

The Aryan

"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."—Queen Victoria.

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THE HINDU DEPUTATION TO THE DOMINION GOVERNMENT

The Hindu residents of Canada recently sent a deputation to Ottawa consisting of Prof. Teja Singh, Rev. L. W. Hall, Mr. Raja Singh and Dr. Sunder Singh, to state the hardships under which they labor in the Dominion. The deputation left Vancouver, B. C., on November 21st, reaching Ottawa on November 25th. They interviewed the Minister of the Interior, the Hon. Robert Rogers, on November 27th and again on the 29th, when the members of Parliament from British Columbia were present, as well as Mr. W. W. Cory, Deputy Minister of the Interior, Mr. W. D. Scott and Mr. J. A. M. Aikins, K.C. and member of Parliament for Brandon, Man. The deputation also had an interview with Premier R. L. Borden when the Hon. Robert Rogers was also present.

After many interviews the Minister of the Interior promised the deputation the Government's favorable consideration to their request of being recognized as citizens of the British Crown. The deputation left for Montreal on December 5th, where they held some public and private meetings, and returned to Ottawa for final answer from the Minister of the Interior on December 15th.

The Hon. Mr. Rogers saw the immediate necessity of granting the first part of the petition presented to the Dominion Government by the deputation but as

regards their status as British citizens he said that he would send a special officer of the Department, viz., Mr. Blair, to investigate the question of Hindu immigration to Canada. Mr. Blair left for the West on December 26th and will on his return lay his report before the Minister of the Interior.

The deputation thanks the Citizen and the Evening Journal of Ottawa, the Gazette and the Witness of Montreal; the Telegram, News and Canadian Courier of Toronto, for the courteous and sympathetic way in which they laid the ins and outs of the Hindu immigration question before the Canadian public.

The Aryan joins with the deputation in thanking the editors of the above and other newspapers as well as Principal and Mrs. Peterson, Principal and Mrs. Scrimger, Lady Dawson, Rev. Dr. Thomson and Rev. Dr. Johnson, of Montreal; Mr. J. K. Macdonald, Rev. Dr. Wilkie and Mr. R. G. Dingman, of Toronto, for their kind help in various ways.

PETITION PRESENTED TO THE DOMINION GOVERNMENT BY THE HINDU DEPUTATION.

"We, the delegates of the United India League and the Khalra Divan Society, Vancouver, B.C., instructed by them, make the following representations to your honorable government for all Hindustanese domiciled in Canada or who may yet become domiciled:

Describe
nature of citizenship
no franchise

3 "These representations are made with the certainty that your government is prepared to recognize the solemn promises made by Their Majesties Queen Victoria, King Edward and King George to India, which is an integral part of our Empire, that all their subjects shall be treated alike.

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

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

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

7 "The next immigration regulation which we ask you to consider, with a view to modification or repeal, is the continuous journey restriction. First, because no law or restriction has any force which is impossible to observe. Continuous journey, as now defined, is impossible. No other country asks its own subjects to do that, which, from the very na-

ture of the case, they cannot. The thinking men of India and all who are directly or indirectly affected by this order-in-council fail to understand its application, where loyal subjects of the Crown are concerned; as a method of total restriction that is another matter. But, on the other hand, we would ask you to consider, is there any process of law or regulation that can be indirectly used to strip a loyal British subject of his inherent right to travel or reside in any part of the Empire; if not, then why this restriction? Our common Sovereigns, Their Majesties, have solemnly promised all subjects of the Empire, regardless of race, equality of treatment.

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

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

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

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

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

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

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

"All of which is respectfully submitted.

"TEJA SINGH.

"L. W. HALL.

"RAJA SINGH.

"SUNDER SINGH."

HINDUS SEEK MODERN CIVILIZATION IN CANADA.

Ever since the Sikhs commenced to arrive in British Columbia six years ago there has been considerable misapprehension and misunderstanding of the race, and a great deal of prejudice sprang up in British Columbia and other places against allowing the Indian immigrants to land in Canada, according to Dr. Sunder Singh, of Victoria, B. C., editor of the Aryan. In order to overcome this prejudice, and in an effort to have the Sikhs treated in Canada the same as British subjects are treated everywhere, and in the same way as any other immigrants are treated here, Dr. Sunder Singh is delivering a series of addresses throughout the Dominion. On Thursday, December 28th, he addressed the Toronto Canadian Club at McConkey's, and made a very favorable impression on the business men who were present. He was at Ottawa recently with a delegation asking that the Sikhs in British Columbia be allowed to bring their wives and children to Canada.

Dr. Sunder Singh explained that the Sikhs came from the northern part of India, the land of the Punjab. He spoke of the prosecution of the Sikhs by the Mohammedans, and said that in spite of this the power of the Sikhs spread all over India. They were loyal

to the British Empire and the story of the Indian Mutiny would have been different if it had not been for the Sikhs.

The first Sikhs to see Canada were those who passed through on their return from Queen Victoria's Jubilee. They spoke of the great prairies, which were like the plains of the Punjab, and the immigration commenced. The Sikhs were farmers and their intention was to get on the land. In Alberta and British Columbia the Sikhs were clearing land and doing hard work. From unskilled laborers they were developing into good farmers and efficient workmen.

But the Sikhs were not accorded the same treatment as immigrants from other countries, and the immigration had been stopped. They were not given the treatment which was due to British subjects. Chinese and Japanese received better treatment. Sikhs were compelled to show \$200, while Chinese had to produce \$50.

Owing to indirect and invidious laws the Sikhs could not get their wives and children into Canada. This was very unfair because the Sikhs did not make money in Canada and go home, like some others, but invested their money in land. To lump Sikhs in the same class with Chinese and Japanese was unfair, and the ill-treatment of the Sikhs in Canada was fanning the unrest in India.

If the call came at any time, continued Dr. Sunder Singh, the Sikhs would be ready to sacrifice their lives for the British Empire. By bringing the case to the notice of the business men of Canada the Sikhs hoped to secure better treatment. Indian immigrants should not be looked upon with suspicion and the relations between India and the Dominion of Canada should be more cordial. There was a providential link between Canada and India, and the Indian immigrant should be accorded the same treatment as any British subject.

Sikhs who had been in Canada for six years were separated from their wives and children. It was only

Never thought of wives until last few months.

(12)

right and due that justice should be done them. Four thousand Sikhs were scattered throughout British Columbia, and they had been British subjects as long as Canada had been British. He hoped the people of the Dominion would consider the case and give the Sikhs the same treatment and rights as are given to other people.—Toronto Mail and Empire.

IS CANADA'S TREATMENT OF THE HINDUS FAIR?

13 Who knows what the world is coming to in the next ten years? What have we not seen since this century came in? Turkey adopting a constitution! Persia adopting a constitution! China adopting a constitution! Egypt and India, still in pupilage, will look for rapid evolution towards self-government, or they will not stand it long. Great Britain has these problems on her hands, and it is the part of all who are loyal to the Empire to aid in their solution. But how can we Canadians, in our happy isolation from old world politics, feel any responsibility in such matters? That we should ask such a question is an evidence of the vice of our colonial and dependent traditions, which some of us still hug. We have no eyes to see the great things of the world and our necessary relation to them. We have not begun to think imperially. Here we are, receiving into full fellowship all sorts of foreigners who have not a vestige of loyalty to the Empire, who would be no strength to it nationally in any question that might arise, while we are excluding, under grotesque regulations, fellow subjects who would give their life-blood for their Emperor without a thought, men at least as well fit for citizenship as those for whose sake we are excluding them, for it is from these lower strata, chiefly foreign, that the objection to the people of the East potentially comes. The Sikhs are a noble race; they are a thinking people, with ideals that look down on our worship of dollars and cents. Excluded from Canada or treated here

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

THE SIKH IN CANADA.

Great sympathy has been aroused among all classes to whom the facts have become known for the claims of the Sikh nation to fair play from their fellow subjects of Canada. Already in Toronto an organized effort has been made to press the matter upon the proper authorities. A committee consisting of Mr. J. K. Macdonald, Principal Falconer of Toronto University, Dr. Sunder Singh, Rev. Dr. Wilkie, Messrs. John A. Paterson, K.C., H. E. Irwin, K.C., John Firstbrook and Thomas West will take steps locally.

There are some four thousand Sikhs in British Columbia, and the injustice appears to have arisen from the clamor of the labor interests on the Pacific Coast, which feared an influx of cheap competing labor, having misunderstood the character of the Sikh

immigrants. As a result the Laurier Government placed restrictions and disabilities upon the Sikhs to which even the Chinese and Japanese were not subjected. Under the new law it was held that the Sikhs must come from India to Canada by direct steamer. As no such steamer was to be had the injustice is apparent. They are required to have \$200 each as against \$50 from the Mongolians. Ruthenians, Galicians, Doukhobors, Polacks and other foreign peoples are admitted without restriction. Worst of all the Sikhs already in Canada were not allowed by the late Government to have their wives and children. This is being remedied by the present administration.

The Sikhs are near akin in race to other Indo-European white races, and are not to be confused with Turanian, Dravidian or Mongolian peoples. They have been amongst the most loyal of British subjects and were admittedly a strong element in saving India to Britain during the mutiny. Ninety per cent. of the Sikhs who have come to Canada have been British soldiers. During the Chinese Boxer rebellion there were sixteen Sikh regiments out of the eighteen employed. In every particular the Sikhs have proven themselves admirable subjects. They are highly civilized, markedly intellectual, and their religious beliefs, which date from the time of Luther when their great prophet the Yura Nanak arose and taught them the spiritual faith in which they have ever since reposed, rank them with the most advanced nations.

The Sikhs themselves do not ask for or anticipate wholesale entry into Canada, and Dr. Sunder Singh, their representative, asserts that he is more interested in establishing the principle of British fair play than gaining a settlement for any great number of the Sikh nation, which numbers about 2,000,000.

14 Those who have already come over have worked on the land and on the railways. They have bought land of their own and settled down to farming. They are industrious and thrifty and in every way good citizens. Can they not be received as loyal fellow subjects of the King-Emperor? We believe as soon as their

character and status is known the objections to the Sikhs raised by the labor interests will be withdrawn. —Toronto World.

WOULD ALLAY UNREST IN INDIA.

A meeting of the leading citizens of Toronto was held in the Confederation Life Building on Friday, December 29th, presided over by Mr. J. K. Macdonald.

Rev. Dr. Thomas Wilkie, a missionary of Jhansi, India, declared that in refusing the four thousand Sikhs in Canada their wives and families, Canadians were allowing immoral conditions to develop that they professed a desire to eradicate and to avoid. They should not forget that to the Sikhs they owed much of the success that attended the British army during the Indian Mutiny. The Sikhs made soldiers equal to any the world had yet seen. If they had stood side by side with them as comrades-in-arms, should they not be allowed to enjoy the privileges of British subjects in time of peace? British government stood for equality to all men. Again, the family relationship was a sacred thing with the Sikhs, and the refusal to admit Sikhs to Canada and to allow the four thousand Sikhs in Canada to have their wives and children, was having a serious and dangerous reaction in India, engendering amongst the Sikh regiments disloyalty and embitterment towards British government. They were not dealing simply with four thousand men, but with 315,000,000, who were being leavened by this sense of injustice.

Regarding the moral and physical status of the Sikhs, Dr. Singh referred to a statement made by Colonel Davidson, who employs three hundred and fifty Sikhs in the Fraser mills near New Westminster, that the Sikhs made the finest workmen and were cleaner than other classes of immigrants.

Principal Falconer of Toronto University couldn't see why a modus vivendi couldn't be arrived at by the

(16) Canadian Government and the Indian Government that would solve the situation. Regarding the Sikhs already in Canada, they should be allowed to have their families. If they took that right away from them they would be opening the flood-gates for all sorts of immorality.

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

John A. Paterson, K.C., also thought it might be dangerous to open Canada even to Indian immigration, but he asserted that the Sikhs now in the country should be allowed their wives and families. He suggested that a committee be formed to consider the best way to proceed.

Mr. Thomas West said that in all his travels he had not seen a better type than the Sikhs.

AS OTHERS SEE US.

Montreal Gazette Makes National and Imperial Review of the Hindu Question.

A handsomely printed paper named "The Aryan," which is published at Victoria, B. C., is devoted to "the spread of the Eastern view of Truth, the interests

of the Hindus in the British Dominions, and a study of the causes of the present unrest in India," says an editorial in the Montreal Gazette. One of the mottoes to which the reader's attention is drawn on turning the cover page is a saying of Queen Victoria's: "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." The first article in this (the third) number is the Hindus' Appeal to H. R. H. the Duke of Connaught. It begins with a cordial welcome and then makes the statement that three Sikh gentlemen, who went to India from Vancouver to fetch over their wives and children, are prevented by some legal technicality from returning to their adopted homes. These gentlemen, we are told, served with credit in the Indian cavalry and hold landed property in Vancouver, B. C. They all hold important positions—one being a founder, one a missionary of the Sikh church in Vancouver, and another a director of the Guru Nanak Trust Company. We then come to an article of some length headed "British Justice," which is reproduced from The Week. Therein the bravery and humanity of the Sikh people during a most critical period of British rule in India and on more recent occasions is strongly attested. We are reminded that these are the men who are asking for simple British justice. Again in an article from the News-Advertiser, after the harshness of parting fathers of families from their wives and children is insisted on directly and indirectly, we are reminded that those who suffer this wrong are of the soldier race which formed the very backbone of the Empire in the struggle against the mutineers more than fifty years ago. A short and pithy article which is taken from the Allahabad Leader proposes to carry the war right into Africa by assuming in India towards the British the attitude that the colonies have assumed towards Hindus. What follows is in another tone. The Aryan, after quoting the language of Sir Krishna Gupta in the Crystal Palace, prays that the God of nations may lead the British to a right sense of their duty towards

India. And what is Sir Krishna Gupta's plea? Under British rule, he urges, an ancient nation whose civilization antedates the first glimmerings of light among the peoples of Europe, had been gradually roused to a sense of its own greatness, and, while the best minds in the great Peninsula are convinced that India must seek her salvation under the fostering care and guidance of Great Britain, the goal to be kept in view is such autonomy as that which is enjoyed by the British Oversea Dominions.

Need we quote more? Need we remind Canadians, as they are here reminded, that the princes and soldiers of India were hailed with rapture by loyal Britons, whenever they appeared, even in pictures, during the joyous season of the coronation. Need we quote the suggestion of R. W. Clark, of Victoria, B. C., that the Dominions should contribute to the cost of the coronation Durbar in India? Mr. Clark has written to Lord Crewe protesting against the policy of imposing the whole expense on India. *A more important suggestion is that the King or rather Emperor of India should mark that ceremony by removing restrictions on India immigration to New Zealand, Australia, South Africa and Canada.* In fact, all the contents of the Aryan to which our attention is called have an importance that cannot be disputed. The first feeling of the educated non-Indian citizen of the Empire on reading the appeal of the Aryan for "British justice" is a feeling of very real sympathy. No one can have studied the history of the Punjab even slightly without astonishment at the results of just and peaceful administration after a terrible struggle. As Hunter says, no more difficult work than the reduction of the Punjab to order and content was ever accomplished by Englishmen. The credit is due to the Lawrences and their co-workers.

The rise of the Sikh power is one of the most remarkable developments in Indian annals. A pious Hindu, named Nanak, born near Lahore in 1469, preached religious reform and gathered about him a number of disciples. Notwithstanding persecution, the sect increased under his nine successors, and when the

Mogul dominion declined, it became a powerful organization. The creation of the army, which fought so desperately in the two Sikh wars, was the work of Ranjit Singh, who engaged European officers to teach it discipline. This transformed "Khalsa" or church militant of freemen had, says Hunter, but one parallel for steadiness and religious fervor—the Ironsides of Cromwell. While Ranjit lived, the Sikhs were restrained from measuring their strength with the British. But after his death in 1839 and especially after the British disasters in Afghanistan, it was difficult to control them. For a time the European generals succeeded in carrying out Ranjit's policy. When they were dismissed the command was entrusted to popular favorites. The "Khalsa" was virtually doomed. The victors paid dearly for their triumph, but their loss was not without compensation. In the spring of 1849 the Punjab became a British province. In 1857 the unwavering loyalty of the Sikhs won the admiration and gratitude of those whom it saved from destruction.

As our readers doubtless know, most of the Hindus of British Columbia are of Sikh origin. On that fact and all that it signifies the appeal of the Aryan is based. The very title of the paper is an appeal. It may not have the force to-day that it had fifty years ago, but the kindly word, "Indo-European," still means much. There is, indeed, a rival force which means much more. Empty and idle is the influence of the philosopher, the man of science, the moralist, when it is put in conflict with self-interest, with deep-seated prejudice, with the defensive instincts that prompt resistance to what is alien. Nor is it the average man alone who is swayed by such strong antipathies. The sage and the savant are not always in favor of the all-nations-one-blood doctrine. They find other scripture more suitable for the conditions that they know. In his latest book Dr. Crozier pronounces judgment on the "mixing of antagonistic races, colors or creeds," whether by intermarriage or merely by their presence on the same soil, as the greatest political curse that can befall a nation. However smoothly things may seem to go for a while, the end is sure to be damna-

tion. Others condemn such a judgment as unchristian and even inhuman and point to the wealth of unused land in the great Dominions in support of the charge. Between such divergences can we find a reasonable mean—a conclusion which, while not unfair to our own people, will not be wholly regardless of the claims of our Indian fellow-subjects and especially of the sons of those who stood by us in our day of peril? If such a mean can be found, it is the duty of our statesmen to find and apply it.

NEWS AND NOTES.

IN the Modern Review for November Mrs. J. C. Bose tells the story of Sister Nivedita (Miss Margaret Noble). Her father was an eloquent English clergyman, of great promise, who had ungrudgingly sacrificed his young life in the service of the poor in Manchester. A friend of his, a preacher in India, struck with the spiritual earnestness of the child's face, blessed her and said that one day the claim of India would touch her. Her father too, before his death, told her young mother that one day a great call would come for the child, and that the mother should then stand by her. India, the object of her daughter's devotion, became hers too, and Indians always found a touch of home in her house at Wimbledon. She became the centre of an educational movement, of which the outcome was the Sesame Club. Swami Vivekananda, preaching in London, led to her offering her lifelong service to India. She settled down in a street of the poor in Calcutta and set to work to win the heart of the people by her patient life. First she got the children into a kindergarten, then the mothers came, orphans and widows were trained as teachers, the House of the Sisters was established. She maintained the House and her school through her own writing and the help of a friend who came to regard her as her own daughter. She worked heroically in the

plague and in the famine. Her work wore her out, and after thirteen years of life and service in India she died on October 13th. She had become a Hindu, but not an orthodox Hindu, an intense nationalist, and a great advocate of the development of the masculine qualities in the Hindu's character.

The Aryan thanks Mr. and Mrs. W. H. Moore, of Toronto, who have always been ready to help the downtrodden in taking up the cause of the Hindus in Canada. There is not the slightest doubt that with the help of these and other friends that truth and justice will eventually prevail.

MR. BHAGAT SINGH, of Punjab, recently joined the Massachusetts Institute of Technology at Boston, Mass.

THE members' prize for an English essay, one of the blue ribbons at Cambridge University, has this year for the first time been adjudged to a native of India, Mr. Kshites Chandra, Sen., of Trinity Hall.

AS a result of the conference held of the various Missionary Board secretaries with Dr. Sunder Singh, the secretary of the Hindu deputation from British Columbia, a committee was appointed to draw up a petition to the Ottawa Government, asking for the removal of the restrictions on the families of Hindus entering the Dominion. The petition was accordingly drafted and forwarded.

The Toronto Globe whilst admitting that a Sikh is good enough to lay down his life for the British Empire in and out of India, says that the question whether the Hindu is a British citizen is a matter of "politics." It lumps Chinese, Japanese, Bedouins, Dyaks, the Hindus and the rest of them as one species. The Aryan begs to bring to the notice of the worthy editor of the Globe that the Sikhs are of the same Aryan race as the Canadians, and the question whether a citizen of one part of the Empire should have the same rights as that of a citizen of another part, is a question of principles and not of "politics."