

THE PROBLEMS OF HINDU IMMIGRATION INTO CANADA

Story of Earliest Movement of Sons of Empire Into Dominion—Prejudice of Accidental Circumstances—Discrimination in Immigration Laws.

(By Walter W. Baer.)

The Canadians of the province of British Columbia are becoming familiar with the presence among them of a people whose characteristic features and racial type have been for many years a matter of speculation or special study to all but those who have not visited India and observed the Hindus under their native conditions. These swarthy, turbaned, whiskered and dark-skinned men with piercing eyes and striking countenance are to-day moving in and out among us and sharing in the ordinary pursuits of livelihood just as the actors of other and alien races are doing in the opposite hemisphere have done during the last quarter of a century. To those who are interested in the movements among races which are resulting in a fulfilment of the Scriptural declaration attributed to the God of the Hebrews in which He is credited with the statement: "Yet once again will I shake all nations and the Desires of all nations shall come," the travel and travail of these Asiatic people among us may afford an interesting subject for review. The fact that of the Asiatic nations the first among us were the Chinese, that these were followed much later by the Japanese, and that the people of our own empire, fellow-subjects of the same sovereign and loyal upholders of our own Imperial fabric, should be last, is a matter which could be explained only by a close study of the political movements of the last half century. It is not so much with these things that I am just now concerned as with the fact that they are among us and that, in common with the introduction of immigrants from all the Oriental nations, they bring with them an appreciation of their affiliation with us and their adjustment to the conditions of civilization under which we live. I am about to write upon this subject because the present Oriental immigration, affecting our political economy have always been deeply interesting to me, and, in the next place, because it has gradually been taking upon us a conviction that in admitting the Hindus to our shores, and following the rapidity with which they have become a part of our economic and industrial affairs we shall be compelled to look for our fellow-subjects of the British Empire with a somewhat different view than is demanded by the immigrants of other and alien races. It is because the facts which are immediately determining our attitude toward these people are so little known and because they are so undesignedly capable of appeal to our sense of fairness and justice, that I am so much interested in their story. The Hindu appears as one of us and how he became a factor in the problems that must be solved in the solution of the wide question of the foreign relations of labor.

The geographical position of this province is such, in its relation to the other parts of the Empire, that it is here where we naturally first encounter the people of the Orient, the immigration which flows into Canada from European countries reaches this western province last. Whatever is adaptable to the needs and conditions of the province being east of British Columbia is absorbed by these before they reach us—unless they have set out from home with this province as their destination. With immigration from the Orient the situation is exactly reversed. We are the first to receive, and necessarily compelled to assimilate, the strangers who come to us from the Celestial and other empires as well as from the northern parts of our own British domain. So that our immigration has been affected—I might almost say governed—by these two considerations. We have had to hunger for European immigration and we have had to apply ourselves to the adaptation and utilization of those who offered us their well-needed help from the Far East. This, together with the fact that our immigration laws have had to be devised at Ottawa and by parliament, the majority of whose members have never been in the outskirt of our industrial and economic problems, has put every immigrant approaching our shores from across the Pacific ocean in the same class, and we have largely lost sight of many important and inherent distinctions that should have been maintained.

Like the Chinese who were first to come and the Japanese who were next to follow, this our late brother is here, and, though one of ourselves in his loyalty to the British Empire, and his constitutional and traditional adaptation to our forms of government and our institutions, he is, in some respects, the least permitted to avail himself of

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the advantages of these. This is not because of designed discrimination against the Hindu, but because of the position of conditions and the lack of that discrimination which was imperative if these very disabilities were to be avoided.

That is why I wish to tell the people of Canada the story of this branch of our British people so that when parliament comes to deal with the matters of citizenship within the Empire and of immigration laws and regulations which were adumbrated at the recent Imperial Conference, some of the discussions which may take place in the House of Commons and the reasons for the enactment of some which may be passed will be understood by those who do not look on from the outside.

The present Hindu population of Canada numbers about 5,000 souls, all men, for no women are allowed to accompany them to Canada or to follow them after they have arrived in this country. These are resident entirely in British Columbia, and chiefly in the cities of Vancouver and Victoria and on the farms in the neighborhood, where they are industriously employed in the many forms of manual labor for which they appear to have both special adaptation and desire.

I am indebted to Dr. Sundar Singh, the accredited agent for these people in Canada, for the statement as to how the eyes of the Hindus were first turned toward America and Canada, and the first beginnings of modern emigration from India were inspired. He says that the visit of Hindu religious reformers to the great Parliament of Religions which was held in Chicago in connection with the World's Fair first aroused these people to an appreciation of the advantages of Occidental civilization and democratic institutions. The educational work carried on by American missionaries in the high schools of India also prepared the way for a movement of good seed in a ready soil, the fruitfulness of which turned the eyes of educated Hindus toward this new world.

The time at which they came was the worst that fate could have selected for them to obtain a favorable reception here. At that time the whole province was in a state of political turmoil; a provincial election was simmering; large numbers of Japanese were coming to the province and the labor market were in arms at the "importation" of alien labor. The whole seaboard was seething with excitement, politicians eagerly seized their opportunity to make political capital out of the events, and the most strenuous protests against immigration from any Oriental country were vehemently passed and sent to Ottawa. The result was that the Hindus were hindered from coming to this place as one race among several who were said to be breaking into Canada at the instigation of capital to the discredit of labor. No discrimination was made and no effort put forth to discover whether or not these people, new to this land, were the precursors of future trouble to our country. The result was that Hinduism under conditions of somewhat unreasoning prejudice against every new importation of laborers to any sphere of the Empire, and as I am desirous of stating the fact fully and fairly, I must say that some of the Hindus who arrived during this period were not of the class most adapted to the conditions of our prevailing in the labor world. They were ignorant of our language and customs; unskilled in our methods of labor; unacquainted with the conditions of our West. I saw all these things myself and moralized often. It is not to be wondered that some of these people should, under pressure of starvation, have solicited food. I know myself that they never asked for food without first begging pathetically for "burro," which is a local name for the bread which was the nearest approach to what we make toward pronouncing the "work."

This unfortunate condition but added fuel to the fire, and these poor wanderers in the outskirt of our cities were represented to be dangerous, barbarian, licentious and full of assaults. All of this I now know to have been untrue. The Hindu is not more naturally criminal than other races, and I question whether an equal number of Europeans or Anglo-Saxons from any Occidental country could have been dumped helpless into the midst of a strange and unsympathetic populace and be guilty of fewer deeds of violence or overt acts.

Some of those who came at first were not physically fitted to meet the climatic conditions of this country and they failed, as any other race must when they fall under similar conditions. The point toward which I am now driving is this, that in a marvellously short period of time the Hindus realized the elements which had constituted their mistakes and the unsuccessful ones among us were removed in a space of time that may seem to us wonderful how it was effected. The immigration was immediately checked; the ill-conditioned were sent home, and since then only such as were fully equipped to make their way in the conditions prevailing here have been allowed to come. None of our immigration problems here in the West has rightly itself so completely, so quickly, and so wholly from within itself as this.

The Hindus we have in the province to-day are adapted to the conditions, they are in harmony with their surroundings, they are well thought of and in demand as farm laborers and

for other forms of manual labor. To be more than this they do not seem to aspire. They are frugal, industrious, law-abiding, loyal to their employers and manifesting a commendable desire to acquaint themselves with our language and national ideals. They are acquainted somewhat with British constitutional government, and have a most ready perception of the essential features of those under which we live. They have no alien allegiance to forswear and nothing could ever compel them to be other than British subjects. As many times before they fought for Empire and their fathers laid down their lives in defence of the British sovereignty, so they would again, and for no other. They have not tried to go to the United States because since coming to America they have learned more intimately that Canada is a British country and the United States is not. British territory and British institutions are good enough for them; they have no desire to experiment with other forms of government.

So they have acquired property, savings, and all of them are on the way to naturalization, though that seems a strange thing to have to say. That British subjects, the sons of those who held compact and intact, the British power in India, should have to go through just the same process in order to become a British subject in Canada as a Japanese, a Chinaman or a Swede, is something which puzzles the Hindu who are equally dear to him and as much a part of his own life as are our loved ones of ours. But his is a faraway land. He must not be guilty of an oversight, much less an oversight, lest he be considered a menace to our social safety. Not many Europeans could stand the strain of similar conditions.

They have acquired property here, and have become permanent residents. They own in Victoria \$300,000 worth of property, and in Vancouver they possess holdings well worth \$2,000,000. They are rapidly acquiring knowledge of our



SUNDAR SINGH, M. D., D. SC.

Dr. Sundar Singh, born near Lahore, Punjab, India. Began English education in his native country, and graduated from Punjab University, 1905. Received a medical degree in Glasgow University taking Licentiate degree; London in Westminster Hospital, London; was ship's medical officer on the East Line, Liverpool to Brazil and New York, and with British-India S. N. Co., London to Bombay. Came to Canada in 1909. Volunteered for advisory work among his own people in British Columbia in business, industrial and social matters. Strongly advocates temperance and morality and conducts religious services among Hindu communities. Is aged 29 years. Dr. Sundar Singh lives and works out of his own private funds.

social customs and business methods. They wear our clothes to the last stitch excepting the turban and, after trying to do this myself I admit that were I accomplished in the art of winding a turban so that it would stay put I might adopt that form of headwear for myself. The turban has no religious significance, is no sign of caste, no racial badge; nothing but a comfortable headgear from which the Hindu is loathe to part, and I do not blame him. I could print a hundred letters telling me of the faithfulness of the Hindu in his service to his employer; the reliance that may be safely placed upon him at his work, and his unshrinking application of his strength to his varied tasks. Although my opinion is that the Hindu is the most desirable of the several racial types who have crossed the Pacific ocean to participate in our great lot of reducing this western province to its final productive condition, the Hindu is the most desirable, and I cannot truly say that he is in any sense undesirable. The Hindus of that city have raised \$1,000 for the establishment of a night school in Vancouver, and they have sent home to India \$5,000 for the education of their relations who are looking ultimately toward British Columbia as a land of promise. Those who come after these days are now here will be qualified and equipped to take their place in the economic world in a way with which these now here had to become acquainted after their arrival, and the long process of adaptation.

Now all these things are true of the Hindu as a man. It is fitting that we take a look at ourselves. We permit the Japanese who comes to our affairs, to acquire property, to vote and have a voice in our affairs, transacting such business as his accuser dictates. We also permit him, to bring with him or send home to Japan for his wife and his children, offspring, male or female, as he desires to remove to this country. He may marry here if he choose, and so long as he conforms to our sanitary and health laws we interfere not with him. We do not ask him to pay any head tax when he comes to our country. We require only that he shall have \$50 in negotiable securities or coin to guarantee us that he will not become a charge on our citizens. We have an entente cordiale between the governments by the terms of which no more than 400 Japanese are permitted to emigrate to Canada each year. All of

this works very well and smoothly, and the friction of a few years ago has ceased. We are at peace.

We permit any reasonable number of Chinese—men or women—to come to Canada and enter our ports on payment of a head tax of \$500. After they are here they possess all the privileges of our civilization and may naturalize as easily as the immigrant from anywhere. A Chinaman may come here, acquire property, send home and bring one, two, three or four of his wives with him and live in polygamous relations with all these, and we do not raise any protest. How do we know? What do we care? It is none of our business, and that is what I really think. Just while I am at this point in this narrative I may as well say that I consider it quite as creditable to a Chinaman to live in open or undisclosed polygamous relation with half a dozen only wives as it is for us to pretend to practice monogamy when some of those who raise the loudest clamor against this sort of thing do not. But this is not an essential part of the story. The Hindu is a monogamist by tradition and practice, as faithfully so as the Anglo-Saxon. Yet he is not permitted to bring his wife to this country, and no female child of his may come near enough to spend the night and hear the happy domestic scenes of those for whom he labors, but he must be allowed only to think of those who are equally dear to him and as much a part of his own life as are our loved ones of ours. But his is a faraway land. He must not be guilty of an oversight, much less an oversight, lest he be considered a menace to our social safety. Not many Europeans could stand the strain of similar conditions.

As much the same manner and according to the same theory as that held by the Quakers. They are "in no sense idolaters" and among those with whom it is hard to form ever close or heart converse in these matters I have found that their conception of God is as sacred, as whole, as reverent, as classical, as unimpaired and everything else in the Hindu is my own. The brotherhood which exists between Sikhs as members of a like religious cult is so much superior to that often exhibited by professional Christians that if a tree is to be known by its fruits they have the drop on us. If religion has no restraining influence in the shaping of the acts of a man's life, I would as soon trust the Sikh's religion as I would any other to do that work. It is free from many of the obscurities and mystifications that have always made the acceptance of the Christian dogmas a matter of difficulty to the Hindu people. In its own mystery, but they are with no more difficulty resolved into matters of acceptance by faith than many of the dogmas of Christian theology.

What, then, do the Hindus (Sikhs) have to say to us? I might as well explain to you why I parenthesized the word "Sikh" there. It is because there are no Hindus in this country who are not Sikhs. No Hindu in the accepted sense of the term ever comes to this country or emigrates to any soil off the shores of India. To do so would be to sacrifice his caste and he would become to himself and to his fellows what a Chinaman was once without his question: "I answer my own question by saying that all the Sikhs asks is a square deal. He does not want the bars let down as that hordes of his countrymen may come to Canada. He is quite intelligent enough to appreciate the economic problems that would be raised and made embarrassing to everyone in this country were this to happen. He knows enough to perceive that only a moderate immigration of Sikhs to Canada can be tolerated. But he knows there is a niche in the industrial requirements of the labor situation in this country which he can fill perhaps better than anyone else, and he asks only that he be given the same chance in a country which he loves, and is a part of the people for which he would gladly die, as those aliens who perhaps never at heart become subjects of other than their own native sovereigns." He asks—and when I say "asks" I do not mean demands—only that he shall not be discriminated against and placed at a serious disadvantage in the forefront of those statements which are recognized—particularly by Anglo-Saxon people—as lying at the basis of all true loyalty, social peace and national progress. He wants to bring his wife here and have his home here, perhaps die here, and should he die here he will not ask that his bones be crated and sent back across the sea. He asks only that his remains may be disposed of in that time-honored and sanitary way which perhaps European people will have to adopt before they solve their sanitary problems in their country.

I think, and now that you have read my story, I am sure that you think he ought to be treated with some degree of fairness in the matters which we are discussing. The people of this province lie at the basis of all physical sanctity, social safety, domestic happiness and national progress. When these matters are discussed in your parliament I hope you will remember that he has contributed somewhat to your understanding of the issues involved and an appreciation of the manner in which the question must be settled.

I can contribute no more thoughtful or authoritative comments to this article than by quoting the words of Lord Crewe, uttered when this subject was under discussion at the late Imperial Conference.

At the Imperial Conference, New Zealand, the dominions he entrusted with wider legislative powers regarding British and foreign shipping. The Earl of Crewe said that before the resolution was moved he desired to refer generally to Indian emigration and immigration. He had had the advantage, or disadvantage, of considering the question first as colonial secretary, and secondly as secretary for India. In both offices he had come to the conclusion that no question could be discussed at the conference more difficult in some aspects than Indian immigration and the treatment of members of the Empire who had emigrated to the dominions. There could be no complete solution of the difficulty. The government fully recognized that as the Empire maintained the idea that there could be absolutely free interchange between all subjects of the Crown. Nobody could dispute the right of the dominions to decide for themselves whom they would admit as citizens. The Home government also recognized that in this country it was easy to underestimate the difficulties confronting the dominions with the subject, and they did so despite the problem. He suggested that it was possible for the dominions governments, working within the limits which they laid down for the admission of immigrants, to make the entrance of East Indians more easy and pleasant than when in a party. If it became known that within those limits Indian subjects would receive a genuine welcome and would not be looked upon with suspicion, a great deal might be done to bring about better relations between India and the dominions. Until pleasant relations existed between the dominions and India we were far from being a united Empire.

STEEL TRUST'S METHODS.

Troy, N. Y., July 8.—The common council has adopted a resolution calling for an investigation of the committee now investigating the United States Steel Corporation to bring before the department of justice the matter of the sale of the Breaker Island plant of the steel corporation, opposite this city, its absorption by the steel trust and the closing of the works, throwing several thousand men out of employment, and causing a loss of the million dollars or more annually to the merchants of this city. The resolution charges that the trust refuses to sell the plant or to use it for any purpose, but that it is being held by the Troy Steel & Iron Works Company. It was purchased several years ago by the trust, which immediately closed the works.

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PURPOSE!!

ARGUMENT OVER CITY PIPE YARD

CHAOTIC STATE OF ALDERMANIC MIND

Subject is Talked Out of Sight Without Any Decision Being Arrived At

The question of the proposed new city pipe yard represents a problem which the city council of Victoria is no nearer the solution of than they are to the introduction of the millenium. If instead of talking about appointing a commission to perform the work of the future they could induce an outside body to assume the responsibility of solving this vexed question no one around the aldermanic body would be the least bit sore at the temporary usurpation of their powers.

When the matter was introduced at the council meeting on Friday at a late hour it was thought that it would find a speedy settlement. The reverse was the case. Everyone who had a spoke to put into the project put it in good and hard, with the result that when the extended time limit was reached the only motion before the house that could gain a majority was the motion to adjourn.

Alderman Bishop reiterated his views on the subject, condemning the proposal to dump the yard in the Spring Ridge district on the ground that it would be detrimental to the interest of the property in the district. Alderman Humber did not think that the site was a suitable one for the purpose. As a business proposal he said the scheme had not a leg to stand upon. The waterfront was the place to locate the yard, irrespective of the cost. If they really wanted a pipe yard they should have prepared a plan for the waterfront. He also endorsed the remarks of Alderman Bishop in regard to the nuisance to the residents of Spring Ridge involved in the locating of the yard in their midst.

Alderman Moresby, having seen the proposed site in favor of it with slight variations, which took the form of eliminating the Potter saloon and a portion of the property, making the total area of the yard five acres instead of seven. While taking that stand he wished to go on record as opposed to the idea of the city spending so much money to obtain without obtaining the sanction of the people. Furthermore he was one of those members of the council who were of the opinion that the purchase of the yard was dependent on the sale of the other city lots, the authorization of which had been defeated by the people. How the \$45,000 got into the estimates was more than he could say, but he certainly did not approve of it. However they had now arrived at the situation where the pipe yard was necessary and it was up to them to make the best of it. He had inspected the site and with the qualification before mentioned he was in favor of going on with it.

Ald. H. M. Fullerton explained that he was of the same opinion in regard to the suitability of the location of the pipe yard. It was the only pipe in the city for the purpose.

Mayor Morley then jumped into the breach with an attempt to convince the residents of Spring Ridge, some of whom were present at the meeting, that the pipe yard, so far from proving a nuisance and an eyesore, would be a thing of beauty and a joy forever.

Alderman Ross thought the site lay too low.

Mayor Morley then called upon Mr. Northcott, the building inspector, and Mr. Raymur, the water commissioner, to express their opinions upon the subject, and they did so despite the protest of Ald. W. F. Fullerton, who contended that their opinions had been well schooled and were therefore unnecessary and useless. Both officials favored the location suggested, although the former said he would have liked to see it more central if possible.

Ald. W. F. Fullerton then had a proper kick at the scheme. He went over the argument advanced by Alderman Moresby, alleging in addition that the \$45,000 had been placed in the estimates for the independent purchase of the site "by hook or by crook." He claimed that it was understood by every alderman on the board that the purchase of the one piece of property was to be dependent on the sale of the other.

Ald. H. M. Fullerton deplored this statement, saying that he understood the whole thing properly.

Proceeding Ald. W. F. Fullerton stated that at all events Alderman

Moresby and himself understood it so that they were not to be taken in. Facing the situation as it stands he suggested that they could easily wait till the end of the year when the matter could be put before the people in the exact knowledge of where the site was going to be.

Up to this time the only motion before the meeting was the one for reconsideration which carried.

In a minute a series of futile motions were being hurled at the head of the city clerk, but the city solicitor explained that a by-law could only be repealed by another by-law.

Alderman Okell moved that the city solicitor be instructed to draft a by-law to repeal the other and to provide for the referendum vote on the question at the end of the year.

As the time limit was then up, however, the motion was not put and the adjournment brought an end to another abortive discussion on this ticklish question.

SCHOOL PRINCIPAL RESIGNS.

Nelson, July 7.—Samuel Acheson, at the closing exercises at the Hume public school sprung a surprise by announcing that he had decided to resign the position of principal which he has occupied for the past 18 months. The announcement was made during a speech by Mr. Acheson thanking the pupils of the school for a presentation of an address and a pair of military hair brushes. This presentation was made by the children.

Presentations were also made by the pupils of the school to Mrs. Bate and Miss McLennan, who were the recipients of pearl studded brooches.

MUST SERVE LIFE TERM.

St. Louis, Mo., July 7.—The highest court of the state has confirmed the sentence of life imprisonment on Joseph Wendling, convicted of the murder of eight-year-old Alma Kellner, and he was yesterday taken to the state penitentiary at Frankford to commence serving his sentence.

TRANSCONTINENTAL RAILWAY.

Ottawa, July 8.—The Transcontinental railway commissioners are calling for tenders for the construction of railway stations on three sections of the National Transcontinental railway from Cochrane to Currie, Fraser to Grant and Superior to Dugald.

CANADIAN NORTHERN WORK.

Toronto, July 8.—Sir Donald Mann states that tenders will be awarded in a few days for the construction of 500 miles of road from Selkirk Junction to Port Arthur, thus bridging the gap between the Canadian Northern in Ontario and the West.

TRAIN WRECK.

Rosthern, Sask., July 8.—Passenger train No. 27, northbound, due here at noon, was wrecked six miles north of Rosthern to-day. The tender, baggage car and sleeper were derailed. No person was injured.

Work has begun on the excavating of the site for the new Union Club building, on the lot bounded by Gordon, Humboldt and Courtney streets.

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APP

HARBOR RAILWAY AGREEMENT

CITY WILL INSURE UPON CO

Draft Proposal Submitted to Council

Night's

(From Thurs)

At to-morrow night the city council the harbor railway on the introduction of a bill which has been introduced by the vice-president, Dr. Watt, and which will be in a position to be passed by the council. The draft agreement number that were first by the council. After had been rejected a company, through, began to get regard to what the other. After these concessions final draft is based on the council.

Although the as ready for publication that by its terms the certain percentage of receipts as compensation for the grant of the proved a bitter pill swallow, so it is cur finding that agreement scheme, has been necessary confession.

Among the things grant the company the proposed agreement, but which will be revealed by a ment itself. And which the city will be absolute necessary confession.

The crossing of which it is expected the threatened scheme, has been framers of the way as will prevent the locality as far as the running line will be constructed high water mark connection it may a running of cars will at night. In the way will maintain is also provided the eration will block.

At the present time negotiating for the it is claimed that tion of it has been gratis. There is n of the merchants of along the waterfront the project that make sacrifices, and the company will very great difficulty necessary part of the

(Concluded.)

THE METROPOLITAN LIFE INSURANCE COMPANY.

NOTICE IS HEREBY GIVEN THAT ARTHUR P. HUBBERTY, the appointed attorney of the above mentioned Company.

D. WHITESIDE

Registrar of Joint Stock Companies

Dated at Victoria, British Columbia, this Fourteenth day of June, 1911.

LAND ACT.

VICTORIA LAND DISTRICT.

DISTRICT OF COAST RANGE III.

Take notice that Iver Fougner, of Bella Coola, Indian agent, intends to apply for permission to purchase the following described lands: Commencing at a post planted about 20 chains east of the northwest corner of the Bella Coola Indian Reserve, thence east 40 chains, thence north 20 chains more or less to Neechee coney river, thence southwesterly along river 40 chains more or less to point of commencement, and containing 50 acres more or less.

W. H. GIBSON.

July 6th, 1911.

LAND ACT.

VICTORIA LAND DISTRICT.

DISTRICT OF COAST RANGE III.

Take notice that Iver Fougner, of Bella Coola, Indian agent, intends to apply for permission to purchase the following described lands: Commencing at a post planted at the northwest corner of Brynildson's lot No. 125, thence west 30 chains, thence south 20 chains, thence east 30 chains, thence north 20 chains to point of commencement, and containing 50 acres more or less.

IVER FOUNGNER.

May 19th, 1911.

THE NAPOLIANS.

Ottawa, July 13.—Napolianni, under the project that will be dealt with cabinet council, pro

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