

74390-197T

PERIODICAL XEROX COPY

AP 2 L58

PERIODICAL TITLE, VOLUME AND YEAR

PERIODICAL TITLE, VOLUME AND YEAR
Indian Digest Newy Vol 49 (18 July 1914)

TITLE

PAGES

anonymous; "Sichs Besieger Canada" pp 95-6

1 SOURCE OF YOUR INFORMATION. (Include Page Numbers) *unable to verify* *EG*
B. Tal: East Indians in Canada, MIA UBC

DATE After which material cannot be used

DATE JUN 14 1976

1976

RECEIVED AND DELIVERED

2 pp

23/6/76

DUE AT SFU

DUE AT LENDING LIBRARY

BILL TO BURSAR-DATE

-AMOUNT

AP2 / L7L

RENEWAL REQUESTED

RETURNED

REMARKS

FORM 2027-4-72

use PIX

For Library Use Only

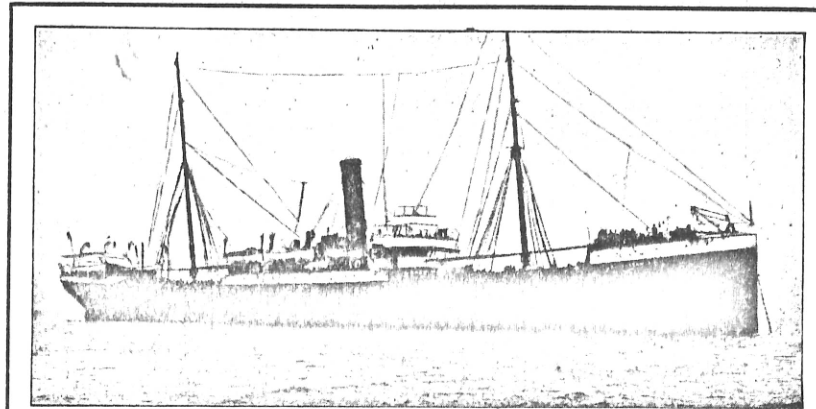
FOREIGN COMMENT

SIKHS BESIEGING CANADA

THE LAPPINGS of the Asiatic tide upon our western shores remind some writers that almost every country on earth has at some time been overrun by a great racial migration, and that even our own presence here is the result of such a movement. California and British Columbia seemingly have no desire to be the scenes of another event of this sort, and are feverishly raising the barriers as Holland fought the sea. The Asiatics are attempting to move upon South Africa, Australia, and New Zealand as well as upon North America, and in the British possessions the case is complicated by the fact that the immigrants from India are British subjects. Disaffection in India is rampant. Will Canada, as a loyal colony, injure the power of the mother country by offending the pride and prestige of the Hindus and thus deepening their hatred of the British raj? Canada tried to solve the problem by providing that the Hindus could not enter unless they came direct from India, there being no direct steamship line to bring them; but a body of some 350 Sikhs tried to meet the issue by sailing direct from India to Vancouver in the Japanese steamer *Komagata Maru*, led by Gurdit Singh. They arrived on May 23, but were forbidden to land, and since that date have been living on their ship in the harbor, amid great excitement and tension, as we read in the Vancouver papers. A hunger-strike was started, but abandoned, as the Canadians failed to be impressed by its fatal possibilities. A threat was made to burn the ship, on the idea that the people would rescue the passengers; but that, too, seemed uncertain. For several nights a lookout was maintained on the waterfront, to rouse the city to arms if a rumored plan to land should be attempted. On Monday of last week the Court of Appeal decided they could not enter Canada, but this

is not expected to end the Hindu efforts to invade the Dominion. The well-known Sikh journalist of London, Mr. Saint Nihal Singh, presents the situation as follows, in the *London Graphic*:

"I am of the belief that the Sikh settlers in British Columbia have been subjected to hostility through no fault of their own, but simply because they came when British Columbians were in an angry mood toward the Japanese and Chinese immigrants. Being Orientals, the Indians were at once denounced as being as undesirable as the Japanese and Chinese, and the fact that Indians were British subjects was lost sight of. From an imperial point of view the incident must be deplored by all well-wishers of the Empire. A provocative policy assumed by Canada is bound to feed the flames of sedition in India."



VISIBLE SIGN OF A PROBLEM THAT VEXES THE BRITISH EMPIRE.
The Japanese steamer with its unwelcome passengers from India lying in Vancouver Harbor. The Canadian courts have decided they cannot land.

The *London Times*, in justification of the Canadian exclusion of visitors from India, remarks:

"The claims of those who chartered the *Komagata Maru* are based on the assertion that 'British citizenship' involves the right of unrestricted entry into any and every part of the British Dominions. That is the kind of catch-logic which may easily beguile the uninstructed. It should not for a moment mislead any intelligent person who will be at the trouble to think out the meaning of words. It is preposterous because it ignores the facts. The facts are that free peoples have a right to say whom they will admit into their country, just as free men have a right to say whom they will admit into their house. This right is exercised in practice; it is not merely a theoretical right. It operates quite irrespective of color, so that there are numbers of men—white, and subjects of the Crown—who are excluded from the Dominions. It is useless to say that this should not be. It is."

The feeling of the Vancouver people over this intrusion of Asiatics upon their shores may be seen from the following resolutions passed at a crowded meeting of the citizens:

"That whereas the steamer *Komagata Maru* has been lying in the port of Vancouver from



GURDIT SINGH (IN GRAY) AND SOME OF HIS SIKHS ON BOARD THEIR SHIP.

the 23d day of May until the present date, with a ship-load of undesirable immigrants demanding admission into the Dominion of Canada;

"And whereas it is the universal opinion of all citizens resident upon the Pacific coast of the Dominion of Canada that the influx of Asiatics is detrimental and hurtful to the best interests of the Dominion, from the standpoint of citizenship, public morals, and labor conditions:

"Be it therefore resolved that this meeting strongly urges upon the Dominion Government the necessity of supporting the efforts of the immigration authorities undertaken toward the rejection of the immigrants aboard the steamer *Komagata Maru* and their immediate deportation;

"And that stringent legislation be enacted whereby such immigration may, in the future, be entirely restricted from admission to the Dominion."

While the Canadian authorities have determined that the Hindu shall not land, the situation on board their ship is thus described in the *Vancouver Sun*:

"Yesterday the ship was a cave of despair. But later in the day the adventurers keyed themselves up to a high pitch of fanatic excitement. A meeting was held, in which Gurdit Singh took no part, at which resolutions were passed. The Hindus are very fond of passing resolutions. As far as could be learned, the resolutions were all warlike. The cloven foot is showing on board the *Komagata Maru*. The big Sikhs, who belong to a warrior race, are growling and blustering threats. The big black-browed fellows are bullying the Japanese officers of the steamer and calling down curses on the heads of the white race. They freely declare that if any attempt is made to move the vessel from her anchorage, they will immediately go to war."

A striking proposal is made by the British Columbia M. P., Mr. H. Stevens, in a speech at Vancouver. He believes that the Indian Government—i.e., the English administration in India—are not anxious that such members of the population as the Sikhs should sail away to Canada, and argues that British Columbia would find her justification in a decree of the India Council. He says:

"I am convinced that the placing of the control of immigration to this country in the hands of the Indian Government would offer the best solution of the difficulties which are now being experienced. The regulations would be made to apply to settlers only, of whom only a certain number would be allowed in each year."

Mr. Stevens charged that the attempt to carry the question from court to court until it reached the Privy Council was a party move, and he added: "We have men on the bench of British Columbia who are willing and ready to give a decision opposed to the will of the people."

Like so many public questions in Canada, Hindu immigration becomes at last the football of party politics, and we read in the *Liberal Sun* (Vancouver) that under a Laurier ministry the *Komagata Maru* would not have been permitted to enter a Canadian harbor. To quote this organ:

"The whole truth, in fact, in regard to the situation here at present is that it has been deliberately created by the Government, which does not wish to turn this ship-load of Hindus back and which hopes that the courts will open the doors to them on the ground that the order in council is *ultra vires*."

The situation derives a more ominous significance from a dispatch sent to the *Toronto Globe* from Vancouver, in which we read that news had come from "a semiofficial source" declaring "a second steamer with 350 Hindus aboard" had left for Canada.

HOW TO REPRESS THE SUFFRAGETTES

PUBLIC OPINION in England is becoming so exasperated by the violence, outrages, and daring acts of the militant suffragettes that open conflict is looked for at almost any moment. For instance, we read in the London press that a woman, carrying a bundle of papers and a poster with the words, "A SUFFRAGIST DOPED IN PRISON," was greeted by the bystanders with the cry of "Liar! Liar!" The papers and placard were torn from her hand and scattered in the street. Another woman, when attacked, escaped on a passing bus after being

roughly handled in a crowded thoroughfare and deprived of a similar packet of papers. Several have been rescued from crowds by the police. Churchgoing women, we read, are preparing to deal with suffragist disturbers, and to do so with ungloved hands. A special branch of the Civil Volunteer Force has been formed to take suitable action for the protection of property. The press also report that the militant suffragists, as represented by such organizations as the "Arson Squad," are merely the paid agents of the Woman's Suffrage Association, who gave £50 (\$250) for the mutilation of the "Rokeby Venus."

The many suggestions as to the right method of repressing the women rioters may be classed as follows:

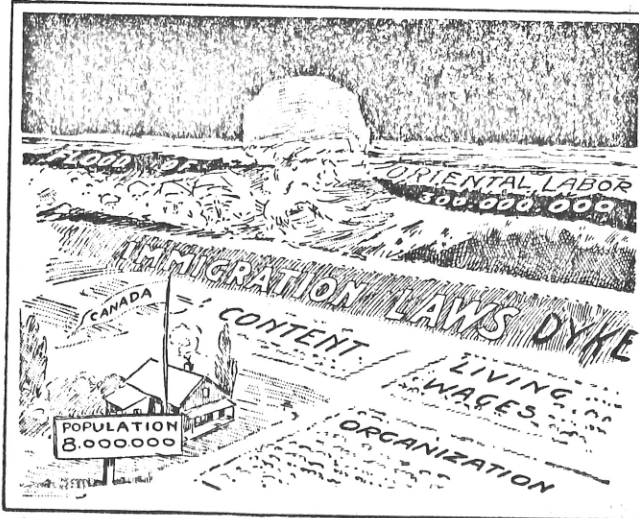
1. Leaving "hunger-striking" prisoners to die.
2. Deportation.
3. Classifying them as lunatics, criminal or other.

Mr. McKenna, in his long-expected statement in Parliament, said that none of these expedients would be resorted to, but he intimated that the Crown will take civil proceedings against subscribers to the funds of the militant organizations to recover for the damage done by acts of outrage. To quote his words, in part:

"The Government is convinced that much more harm than good would result from leaving the 'hunger-strikers' to die. We shall continue for some time to rely mainly upon the effect of the 'Cat and Mouse' Act and the incessant police harrying to which criminal organizations have been rightly subjected. The 'Cat and Mouse' Act has been in operation just a year and it has been attended with remarkable success. Several women convicted of outrages have given undertakings, none of which has yet been broken, to forsake militant methods. Others have served their sentences in full. . . . The authorities are convinced that they have reduced the trouble to manageable proportions."

Letting them starve to death if they will, however, is advocated in some religious quarters. The Jesuit, Father Bernard Vaughan, approves of letting the suffragette die, if she refuses to take the food provided. He is reported in the London press as saying: "There is nothing ethically wrong in letting them die. Let them start at once and make up for lost time." The Rev. A. J. Waldron, vicar of St. Matthew's, Brixton, coincides, and the Rev. Richard Free, vicar of St. Clement's, Fulham, thinks the proposal a very good one. "I have advocated it for many months," he said. "Let them die." But a writer signing himself "A Spanish Theologian," and therefore evidently of the Roman faith, writes to the London *Evening Standard*, which had invited the discussion, as follows:

"I have read with great surprize Father Bernard Vaughan's



WILL THE DIKE HOLD?

Or will certain interests, under the guise of imperial needs, flood our country with cheap and unskilled labor?—*Vancouver Sun*.