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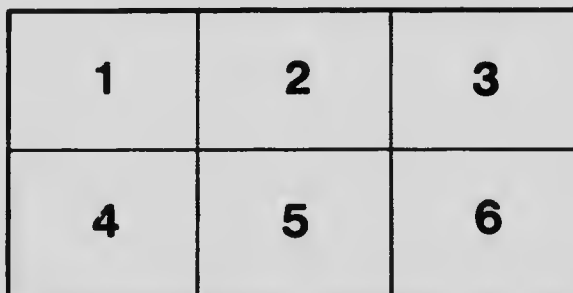
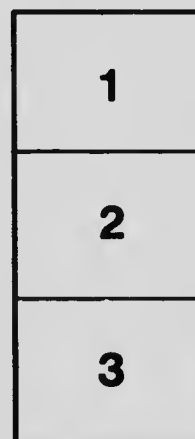
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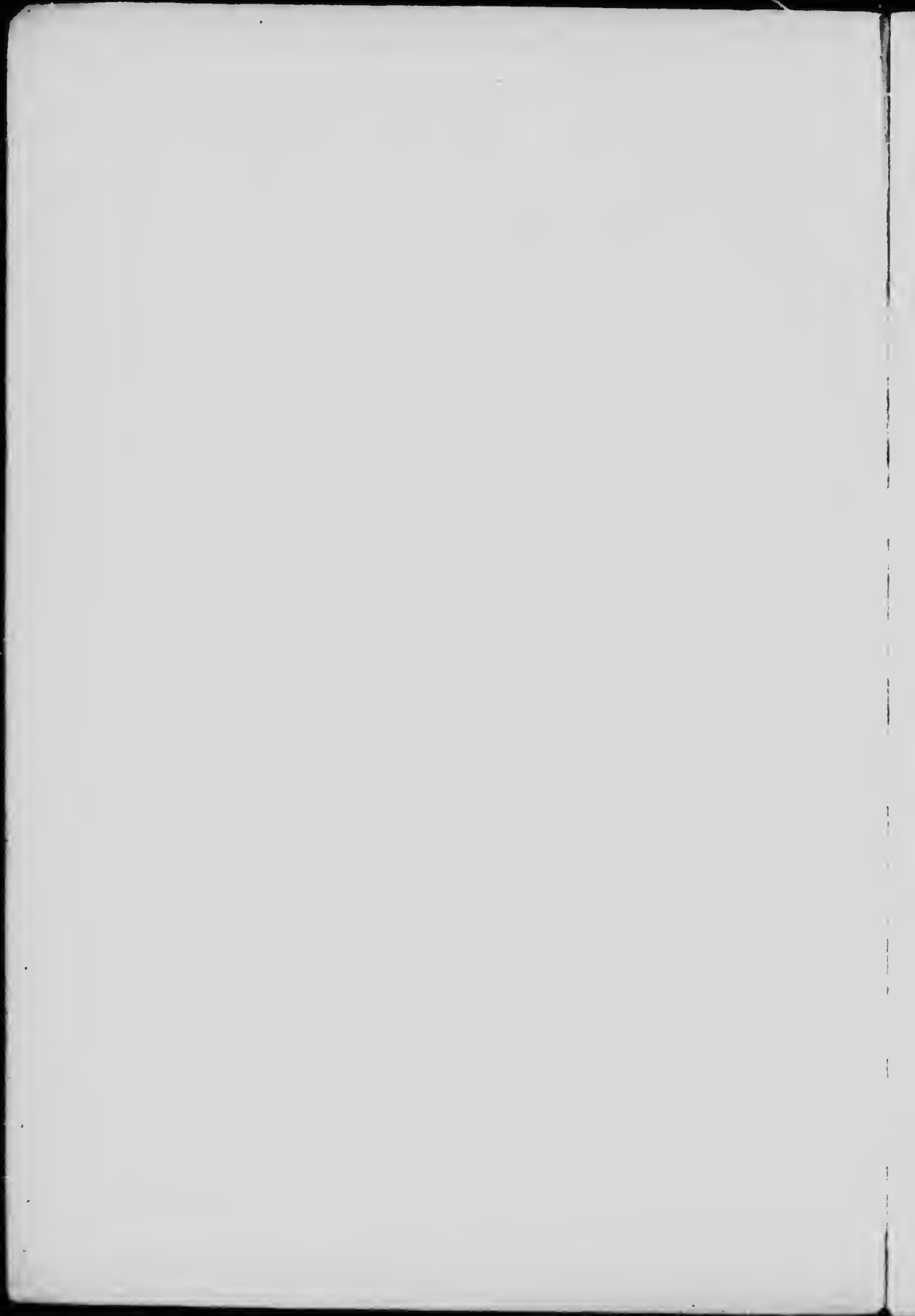
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Essays on India

WRITTEN IN THE INTERVALS OF TRAVEL
AND DELIVERED AS ADDRESSES ON VARI-
OUS OCCASIONS THROUGHOUT CANADA



By
Saint N. Sing



ESSAYS ON INDIA

WRITTEN IN THE INTERVALS OF TRAVEL AND DELIVERED
AS ADDRESSES ON VARIOUS OCCASIONS
THROUGHOUT CANADA.

BY

SAINT N. SING,

INDIA JOURNALIST, TOURING THE WORLD.

London, Ont.:

A. TALBOT & Co., PRINTERS.

1907.

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Yours for India,
Saint N. Singh



FOREWORD.

These words were expressly written for the Canadians. In one form or another, through the press, platform or pulpit, they have found their way to the Canadian public.

Intense love for the country that gave me birth and education actuated me in writing these essays in the intervals of travel. Delivered as addresses in different parts of Canada, they give vent to my feelings about affairs Indian. That in places, my utterances are impassioned, I do not feel ashamed.

The great thirst for knowledge that Canada is exhibiting to-day has made a deep impression on my mind. That India be near Canada's heart, and distant in miles only, has been my constant purpose and prayer during my entire stay in this country.

To Canada I came, in the words of a detractor, "without credentials." I landed on the British Columbian coast "with an undeniably Eastern complexion and countenance" as my only introduction; "a bare working knowledge of English" my only asset.

On my arrival in Vancouver, B. C., I found misconceptions generally prevalent about the lives, habits, traditions and institutions of the Indian immigrants. Agitators had raised a storm of protest against the incoming of a few hundred countrymen of mine and declared them "British Columbia's problem."

Investigation of the British Columbian immigration problems brought home to my mind that the opposition offered to the India immigrants was merely sectional—not of a national or even a provincial character. Large-hearted men like Colonel Falkland Warren, C. M. G., R. A. (Retired), Doctor Alexander S. Monroe, the Dominion Immigration Inspector, and Mr. Fred. Wade, K. C., the President of the Canadian Club, Vancouver, B. C., denounced the misguided and prejudiced agitators.

My defence of my countrymen on the Pacific Coast brought me some disapprobation. Even a missionary imputed sordid motives. But, despite the threats of being "stoned to death," where I went in Canada I have been gratified with the enthusiastic welcome accorded me. The Canadian press has favorably reviewed my speeches, writings and career and shown me many courtesies. My audiences have always given me warm receptions. The thoughtful kindness of friends has deeply touched my heart. The reminis-

censes of my visit in this beautiful land will ever remain of the pleasantest nature.

These essays have been hurriedly written. They have defects. But I do not have the heart to rewrite them. My purpose in giving them to the Canadian public has been to enlighten it concerning the views entertained by the educated Indians about India to-day. The sympathy for India on the part of the kind-hearted outside world but too frequently assumes an impudently patronizing air. The reason is not far to seek.

The India fable says: A lion appeared before a man and on pain of death commanded him to look at a picture hanging on the wall. The picture depicted a man beating a lion. In response to the reply that there was nothing special in the picture, the lion exclaimed in rage: "If a lion painted the same portrait, the man would be under the body of the lion, writhing in pain and agony."

In my opinion, India has fared badly on account of the harrowing tales concerning the land and the people, being disseminated throughout Western Countries by unthinking, prejudiced and over-zealous Occidentals who have imperfect understanding of the East Indian religion, philosophy, thought, literature, society, economics and current events.

My grateful thanks are due to my many friends and supporters throughout Canada. But for their generous and cordial help, these speeches would never have been delivered nor reprinted in this form. I affectionately dedicate this volume to my Canadian friends.

My special thanks are due to my friends Frank Lawson, Victor Gilpin, John Cottam and Isabel C. Armstrong, of London, Canada, for the valuable service they have rendered me.

SAINT N. SING.

London, Canada, March 1, 1907.

SELF-GOVERNMENT IN INDIA.*

GENTLEMEN,—I am told by your worthy secretary that you meet at one and leave the hall promptly at two, devoting at least half-an-hour to the dinner. I am glad to know this, as it saves me from inflicting endless pain on you.

On the Pacific Coast I made the acquaintance of a lady from Boston—a very good-natured, cultured and helpful woman. But it was not her refined taste nor her well-stocked mind that endeared her to me. I liked her for what I have since grown to term the "good spirit." I refer to that transcendental spirit which is at the root of the marvellously rapid growth that has characterized the evolution of the American continent—the supreme love which the young continent has implanted in the heart of the new settler.

It was drizzling at the time I met her. It had been dribbling more or less for days. And my New England friend in deep sympathy inquired of me if I felt wroth at the dull, monotonous weather. "No," I hurriedly interjected, "I come from a country where it rains eternally." My friend laughed at my characteristic English. But, to express my feelings, she did it in her sleeve. The conversation shifted to my travels in Canada and the prospect of "freezing to death" at fifty below, my friend good-naturedly assured me. "So far as cold goes, the Himalayan regions can vie with the Arctic," I meekly responded. "I thought you were from India's coral strand" was all she said, glibly adding a minute later, "They call us to deliver their land from error's chain."

It is hard to understand twentieth century India. It is hard to understand any country in transition stage. And India is rapidly changing. The literature issued from India and about India itself, is of such a conflicting nature, that the task of arriving at a sound conclusion is appalling to one who wishes to be independent and conscientious in his findings. Between the labyrinths and ramifications of the conflicting sections of press it is hard indeed to decide whether it is meet to glory in the marvels wrought by the Britishers in India or to mourn over the intricate problems with which India is confronted at the moment.

As a globe-trotter, I have had the opportunity to acquaint myself with the views entertained by the outside world, relative to my country and people. In my estimation, India is looked upon by the world at large as a LIVING museum. The diversity of climate, the multiplicity of races, the babel of languages, and the never-ending bane of caste, single out the great British dependency as a living museum, which appeals to the sense of humour on the part of some and to that of pity on the part of the others.

Britain to my mind has wrought very much for India. India a couple of centuries ago, was a land reft with internal, intestinal feuds. It was worse than a "bone of contention," which kept half a dozen European nations constantly wrangling with one another for the possession of the land of gold, as it was then known among the fighting powers. Its people, ignorant and superstitious, oppressed and harassed by lawless libertines and political usurpers, and laboring under social, economic and political disabilities. Nationalization and self-government—of these sentiments, the native mind was incapable of perception at that period.

All this has changed or is fast changing. The old order of things seems to be getting totally reversed; at any rate it seems to have been condemned and doomed to die. Internal troubles ceased long ago; and, even the great bogey Russia cannot dream of invading His Britannic Majesty's Indian dependency. The caste, color and religious prejudices are on the wane; every now and then

*The substance of this address was delivered at the Canadian Clubs, Vancouver, Winnipeg, Orillia, London, Toronto and Cornwall, Canada.

you hear them waxing strong and bright, but that reminds me of the old oil lamps in the old country, which before getting extinguished shed a very brilliant but evanescent effulgence of light for a moment or two. Liberal education has pronounced death sentence upon the baneful caste, and in years to come India's being designated as a caste and priest-ridden land will be no longer true. The era of nationalization has already begun and a large measure of the self-government of the country, to the natives of the soil, is within sight.

However, even to the most superficial of observers, it is patent that India is, politically speaking, fast becoming another "Ireland." The agitation for self-government has been waged for more than a quarter of a century with relentless vigor and has assumed an aggressively progressive form. England has her boycott in India. It is hoped that this boycott will not be identical in its results with the one that was the forerunner of the American War of Independence. But there is no use mincing matters by hiding the fact that the political agitation in India at the present time is simply intense, and, if the demands of those who are constitutionally agitating are not met in a liberal and satisfactory way, England shall have to face another "Ireland" in India.

Most foolish of fools would the educated Indian deserve to be called were he not striving with all his might to completely reverse the present political order of things in India, an order which gives him no voice in the affairs of the government of his own country. To be treated like a dumb animal, so far as the administration of the government affairs of his country are concerned, is no compliment to either his native genius or education. If he were not earnestly seeking and struggling—employing every constitutional weapon he can possibly command—he would neither be true to himself nor to his education which England has given him. The education that he has received, the translations of the old Greek and Roman and Medieval authors he has read, the English and American literature he has passionately devoured, the politics of the Canadian and other British colonies he has studied—have not completely failed to do their work. If the education that Britain prides to have provided India, has not awakened in the educated Indian a spirit of liberty, of press and speech, and freedom of thought and person, an intense longing for patriotic self-government, and made him capable of leading and inspiring faith in the minds of the masses as to his ability to be their leader, it has sadly failed in its purpose. British rule in India in that case has miserably failed in its fundamental objects, viz., to develop the Indian people and make them fit to control their own affairs and capable of protecting themselves from internal and external attacks. But the English education has done its work. It has awakened in the Indian a keen desire for the freedom of the press, speech, person and thought. It has created a strong public opinion. It has given birth to an uncompromising native press. It has made the Indian resolutely determined to make himself heard in the administrative affairs of his country.

Western Countries have been apologetically told that it is the small minority of the educated people in India who are carrying on this political agitation. It is not the first time in the annals of the history of the world that great progressive movements, which in later years assumed gigantic dimensions, have been branded as the disgraceful emanations from the discontented over-educated minority.

Educated men have always been the leaders of the masses. And when the number of the literates reaches a point where it can boast of being fully three or four times that of the entire population of Canada, it is no use denying that it represents a good deal of latent, reserve force. The percentage may be lamentably small, but that the millions of the educated people are there, and despite the larger section of the ignorant people, are a living force, is undeniable.

The intense desire and fierce struggle for self-government must never be confounded with disloyalty. Thus an average political agitator in India, instead of being morbidly, rabidly revolutionary, unconsciously pays a great tribute to the education given him by the English people, which has stirred within him the desire to have self-government in India and endowed him with the capability of managing his own internal governmental affairs.

However, it is simply impossible for the Indian people to be contented with a different policy of action than that pursued by the government in England towards the colonies. If Canada, Australia, Cape Colony can, in the best sense of the word, practically control their own internal governmental and administrative affairs independently of any imperial interference, and be still true to the Empire, India can do the same.

The people of India assisted the Britishers to subdue the Boers in South Africa. Is not it anomalous, to say the very least, that while Boers have been trusted with self-government, India still continues to be governed in the most autocratic form. But it is asserted that if the Britishers left India into the hands of the Indians, India would instantly present itself as an immense field for anarchy and civil war. This objection is not worthy of serious attention, as it takes for granted the average educated Indian is impatient to grab hold of his governmental affairs. Whatever may be his faults, the young Indian is not impatient. Perhaps his only failing is that he is not as impatient as he ought to be.

* * * * *

The people in India have learned during recent years the great blunder committed by those who were responsible for the framing of the educational policy in India. Comparisons are odious, but they eloquently speak volumes. Any educational success that has been achieved in India pales into insignificance when the figures of the literates in India are put side by side with those of Japan. While Japan has been able, in less than forty years, to rank as high as any European country, in the number of men and women who can read and write, there are more than three hundred millions of people in India who can neither read nor write.

Technical, agricultural and scientific education have been woefully neglected in India. Coupled with other causes, these defects and failures in the educational system of India, are responsible for the appalling poverty that exists in India. It is a historical fact that when Great Britain took over the reins of the administration in India, India occupied pre-eminently the foremost position in the entire Orient, being at the head of spiritual, as well as material civilization. The industries that flourished in India then have died out or are fast dying out. Aggressive countries of the West, with their scientific and modern methods of manufacture and marketing have literally killed the old industries of India. The new infantile Indian industries, being unprotected with favorable tariffs and suffering from a deplorable lack of technical education in India, have had a hard struggle. While the Indian workmen are dying of hunger, and the Indian capital remains either unemployed or brings small returns, India by sending out the raw materials for manufacture abroad, not only wastes money on useless double freighting and importation duty of the finished products, but supports the laborers, workmen, engineers and machinists and capitalists of the Occident at the expense of her own working classes. During the last quarter of the nineteenth century, famine has been a constant visitor in India. But, famine in India merely accentuates the misery of millions of Indian people who constantly live in an everlasting famine.

But India is not altogether without hope. The intelligent people are to-day alive to the situation and are eagerly busy perfecting their plans to improve the industries.

In place of the protection afforded by high tariffs, India has hit upon the "Save lesni" (preference for homemade articles) sentiment, which as it grows and develops is bound to hem in the infantile industries and save them from being put to death by the industries of other countries. An intense desire on the part of the natives to make the government in India launch forth in the immediate future a perfect system of free and compulsory primary education, has begun to express itself in great strength. The people seem to be in dead earnest that a very up-to-date and efficient system of agricultural, technical and commercial education is established in India. An era of industrial expansion in India seems to have already begun. During the last few years numerous mills and factories have risen up at centres like Bombay, Cawnpore, Nagpur

and Calcutta, and the yarn, cotton, leather and wool manufacturing industries have not only successively passed through the initial stage of experiment and trial, but have already assumed a form that does credit to the organizers and promoters of those industries. For years the outside world has taunted India with burying its valuable capital beneath the ground or locking it in jewellery. The taunt is no longer true and will no longer be justifiable in a short time. India's capital is day by day getting organized, and it is the earnest aim and ambition of the advanced section to make money with the latest and most scientific methods.

Philanthropic East Indians are doing all they can to help raise India. But, to mention two concrete examples. A patriotic merchant of Bombay left a princely sum at the disposal of the government to establish a well-equipped Post-Graduate Research Institution. Following the Japanese plan, associations and private individuals in India have sent out scores of well-educated and intelligent young men from India to Japan, America and Europe, in order to intimately acquaint themselves with the methods employed by the different countries and nations to raise and dispose of the crops, manufacture and market goods, and carry on inland and maritime trade.

* * * * *

Nationalism in India is the result of the modern education, and of late years its propagation has received a great deal of the attention of the people of India. As education advances, and the roads, telegraphs, newspapers and postoffices offer additional facilities of communication, the caste, creed and religious prejudices are dying out in India. Hindustani and Hindi and English are taking their places as the common mediums of exchanging thoughts and views, and the different provinces and nationalities and races and creeds are learning to know one another better. With the better understanding of each other, amity and toleration, instead of religious and caste feuds and prejudices, are becoming the order of the day. An Indian nation, which respects neither the caste, nor the creed line, is fast evolving, while education and intermixing are levelling up the differences and prejudices.

INDIAN NATIONAL CONGRESS.

The Indian National Congress, which is composed of the cream of the educated Indians, and consists of men from all parts of India, races, castes and creeds, has now been for about a quarter of a century persistently and perseveringly struggling to secure for the people a larger measure of self-government. As its name indicates, it is an assembly of the Indian nation—a nation which tolerates no caste, color, religious or race prejudice. One of its delegates is now in England, telling the average Britisher from platform and pulpit what a great curse it is for a nation to be governed by a foreign people like dumb animals, without being allowed any voice in the administration.

Great indeed has been the success of this body of representative Indians, if it has only made the Indian feel an intense longing for self-government. For the past forty years or more young India has developed within itself a keen desire to understand and manage its political affairs. Despite the caste and religious prejudices, a Indian nation is slowly but steadily being created. And the political sentiment of the highly-educated and politically trained native of India has assumed an aggressive and progressive programme of making the masses of India capable of being given the franchise and ballot.

The India of yesterday was infested with internal, intestine troubles and in the constant danger of invasion, both by sea and land. The India of to-day stands for order and constitution, and is past being ever at the mercy of any foreign invasion. The India of yesterday tended towards isolation and formation of small cliques. The tendency of the India of to-day is distinctly towards nationalization. The India of yesterday was content of glorying in the success achieved at a period when the present enlightened nationalities of the West were worse than the savages of the most savage regions of to-day. The India of to-day seeks to know itself; laments its defects and deficiencies; is proud of its wonderfully good heritage, but is anxious to put forth its concise and

best effort to the glorification of the India of to-morrow. The India of to-day has shown unmistakable signs of making up for past lack of joint and organized effort in political, commercial, industrial, agricultural and national undertakings.

India to-day is unfortunately split up by the caste of the ruler and the ruled. This is the caste that does India real harm. However, the time is not distant when the Anglo-Saxon in India will be convinced of his folly in demanding to be looked upon as a demi-god. The young Indian will not wound his self-respect by allowing himself to be regarded as an underling. The pride of the Aryan has been deeply stirred. Russo-Japan War has inspired India. India once safely through the present transitional stage, a new regime will commence, and the books on India that Canada reads to-day will be back numbers.

IN DEFENCE OF THE INDIAN IMMIGRANT.*

LADIES AND GENTLEMEN,—It is very kind of you to afford me the privilege of expressing my thoughts and sentiments on a topic in which Vancouver newspapers assert you are taking keen interest. In a newspaper report published yesterday in one of your evening dailies, concerning a speech I delivered at the Canadian Club on Tuesday afternoon, the writer remarked that "I did not in any way refer to the Hindu question which at present is agitating this city." If the man who wrote those words felt at the time of writing that I was afraid of speaking my mind on what I thought the burning question of the day, and wanted the outside world to believe that I shirked my duty in connection with my compatriots in this Province, I am glad my speech to-night will dispel any such hallucinations. To-night I am going to speak freely on the so-called Hindu invasion of British Columbia, which certain inflammatory organs in the town are endeavoring to persuade you to believe has become "Vancouver's Problem." Mine, however, is a peaceful mission. My criticisms are not actuated by any carping spirit. During my three weeks' residence in town, I have always restrained myself from taking any license of language, even when certain mischief mongers in this City and Province had the impudence to brand me as a "labor agent." To-night, as I stand before this congregation, in this church, it is my desire to pour oil on the troubled waters, to tell you freely and frankly the truth, the whole truth and nothing but the truth concerning this so-called problem, and to ask you to take the thoughts I am going

*The integrity of this speech is preserved. It was delivered twice the same evening in Vancouver, B. C., in two of its leading Churches. The "Vancouver Advertiser" commended it to the notice of its readers in the following words: "Mr. Sing denounced in unmeasured terms the policy pursued by a certain section of the local press in inciting feelings against his fellow countrymen. His remarks, pardonably impassioned in places, will make interesting reading at this juncture."

The "Vancouver World" decried the speeches more vigorously. In a front page editorial, under a well displayed heading, "Lessons in Language from the Coral Strand," the "World" asked: "Just why a newspaperman, who is in no way different from other visiting newspapermen, except in his undeniably eastern complexion and appearance, should have been placed on a level with the ex-Premier of Canada at a recent luncheon of the Canadian Club, and why he should further have been accorded the kind of honor which Vancouver does Earl Grey and other diplomatic and financial personages?" The "World" complimented the swarthy author of the address and patronizingly remarked: "Mr. Sing's address of last night demonstrates amply that if there are any yellow newspapers in India, Mr. Sing is thoroughly qualified for a position on the best of them. . . . Needless to say its adjectives are the admiration of the office boy who is just at the prime novel age."

The persistent character of the opposition offered to the 2,500 Indian immigrants on the Canadian Pacific Coast has died away. That the writer's work in British Columbia and Ottawa has been, along with the valuable assistance of Canadian friends, instrumental in bringing happiness and prosperity to the immigrants, affords him a great solace. Remarks such as reproduced above and cowardly threats "of stoning the writer to death" form now interesting relics of the stormy past.

to present here home with you and give them the benefit of your dispassionate judgment, for which the people in the British Empire wish to be given credit. It is my settled conviction that the Hindu immigrants in British Columbia have been despicably slandered by mischievous newspapermen and rank agitators. In a diabolical spirit, bordering upon frenzy, the yellow journalists of the town have given currency to a set of white lies, paraded them satanically in red flaring types on the front pages of their papers and kept them constantly before the public eye. It is a thing of which the City of Vancouver ought to be ashamed.

The British India immigrants came to this Province feeling sure that they would be given fair play. They want no favors to be shown them, but only a just and humane treatment being accorded them. But instead of fair play they have been disgracefully and maliciously treated.

In introducing me to the audience yesterday, Mr. F. C. Wade, K. C., the President of the Canadian Club, remarked, "As a Canadian I wish to draw a veil on the conduct which has characterized the treatment here of these people from the other parts of the Empire. They have been subjected to spiteful attacks amounting almost to frenzy, which seems to me absolutely disgraceful."

This evening, I propose to deal on this iniquitous, disgraceful and shameful treatment that this City of Vancouver, British Columbia, has accorded to the India immigrant. I also want to bring out that this treatment is directly attributable to the yellow emanation from the rabid press organs and to unprincipled politicians; and I desire to tell you that the Vancouverites and British Columbians are allowing themselves to be duped by these selfish, mean-minded and viciously-inclined sensationalists.

After calm and judicious investigation, I have arrived at the conclusion that everything that has been either written or said against the people of India now in this Province is flamboyant balderdash, hurtful perjury and maliciously false iniquitous lies. Interested parties have done this to fool the people in general, poison their minds against the immigrants with a view to gaining their own wicked and selfish ends.

The incoming of these immigrants is being imputed to the glowing advertising done by certain corporations to bring cheap labor. I denounce this with all the scathing denunciation I can employ, as totally false. I was in China a few months ago, and I can authoritatively say that these men have arrived in the town of their own accord, and neither any persuasion nor compulsion has been used by the capitalists or corporations here to bring them to British Columbia. When in Hong Kong, Shanghai and China, I read numerous letters, scores of them sent to the East Indians in those parts, which were sent by the advance guard and in which I am confident the corporations had no hand whatever. I have personally and carefully read those letters in China and I will now and here vehemently contradict this statement, which is being circulated with the malicious intention of prejudicing the workingmen and their families against the Indian people.

To swindle the average working man and his relations, another story is being made current. It is asserted that these immigrants will cheapen labor and render the wages of the white laborers reduced to starvation point. I have met scores of workingmen and women in the town, and this iniquitous campaign of the rank agitator seems to have been very successful in making the working people feel and believe that these natives of India are "butting" into the white man's country, encroaching upon the loaves and fishes that they are privileged to be reserved for them, and will in a short while come in such a force that every working person will be replaced by these "swarthies." The aim has been to set the laboring element against the India immigrants and make them feel that the Hindus are their worst and deadliest enemies.

Those whose mission during the past few months has been to set a brother against a brother ought to be ashamed of themselves. If there is a race on the face of the earth who knows the bane of starvation wages, it is the so-called Hindu race. They will never lower wages—they never will. Their experience in life has been terrible so far as starvation wages go. They come here to get

the very best they can. Of course, being newcomers, unused to the conditions, habits and manners in vogue here, their work is not worth the same figure as those who speak their own native language, use their own native tools and implements, and live the sort of a life according to the etiquette and manners they were taught from childhood upwards. But this can in no way have any prejudicial effect on the wages of the so-called white laborers. They will always get what their work is worth.

Another lie that is being given very wide currency is that there is going to be a regular invasion of British Columbia by hordes of Hindus. The two hundred and fifty thousand square miles of British Columbia will find before long that millions of East Indians, driven by dire hunger, are going to settle in the Province, appropriate all the votes and make this fair land a regular Africa. These agitators, who do not have the least knowledge about modern India, have the brazen impudence to tell the people of British Columbia that India is hungry and over-populated; and the exodus from its shores is going to find lodgment in British Columbia. Those of you who may have read the report of my yesterday's speech, will know that India suffers because of its material resources being undeveloped, and that it is on the way to prosperity, as the natives of the land are employing every means in their power to make use of capital and labor, and aggressively engage themselves to enrich the country by utilizing the splendid agricultural, mineral and material resources. Again, the people of this Province in particular, and this country and continent in general, should not forget that the caste, religious and traditional sentiments in India are very strong, and are against the East Indians migrating away from India. Another fact which makes me feel convinced that the present influx of India immigrants is merely temporary is that the personal correspondents from China and Malay Straits settlements state to me that those countries have come here and newcomers instead of going there have kept coming here, and the vacuum that has been created is going to be filled up soon, which will make the present Hindu immigration to British Columbia rapidly switch off to China and other Oriental countries. There is still another reason which makes me feel sure that the present immigration is certain of receiving a wise reaction. The reports that have reached India of the illegal and arbitrary action of the city authorities in detaining a ship-load of Hindus from debarking in Canada when the laws of the country entitled them to land are sure to keep many away from coming to British Columbia.

This leads me to say that the people here should not think for a moment that transgression of authority is going to be lightly passed over, but from what I know of the situation is certain of furnishing the law courts and the Parliaments of Canada and England with lively material for discussion.

However, to keep up the thread of talk, perhaps the gravest injustice that has been done to these Indian immigrants has been that the entire community has been branded as destitute, filthy, immoral and criminally inclined. I resent these epithets, and if there is any sense of righteous wrathfulness in those who are listening to these words and those who may read them to-morrow in the newspaper reports, you will resent them and pronounce ignominy and shame on the authors of these mischievous lies. Vancouver has grown rapidly and the house accommodation it offers at the present time is miserably poor. This has obliged the India immigrants to live in wretched hovels as a makeshift arrangement while a man like Dr. Alexander S. Moore, the Immigration Officer, despite the newspaper dogs and other agitators who have been barking at him, is doing all he can to rent large eaneries, open houses on co-operative plans, erect tents, etc., to give the immigrants decent and comfortable lodgings. The city health authorities are clamoring about these people constantly breaking sanitary by-laws. But I, in this public meeting, condemn them in being culpably neglectful in circulating in Hindu languages those laws, in defiance of which these men are said to be living, but which none of these men know. India immigrants are British subjects, and still the civic authorities have failed to meet their requirements by translating these by-laws—a serious disability under which the India citizens labor, but the Chinese and Japanese immigra

do not. As far as these men being a community of destitute and immoral people, the Chief of Police told me on Monday afternoon that not one of them has been convicted for destitution or crime. I have here to refer to the reports which a few days ago were circulated by the malicious sensation mongers in some of the local newspapers about the alleged sandbagging (and I cannot with propriety refer to the crime in a church) of a woman by a couple of Hindus. As those men knew at the time of writing those base allegations; as, I am sure, every one of you in the hall knows them to be, there is not a word of truth in imputing those crimes to the poor, innocent and inoffensive people who have come here not to commit crime but to earn a competence by honest and hard labor.

Ladies and gentlemen, these scares created out of nothing by agitators are for the express object of duping you. They are circulated to make women go into hysterics whenever they meet an East Indian, because the newspapers allege him to be capable of doing crime. They are given birth and currency with the avowed object of setting the working people against these men. How long will the Christian people of this town allow this iniquity and shame to go on unchecked? I ask you feelingly. Do not do any favor to these countrymen of mine who are in this town now, but show them fair play. How long will you permit these rascally lies to be printed and circulated to scare and prejudice you, to render you liable to commit disgraceful acts? Stop it to do justice to the people who belong to the same Empire and race as you do, and for the sake of your own nerves and equity.

I thank you once again for permitting me to speak this evening. I have used strong language, but I have said nothing which I may be ashamed to acknowledge or substantiate. In closing, permit me to again ask you to protect yourselves from being made dupes by the agitators, and give fair play to the Indian immigrants.*

MISSIONS IN INDIA—WHY FAILURES?†

The standard commonly employed in the Western countries to measure the work of the missionaries in India is faulty. To test the services rendered by the pioneers of a "foreign" religion, who have to face immeasurable ignorance, prejudice, custom, and caste by the number of so-called conversions, is unjust.

In India, there exists grim and grinding poverty. There is a substratum of society which takes its birth, lives all its earthly life in grovelling poverty. This makes possible the existence of a class known in many of the Oriental lands as the "Rice Christians"—converts for the sake of worldly and sordid motives rather than religious convictions.

I do not at all blame the people who resort to this subterfuge. I know that the temptation under which they labor is of the fiercest nature. That these people, who live under the poverty line all their lives under the pressures of awful famines, may be driven by dire wolf of hunger to make their religion serve as a blind and take the mean advantage of idle profession, is not at all a thing to be wondered at.

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Those who have endeavored to read the signs of the times, and who keep

*The writer feels gratified at the number of letters and newspaper reviews, commendatory of his work for his countrymen in Canada, and offers his fervent thanks for the encouragement received.

†The substance of this address was delivered four times on a single Sunday, in four leading Churches in Winnipeg; also in the Young Men's Christian Associations at Ottawa and Buffalo. A fragment of this also appeared in the Christian Herald of New York.

in touch with recent events in the Far East, know the "India for the Indians," "China for the Chinese," "Japan for the Japanese," and "Asia for the Asiatics" propagandists. These movements have assumed gigantic proportions. He is a visionary indeed who dreads the yellow, or, to be more accurate, the color peril; but that such strong sub-currents of thought and spirit as are embodied in the statement "Asia for the Asiatics" do exist in nearly every country of the Orient, can not be gainsaid. This sentiment does exist in more or less active form in nearly all the Asiatic countries, and is gaining additional ground daily. The writer laments that, unfortunately, it has not been recognized by the Occident in its fullest significance.

Native Christians in the Orient generally admit that the necessity of the Western missionary to direct, control, organize and superintend the missionary fields and activities in these countries, does exist, and will continue to exist for years to come. In the course of time, the Oriental may reach a stage of evolution where this necessity may be done away with. In the estimation of the writer, the time is not very distant when the Oriental, possessed of the capability of taking care of himself and his effects, will frown upon outside help as undesirable patronage. There are, however, ultra-radical advocates of complete independence, who plead that if the Orientals are ever to assume charge and be responsible for the direction, supervision, and initiation of their affairs, they must begin some day, and plod on through foolish mistakes and misadventures. But time alone can solve the problem whether or not complete independence is desirable and practical.

Two things are indisputably certain:

First.—That the Oriental has shown, during recent years, that he desires to equip himself and manage his own affairs. He is somewhat chary of a foreign yoke. It is also plain that, unless he is given a freer hand in the activities, unless the Occidental be willing to make some concessions, there is a danger of the present amicable understanding being snapped asunder. The writer was very much impressed with the grim determination of the native Christians in North China, who, about this time last year, were making plans and passing resolutions to acquire greater privileges in the management of their church affairs.

Second.—It is becoming evident that if the Oriental does not become too impatient and allow himself to be led away by the new sentiment, the spirit of self-help and self-dependence will work for the good of the Orient, and should be encouraged by all the well-wishers of Asia.

While it is admitted that for many years to come it will be essential that the general formation, direction, supervision and extension of the missionary plans, fields and activities should be left in the hands of the Occidental missionaries in the Orient, in the light of the above facts it is equally essential that the native workers should, as soon as possible, be trained to carry the brunt of the burden.

In Far Eastern countries, the European and Occidental missionaries are called "foreign" missionaries. The writer is reminded of scenes which he saw often in the Oriental lands. He has observed many a missionary, clothed in the orthodox European clerical garb, talking religion to a knot of country rustics—half-clad and half-famished people. Let the reader judge how much "at home" that missionary must be, in that multitude. The truth is, that the average Occidental missionary in the Orient is an out-and-out "foreigner." His sympathies are with the people; but the popular impression of him is crystalized in the epithet, "foreigner." Every inch of him looks "foreign" to the people amongst whom he has made his home, and vowed to spend his life for Christ's sake. The masses, ignorant, superstitious and prejudiced, cannot help remarking to themselves the foreign dress, mode of cooking, manner of living, etiquette, accent, and figures of speech of the average European missionaries. These stamp the Occidental preacher as a foreigner.

Of late years many Occidental missionaries have given up their Western ways, to make themselves at home with the people amongst whom they live. This only strengthens the writer's point, that the Occidental missionaries

should divest themselves of their "foreign oddities"; but the percentage of the Oriental missionaries in the Orient who have followed this wise course is very small.

There is another serious drawback—the inadequacy of their vocabulary, and lack of freedom and grace in its use. It is almost an axiomatic truth that the Oriental beats the members of the English-speaking race in acquiring foreign languages. While there are hundreds of thousands of Orientals who speak and write different European languages, it is a rare exception to meet English-speaking people who employ the Asian languages with freedom or grace. It is rarer still to meet those who, in addition to having a large and ready command of the Oriental languages, have a good accent. The writer has met hundreds of Occidental missionaries in the Orient, but he can count on the tips of his fingers the number of those who had attained any high proficiency in the acquisition of an Asiatic language. The inadequacy of vocabulary and bad accent are very serious drawbacks.

The Western missionary in the Oriental field is, at best, an exotic, a hot-house plant, one who is looked upon as a "foreigner," and who labors under the stress of almost insuperable drawbacks of inadequacy of language and lack of understanding of the Oriental people.

Those who wish to get an adequate return for the sacrifice and money expended on the Oriental missions, who wish to get full value for every dollar subscribed for the missionary work in Asia, would find that the best way to meet the Oriental demand expressed in the "Orient-for-the-Orientals" sentiment, is to foster and encourage the spirit of self-knowledge, self-help, and self-reliance, and to freely employ native workers, native evangelists, Bible-women, teachers and preachers. The acceptance of Christianity may estrange them from their folks; but still they will be more at home with and less "foreign" to the people at large. Native workers, coming as they do from the ranks of their own people, know the ideals, sentiments, customs, habits and manners of the persons amongst whom their work lies. Besides, they are not hampered with language difficulties in their work.

Let it be freely and frankly conceded, however, that the Christian missions in the Orient have not yet reached that stage where native Christians can manage their own affairs without external aid. But the time has arrived when the bulk of the missionary workers should be the natives of the land. Let these sons of the soil steer the missionary vessel in the Orient, the Occidental missionaries only directing and supervising the workings of the craft. Let the keynote of the missionary work in the Orient be the native evangelists, Bible-women, teachers, preachers and Gospel workers. It may be asked, are these men forthcoming? The writer is strongly of opinion that such workers are available in the Orient. But, if difficulty be experienced, special effort should be made to train up men and women who can creditably and conscientiously discharge these duties.

There are hosts of native Christians in the Orient, whose patriotism is the pride of their country; but the general tendency of native Christians has hitherto been to adopt the Western clothes, ways and manners of life, and this has been the reason of their being accused of denationalization. Under the inspiration of the new idea, the tide should be changed henceforward.

The idea in a nutshell is: That if there are to be missions in India, they can be better handled and more effectively conducted by the sons of the soil.

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I am time and again asked in almost every Christian country I visit as to what comprises the greatest impediment in the way of the Occidental missionaries.

To freely and frankly confess the truth, in my opinion, the greatest impediment and barrier in the way of European and American missionaries in the Oriental countries are the so-called Christians who profess Christianity but live lives that even the worst heathen in the heart of heathenism have the supremest hatred to lead. People who, while at home in Christendom, living in the bosom of their family, go to church twice a day on a Sabbath take

active part in the Sunday Schools and Leagues, who fear the scandal and are mortally afraid of leading any but the most upright life, when they go to the Oriental cities leave their religion behind, live a life of shame and infamy which is anything but Christian. And yet most of these young men, who are moral vipers in the society in which they live, profess to be Christians and with an impudent air of haughtier call themselves such. Their influence upon the average Oriental is extremely baneful and mischievous.

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Europe and America send every year hundreds of men and women missionaries to India. Year after year these missionaries are clothed and fed by the congregations of the churches of these continents. This shows the keen desire on the part of the European and American people to preach the Gospel to the people of India. Europe and America spend freely of their money. I have very often pondered whether the good people who send the missionaries out to India get an adequate return. Do the congregations of the churches in Europe and America, who are responsible for the salaries and other incidental expenses of the missionaries in India, get their money's worth? Do they get a 100 per cent. return for every dollar put forth, by them in the missionary field? It is fair on your part, I believe, to ask me, for instance, if in my judgment the sacrifices you are making for our benefit in the service of God return a full measure to us. I have been often asked for instance if the missionary service could be made more effective. I have many a time pondered if it is possible to find a better way which will enable the missionaries in the Orient to preach Christ's Gospel with greater success and more ease? I will attempt to answer these questions, but while doing so, remember that I am not endeavoring to lay any hard and fast dogmatic rules, but merely throwing out to you a few suggestions that have grown out of my experience, and also that personally I am a passionate admirer of the missionaries in the Orient.

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There are about 50,000,000 of people in India who live in such impoverished conditions that life to them is one never-ending famine. When the missionaries attempt to talk religion to these people they require the people to do spiritual thinking on empty stomachs. Once I was crossing the China Sea when a storm overtook us. The typhon raged for four days and the wreck of the Chinese steamer in which I was traveling tossed aimlessly hither and thither, at the mercy of the waves. That was the first time in my life when I could not get anything to eat and was compelled to remain without any food or drink for ninety-eight hours. Now that I recall that time, I vividly remember that in those moments of starvation I could not do any sane philosophic or religious thinking. I am, therefore, inclined to believe that at the present time and in their present condition, if you can enthrone your engineers, machinists, carpenters, poultry-raisers, farmers, miners, physical directors, with the missionary spirit, they will doubtless render more efficient and timely help to the masses in India than your doctors of divinity. My personal impression is that if you want to successfully preach the Gospel to the people of India, the proper way is to commence by showing them how to raise two potatoes, sheep or chicken where they at present do one; and to teach them to be good house builders, carpenters, masons, shoemakers, miners, etc.

How many a time have I wished that I could reach your engineers, millwrights, farmers, machinists and miners, and tell them that India wants them to go there as missionaries to accomplish the dual, nay the triple purpose of preaching religion, developing mind and body. It is always good to estimate the necessity of the true religion, but physical necessities are essentially pre-requisite, and under grinding poverty it is impossible.

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To sum up: Doctors of divinity are not wanted in India to preach the Gospel of Christ. Christ was an Oriental. Christianity is essentially an Oriental religion. The Orient has been the birthplace and cradle of all the leading religions of the world. India does not lack in religious forms and faiths. America is not without irreligion. India, in fact, has been zealous after religion.

Craze after any religion is the progenitor of intolerance, ignorance and narrow-mindedness. India already has enough sects and denominations. It is not the missionaries who preach religion that India needs. No, the religious delegate from America, in the land of philosophy and religion, is an anomaly. Picturesque India may prove an interesting place for a holiday trip for the Christian missionary. But as a professional, the religious missionary is out of place in India. His money may attract the hungry, the clotheless and the stricken. The best way, however, to spend the American money is not to feed the hungry and clothe the clotheless; it is to teach them to acquire the capability to feed and clothe themselves.

But India does need missionaries, though not the religions. It is the delegate of materialism from America, the engineer versed in modern arts and machines, the miner, the mechanic, the farmer, the machinist, who is wanted in India.

It is time that the people of Canada realized the futility of preaching religion to those who are already saturated with religion. India is the home of religion. Those who send missionaries to India in order to preach religion, and feel India ought to be grateful to them, usually consider India sunk in depravity and heathendom. An average missionary goes to India in the belief that he is the purveyor of the only religion in the world. He is the bigot of bigots, the narrow-minded of the narrow-minded. No wonder, therefore, that such a person in India is regarded by all the intelligent people of India as a "fanatic."

It is not in religion, philosophy or metaphysics that India has been out-beaten in the march of modern civilization. America and Europe are ahead of India in material civilization alone. And, if the good people of the American Continent wish to succour the people of India, let them help the Indians by enabling them to evolve materially.

The time has already arrived when the people of Europe and America realize their shortcomings in matters spiritual. The liberal and the new thought movements amply testify to this. It is India which will help the Occidental in this strait. India has already begun to send its religious delegates to the West. This is as it ought to be. The American and the Canadian, however, can send missionaries that will carry the Occidental materialism to India, so that the unity of the spirit and matter may bring about a unique civilization in India.

THE STATUS OF INDIAN WOMANHOOD.*

Talk of the East Indian woman in Canada, and you raise a spectre in the mind of your listener. You can not disassociate the harem from the East Indian women. To the mind of Canadians enforced widowhood and East Indian womanhood go hand in hand. An East Indian woman to their minds is essentially an ignorant, narrow-minded, superstitious woman, without any sense of liberty and responsibility. Such are the impressions entertained by the people of Canada regarding the women in general in India. The picture that has been painted before the Canadian eyes is that the women of India are woefully persecuted as wives, atrociously maltreated as widows and utterly barred to remain spinsters.

I am a man. But to treat woman as my inferior has always appeared loathsome to my manhood. The manliness in me invariably goads me to stand by womanhood, firm as a rock. And who would not stand by and die serving and defending women such as we have in India? Women of India! No, they are not women. They are angels. My audience will rightly understand my

*Delivered at the Normal School Auditorium, London, Canada, under the auspices of the Daughters of the Empire.

appreciation of the women of my country. English is not my mother-tongue and I can express my sentiments but poorly and inadequately. But no praise of the East Indian woman can be lavish. Paint as roseate a picture of East Indian womanhood, as you may, it will never be exaggerated. They are paragons of beauty and grace. They are unexcelled in their conceptions of symmetry. They are matchless in forbearance and patience. They are second to none in intelligence and quickness of perception. I have roamed a good deal around several countries of the world, but I have yet to see the womanhood of another country that will outshine those of mine, in sweet womanly grace, modesty and chastity.

Ladies and gentlemen:—Here stands before you a man from India—a heathen Hindu! Before you is a young man, with a boyish face, the son of a persecuted mother, the brother of sisters laboring under cruel disabilities of all sorts and conditions, the friend of women benighted, persecuted and monstrously treated. Here is a man nursed and nurtured, petted, comforted and sympathized with, loved and adored by these heathen Hindu women, who have been painted before you as superstitious, benighted and slavish. Yes, he stands a man, who feels a good deal of mental anguish and agony, as he has many faults and failings, who feels ashamed of himself because in case of his being taken as a typical East Indian, the exalted character of the civilization and enlightenment of India will suffer in consequence. He is cognizant of his own weaknesses and ailments. But, friends, ask him who has been the making of him? These very women of heathenish tendencies, these slaves of women of India. Interrogate him as to who it was who steeled his heart to put up patiently with trials and hardships; question him who gave him the nerve to call a spade a spade at times when he may lose his neck; enquire of him who gave him what for lack of better word he calls "Christian" spirit; ask him who it was who gave him the heart that can sympathize and share the sorrows of the lowliest of the lowly of any land or nationality and rejoice with any man of any color, creed or dogma? Ask him to lay his soul bare before you. With all deference to his father, man teachers and man friends, he will point to the lady who has been the guiding star of his father for over a generation, her daughters and his woman friends. Yes, those women of Hindustan, who are daubed before you as persecuted and enslaved, have fashioned the clay of his body; have molded the metal of his heart and nurtured his soul.

I may be indulging in hyperbole. But is there a man on earth who has done anything whatsoever in the world, who will speak otherwise of his mother, wife, sister and other ladies, who have been the making of him?

Friends! If you will pardon my impudence, I may relate to you my experience, as a traveller and student of human nature. Whenever you meet a man, no matter whether Occidental or Oriental, Christian or Heathen, and you find him cultured, refined, well read, achieving success or doing well in the world, you can always depend that his evolution can be traced back to a mother, wife, sister or the girl, but for whom he would have been a different individual.

When people of this country talk of the Occidental civilization they readily and unstintingly admit the benign influence of womanhood. Probably to ninety-nine per cent. of the Canadians, India is synonymous with a benighted land in the strong grip of heathendom. To them the three hundred millions of India are fast degenerating. But there are intelligent Canadians who are not over-dazzled with mere material civilization, but who know that India developed a unique enlightenment in centuries gone by, which in its spiritual and metaphysical aspects still remains unexcelled by the Western enlightenment. But even these people who have a better vision of India, fail to realize the influence that the East Indian women wield on their civilization. In the old Hindu books even God is very often addressed as "Mother." Probably India is the only country which has idolized its women and deified them. To this day there are millions of Hindus in India who cringe and bow before the *female* personification of God. The ancient Indian religious rites and ceremonies could not be performed unless the women took part in them. There are untold legends and traditions which fully demonstrate the respect in which the

gentler sex was held by the men. Some of the best old books on philosophical and exact sciences, on religion, philosophy, metaphysics, mathematics, etc., are from the pen of East Indian women.

Women of India, at a very remote period in the world's history—at a time, when the world was still young, and the Anglo-Saxon race was in its early stage of evolution, rising from the depths of barbarism towards the cosmos, were refined and cultured, bright, intelligent and sprightly, lovable and adorable. From what we know of the ancient times, it can be incontestably asserted that the ancient Hindus prided themselves on their chivalrous conduct towards women. The crux of the struggle that the twentieth century women are waging to-day appears to be summed up in the Equal Rights Crusade. In India, thirty or forty centuries, probably even more, before Christ, woman was called "Ardhangi," which means "equal half." Unlike the expression, "better half," which is very often a mere mock phrase in Western lands, the conception of "equal half" was lived up to in India, even as early as fifty centuries ago.

Probably there are some women suffragists in my audience. They might wish to know if four or five thousand years from now, women will go to the polls and vote with men. Personally, I belong to that class of men who believe with the author of "Kasidah":

"Do what thy manhood bids thee do. From none but self expect applause.
He noblest lives and noblest dies who makes and keeps his self-made laws.
All other Life is living Death—a world where not but phantoms dwell,
A breath, a wind, a sound, a voice, a tinkling of the camel-bell."

It is my earnest conviction that people should not be governed by laws which they do not help to make. This is the stand the educated India is taking to-day. In my estimation, women have equal rights with men to frame laws that govern her. But, in days of yore, the idea of representative government was not yet evolved in India. They had the patriarchal form of government, in those days and accordingly there were no women suffragists then.

However, to continue. I have now to dwell on a sad feature of India. I refer to the causes which combined themselves to pull the women of India down from their pedestal of glory. It was a sad, sad day for India. We have not outlived its effects yet. They still dog our footsteps. The bane still continues and keeps us down, grovelling in the dust. You remember those famous lines written by the late lamented poet laureate of England, Lord Alfred Tennyson:

"Thou shalt lower to her level day by day,
What is fine within thee growing coarse to sympathize with clay.
As the wife is so the husband—thou art mated with a clown,
And the grossness of her nature will have weight to drag thee down."*

Yes, it was a sad day for India, when the Arabian hordes poured forth into India, through the North West, to plunder and despoil the land of the fair-famed, intellectual, peace-loving Aryan. True with the ascendancy of the priesthood in India, the women had lost some of their prestige, and their status became somewhat lowered. True that they were kept somewhat ignorant by the wily priest. Priestcraft has been the bane of countries other than India. Even to-day it is constantly undermining the characters and morals, sapping the vitality of the world. Even to-day it is proving the curse of the twentieth century. But with all the potency and power that the priesthood had scraped together, with all their wiles and guiles, craftiness and devious schemings, the women of India were held in a unique reverence and estimation by men, and would have retained their status. But the messengers of a new religion came into India, sword in hand. Ours is a world of inconsistencies. Religion is the solace of life. It is religion that asks us to have a faith in the hereafter. Religion inspires us with a hope in the future. But religion has been used as a cloak by the wicked to serve their selfish ends. In the name of religion, the most horrible atrocities have been committed, the most heinous jokes played upon the world. The disciples of the Prophet Mahomet probably went to India

*The pronouns are changed in the passage to suit the occasion.

in the role of missionaries. But they pillaged and plundered India; and, swelled the ranks of their religion at the point of the sword. In the early period of these Mahomedan invaders and in the regime of latter day fanatical rulers, India was a scene of anarchy and civil war. Indian women were shamed, insulted and assaulted. Boys and girls were murdered and slaughtered or made into slaves. That was the awfullest period in the history of India. Life and property were in constant jeopardy and danger.

Such was the time and such were the circumstances which curtailed the liberties of the Indian women. In order to protect their persons and honor, and with a view to ensure such measure of safety as was possible, it was found necessary to shut the Indian women inside their homes. Girls began to be married at an early age, so that their husbands may protect them from being shamed and molested by the barbaric marauders, invaders and high-handed rulers and their deputies.

Confinement to their homes and early marriages brought in their train frightful evils. Sexes were kept apart. Life is merely a give and take. The influence of one sex over the other is great and healthy. Caste and creed lines are bad, but the sex line is worst of all. Intercourse between the two sexes, unless it degenerates into promiscuousness, is a great blessing to both man and woman. Ostracism of sexes has never in the annals of history resulted in anything but baneful results. In India, with the sexes remaining apart, came in ignorance and superstition. Early marriage brought additional ignorance. Women became wives and mothers when they should have been busy with their books in the school houses.

Those of you who are conversant with the history of India know that anarchy, civil war and disorder reigned supreme for two or three centuries in the early Mahomedan period. By the time the Mahomedan invasion ceased, the government of India fell into the hands of strong, peaceful Moslem rulers and things quieted down to their normal state, the shutting of women into their houses and early marriages had acquired a nique hold upon the men and women of India. The institutions that came into being out of necessity had taken firm root in the Indian society. These institutions, instead of being regarded as mere temporary, make-shift arrangements, through their being followed by several generations began to be looked upon as customs. The force and potency of habits are great in America, but in the Asiatic continent they are greater still. To run counter to the custom and conventionality requires a great deal of grit, perseverance, fearlessness and indomitable courage. That is one reason why, when necessity ceased, the women of India preferred to remain indoors and keep marrying girls and boys at an early age.

What was done for necessity began to be looked upon as a good fashion. It may be hard for the Anglo-Saxon people to understand the force of custom. But if there is any spot on earth which ought to be expected to realize the potentiality of fashion, it is the American continent. An Oriental studies the Canadian institutions essentially from an Oriental point of view. He sees things that the Canadians may fail to detect. That may perhaps be the reason why I find fashion stirring and swaying the women and men folks of this and other countries. Very often I walk the streets of leading Canadian towns. The women appear exquisitely dressed with charming hats and bonnets. A week or two later, I meet the same women on the streets and the metamorphosis in the head gear attracts my attention. How many a time I have wished that the Western women could use their intuition and sense of art, instead of being swayed by the advertising genius of the milliners. But I may be mistaken. However, everyone will concur with me that the ordinary type of men and women do have a weak spot in their hearts for fashions, or, what they style in the "old" country "good form."

So it was and is in India. The women of India began to think it an immodest fashion to go to the market places and stores, to walk on the streets or to talk to strange men. It began to be considered a good fashion to stay at home and not to appear on the streets unless thickly veiled.

To understand this phase of the question, it should be distinctly borne in

mind that the Mahomedan royalty and court brought with themselves from Arabia, the institution of *harem*. You know what a harem is. I will not call it a prison in which women are jailed, because the term is inadequate to express the force of the term. India never had a harem until the Mahomedan invaders pounced upon Hindostan. As already stated, it was adopted at first as a necessity and later retained as a good form or fashion.

Here it may be stated, that some overzealous but misguided persons and unscrupulous priests in order to pander to the perverted tastes of the people, interpolated religious books of inferior brands, in order to give these good forms the sanction of religion. For instance, to marry early began to be considered not only a good form but a religious duty.

In later times there came in other vices. Ignorance and superstition breed vices. Ignorant and superstitious men are hateful and mischievous. But, if I had my way in the world, I would not have one ignorant woman. An ignorant and superstitious woman is a centre of powerful infection. I have always preached that if a nation educated the women alone—the men will get educated by coming in contact with the women. The converse sounds plausible enough but is not true. But, to keep to the point, ignorance and superstition in women brought in their train infanticide of female children, and the burning of women on the funeral pyre of their deceased husbands. Women began to be treated as the inferior of men and meekly accepted that position. Early marriages degenerated. India began to have its child widows. I am very often asked to indicate the age at which the women marry in India. My reply may appear humorous to you, but it is nevertheless true. The East India women marry anywhere between eight months before birth to eight days before death.

I have discussed at length the causes and development of the institutions of early marriages, enforced widowhood and the confinement of women in their houses. But there are one or two things in this connection that should always be borne in mind. I have had the opportunity of talking with hundreds of Canadian women. The impression left on my mind is that the Canadian women feel that the women of India are pretty much in the same position as a Canadian woman would be if suddenly thrust into the penitentiary. They have also impressed me that in their minds the Canadian women feel that the widows of India are in the same excruciating pain as a Canadian widow would be in, if she were preemptorily forbidden to remarry. If any one in this audience entertains any such notions, I should like them to disabuse themselves of those erroneous ideas. Custom, it must always be remembered, acts like the lubricant. It deadens pain, soothes anguish, makes unbearable disabilities bearable. Women of this country—at any rate some of them—consider that they do not possess all their birthrights. Yet they bear their disabilities meekly and patiently. A hundred years ago the women of this continent did not have the same quantity and quality of rights which those of to-day have. Yet the general run of the women of the last century bore their burdens with fortitude.

Do not misunderstand me. I do not advocate child marriage, enforced widowhood or the enslaving of women. No; personally, I would have death if deprived of liberty. And, with Herbert Spencer, I heartily believe that every person is entitled to the fullest measure of liberty and freedom provided regard being paid so that the other people's liberty may not be encroached upon.

With regard to the status of Indian women, it should be kept in mind that the women of India are wakening up. They are learning to know their rights and acquiring the spirit to stand up and make a stout fight for them. In many parts of India at the present time the confinement of women in houses exists but in name only. Accounts that reach Canada are grossly exaggerated. Of late years, early marriage is getting to be considered repugnant and suicidal to the best interests of the nation. The ancient Hindu religions did not enforce widowhood. The present generation is showing marvellous spirit in marrying the widows.

It is a very unfortunate thing that the government has failed to devote an adequate measure of attention to the female education in India. This short-sightedness on the part of the government and educational authorities is lamentable. It is a sad commentary on the Christian government of India that over ninety-nine per cent. of women in India are still illiterate. However, the redeeming feature is that illiterate as the women of India are they do not lack in intelligence, womanly grace, grit, patience and intuition. I have known hundreds and thousands of East Indian women, who though not versed in alphabet, could recite the Hindu epics and the Koran—not like a parrot, but understandingly. They could discuss metaphysics and religions and were versed in the household arts.

India has already commenced to realize that if a boy is educated just one man is educated. But, on the contrary, if a girl is educated, the whole family is educated. India has begun to feel that the East Indian women are India's best asset. They mold and fashion the destiny of the nation and fix her character.

The present generation has produced women of which not only India but the whole British Empire ought to be proud. In the learned professions India has sent her daughters. As doctors of religion, law, literature, medicine, philosophy, music and art, there are East Indian women who can hold their own against not only the women but also the men of other countries of the world. True, numerically, they are small. But they are like the leaven, which, though proportionately very small, leavens the whole mass.

Many a time Canadian friends persist in knowing from me if I pity the wretched state in which the women of my country are placed. Very often I reply to this query by saying that I do not consider that their Western sisters have attained the pinnacle of perfection, and that my heart goes in sympathy to the Occidental women because they are engaged in evolving more and more. However, without appearing to give any hypothetical answer, I should like to say that the women of India have a very valuable asset, which has never been recognized before. While their sisters on the American continent are without a precedent, the women of India have the consolation that they are fighting to reach the stage of Ardhangi—equal rights, which but a few centuries ago was conceded to be their birthright.

The tide has already turned in India. Women are getting aroused. They believe that the twentieth is their century. While stupendous task lies before them undone, there is the gleam of hope, the rare fortitude and patience, marvellous intelligence and sagacity, which makes me feel sure that the future of the Indian womanhood is assured.

THE INDIAN (?) MUTINY.*

I am requested to talk about the Indian Mutiny. I have read the modern and ancient history of my country with a good deal of care, pleasure and interest. But, to confess the truth, in the pages of Indian history never did I come across any mention of the Indian Mutiny. I do not wish to impose upon you as a historian, but I am confident that my very careful reading of the history of my own homeland would surely have made me acquainted with the Indian Mutiny, unless it was a very insignificant event in the annals of Indian history. Probably my audience may be used to hearing something about nothing.

I have toured the Canadian continent from the beautiful cities of Victoria and Vancouver to Canada's great railroad centre, Montreal, taking in a number

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of the large and small towns. I have been privileged to meet some of your Cabinet ministers, politicians, public men, journalists, lawyers, writers, poets and well informed men and women. I have had the honor of being entertained by many of them. It has been my pride and pleasure to know a number of them, not from a respectful distance but very intimately. But, ask me, have not I found all these men conversant with the causes and the course of the Indian Mutiny—that I wish to make you believe never occurred in India. Enquire of me if I did not find the libraries of these gentlemen studded with books on the Indian Mutiny. Talk to an intelligent Canadian and let him advert to India. He would not be a very well read person who would fail to refer to the Indian Mutiny. There is hardly any nook or corner of the world—as if the world has nooks and corners—there is hardly a spot on the face of this small earth of ours where the Anglo-Saxon has not gone. But wherever he has gone he has taken with himself the records of this Indian Mutiny—which, as I say, is all a myth, a fable, an hallucination—good as a piece of imagination but valueless as a historic fact, enacted on the stage of India.

Indian Mutiny, why there has not been any such thing. I say this with all deference and respect to the members of the Historical Society and other students of history in the country. If I can just make the people of Canada believe that there has not been an Indian Mutiny, if I can but purge the Canadian libraries of the literature on the so-called Indian Mutiny, I should consider my life work accomplished. It is in all soberness and earnestness, therefore, that I say that in the annals of the real East Indian history there is not a page blotted with the mention of the Indian Mutiny.

It requires a great deal of courage, perhaps some impudence, for a foreign young man to come to Canada and say that the countless books written on the Indian Mutiny by experts have been written about a fabulous myth. Yes, but I always consider it a great privilege to bear contumely and suffer persecution for giving an expression to my convictions. I feel supremely happy in being able to appear before you this evening and to explain to you that it is a very grave, egregious error to talk of such a thing as Indian Mutiny.

It is easy to trace the evolution of this mistake. What is known as the Indian Mutiny is confounded with the mutiny that occurred in India in the year 1857. That mutiny was a pure and simple mutiny. For the express benefit of my audience I looked up the dictionary last night. Mr. Noah Webster, the American lexicographer, defines it as "an insurrection against constituted authority, particularly military or naval authority; open and violent resistance to the authority of officers; concentrated revolt against the rules of discipline; hence generally forcible resistance to rightful authority on the part of subordinates." Although there is nothing in either the French or the Latin derivation of the word, "mutiny" has a special reference to an insurrection against military or naval authority. The Mutiny in India of 1857 was a mutiny in the strictest sense of the word. It was a mutiny strictly confined to the soldiery. The Mutiny took its birth in the cantonments, was hatched and developed by the soldiers, and all the time it raged it was never taken up by any but the regular soldiery. However, very often this Mutiny of 1857 is confounded into a civil war or rebellion. That is the reason why it is generally known and called as the Indian Mutiny.

It is rather hard to explain the causes that brought about this mutiny. In the middle of the nineteenth century when the Mutiny occurred India was in a peculiar mood. It was in a stage of fermentation. The entire population was one seething mass of unsettled men and women. The first Mohamedan invasion of India is placed in 644. This was followed by a number of other invasions in which India was pillaged and plundered. While these invasions continued, anarchy, misrule and brigandage reigned supreme.

Towards the beginning of the sixteenth century, however, strong Mohamedan rulers had firmly established their power and ruled wisely and sagaciously for about a century. With Aurangzeb, the Moslem rule in India saw its height and fall. Probably he was the strongest Moslem ruler that reigned over India. But he was a fanatic. He was imbued with an irrational over-zeal for his

religion under whose baneful influence he lost the balance of his mind and endeavored to convert his Hindu subjects at the point of the sword. Incidentally I may remark here that it is erroneous for the Canadian press and public to refer to every inhabitant of India as a Hindu. Hindustan means the land of the Hindu, as until the time the Mohamedan invaders pressed their way into India and subjugated it, Hindustan was strictly the land of the Hindu. The term Hindu signifies a votary of Hinduism or one who professes Hinduism.

However, to continue. Maddened with fanaticism, Aurangzeb alienated the sympathies of his Hindu subjects. When he died, Aurangzeb's successor found it hard to keep together the Moslem kingdom. The Moslem Empire was tottering. Religious persecution had given birth to an aggressive spirit in the people. Religious intolerance had made the people assert themselves. The central sovereign at Delhi lost his grip upon the provincial governors. There was rebellion and disorder throughout the length and the breadth of the land. Many usurpers rose. Upstarts had their heyday. India was in such a condition when in 1739 Nadir Shah of Persia swept over it like a whirlwind. This invasion broke down the backbone of the Moslem sovereignty in India. Thenceforward the Moslem sovereign at Delhi became just a puppet—a mere nominal figure head, managed and ruled by his ministers and courtiers, chiefs and chieftains. Numerous lieutenant-governors and governors openly rebelled and established independent principalities, states and kingdoms. Those who remained loyal to the puppet on the throne at Delhi did so in mere name. They were the virtual, the real rulers of the millions who were supposed to be delegated to their charge, in the interest of the Moslem sovereign.

From what I have said it will be easy to realize that confusion, anarchy, civil war, rebellion were the order of the day. India was one seething mass of fermentation, bubbling with disorder and confusion. There was neither law nor order, neither peace nor amity. Everything was hurly-burly and topsy-turvy.

It was at this time and under these circumstances that different European nationalities entered India. They did it for two reasons. The one and the most potent of the two was for aggressive industrial and commercial exploitation of India. The Europeans went to India in order to make money at the expense of the people of India. India to them was the land of gold. Hindustan to their mind's eye appeared fabulously rich. A land of plenty, was the land of the Hindu. Such was their concept. But we people of India are apologetically told to-day that this was only one of the two motives that impelled the Europeans to go to the land of the East Indian. The other motive was to administer the soothing balm to the aching spirits of the heathen Hindu and the benighted Moslem in India. The Christian Europe took its Christianity from the Orient, but felt a compassion and pity for the erring Oriental and wanted to give him peace and hope which the Occidental (but is Christianity Occidental?) religion could give. In a word, it was in the role of the missionary to the heathen that Europe found another avenue to go to India.

Most of you are familiar with the combativeness of early European pioneers in India. They fought and fought and fought. Each struggled to stamp out the other. It was a struggle for existence. The issue meant a great deal to the victor. The English proved victorious in their struggle to retain the suzerainty of India for themselves, because, I believe, they deserved to be victors. They were not beaten out of India because they were the fittest to survive in the keen struggle for existence.

You have heard of the East India Company. It was a Company of commercial people, who took their charter from Queen Elizabeth. But the feuds with other European nationalities and the East Indian chiefs made this commercial company turn into a military organization. What followed is known to the world. A very great part of what is British India to-day was annexed by the East India Company.

In a short address like the present, it is impossible to present a sketch of the conditions as they existed at the time. But from what I have said it can

be easily adduced that towards 1857, the time of the Mutiny, India was seething and hissing with fermentation, unsettled and in a chaotic stage.

That such times and circumstances afforded the opportunity for a mutiny can be easily understood. Mutiny was in the air. Have you ever seen a building stuffed with bales of cotton or full of kerosene? Have you ever seen a big pile of wood? If you wish to see a conflagration or a big fire, all you have to do is to apply a match to the pile of wood, the tanks of oil or the bales of cotton. I do not wish you to take me seriously—for once I say I do not wish to be taken seriously, as I do not wish to be charged with inciting the beautiful ladies and the gallant men of London to commit arsony and have Mr. Sing sing in Sing Sing. However, to continue. At the time at which the Mutiny took place India was just like a big tank of oil ready to explode as soon as fire was applied to it.

My friend, Dr. Wolverton, has been kind enough to bring a specimen cartridge that was manufactured in England by the British Government and was introduced into India at about the year 1857. Fat or grease had to be used along with this cartridge. The Indian soldiers got wind that this brand of cartridges was introduced by the English people for the express purpose of making them apostates and perverts. It is easy to imagine that at that time and unde, those circumstances such base motives could be imputed to such an innocent innovation like the introduction of these cartridges. But the rapidity with which the news spread from one cantonment to another and the secrecy with which it was hatched is really marvellous. I am very often asked what explanation can I offer for this curious phenomenon. It is rather surprising to me that Western men and women of the twentieth century should find it hard to understand this. The present is an age of wireless telegraphy. India has always believed in telepathy—the communication of one mind with another, without depending upon any means that are visible to the naked, physical eye. If wireless telegraphy is possible, I do not see any reason why telepathy should not be possible and practicable. I believe that mind is a motor, and that our thoughts, wishes and emotions laugh at the distance in time and space and do communicate themselves to our friends and foes, without any wires. For the past few days I have been receiving some religious literature from some tender-hearted young lady who wishes to save me from eternal damnation. The sender has not deigned to disclose her identity. Evidently she is trying to communicate with me by means of telepathy.

However, I am delving into metaphysics. I better not, is the inward command. I am not going to dwell on the atrocities committed by the mutinied soldiers frenzied and maddened by religion. But was it religion? No, *no* religion on the face of the earth is worth two cents which will incite its votaries to go to war. Religion! Why the most irreligious things and barbarities are committed under its cloak. It is not religion that will make a person kill a defenceless woman or an innocent child. But you know full well what overzealous religious people are, and I do not wish to expatiate on either the wrongs committed under false pretences or of the barbarities and inglorious tragedies enacted by frenzied religious fiends. You know very much better than I do what the mutinied soldiers did in India in 1857. Years ago I learned to respect the potency of thought. Since then I have always avoided dwelling and expatiating on cruelties and barbarities and atrocities. There was a time when I used to think that I ought to read and think of these cruelties in order to know kindness. But I am happy I have outgrown the habit of antithesis. I can grow in goodness and kindness without dwelling on and reading of evil and barbarity.

My vocabulary is too small to allow me to convey to you how I admire the bravery and heroism of the English women, men and children exhibited in India at the time of the mutiny. Their gallant conduct will ever remain the glory of the English race. They showed wonderful patience, perseverance and presence of mind. They made a noble and patient stand and gave proof of their invincibility, of their fitness to survive in India.

But read any authentic or unauthentic account of the Mutiny of 1857 by any fair or unfair writer. You will peruse page after page of what will appear to you extravagant praise lavished upon the people of India who came to the help of the English people to quell these mutinied soldiers. I do not cast any reflections on the bravery of the English people then in India—I have already spoken of it in the highest terms. But, personally, I doubt very much if there would have been one Englishman in India to-day but for those gallant and loyal people of India who came to the succour of the English people at that critical time. There is something admirable in the conduct of these noble men which England and the Colonies have yet to recognize and admire. Most of these very men of Hindostan, who helped by the thousand the British people in India at the time of the Mutiny, had fought and combated with the English people in India but a few years previous to the Mutiny.

I have very often pondered what is the greatest bulwark that the English people can raise in India. Can less than two or three millions of Englishmen hold in captivity over three hundred millions of the East Indians? No, India cannot be governed by coercion. The British people have successfully endeavored to create an empire in the hearts of the people of India and bonds have been created that can never be snapped asunder. It gives me a great pain therefore to hear the Sepoy Mutiny of 1857 being known in England and her Colonies as the Indian Mutiny. This mistake appears unpardonable to me. It does India gross injustice. It seems to me to be at the root of any misconception that may be entertained about India. There is no other misconception or misstatement that is more unfair to India, more injurious to her people's interests and destinies, more degrading to her character and sentiments, ideals and practices. I do not resent the ignorant portion of this continent calling the people of Hindustan heathens. I do not take objection at the blindly over-zealous people of Canada and the United States failing to recognize the wonderful civilization that was developed in India centuries ago and that exists to-day in India. Deplorable as these mistakes and errors are, they sink into insignificance when compared to this forgotten insult that is conveyed to India when people of the other parts of the British Empire talk of the Indian Mutiny.

During my travels in this country I have constantly iterated and reiterated, from platform and pulpit, in drawing room talks, and in private chats that India is engaged in waging a constitutional but a very persistent struggle in obtaining for herself self-government. India, as I have affirmed a number of times, is becoming another Ireland, in a political sense. The English education has evoked in the minds of the people an undying flame for liberty of press, speech, person and thought.

Those of you who have read the introduction to the "Prisoner of Chillon" will remember Byron's immortal invocation to liberty:

"Eternal spirit of the chainless mind!
Brightest in dungeons, Liberty thou art!
For there thy habitation is the heart—
The heart which love to thee alone can bind;
And when thy sons to fetters are consigned—
To fetters and the damp vault's dayless gloom,
Their country conquers with their martyrdom."

Byron was an Englishman and it was but natural for him to express his sentiments so beautifully; it was but natural for him to talk of liberty as he did.

India has been in slavery for over twelve centuries. Any spark of liberty that existed in the heart of the Hindu, has it not been stamped out of existence? Never in the annals of the East Indian History has there existed a representative Government like that in England. And the world wishes to know if there are men and women in India who are willing to be martyrs to liberty.

Ladies and gentlemen, ever since I learned to think, I settled in my mind

that I will use all the literary, oratorical or any other powers I may possess in getting for India self-government.

But what is this self-government cry in India? Is it identical with the people of India desiring to break away from the British Empire? Are the educated people of my country endeavoring to inculcate in the minds of the present generation and the posterity to be ungrateful to the British Empire, which has inspired and instilled in their hearts this spark of representative government? Does this political struggle in which I play my humble part consist of rabidly revolutionary people? Is it necessary for me to answer these questions?

But talk of the self-government of India and instantly you raise a spectre in the minds of the people. They become incredulous and dubious of the loyalty of our millions. Even people in Canada forget that but a few years ago they were much in the same position as India is to-day. It is not very long ago that there were interneecine troubles in Canada for self-government. And yet, is there an Englishman in England who is more loyal to England than the Canadians? I do not know what you may think. But I am positively convinced that your country is devotedly attached to the Empire. Strange, monstrosly strange, it appears to me, therefore, when a Canadian begins to entertain serious thoughts about the continuance of loyalty in the East Indian mind simultaneously with a complete self-government.

Many a time I am told that the loyalty of the Colonies to the Empire is due to the fact of direct descent and lineage. In the case of India it is asserted it is otherwise. The people of India are not the sons of England. Without meaning to cast a slur or stigma on the Colonies, without intending to hurt the pride or affections of the Colonials, let me draw their attention to the laws that govern our small world. Ladies and gentlemen! Is India the first foster child of England that has been marvelously successful in emulating England's own daughters in loyalty to the parent? Let exception prove the rule that "blood is thicker than water." But this is not all. Why should India remain a foster child after centuries of closest and intimate filial relations towards England?

To-day that the Sepoy Mutiny is a relic of the past we can calmly look upon its causes, career and effects. We deplore the bloodshed and the misery, the loss of life and property. But we are proud of the heroism and bravery shown by the English men and women at that time in India. For the general people of India the Mutiny afforded a valuable opportunity for exhibiting their tenacious love and loyalty. Now that over fifty years have gone by since the sky of India was overcast with the cloud of mutiny, we people of India rejoice in the knowledge that the Sepoy Mutiny proved to be an epoch-making period in the annals of Indian history. To my mind, the Mutiny parts modern aggressive and progressive India from conservative and old-fashioned India of yesterday. The more I think, the more I feel that the Sepoy Mutiny proved a real blessing for India as well as England. The Mutiny dealt a death blow to the East India Company being the administrator of India. I have great respect for commercial organizations. But, ladies and gentlemen, I do hold that any European nation, no matter how just, equitable and humane, can govern an Asiatic nation through mere commercial organizations, which are based on and owe their existence to sordid motives. It was the Sepoy Mutiny that made India a real unit of the British Empire. It was India's good fortune to be welded with the great Empire over which the sun never sets at a time when the Saintly Mother of our present sovereign—Victoria the Good—was reigning over England. India worships the memory of the late Queen. Her Imperial Proclamation of 1858 is to-day India's Magna Charta:—

"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, and these obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfill.

"And it is our further will that, so far as may be, our subjects of whatever race or creed, be freely and impartially admitted to offices in our service, the

duties of which they may be qualified, by their education, ability and integrity, duly to discharge.

"When, by the blessing of Providence, internal tranquility shall be restored, it is our earnest desire to stimulate . . . and to administer its government for the benefit of all our subjects resident therein In their prosperity will be our strength, in their contentment will be our security, and in their gratitude our best reward. And may the God of all power grant to us and to those in authority under us strength to carry out these our wishes for the good of our people."

King Edward—may he live long—has shown enough sagacity and wisdom to justify India's hope that the Magna Charta the late Queen Empress gave us will be strictly followed to the letter.

I pray that the Canadian people henceforward will cease to confuse the "Sepoy Mutiny of 1857" with the "Indian Mutiny." I hope the people of Canada will henceforward feel proud of the people of India who are devotedly attached to the Empire and are engaged in developing and evolving their country. I trust the prayers of the Canadians will be with my country men and women. Let the Canadians and the East Indians fully realize their duties to each other. Ladies and gentlemen, I will be gone from Canada ere long. But I will be away from Canada in substance, my spirit will be amidst you. Is it my dream that you who have been listening to me on a number of occasions will cease to think of that glorious gem in the Empire, my motherland? God forbid it. I fervently hope that henceforward India will be away from you in mere geographical distance, but it will be nearer your hearts than it ever has been before. Such is my hope, and my prayer.

