

HINDU

Discussed Request to Allow Wives to Enter—Hindu Not a Pioneer—Congregates in Cities—Claim Right as British Subjects—Let Them Develop India's Hinterland.

In our last article, published in last week's "CALL," on "Oriental Immigration," we discussed the question from the standpoint of Japanese Immigration. It is our purpose this week to deal with the much talked of "HINDU" problem. We must once again call attention to the efforts, of many sympathizers of the Hindus, to rouse support for them on sentimental and religious grounds. Again we assert that most of these so-called supporters are ignorant of actual conditions and have been carried away by the supposedly unjust treatment accorded to the Hindu.

There recently journeyed to Ottawa, to present the case of the Hindu, three Sikhs (Sundar Singh, Tiga Singh, Rajah Singh) and a white man named Hall, who was totally ignorant of the actual facts of the case, but who imagined it was his Christian duty to support the Hindu. That this man Hall was not clear, as to his position, was evidenced by his objection to the presence of the B. C. members on the occasion of the presentation of the Hindu's case before the Minister of the Interior, and also from the fact that his only argument was based on his views as a missionary. We have nothing to say derogatory of the missionary movement, but hold that this question has a much greater claim on our attention from an economic and national standpoint, than from a missionary point of view.

Permit us first to dispose of some of the arguments put forward by this man Hall, and by others who hold similar views, when urging that the wives of the Hindus be admitted. Their main contention is, **that it is immoral to expect men to live apart from their women, and if we insist upon this unnatural condition, it will be conducive to criminal practices on the part of the Hindu.** Very great stress is placed upon this argument, and it is amazing to what extent it is being advanced by those who claim to be the special custodians of public morals and by church people. Have these special pleaders for the Hindu ever stopped to consider the inevitable and logical conclusion to which their argument must lead? Do they not realize that to accept their