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DOES COLOR OR RACE DIFFERENTIATE A
BRITISH SUBJECT'S PRIVILEGES
WITHIN THE EMPIRE ?

To the Canadian Imperialist and to all loyal subjects of His Majesty throughout the Empire, we ask such consideration for the facts set forth in this little brochure as will commend themselves to their sense of fair play, regardless of prejudice, whether economic or racial. To the Christian readers of every denomination, we ask you to raise the question involved into the atmosphere of the Cross, which spells the universal brotherhood of all races.

"A British Subject"—If one be in the heart of the Chinese Empire, in the jungles of Africa, walking the streets of Moscow, Paris, Berlin or Boston, in times of war or peace, what grave import and significance of security are locked up in that phrase, to the subject of the Empire, whether his skin be black or white. Is it true of a subject of our Empire that his liberty, life and person are inviolate wherever the sun rises outside the boundaries of the Empire? Yet within it the words *"British subject"* may have two meanings, and his liberty and person be in jeopardy; not by a foreign power, but that the Lion itself rends its whelps for no better reason than an economic or racial bias. Would either of the two last reasons be sufficient to stay the vindication of a British subject's rights in any foreign country when violated is another matter.

In the past—no, in the future—who will say, in the face of the treatment of the Hindus in our midst. A Hindu gentleman (Mr. Jinarajadasa), who is a graduate from Cambridge and a man who has spent much time and study in the capitals of Europe, with a sense of pride mostly on the Imperialistic side in which he had been saturated while in England, comes to our Dominion; free in every country under the sun, yet within his own Empire and with a great love and admiration for it, he finds his liberty in jeopardy,

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