columbia charges, with a view to bringing together the representatives of India and Canada on a fair and equitable basis after the war, and in the meantime resolve that they will remove, in the interests of morality and justice, the barrier to the families of the Hindus domiciled in Canada joining them? India has stood by us in this great war, so let us at least show a little appreciation by permitting the families of the Hindus in Canada to reach their husbands and fathers. Then the question of Oriental immigration can be dealt with, and a definite standard erected that will give the Hindus a common footing with the Japanese, Chinese, negroes, Bulgars and others. At present gross discrimination against the Hindu appears to prevail. Surely this matter can be settled from a Christian and ethical standpoint.

### THE STRONGEST OF ALL BONDS.

"Canada and India," a journal published in Toronto, takes as its motto the words, "The strongest of all British bonds are knowledge and sympathy."

These are true words, and they should be considered deeply, and applied to all our relations. What, after all, is the fundamental reason for the British unity that has been shown in this war? It is sympathy—a sense of brotherhood as between the people of Canada and the other outlying commonwealths of the British Empire and the people of the United Kingdom. We think of India too much as an abstraction. We think of India, but not enough of Indians as human beings and fellow-Britishers. In order to have a true British union we must break down the prejudices of race and creed, and dwell only upon the common bond of humanity. Remember that the natives of India are three-fourths of the people of the British Empire.—Toronto Star.

### VEDANTA SOCIETY.

Dr. Sunder Singh lectures every Sunday afternoon in the Foresters' Hall on the religions of the East.

### CANADA INDIA COMMITTEE.

The Committee has been carrying on very successfully a series of drawing-room meetings in the city. About twenty have already been held, resulting in much interest and a large increase of membership.

In consequence of a fire, the Committee was obliged to remove from the room on Richmond Street to 158 Bay Street, Toronto. Information and literature may be obtained there on personal application or letter to the Secretary. Visitors and workers are always welcome.

#### 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.**

# GREAT BRITAIN.

### THE KING AND HIS INDIAN OFFICERS.

His Majesty the King, accompanied by the Queen, received on February 11th, at Buckingham Palace, a loyal address presented by twenty-six Indian officers, who were about to return invalided to India.

In his reply His Majesty the King-Emperor said:—

I welcome your presence as a symbol of the unity of the Empire and as setting a seal upon the heroic efforts and sacrifices in which my Indian soldiers, yourselves among them, have borne a common part with all my Forces from Overseas and from the Mother Country.

I am deeply touched by your declaration of loyalty and gratitude to myself; but not less by the generous recognition which you pay to the kindliness and brotherly feeling which you have met at the hands of all your fellow-subjects, the inhabitants of these islands. They are conscious, as I am, that the loyal devotion of India to the common heritage for which we are fighting—a devotion to which we have never looked in vain—has been consecrated afresh by the blood of India's sons, shed far from their homes and in a quarrel which, whilst the might of the Empire protects India's shores, does not come near to the lives and fortunes of their kith and kin. But the liberties of the Empire were put into the scale and with them the liberties which India has enjoyed under our rule, and which, please God, she will enjoy in increasing measure as she advances in the path of social improvement and political experience.

I welcome the expression of your thanks for the careful and scrupulous regard which all my officers under my directions have paid to the requirements of your religious usages. I honour the concern which you tell me you felt lest the circumstances of your life in a strange country might imperil the due observance of the rites which are sanctified for you by the dictates of your religions and the immemorial customs of your forefathers. I recall to mind the words in which my revered predecessor, the Queen-Empress Victoria, declared to her Indian subjects of whatever creed on assuming sway over their lives her will that "none be any wise favored, none molested or disquited by reason of their religious faith or observances; but that all shall alike enjoy the equal and impartial protection of the law; and We do strictly charge and enjoin all those who may be in authority under Us that they abstain from all interference with the Religious Belief or Worship of any of Our Subjects, on pain of Our highest Displeasure."

It will ever be the cherished duty of my House and Throne to guard the sacred promise then given in the letter and in the spirit.

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## THE HINDU UNIVERSITY.

On February 4th there took place in Benares an event of unique importance in the history of India—the laying of the foundation stone of the Hindu University by the Viceroy. This impressive function was the culmination of twelve years of effort. The scheme of an All-India Hindu University was first projected at a meeting held under the presidency of the Maharajah of Benares in 1904. In 1911 the Hindu University Society was formed for its further development. In 1912 it received the approval of the Secretary of State for India, and in 1915 the bill for the establishment of Benares Hindu University was passed into law. The main features of this University, which distinguish it from the existing Universities, are, first, that it will be a teaching and residential University; secondly, that while it will be open to all castes and creeds, it will insist upon religious instruction for Hindus; and thirdly, that it will be conducted and managed by the Hindu community and almost entirely by non-officials.

The idea of an All-India Hindu University has appealed to all classes of the Indian people, and contributions, large and small, have poured in. A long list of Maharajahs and other prominent men have donated a lakh of rupees ($33,000) each to the funds. Large amounts have been collected at meetings held in different parts of India. At a recent meeting in Madras 60,000 rupees ($20,000) were collected. The Government of India also has given a grant of one lakh of rupees a year. So that the university will begin its career with a substantial financial backing. The site chosen extends over 1,200 acres, and was selected as affording especial facilities for the progressive development of a great University.

Lord Hardinge, in his reply to the address read by the Maharajah of Darbhanga, said:—

This foundation stone will mark a definite step in the advance towards an ideal that has stirred to its very depths the imagination of India. The demand for enlightenment and educational progress grows ever stronger, and the ceremony we are gathered eher to perform offers no small response to that demand, and may perhaps pave the way for its more rapid fulfilment.

### ITS HIGH AIMS.

Here, at any rate, in this city is a cause where we can all stand together upon a common platform, for no one can dispute that the Benares Hindu University will add to the facilities for higher education and to some extent lighten the pressure of the existing institutions, while it is the proud boast of at least one of those who have so successfully engineered this movement, that the degree of the Benares Hindu University shall be not only not lower, but higher in standard than those of the existing Universities. It has even been claimed that this University will only justify its existence when the education given within its precincts shall make it unnecessary for Indian students to go to foreign countries for their studies and when such expeditions will be limited to advanced scholars and professors, who will travel abroad to exchange ideas with the doctors and learned men of other continents in order to make the latest researches in all branches of knowledge available to them. That is a great and noble aim which I hope may be fulfilled in this University, and I think all will admit that the Government have not been backward to give their co-operation and assistance to a scheme so full of promise. . . . .

### REVIVAL OF ANCIENT IDEAL.

Perhaps I was wrong to say that these principles are new to India. Though in ancient time there was nothing quite like a modern University, its prototype may be dimly discerned in the far distant past, and the tradition that has come down to us is one of thousands of students gathered round the great teachers as Vasishtha and Gautama, and indeed the whole Indian idea of education is wrapped up in the conception of a group of pupils surrounding their Guru in loving reverence and not only imbibing the words of wisdom that fall from his lips, but also looking up to him for guidance in religion and morality and moulding their characters in accordance with his precept and example. . . . .

You hope in the not far distant future to see preserved and fostered all that is best in Hindu ideas of life and thought, all that is noblest of Hindu religion and tradition, culture and civilization, and grafted upon that tree, healthy and strong in its own natural soil, you hope to see growing in it and of it all that is good and great of Western science, industry and art so that your young men may go forth not only inspired with pure and noble ideals, but also equipped for the development of their mother country along the more material lines of progress and prosperity.

On the two days following the stone-laying ceremony, lectures were given by distinguished Indians, among others the world-famed scientists, Dr. J. C. Bose and Dr. P. C. Roy.

In the course of his address on "Unvoiced Life" Dr. Bose spoke as follows:—

To be organic and vital, our new University must stand primarily for self-expression, and for winning for India a place she has lost. Knowledge is never the exclusive possession of any particular race, nor does it recognize geographical limitations. The whole world is interdependent, and a constant stream of thought had been carried out throughout the ages, enriching the common heritage of mankind. Although science was neither of the East nor of the West, but international in its universality, certain aspects of it gained richness by reason of their place of origin. Has India then any great contribution to offer for the advance of human knowledge? . . .

In the West there has been no check or limit to the competition for personal gain and lust for power in exploiting the application of knowledge, nor so much for staying as for causing destruction.

### POWER OF DETACHMENT.

This gives us a new look at the innate restraining power that governs Indian life and culture. We may call it the force of detachment, or, for want of a better phrase, the impulse of spirituality. Let us see how this common heritage reacts on the Indian mind.

### THE EXAMPLE OF ASOKA.

As an extreme case let us see how one of the greatest of warrior kings became suddenly changed under its dominating influence even at the moment of his greatest victory. In the ninth year of his reign his arms were successful, and the extensive territories of Kalinga were incorporated with his Empire. This is what the Emperor Asoka writes on the imperishable stone as the record of his triumph: "His Majesty feels remorse on account of the conquest of the Kalingas. Although a man should do him injury, he holds that it must be patiently borne. His Majesty desires for all security, peace of mind and joyousness, and the chiefest conquest is through righteousness."



### MAN DEDICATED TO KNOWLEDGE.

So much about the man of the world; as regards the other man who truly dedicates his life for the quest of knowledge in our country, any longing for personal gain or misuse of his knowledge would be worse than sacrilege. Poised as he is between the infinity of the past and the infinity of the fture, between the universes of the worlds and the universes of atoms, can anything be worth his while, for so sorry a price can his mind be satisfied with anything less sublime than to be merged in the rhythmic sweep of the world-spirit itself? The excessive specialization in the West has led to the danger of our losing sight of the fundamental truth that there are not sciences, but a single science that includes all.

### WIDER SYNTHESIS POSSIBLE TO INDIA.

India is perhaps through her habit of mind better fitted to realize a wider synthesis. One of the greatest contributions in the realm of science would undoubtedly be the establishment of a great generalization, not merely speculative, but based on an actual demonstration of an underlying unity, amidst bewildering diversity. Shall this great glory be for India to win?

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## EDUCATION IN INDORE MADE COMPULSORY.

Following the good example set by Their Highnesses the Gaekwar of Baroda and the Maharaja of Mysore, His Highness the Maharaja Holkar of Indore has made elementary education compulsory throughout his State, and thus has earned the gratitude of his people. His Highness has made adequate provision for building and maintaining additional schools for the fulfilment of his object, and as soon as these schools are ready this order will take effect. —"New India."

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## EXPERIMENT IN BARODA.

An interesting experiment in the progressive State of Baroda in the matter of providing free refreshments for school children has proved a splendid success. His Highness the Gaekwar appointed a commission some time ago to suggest changes in the system of education in Baroda. The commission, among other things, pointed out the growing physical degeneracy of the youth, and thought that the reason was that the boys attending school at ten in the morning had to stay in school till the evening without refreshments in the interval. The system of providing free refreshments to boys was introduced in a model school and tried for the last four months, with the result that there has been a marked improvement in the condition of the boys.

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## WAR AND EDUCATION.

Unfortunately the movement to curtail educational grants is now in full swing, and it is growing apace without the slightest opposition from the people. One by one all the Local Governments have announced curtailments of expenditure. There will be no State-aided buildings for existing or new schools, there will be no grants for improving laboratories or libraries, and possibly the newly-started schools may not receive even teaching grants. The total educational grants in the country had been smaller this year than last year, and owing to the new decision for further retrenchment, there will be a further fall, so that I should not be surprised if the total State assistance for 1915-16 should be less than in 1913-14, or than what it was when Lord Hardinge announced his first large instalment of grants. This is by far the heaviest blow of the war so far as this country is concerned.

The first question for consideration is whether retrenchment is necessary. In England they have fought it, so far as education is concerned, and they have succeeded to no small extent. Why should we not follow their example?—"The Commonweal."

## INDIAN DRAMA.

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### A NEW PLAY AND A NEW MOVEMENT.

In January there was performed at Calcutta by the pupils of the Bolpur Brahmacharya Ashram a new play by Sir Rabindranath Tagore, called "The Cycle of Spring," which promises to be epoch-making. Concerning this dramatic venture, "New India" writes as follows:—

It is a notable feature of intellectual activity that no renaissance is ever limited to one phase. A political upheaval is sure to be accompanied by some revival in the Arts; a dramatic renaissance will find itself reflected in a quickened National perception. It was so in Ireland, fifteen years ago. It is in process of being so in India, to-day. There is a new India in politics, a new India in painting, and a new India is beginning to express itself on the stage. To-day at Calcutta, in a secluded ancestral square off a busy street, a number of schoolboys will enact a new play written for them by their Guru. That Guru is Rabindranath Tagore, and he himself will play one of the parts.

Such is the simple fact; but the significance of the matter is that the world-famed poet has taken over the work of the evolution of the drama, which the sword of Mars has struck from the hand of Europe. From the dull artificiality of the late Victorian cup-and-saucer drama, the stage was saved on the side of its subject-matter by Bernard Shaw. The Irish movement added a soul to Shaw's brain. India will, we believe, bring the Spirit into the drama.

Such a development of dramatic consciousness must necessarily bring about changes in method. When the drama was dealing simlpy with the outer world of desire, which is the circumference of the mental world, its craft was on a single plane. The adding of soul to the brain put another story to play construction. The coming of the Spirit calls for a more responsive medium of expression, a medium that will not obscure but reveal "the more than man" and woman that has been seeking entrance to all the Arts.

We see such an instrument in the delicate and luminous method which Sir Rabindranath has adopted, and we rejoice that it is being developed in his own native Bengali. From such a centre of vivid life a sincere art will be carried forward and will react profoundly on the entire dramatic world.

The four scenes of the play are entitled Outburst, Search, Doubt, and Discovery. The final chorus is as follows:

Come and rejoice!
For April is awake.
Fling yourselves into the flood of being, bursting the bondage of the past.
April is awake.
Life's shoreless sea is heaving in the sun before you;
All the losses are lost and death is drowned in its waves.
Plunge into the deep without fear with the gladness of April in your blood.

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For those 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 McAnish & Co., Ltd., publishers, 4 College Street, Toronto; "The Web of Indian Life," and "Footfalls in Indian History," by Sister Nivedita (Margaret Noble); "Religion of the Sikhs," by Dorothy Field.

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Just published: "True Story of the Hindu Case in Canada." Price 7c., postpaid. Address: Canada India Committee, 158 Bay Street, Toronto, Canada.

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## TO INDIA.

### AN ANTHEM OF LOVE.

Two hands are we to serve thee, O our Mother,
To strive and succour, cherish and unite;
Two feet are we to cleave the warring darkness,
And gain the pathways of the dawning light.

Two ears are we to catch the nearing echo,
The sounding cheer of Time's prophetic horn;
Two eyes are we to reap the crescent glory,
The radiant promise of renascent morn.

One heart are we to love thee, O our Mother,
One undivided, indivisible soul,
Bound by one hope, one purpose, one devotion,
Towards a great, divinely destined goal.

—Mrs. Sarojini Naidu.

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## AUSTRALIA AND INDIA.

**By the Rev. C. F. Andrews.**

(From the "Modern Review.")

I have been trying to study carefully the dominant ideas underlying modern Australian life in their relation to India, and have been surprised to find how small is the margin of conflict. I have had to modify considerably some of the points that I regarded as axioms, and in certain fundamental ways to change my thoughts concerning Australians themselves.

By accident of fortune, trend of circumstance, and hard-fought conflict combined, Australia has become more and more the working man's close preserve, his unchallenged estate. The laborers, who found it difficult to win even one of their rights and privileges in England, have entered into them all with extraordinary ease and rapidity in Australia. There have been many wild adventures and brilliant successes of capitalists, as some new gold mine has been discovered, or some new patent cold-storage has been invented; but, notwithstanding all this, the country has never got into the capitalists' hands. The laborers have struggled to their kingdom, and have won it so securely that now they have the capitalist almost at their mercy.

It may be that the pendulum has swung too far; that labor has got too completely the upper hand; that there has been much that is sordid and selfish in the labor policy. This may be readily granted; yet the victory has been a signal one all the same. It is one of the new landmarks in the history of the world, and it is of far greater significance to humanity than the defeat of Napoleon at Waterloo, or the German invasion of Belgium.

### THE CRY FOR A "WHITE AUSTRALIA."

But how, then, comes in this cry for a wholly white Aus-

[illegible] (Australian and [illegible]) [illegible], for fear of the "color prejudice," but that in the exigencies of warfare they soo become not only next-door neighbors, but also the best of comrades (I am certain this last part is true, every word). Invariably, whenever I told that story to Australians, their comment was that in those conditions there would have been no objection among them at all to "colored" men, and they were quite misunderstood on the "color" question. They pointed out to me how glad Australians were when they heard that Indian troops were going out to fight along with the British at the front—quite a different mood from a considerable volume of English opinion in South Africa which rather resented it and thought it might lower the dignity of the white man.

I think it may be fairly said that actually, in daily life, there is no more color prejudice in the "Anzac zone," down here at the Antipodes, than there is in England itself—and for the same reason, because there is no experience. I would go further, and give very high praise to the New Zealander, where there is experience. For his treatment of the Maori has been recently almost exemplary. To open the door to ful citizenship in fifty years to this different race; to give them the fullest facilities for education and to allow them to carry arms and take rank in the army where merit has been shown; to take them into the comradeship of sport; to cast no slur upon the children of intermarriage—to accomplish all this in fifty years is no small achievement.

### AN ECONOMIC OBJECTION.

What, then, is this cry of "White Australia"? We must go back to our earlier historical setting, and study more carefully the labor struggle and the labor victory. At every point in this great, historic struggle the capitalist has endeavored to bring in, entirely for his own profit-making business, the colored man, who can work and live more cheaply than the white man. If the capitalist had been able to effect this, then the whole battle of Australian labor would have been lost. The capitalist to-day would have become master of the situation, and the laborer to-day would be his helot. There capitalists on protected ground, and not allowing them to would be slums and foul places, and foul, unhealthy conditions in Australia to-day such as still exist, almost unheeded, in Europe. Labor has won its great battle on one condition, and one condition only, by fighting against the import cheap industry from outside. That is what "white Australia" has meant hitherto.

It is an evil term, and it should never have been used. It is a term which, every year, becomes more and more morally dangerous; for it tends to foster in the minds of young Australians a color-pride which is next-door to color-prejudice. It is a term which ought to be dropped as soon as possible, for it is grossly insulting to other races: and India and Japan and China are quite right in resenting its use most strongly. But, on the other hand, as I have tried to show, in its origin it is wholly, or almost wholly economic. In its origin it differs as widely as possible from that color-hatred in Africa, which is only in a small part economic, and is in a far greater measure a hardened racial instinct.

### INDIAN INDENTURED LABOR IN FIJI.

How, then, does this reading of Australian history affect the problem of Indian indentured labor in Fiji? Very materially indeed. For, if my argument has been followed, it will be seen that India has the whole of the victorious sentiment of Australia (which has won its own way out of labor-serfdom) on its own side. Australia, as a whole, would like to see indentured Indian labor in Fiji abolished to-morrow. Australia, as a whole, hates the very thought of such cheap, sweated, profit-making business as the great sugar factories are carrying on in Fiji. From one side of Australia to the other, and in New Zealand also, I have only heard one opinion when I have broached the subject: and that is, **"Abolish indenture in Fiji as soon as possible!"** If I say to them that the largest company in Fiji (the practical monopoly there) is an Australian company, they reply at once, "We hate monopolies in Australia, and we would like this one smashed, as well as every other monopoly in the land." If I say to them, "Would you be ready to stand up for the rights of colored labor in this matter, as you would for the rights of white labor?" they will answer, "We have no hold on Fiji at all, because it is a Crown Colony. But if it were to come under Australia we would do all we could to abolish it."

There are many other sides of this widely ramifying question which I have consciously passed over in order to make ont point clear. **Australia and New Zealand are, both of them, in principle bound to support us in our own struggle to abolish the indenture system.**

I have been obliged to talk about "white" and "colored" in this article, because these are the present Australian terms. I hate them myself, because they always seem to imply arrogance in the appropriation of the word "white" by the European. I believe we shall not get rid of the evil and hateful sentiments behind the use of the words until we give them up altogether and talk about our different nationalities without referring to "color' 'at all—at least for so long as "white" implies an arrogant and unwarranted assumption.

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Rabindranath Tagore's play, ''Chitra,'' was staged most sucessfully by the Arts and Letters Club of Toronto, on March 4th.

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