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AN APPEAL  
FOR  
FAIR PLAY  
FOR THE  
SIKHS IN CANADA

BY  
ISABELLA ROSS BROAD



1913

## The Sikh in Our Fair Dominion

Since coming to British Columbia I have been deeply grieved to find that so many maintain such an un-Christian attitude towards the Sikhs. In the humble hope that I may be of some service in helping to a better understanding of the claims of our brothers from the East I submit the following.

I trust the churches in Canada will kindly bear with me while I endeavor to draw their attention to a very important matter which is at present in urgent need of their thoughtful consideration.

There is a great deal of prejudice abroad regarding the Sikhs which is both un-Christian and unwarranted. Who is he? The reply is found in the following address delivered by their worthy representative, Dr. Sunder Singh, at the Canadian Club, Toronto, on the 28th December, 1911.

"Mr. President and Gentlemen of the Canadian Club,—It is a great pleasure to be here with you. It is a great privilege to speak to so many men who are interested in the British Empire, which fills the world. The President has spoken to you about the position; in fact, has passed very flattering remarks about the Sikhs' service to the British Empire in India, as well as outside of India.

"Before speaking of the Sikhs in Canada I will speak of them in general. They are all one man's disciples, i.e., followers of Baba Nanak; the word 'Sikh' means a disciple. The Sikhs originated in Northern India, in the Punjab,—the land of the Five Rivers. They were disciplined by the oppression of the Mogul tyrants. In the 15th century there was a reformation. Just as there was a reformation in Europe, so there was one in India. It was started by Guru Nanak and Guru Govind Singh. It was a social reformation, and they taught that all religions are one; that humanity,—men and women,—are all one; that sin could not be atoned for by asceticism and idol worship. That teaching could not fail but meet with opposition in a land where there was so much idol worship and superstition and to cause the people to be up in arms. The Guru or the teacher went to Arabia and to all parts of India. He taught that there was no caste in the eyes of God; that all people were one. We had ten teachers altogether, but the Mohammedans persecuted these poor Sikhs, put prices on their heads, and their children were flayed alive.

"The ninth teacher, the Guru Tegh Bahadur, was asked by the Mohammedans to profess the Mohammedan religion. He said the Mohammedans and the Hindus were all one in the sight of God, so there was no difference. He was finally beheaded. His son, Guru Govind Singh, made this church a church militant. He taught the Sikhs to help the weak and the fallen. After the death of the ninth Guru, his son Govind Singh, became the tenth and greatest Guru, who consolidated the Sikhs into a religious and political power. His teachings spread all over India. When he died, some of these Sikhs who forgot that spirit got into trouble with the British and fought with them. They were valiant foemen, but they lost their cause and soon after that they helped to keep British power in India. In fact, the history of the Indian Mutiny would have been different if it had not been for the Sikhs.

"The righteousness and piety of the Christian brothers Lawrence helped to win the hearts of these people, and regiment after regiment of Sikhs was raised to help the British in India and they sealed the walls of Delhi and won that day.

"Now, as to the movement of the Sikhs into Canada:—The first Sikhs who came were the troopers who came over from the celebration of Queen Victoria's jubilee at London. They passed through this country; they saw this wonderful Dominion, and when they went home they spoke of the prairies which were just like the plains of the Punjab. Some enterprising men wanted to come to Canada. They are not like other people in India,—their idea of God is different from that of the Hindu people. They started to come over here. In 1905 a few came over; in 1906 a few more; in 1907 and 1908 a further number; but in 1909 all immigration from India was stopped. . . . They have adapted themselves to their new surroundings,—how well they have done is expressed by Colonel Davidson, of Davidson and MacRae—one of the biggest employers of labor there,—who says that these Sikhs are the most efficient men he has. He employs three hundred and fifty men at New Westminster, B.C. When they came they were unskilled; now they are getting responsible positions. . . . These are the people who have upheld the Union Jack, the flag which stands for equality and justice to all the races in the wide-flung domain of the British Empire. They are a people who are law-abiding and loyal; and their loyalty is not lip-loyalty, but is proven on the battlefield by their willing sacrifice. Bear with me, gentlemen, when I say that a people who have been so loyal as the Sikhs might surely expect some deed of gratefulness from the other side. Other Orientals get better treatment. . . .

"To show that there is so manifest a link between the Sikhs and the rest of the British Empire, let me read from this book I have in my hand what the author, Bhagat Lakshman Singh, writing of the life and work of Guru Govind Singh,—the tenth and last Guru of the Sikhs,—says in telling the story of the Durbar held at Delhi in honor of the coronation of King Edward VII., in January, 1903. He quotes an extract from the report of the celebrations published in the *Times of India*, Bombay, saying:

"To-day was the birthday of Govind Singh, an anniversary held sacred by all Sikhs. . . . Thousands of Sikhs from all over Northern India were there, drawn together by a common motive. It was one of the most dramatic events of these eventful gatherings. For this Durbar makes the final fulfilment of the prophecy. Here in Imperial Delhi the monarch of the 'White race from over the Sea' has just proclaimed his right to rule over a vaster empire than the Moguls ever knew. By the aid of the gallant Sikhs the prediction has been fulfilled to the letter. It was a sight worth seeing,—that of the Sikhs flocking to do homage to the King-Emperor upon the very spot where their leader laid down his life for his faith. It was something that a patriotic Englishman, remembering how completely the vision of the Guru had been realized, could not contemplate without a thrill of pride. When you thought of the martyred ascetic, of his vision of the White Race from over the ocean, of the gallant Sikhs fighting for Great Britain in the streets of Delhi, and, last and strangest of all, of the Sikhs themselves saluting their sacred book that morning with the British National Anthem, you felt that here was a moving picture, which, could they but see it, might well give pause to the enemies of England.'

"Well, gentlemen, these are the people who ask for justice at your hands. They are a people, who, as I have said, have shown time and again, not once but

many times, their loyalty, and if a call came to-day would go and fight on a moment's notice. . . . It is a household word among the Sikhs that England—Great Britain—and the Sikhs will hold together. I hope you will consider our rights and give us the same right as you give to any other people. (Applause.)"

These brave military men have given abundant proof of their loyalty to Great Britain. As soldiers they are equal to any the world has yet seen. In Hong Kong and along the Chinese coast they are employed as military policemen to protect the lives and property of foreigners in China. Mr. Thomas West, of Toronto, who has travelled both in the Occident and the Orient, said he had not seen a better type than the Sikhs. Another gentleman who had consulted various historical authorities, wrote that theirs is "a magnificent record indeed and one that has not a parallel in the annals of European warfare. Theirs is a grand, clean record, unsullied and honorable. They have earned the respect of the entire British race and their title to its thanks."

The Sikh is the husband of one wife and is not, as many suppose, polygamous. According to Mr. McAuliffe, who has made a life-long study of the Sikh religion, "The home-life of the Sikh approaches the home-life of the Christian more than that of any other religion in the East."

When numbers of these enterprising men began to arrive in British Columbia in 1905, they were not welcome. The Province was in a state of political turmoil and a provincial election was approaching. The Japanese were coming in large numbers and the labor unions were up in arms at the "importation" of alien labor. Politicians eagerly seized the opportunity to make political capital out of the events, and protests were passed against immigration from any Oriental country and sent to Ottawa. No discrimination was made in favor of the Sikh, who was born a British subject, and belongs as we do to the Aryan race. Ottawa, where the immigration laws are devised, is far from this Last West. The members of parliament did not seem to fully understand the economic and industrial problems of British Columbia, and they, too, put every immigrant coming to our shores from across the Pacific in the same class, enacted that they must come by one continuous journey, but as there is no line of steamers which sails direct from India to Canada, the injustice is obvious. Thus the Government failed to make an inherent distinction of great importance, which was due to him who is one with ourselves in his loyalty to the British Empire. If we are true to the Imperial welfare of the Empire are we not compelled to look upon our fellow-subjects with a somewhat different view than is demanded by other and alien races? This point seemed to be utterly lost sight of and the preference was given to aliens. This legislation resulted in many indignities to the Sikhs, and deprived them of the sacred ties of family life, for they did not bring their families with them.

They sent the following petition to Ottawa:

"We, the delegates of the United India League and the Khalsa Diwan Society, Vancouver, B.C., instructed by them, made the following representations to your honorable government for all Hindustanis domiciled in Canada or who may yet be domiciled.

"These representations are made with the certainty that your government is prepared to recognize the solemn promises made by Their Majesties Queen

Victoria, King Edward and King George to India, which is an integral part of our Empire, that all their subjects shall be treated alike.

"Our first claim for consideration at the hands of your honorable government is that we are British subjects, of proven loyalty. More than 90 per cent. of the Hindustanis in Canada are Sikhs. With the name Sikh is linked up fidelity and heroic loyalty to the Empire. We instance the Indian Mutiny, Africa, Afghanistan, Burma and Somaliland; in other words, whenever the Empire needed in the past or may in the future need loyal hearts to protect or preserve her honor. The Sikh has always been ready in the past to give willing service to the Empire. A large number of these men now in Canada have seen active service, and many among them have medals for special bravery. Our conclusion from the above claim, for which we respectfully request your acceptance, is that our status in Canada is wholly distinct and differentiated from that of Oriental immigrants, be they Japanese, Chinese, or others; as a matter of fact, we cannot justly be classed as aliens.

"As loyal British subjects, we come to press for redress for onerous restrictions that have gradually reduced our status as British subjects below that of the most unfavored nationalities of the Orient.

"The restriction that most presses, and needs very immediate redress, is the prohibition by regulations that make it impossible for the wives and children of the Hindustanis residing in Canada joining them. The compulsory separation of families is punitive and in itself penal, and can only lawfully be applied to criminals by any civilized nation. It is contrary to every human instinct and jeopardizes the existence of the family life, which is the very foundation of the British Empire as a whole. The regulation presses (contrary to all preconceived ideas of British justice and fair-play) hardest on the weaker of the two parties concerned, namely, the mother and the child. There are no good political, economic or racial reasons why this regulation should not be abolished. But, on the other hand, there are many cogent and weighty reasons, moral, economic and imperial, why it should be. There is not a mother in Canada, looking into the eyes of her child, who would not sanction its repeal. It is well to consider, from an imperial standpoint, the reflex action of this regulation on the Sikh communities of India, who are so closely united by the bonds of their religion, whether it fosters loyalty or otherwise. Any and all of the unfavored nations of the Orient may bring their wives; is it too much to expect or ask, that a British subject may also? For the honor and welfare of the Empire we hope not.

"The next immigration regulation which we ask you to consider, with a view to modification or repeal, is the continuous journey restriction. First, because no law or restriction has any force which is impossible to observe. Continuous journey, as now defined, is impossible. No other country asks its own subjects to do that, which, from the very nature of the case, they cannot. The thinking men of India and all who are directly or indirectly affected by this order-in-council fail to understand its application, where loyal subjects of the Crown are concerned; as a method of total restriction that is another matter. But, on the other hand, we would ask you to consider, is there any process of law or regulation that can be indirectly used to strip a loyal British subject of his inherent right to travel or reside in any part of the Empire? If not, then why this restriction? Our common Sovereigns, Their Majesties, have solemnly promised all subjects of the Empire, regardless of race, equality of treatment.

" We reiterate our request that your honorable government may consider the above regulation. First, because it is not direct in its meaning and is practically construed and has the force of total Hindu restriction, thereby practically legislating against British subjects, while fostering, in a measure, other Oriental nationalities, to the detriment of your own Empire, which means a house divided against itself.

" The other reasons we would urge are that the Hindustanis domiciled in Canada have economically made good, as citizens and as producers, and that they cope with every condition in which they have been placed, intelligently and successfully. In the larger centres of British Columbia their holdings in land, houses and stocks, and their savings bank accounts for the time which they have been in the country exceed any other class of immigrants, and their faithful compliance with the law is now unquestioned.

" We claim for ourselves, while our language is different and customs are not the same, that we understand your laws, are more ready to give intelligent obedience to them than most European immigrants and all Orientals, and, above all, we are already loyal trained subjects of the same King, and we worship the same God; moreover, that the Sikh home-life is identical in all virtues as the Christian home.

" We are prepared to co-operate with your government as to undesirables. We will give bonds to the immigration authorities that no Hindustani shall become a public charge. In connection with this we ask that the amount required for Hindus entering Canada shall be uniform with other nationalities, and not as at present, \$200.

" We request also that you remove restriction on students, merchants and tourists entering Canada, and that they may be placed on the same footing as other nationalities at least. In the very near future the granting of this last clause will prove most advantageous from a commercial standpoint.

" The above representations which we desire you to carefully consider and afterwards discuss with the delegation with a view to a favorable solution of the same, as to the questions involved are not local, as being purely Canadian they are in their very nature Empire questions, and hence must be dealt with from this broad standpoint. All East Indians' interests are bound up indirectly in the decisions that may follow on the matters presented by the delegation. There will either be one standard, or two, within the Empire of British subjects' interests and privileges. If the latter, then it must be based on race privileges, or race superiority.

" Hence India is looking to Canada most anxiously as to her own present and future status. As to the Sikhs particularly, both in India and Canada, they base their hopes on British gratitude and absolute reliance in British good faith in dealing with them. Hence the presence of this delegation in the Capital at no little expense of time and money, to lay these facts before your honorable government through you as minister of the department to which these matters belong.

" All of which is respectfully submitted.

" TEJA SINGH.

" L. W. HALL.

" RAJAH SINGH.

" SUNDER SINGH."

This petition speaks for itself, its requests are reasonable, humane and just. How many of them have been granted? Not one. Although the following extracts from an article which appeared in the *Toronto World* at the time would lead us to hope that the situation would soon be ameliorated.

"Great sympathy has been aroused among all classes to whom the facts have become known for the claims of the Sikh nation to fair play from their fellow-subjects of Canada. Already in Toronto an organized effort has been made to press that matter upon the proper authorities. A committee consisting of Mr. J. K. Macdonald, Principal Falconer of Toronto University, Dr. Sunder Singh, Rev. Dr. Wilkie, Messrs. John A. Paterson, K.C., H. E. Irwin, K.C., John Firstbrook and Thomas West will take steps locally. . . . The Sikhs are near akin in race to other Indo-European white races, and are not to be confused with Turanian, Dravidian or Mongolian peoples. They have been amongst the most loyal of British subjects and were admittedly a strong element in saving India to Britain during the mutiny. Ninety per cent. of the Sikhs who have come to Canada have been British soldiers. During the Chinese Boxer rebellion there were sixteen Sikh regiments out of the eighteen employed. In every particular the Sikhs have proven themselves admirable subjects. They are highly civilized, markedly intellectual, and their religious beliefs, which date from the time of Luther when their great prophet the Guru Nanak arose and taught them the spiritual faith in which they have ever since reposed, rank them with the most advanced nations. . . . Those who have already come over have worked on the land and on the railways. They have bought land of their own and settled down to farming. They are industrious and thrifty and in every way good citizens. Can they not be received as loyal fellow-subjects of the King-Emperor? We believe as soon as their character and status is known the objections to the Sikhs raised by the labor interests will be withdrawn."

There is ample proof to show that the Sikhs have made good. Mr. W. W. Baer, in a lengthy article on Hindu immigration in the *Victoria Times*, stated:

"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. Altogether, my opinion is that, of the several racial types who have crossed the Pacific Ocean to participate in our great toil of reducing this Western Province to its final productive power, THE HINDU IS THE MOST DESIRABLE, and I cannot truly say that he is in any sense undesirable."

Another friend from the United States wrote:

"For a number of months I have been visiting most of the Hindu camps in Southern California, and I must confess that as a class of laborers they have no peer in the labor market. There is only one opinion expressed by the Americans who have employed them, and that is: 'The Hindus are good workmen—superior to any class of laborers that I have ever employed.'"

"I have seen them at their heavy tasks of clearing orange land from rocks and rubbish of every sort, and I can testify that they are most faithful to their employers. . . ."

"I am simply amazed that Canada, a daughter of Great Britain, should prohibit Hindu women from sojourning within her territory, when it is remembered that all Hindus are British subjects, and that they are employed in positions of responsibility in all Britain's Eastern possessions. . . ."

"We talk much of the brotherhood of man. But as a rule this high-sounding expression means the brotherhood of the white race. This is contrary to the plain teaching of Scriptural truth. It is declared that God has made of one blood all the nations of the earth. If this be true, then let us treat these aliens as brothers."

As regards undesirables I will again quote from Mr. Baer's article:

"The Hindus realized the elements which had constituted their mistakes and the unsuccessful ones among them were removed in a space of time that made many of us wonder 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 righted itself so completely, so quickly, and so wholly from within itself."

They are intelligent, law-abiding citizens, of whom another gentleman not long ago wrote: "I am sure it would tax the power of a well-developed, unscrupulous white lawyer to prove that the few Hindus already in our midst are any worse than an equal number of men of any other color." He very justly asks, "Are Russians, Italians, Chinese, and the undeveloped from anywhere, to be welcomed in preference to brethren from other parts of our own world Empire?"

The following is from a letter written by Mr. R. W. Clark, a prominent member of the "Society of Friends":

"We have been hearing and reading a good deal of late of the discussion that took place this summer at the Imperial Conference held in London about the various questions regarding the British Empire. In that great assembly the status of our fellow-subjects from far-away Hindustan was discussed and an attempt was made by the Secretary of State for India, Lord Crewe, to have their rights safeguarded in the various self-governing Dominions of the British Empire. . . . Surely, if ever there was a case of injustice it is this, for we admit the Chinamen, Japanese, Doukhobors, Galicians, or any other people to have their families in this country if they can afford it. Do we, as residents of this wonderful Dominion, realize the great harm we are doing to the British Empire in allowing these people to be treated in the way they are now? The people of South Africa, Australia and New Zealand have in some cases treated them even worse and it is up to Canadians to show to the Empire as a whole that they will see that a square deal is given to our fellow-citizens, the Hindus."

When Sir Andrew Fraser, who had been a British officer in India for over thirty years, was lecturing in British Columbia, he said he believed the Sikhs would make excellent citizens and that the treatment meted out to them was scandalous.

Dr. Sunder Singh, in writing on "Is Canada's Treatment of the Hindu Fair?" said: ". . . We have no eyes to see the great things of the world and our necessary relation to them. We have not begun to think imperially. Here we are, receiving into full fellowship all sorts of foreigners who have not a vestige of loyalty to the Empire, who would be no strength to it nationally in any question that might arise, while we are excluding, under grotesque regulations, fellow-subjects who would give their life-blood for their Emperor without a thought, men at least as well fit for citizenship as those for whose



sake we are excluding them, for it is from these lower strata, chiefly foreign, that the objection to the people of the East potentially comes. The Sikhs are a noble race; they are a thinking people, with ideals that look down on our worship of dollars and cents. Excluded from Canada or treated here with contumely, they go home, and in their popular assemblies in their temples discuss what the British rule to which they have given their hearts means to them in British countries. They will reason, as we would reason in like circumstances, and there are great world forces involved in their conclusions. Meantime what are we doing? Those of them who are among us are not allowed to bring their wives. This is a crime against a primordial right of man and against his most sacred instincts; and this is Christianity as found in a Christian country, as these Sikhs will see it in their study of the question. Then we have that law which forbids them to come to Canada unless they reach Canada in the same ship in which they embark from India. As there are no ships sailing from India to Canada, this can only look to them as an imbecile insult and a cowardly dodging of the truth as it really means that they are not to come at all. It would be far more manly to say this than to resort to a subterfuge which can only bring us scorn throughout the land to which we are assuming to teach civilization."

When King George was being crowned King-Emperor at the great Durbar in Delhi, India, the loyal Sikhs, who by their great bravery in the past played such an important part in making the event possible, were in Canada discriminated against and denied the blessings of home life and the preference given to aliens from Europe and Asia, many of whom may never at heart become loyal British subjects. Can British justice and fair play be thus set aside without the interruption of national progress?

It is now nearly two years since Mr. H. E. Irwin, K.C., of Toronto, drew attention to the great need of the situation being righted. He declared that public opinion must be focussed at once on such gross injustice. He referred to the case of a Sikh who had insisted upon the right to bring in his wife and child, and when the Crown launched a case against him, furnished \$2,000 bail and prepared to fight the issue. But before the case came to trial, the prosecution withdrew its charge and the Sikh was allowed to have his wife and family. It looks from that, said Mr. Irwin, that the administration of British Columbia is operated for the purpose of catching votes. His statement had not the party tinge, because this was an expediency common to both parties. It seemed to him these Sikhs were being kept out although the law did not justify it.

The Sikhs "have earned the respect of the entire British race and their title to its thanks," and we wonder as we read appeal after appeal for justice and toleration why the status of the worthy Sikh is not improved, why he is still subjected to such gross injustice. The *Montreal Gazette*, in making National and Imperial review of the Hindu question about two years ago, makes the following comment which gives the solution of the difficulty: "Empty and idle is the influence of the philosopher, the man of science, the moralist when it is put in conflict with self-interest, and with deep-seated prejudice." This misleading, widespread, deep-seated prejudice seems to be still busy travelling up and down the land and getting entertainment in the hearts of far too many good people who do not realize how insidious is its influence. British Columbia still raises the cry for a white British Columbia;

it is not a truth or justice-loving British Columbia, but a white one which is quite inconsistent, as she has admitted many thousand Chinese and Japanese in the last twenty-five years and is still admitting them. I am casting no reflection on the Chinese and Japanese; the color does not make the man. *The Canadian Courier* says, "Whatever may be the opinion of British Columbia it is clear that the Sikhs have rights as British subjects which it will be hard for Canada to permanently ignore." *The Argon* of August, 1912, says:

"Last year there came to Canada 11,932 Chinese and 2,986 Japanese, of whom 1,037 were women. These figures are given by the Dominion Medical Officer stationed at William Head, near Victoria, B.C. Our Hindu readers will be glad to learn that ONE HINDU WAS ALSO ALLOWED TO LAND during the same period."

Dr. Lawson, who admits that he, too, was prejudiced, wrote the following in the *Daily Colonist*, Victoria:

"There is one phase of the Hindu question concerning which the majority of the public seem to hold most erroneous opinions. I refer to his personal habits, re cleanliness, use of alcoholic liquors, etc.

"As ship surgeon on the C.P.R. SS. *Monteagle*, and later the *Tartar* at the time of the greatest influx of Hindus, the majority of these people passed under my close observation.

"It was my duty to make a thorough physical examination of each emigrant at Hong Kong, and, although at first I was strongly prejudiced against them I lost this prejudice after thousands of them had passed through my hands and I had compared them with the white steerage passengers I had seen on the Atlantic.

"I refer in particular to the Sikhs and I am not exaggerating in the least when I say that they were 100 per cent. cleaner in their habits and freer from disease than the European steerage passengers I had come into contact with. The Sikhs impressed me as a clean, manly, honest race. My more recent experience as surgeon in mining camps among thousands of white men, where immorality is rife, has increased my respect for the Sikhs.

"I have read your paper carefully for some time and have not yet seen one good reason why they should not be permitted to bring their families in as freely as the European immigrants. Justice, humanity and morality all cry for the removal of the restrictions which prevent the Sikhs' enjoyment of home life.

"E. H. LAWSON, M.D., C.M.

"Highland, Alta., September 15th, 1913."

Over a year ago the *Montreal Witness* wrote:

"The United States has earned for itself an unenviable reputation for race and color prejudice, but we are much more harsh and exclusive than our southern neighbors. THE UNITED STATES ADMITS SIKHS, AND THEIR FAMILIES, AS SHE ADMITS OTHER BRITISH SUBJECTS. Many natives of India study in the universities of the United States, but they cannot come to our universities. The story of one Indian student whom we drove from our shores makes sorry reading for anyone who loves the good name of our Dominion. Mr. Ram Chand is a student, who lived in British Columbia. Wishing to pay a visit to India last summer he took the precaution

of providing himself with letters from Mr. L. M. Fortier, acting for the Superintendent of Immigration at Ottawa, so that he would have no trouble in gaining re-admission to Canada. When about to return he found that he could not buy a ticket for a Canadian port in Calcutta, and so he came on to Hong Kong. Here again he tried to get a ticket, but the agent for the Canadian Pacific Railway steamships refused to sell him one. Not to be daunted, he tried at other steamship agencies, and at length secured one on the Nippon Yusen Kaisha steamer *Sanuki Maru*. Upon his arrival at Victoria, however, on May 10th, he was refused admission, and was compelled to go to Seattle.

"It is very extraordinary that of all Orientals, it is our fellow-subjects of India that are chosen for this humiliating treatment. Thousands of Chinese are coming into the country on payment of a head tax. Under certain provisions their families are also admitted. The Japanese can enter without paying a head tax at all, provided each has \$50 with him. Their families can come also. It is worth noting that sixteen Japanese ladies arrived at Vancouver on board the same steamship which brought the two Sikh ladies a few months ago. No one was disturbed about the admission of the former, but because the latter—doubly our sisters, as Aryans, and as British subjects—sought to join their husbands, a portion of our people threw themselves into a fever of excitement for the preservation of Canada as a 'white man's country' and only a special 'act of grace' on the part of the Dominion Government permitted them to enter. ON DECEMBER 15TH LAST THE HON. MR. ROGERS, MINISTER OF THE INTERIOR, PROMISED THAT THE FAMILIES OF THE HINDUS THEN IN CANADA WOULD BE ADMITTED. It would be a stroke of true Imperialism if Mr. Borden could announce that this promise would be honorably fulfilled."

Lord Curzon, who served as Viceroy of India, on his return to England made the statement that "England without India would be a second-class power." A missionary who has been many years in India and has carefully observed the trend of affairs, said that "anything that tends to sever the bond that holds India as part of the British Empire should be taken seriously. The bond holding India to-day is the confidence the Hindu has in British fair play and justice. The standing army of 200,000 is mainly made up of stalwart Sikhs who, if they were to rise up to-morrow, could sweep us out of the land (India)."

Let us not throw away the lesson that Great Britain learned in the school of bitter experience. Why did she lose her American Colonies? Was it not because of her unjust attitude towards her loyal subjects? Why is Britain the greatest colonizing power in the world to-day? Is it not because of her exercise of the principles of righteousness, justice, toleration and mercy? True patriotism should look further afield than merely local sentiment and advantage. Are we not laying aside the great basic principles and in substituting self-interest and personal prejudice are cultivating principles that have ruined nations? We are undoing the wonderful work done in the Punjab, the home of the Sikh, by Sir John and Sir Henry Lawrence, whose just and peaceful administration after a terrible struggle turned the valiant foe into a staunch friend and stands out as a striking illustration of the power of applied Christianity. It is on record that "no more difficult work than the reduction of the Punjab to order and content was ever accomplished by Englishmen." The

result of this administration greatly strengthened the British-Empire, which is founded on the teachings of Christ.

At the Imperial Conference, Lord Crewe, Secretary of State for India, suggested that it was possible for the Dominion Government, working within the limits which they laid down for the admission of immigrants, to make the entrance of East Indians more easy and pleasant. If it became known that within those limits East 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 exist between the Dominions and India we are far from being a United Empire.

The Government has let in the families and children of the following Hindus domiciled in Canada:

1. Hira Singh, his wife and child.
2. Bhag Singh, wife and child.
3. Balwant Singh, wife and two children.
4. Sarda Singh, wife and children.
5. Rar Singh, his son.
6. Hakam Singh's four sons and mother.
7. Battan Singh's younger brother.
8. Sewa Singh's relatives.
9. Teja Singh, his wife and children.

As the Government has allowed all the above, should not the other Hindus be permitted to bring in their families? The law should operate equally in all cases.

A number of Hindus who have been settled for six or seven years and own property went back to India for a brief visit, but the transportation companies at Hong Kong will not sell them tickets to come to Canada, and they are waiting there.

Dr. Sunder Singh was a member of the deputation the Hindus sent to Ottawa. He has both on the platform and through the pages of *The Aryan* ably and perseveringly endeavored to draw the attention of the people of Canada to the righteous and just claims of the Sikhs and the wrongs to which they are subjected. He has spoken of the great temptations to which men are exposed who are deprived of home life; has shown that the ill-treatment accorded the Hindus in Canada is fanning the unrest in India. He claims that "if a Sikh is good enough to fight for the Union Jack, as he has done, surely he is good enough to live at peace in the Dominion of Canada. The Sikhs are all of the Aryan race the same as the Canadians, whereas the Japanese and Chinese are Mongolians." He has again and again asserted that he was more anxious to establish the principle of British fair-play than to gain admission for an unlimited number of his countrymen, and that they do not ask or anticipate to come to Canada in great numbers, but no redress has been granted.

In response to the cry of the overseas Hindu brethren regarding their ill-treatment in Canada, N. Gupta, in India, replied:

"O England, thou Mother of Liberty, freest of the free,  
 Be these thy sons and the fellows of thy sons,  
 Men in whom the divine sleeps and the brute springs to life,  
 Who profess the Christ and outrage the Son of Man;  
 And all for the crime of the color that is brown, not blanche!"

Canada does not seem to realize the seriousness of the situation. The Hindus here feel that they are a handful among a host, unheard, seeking the justice that is not, but that they have learned to suffer and not be ashamed, to be patient, but not degraded, to be resolute and to die. They are now thoroughly disgusted, they are discouraged and regard British justice and fair-play, in which they had placed implicit confidence, as an empty phrase. Many of them are talking of going home to India, join the agitators there and fight for equality and independence. If they take this step and succeed, as many thoughtful men think they would, Canada would not escape the dire results of such a warfare. What would the result be to our world-wide Empire? Let us not forget that India contains over 300,000,000 of the 400,000,000 people that our King reigns over.

The churches send missionaries to India to proclaim God's message of salvation. The missionaries, by their zeal in God's service, their deep interest in the people, their kindness and their self-sacrificing efforts on their behalf show that the Good News is true. They tell of the many blessed fruits of Christ's teaching and that in the land they come from there are happy homes. What a commentary on that message is the treatment accorded to the Hindus here, who are subjected to so much injustice and deprived of any home life. Are we not moved by any sense of personal obligation to our Master to show that we are Christians not in name only but in reality? Our duty and privilege, not our preferences, should inspire us to more worthy service to our God our Creator and Redeemer.

Oh that the contribution of Christian charity kept pace with the contributions of money for missions. The news is spreading in India that the Canadians "Profess the Christ, and outrage the Son of Man." Do the churches realize how serious the situation is when the heathen in India can say to the missionary, your message is not true, you treat the Hindus in your country unjustly, and you do not let them have their families with them? Are we going to let the arch enemy, who is already so strongly entrenched in India, have this additional accession of power granted to him by a Christian land? "Whosoever shall deny me before men him will I also deny before my Father which is in heaven."

Many are under such a false impression regarding the home life of the Sikh that I will refer to it again. He is by tradition and practice the husband of one wife, and she is not a child wife. A missionary with whom I was associated for years in the mission field in India said she never knew of one who was less than sixteen years of age. The harem belongs to the Mohammedan religion, and there are many harems in India, for it contains 60,000,000 Mohammedans.

Our Creator has made woman queen of the home, where her influence can scarcely be over-estimated. The home is the unit of our civilization. To eliminate the home is like taking the soul from the body. We might say that the home lies at the basis of all true loyalty, social peace and national progress.

Should not we daughters of Canada who owe our happy home life, our many opportunities and privileges to Christ Jesus, be earnest in our endeavors to extend the same to our sisters in the East, whose husbands, fathers and sons are in this land? They have feelings the same as ours. Think of the sad, anxious hearts in whom hope is so long deferred, think of the harrowing anxiety, discomfort, loss and great disadvantage in so many ways that our unchristian attitude causes them to suffer.

Have you had a kindness shown?

Pass it on.

'Twas not meant for you alone;

Pass it on.

Let it travel down the years;

Let it wipe another's tears;

Till in Heaven the deed appears.

Pass it on.

Shall politicians and others who are under a mistaken belief that their highest interests would not be served in doing justice in this matter in their zeal for selfish interests eclipse us in our zeal to do our duty and to glorify God in uniting the families thus widely separated? Christ's pathetic question is still appealing for a grateful answer—"Were there not ten cleansed, but where are the nine?" Let us not be like the nine who, forgetful of their duty, went comfortably on their way. Let us hear the voice that comes to us from as far back as the days of Cain, "Am I my brother's keeper," and the reply from the Most High came quickly, "The voice of thy brother's blood crieth to me from the ground." In this case the voice is from the wounded heart of our Hindu brother, who feels that right is on the scaffold and that wrong is on the throne. Let not the fair, proud Aryan who has lived for centuries in a temperate climate and enjoyed the fruits of many centuries of Christian teaching look down from any imaginary plane of superiority upon his darker Aryan brother who has lived for centuries under the fierce glare of the Indian sun and had not the unspeakable advantage of knowing God's will as revealed in the Bible. Alas we have not proved to the Sikhs here that we are in possession of God's revealed will. It cannot be said of the Sikh that he broke his pledge to Great Britain. Has Canada, a member of the Empire, kept the pledge made by our sovereigns to India? "We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects."

A great wrong has been done, let us not persist in perpetuating it. Let the Church of Christ in Canada follow the example of Paul. How quickly he became obedient when he saw his mistake. He was on his way to Damascus, armed with authority to take the Christians. On the way he hears a voice from Heaven, "Saul, Saul, why persecutest thou Me?" "Who art thou, Lord?" "I am Jesus whom thou persecutest," and immediately comes the answer, "Lord, what wilt thou have me to do?" and the determined persecutor becomes the Great Apostle. The voice of the people in the churches in Canada can reach Ottawa in such a way that the wrong will be righted. "Withhold not good from them to whom it is due when it is in the power of thine hand to do it." "There is that withholdeth more than is meet and it tendeth to poverty," but "The liberal soul shall be made fat."

Michael Angelo was once asked to criticize some of Raphael's frescoing. He said nothing, but he took a crayon and drew a figure, the best he could, and then replied, "I criticize by example." May we rise to the same high level. "Let us have grace to serve God acceptably."

I appeal to the Christian people of Canada to think this matter over as in the presence of Him who has founded the home and from whom all true law emanates. Let us not forget that,

"The light that shines the farthest  
Shines the brightest nearest home."

This is a very grave question, and contains more far-reaching issues than many realize. I will close with a quotation from the *Canadian Courier*:

"When the Canadian missionary goes to India, he is allowed to take with him his wife and children. The Canadian being a British subject has that right and privilege. When the Hindu comes to Canada he is not allowed to bring his wife and children. He is a British subject, and he may be a Christian, but these matters count for naught with the Canadian Government.

"The finest and best of the Hindus are the Sikhs. They are neither Moslems or Buddhists. They are brave and loyal subjects of the King-Emperor. Yet none of the 4,000 Sikhs in British Columbia and Alberta is allowed to bring over his family.

"If they went to Great Britain they could take their families with them. If they went to the United States they could take their wives and children with them. Canada, Christian Canada, refuses to give them this privilege. What do the men and women of Canada think of this situation? Shall this plea be made in vain?"

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