

must be able to translate some living language put before them for admission into Australia. When an Indian goes to Australia they give him modern Greek, which he cannot at all know. If a white emigrant goes there, they give him French or German, which he knows. If an Australian comes to India, he must be made to translate Bengali, Tamil, Telugu, or Malayalam. What India wants is equality on every point insisted on by the self-governing colonies. Indians are now invited to colonize Queensland (a tropical climate), which cannot be cultivated by white men. If all the facilities given to white men for colonization are given to Indians, and Indians are asked to colonize Queensland under favorable conditions and without derogation to their rights as citizens of the Empire, Indians might colonize Australia. It is true that Australians may not come here as laborers, and that Indians might want to go to Australia as laborers. So the best way of retaliation in the case of Australia is to exclude every kind of imports from that country, if they exclude our people. The imports from Australia to Madras annually amount to more than 13 lakhs of rupees. If that is done, a moral effect will be created which nothing else can do. Some sort of prohibitory duty should be inflicted as a moral protest against wrongs inflicted upon Indians in the colonies.

Next, as regards indentured labor. An indentured laborer is a slave, to all intents and purposes. Government checked the export of indentured labor to some of the South African Federations. If indenture is demanded from Indian emigrants to South Africa, white people must also be admitted to India on similar conditions, and the difficulties of indenture will then vanish. The self-governing Colonies are autonomous and impose restrictions on Indian emigrants as they choose.

The Resolution asks that the powers exercised by those self-governing colonies should be exercised by the Government of India until India gets the same autonomy, and it is not so far off as some people imagine. Whatever the colony does toward India, let the Government of India do towards the colonies in the name of the people. That is the real sentiment of the people of India, and nothing less than that will satisfy them. It is to be remembered that India is growing conscious of her own dignity. She is not content any longer to be the child in the nurse's arms. Indians are showing themselves as men in Europe, and they want to be given the freedom of men in India."

There is a Canada Building in Bombay. Canadian insurance and other companies are doing increasing business in India. There are many Canadians in the civil, military and other services in India. The Presbyterian, Baptist and Anglican churches have missions in that country. They spend hundreds of thousands of dollars. They own land, school and college buildings, hospitals and printing establishments, etc., and they are, one and all, treated with respect and toleration. But in Canada it is otherwise. Ministerial Associations, Boards of Trade, Women's Councils,

even City Councils (who, by the way, are kept up by the Sikhs' taxes as of the other citizens), not to speak of political and other organizations too numerous to mention, have passed anti-Hindu resolutions. In the beginning of 1908 the B. C. Legislature passed the Natal Act to exclude the Sikhs, but it was vetoed by the Dominion.

When anti-Hindu agitation was first set going, a correspondent of the London Times, after observation on the spot, wrote from Vancouver to that paper on 26th Oct., 1907: "These people, the Hindus, are being treated with an injustice which is simply shocking. It would appear that a mot d'ordre has been passed that every possible means should be adopted to keep them out, and, in consequence, the immigration officials have been excluding them on the flimsiest excuses. The result has been that the steamship companies refuse to carry any more Hindu emigrants to British Columbia, and that the anti-Asiatic element here believes that, so far as the Hindus are concerned, the battle has been won and the problem solved." That was over seven years ago, and the problem is still as far from solution as ever.

Some friends put forward the argument that Hindus will not assimilate. But what is the case with Jews, Italians, Bulgarians, Ruthenians, Doukhobors and others? Do they assimilate with Canadians readily? Surely assimilation does not mean dull uniformity. Differentiation and variety underlying unity is the law of nature. The mixture of races going on under the present condition is debasing and criminal; and the admission of the Sikh's wife and children would have very largely prevented it.

Col. Falkland Warren, C.M.G., who had experience of the Sikhs in India, and who lived in British Columbia when they first came, spoke of them as being personally clean, but baselessly slandered. They bathe with religious sacredness. Coming from the north of India and from warlike races, the Sikhs are splendid-looking, muscular, tall and broad-shouldered men. In intelligence they compare well with other immigrants. Further on he says: "When I hear the Sikhs who are here now in Vancouver, and who have been indiscriminately vilified, I naturally ask who is maliciously at the bottom of this agitation. They have served in regiments bearing on their colors the names of battles as testimony of their loyalty in the darkest days of the mutiny, while the historic names of the great soldiers who commanded them, the King and members of the Royal Family as their colonels, when I say that I hear them speak of the