

CHAPTER IX. SOCIAL LIFE.

1. The Family.

The absence of women of their own race makes the social life of the Hindustanees on the Pacific Coast anything but cheerful. A large number of them are married in India and some even have children, but they left their family at home when they came to America. Only a few of them, therefore, have a home life. Most of them live in a sort of club of from two to twenty men. They generally keep to themselves and have scarcely any intercourse with the Americans except in a business way.

About a dozen Hindustanees have brought their wives with them from India. Three or four of these families are to be found near Sacramento and the rest in British Columbia. Some have married American or Canadian women. Perhaps a dozen such marriages have taken place all over the Pacific Coast. In Imperial Valley, however, a number of them have married Mexican women. It is only recently that such marriages have begun to take place. Within the course of the last two or three years there have been altogether 30 such marriages and there is every likelihood that the number will continue to increase.

It is evident, that except 50 or 55, none of the Hindustanees on the Pacific Coast has any home life. The evil effects of such a condition on the social and moral life of these people cannot be exaggerated.

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2. Education.

Education is a great help to the moral and spiritual growth of an individual as well as to his material progress. While the lack of education may be detrimental to the best interests of a man in his own country, it is a calamity to him in a foreign country. Such is actually the case with the Hindustanees in America and Canada.

The majority of the Hindustanees on the Pacific Coast did not have much education before they came to America. Though some of them learned a smattering of

English while serving in the army or in the police force of India or China, no systematic attempt has been made to educate them since their arrival in America. Most of them, however, have acquired some reading and writing knowledge of their own language and practically all of them have learned how to sign their names in English and to conduct business with the Americans. There are, of course, a few exceptions here and there. In almost all localities where they settle, there are to be found a few intelligent young men who had some knowledge of English before leaving India, and who have, by dint of their own efforts, acquired some education. These men are generally regarded as the leaders of the community where they live and act as interpreters whenever necessary.

It is easily seen how inefficient and uneconomical it is for a man to depend upon some other person to act as mediator between him and his social and industrial environment. Some of the younger men fully realize the awkwardness of their situation and regret that they did not have any opportunity for learning the American language. The lack of knowledge of the language of the country where they live has many-fold effect. First, it is detrimental to their material interests. They have no chance of acquiring the most up-to-date methods of production and distribution and are quite in the dark as to the market conditions, although quite often they have to buy and sell on a large scale. Second, they are also deprived of many pleasures of life. Being unable to read English, they cannot spend their leisure hours reading the daily paper nor can they spend their time in association with any people but those of their own race. Third, it has kept them aloof from the social and political environment of the country where they reside. They have no opportunity of becoming familiar with the ideals and aspirations or manners and customs of the people with whom they live side by side.

3. Religion.

Some kind of religion is an essential part of the social life of any group. This is especially true of the people

of Hindustan where religion is the keynote' to all traditions and institutions.

The Hindustanees in America belong to three distinct religions, namely Hinduism, Shikhism and Mohammedanism. They brought their faith from the old country and still adhere to it. After coming to America, no one seems to have embraced Christianity.

Hinduism is really a civilization rather than a religion. It is the sum total of the experiences of a group of people who have lived in Hindustan for over 5000 years. Essentially it is monistic but being based on a system of thoughts rather than the precepts of any one authority, it has various doctrines, faiths and practices, such as transcendentalism, pantheism, monotheism and symbolism. The fundamental difference between Hinduism and Christianity is that a Hindu enjoys absolute freedom of thought and belief, but as long as he lives in a society he must conform to its customs; whereas a man in the Christendom is allowed more freedom of action but he conforms to the general belief. As one's behaviour is more noticeable than one's thoughts or sentiments, and as most of the customs in India have come down from generations, the social life of the Hindustanee in many cases is conservative and even archaic.

Like Hinduism, Mohammedanism is also a civilization rather than a religion. Originally it was a branch of Judaism and as such is purely monotheistic, although some of the social customs such as those pertaining to marriage and family are simply anachronisms. Mohammedanism is very high in ethics and very democratic in constitution. Like Hinduism, Mohammedanism also enjoins its followers from certain actions such as drinking.

Sikhism has resulted from the combination of two great religions, Hinduism and Mohammedanism. About the time Luther started his reform movement in Europe, Sikhism arose in the Punjab under the leadership of Baba Nanak as a protest against the caste system, sectarianism, symbol worship and other practices which have gradually crept into Hinduism. It preached the unity of God and the brotherhood of man

and combined both the Hindus and Mohammedans alike into one fold under the name of Sikhs or disciples. In the 17th century, Guru Gobind Singh, the 9th and last teacher of Sikhism, wanted to make the Sikhs practically independent and safe from outside attack. He, therefore, organized the Sikhs into a strong militant party known as the Khalsa or the League Fellowship. He instituted the baptism of the sword, by which one could become a member of the Khalsa Brotherhood for the help of the weak and oppressed. It is to this Brotherhood that the Sikhs of the Pacific Coast belong.

There are only a few Hindus among the Hindustanees on the Pacific Coast and they have no regularly established temple of their own. There is a Hindu temple in San Francisco which was established for the propagation of Vedanta philosophy among the Westerners. As most of the Hindu workers live outside of San Francisco, the temple there could have no influence upon their lives.

Neither does the number of Mohammedans on the Pacific Coast run very high. They have no mosque of their own. For the celebration of festivals they gather together in a place and celebrate the day. Many of them come from different parts of the State, sometimes traveling hundreds of miles, to join their brethren in these religious festivals.

As mentioned before, the majority of the Hindustanees on the Pacific Coast are Sikhs. Religion plays a very important part in their lives in America and Canada. They have several temples located in different places. At Stockton, Cal., they have built a temple, a two-storied building on land which they own themselves. On the ground floor is a hall for meetings, also several rooms and residence of the priest. Up-stairs is the prayer hall. There is an altar at one end of the hall on which is kept the *Granth* or sacred book containing the precepts of the Gurus or the leaders of Sikhism. The hall is decorated with rich carpets on the floor, a rich canopy above and pictures and texts on the walls. In this hall, scriptures are read and expounded by the priest twice daily. Such temples are also found at Victoria and Vancouver in

British Columbia and other places. Wherever there are 20 or 25 Sikhs, there is a temple also, which is sometimes nothing but a shack used for divine service. In the lumber mills in British Columbia which are owned by the Sikhs, there is in each mill a temple built for the purpose. Altogether there are nine temples on the Pacific Coast.

Each temple is invariably officiated by a priest; very often he is one of the workers who devotes only a part of his time to religious exercises and takes care of the temple. He is elected annually by vote, and receives salary in addition to board and room. The essential qualities taken into consideration in electing a priest are that he must be a man of high moral character and must be educated in the Gurumukhi language. In the larger centers, such as Stockton in California and Victoria and Vancouver in British Columbia, the priest devotes his entire time to his religious work. He is appointed by the Khalsa Diwan Society. The entire expenses of the Khalsa Diwan Society for religious work is met by the subscriptions of the members. The central organizations for religious work among the Sikhs are located at Vancouver in British Columbia and at Stockton in California.

4. Recreation.

One of the great defects of Hindu civilization is the lack of proper provisions for recreation. The ideal of Hindu culture relates more to contemplation and meditation rather than action and pleasure. While the higher castes may follow such ideal, to the average man it is meaningless. The result has been that the majority of the people in India have been deprived of a great deal of the pleasure of living.

Games and plays are not entirely unknown to India. In fact, the Hindustances have contributed some of the best games and sports to the world. Chess was first originated in India as was Polo; but chess is an aristocratic game and it has always been restricted to the leisured classes. The game of Polo, too, is both costly and impractical from the viewpoint of the average man.

Wrestling is very common in India, but its practice is mostly confined to occasional excitement rather than ~~en~~ joyment and recreation for ordinary life. The game of cards has become quite a vogue among the common people of India to-day.

For the lack of proper recreation, the Hindustanees often indulge in unnecessary discussion and debate which, however it may sharpen their wits, often leads to arguments and quarrels. This has happened quite often among them in America.

Passing through the Oriental section of the cities on the Pacific Coast, one can easily see how the Japanese differ from the other Asian peoples in their provision for recreation. Pool rooms and bowling alleys where the Japanese workmen, after their day's work, can go for recreation are very common. There are very few Hindustanees to be seen either in pool rooms or bowling alleys. Nor do they take to gambling like the Chinese. While the Japanese play and the Chinese gamble, the Hindustanees debate.

A few modern methods of recreation have, however, been adopted by the Hindustanees. In a few cases they were found playing billiards. In one case the motion picture apparatus was installed in one of the dining halls, where they spent the evening after they had finished their daily work. Such instances of amusements are, however, not many.

The "movies" and theatres are also patronized by them to a certain extent, but as most of them live on farms often far away from the cities, it is not always possible for them to come to the towns for such diversions. The movies and theatres which the Hindustanees, like other Orientals, can visit, are always limited in number.

5. Vice and Crime.

Man is more or less liable to fall a victim to vice or to commit some crime. For the better understanding of the social life of a group or of a race, it is, therefore, necessary to take into consideration the vices and crimes common among its members.

A special attempt was made to ascertain the amount of vice and crime among the Hindustanees on the Pacific Coast. One of the points of investigation was the prevalence of venereal diseases, about which the opinions of the medical practitioners may be summarized as follows:

Dr. Graeser, Holtville, Cal., did not find more than 6 men suffering from venereal diseases in his 7 years of practice among one hundred Hindustanees. According to Dr. Dunlap, Brawley, Cal., there were only a few of them suffering from these diseases. Dr. Engel, Calexico, Cal., found that these diseases among them were "less than among others." Dr. A. H. Konigmacher, Fresno County, Cal., stated that only about 15 % of them had some form of venereal disease. According to Dr. Linwood Dozier, City Health Officer, Stockton, Cal., the amount of venereal diseases among them was "not above the average." Dr. J. Myron Carr of Stockton, Cal., found, however, several cases of syphilis and gonorrhoea. According to Dr. Chas. E. von Geldern, Sacramento, Cal., the extent of gonorrhoea among them was the same as among other races. Dr. Frank P. Brendel, Sacramento, found several cases of syphilis and gonorrhoea. Dr. Corry of Vancouver, British Columbia, found only three cases of venereal diseases among 200 Hindustanees, to whom he was medical adviser for five years.

Cases of homosexuality among the Hindustanees have also been known. Homosexuality is a common vice in the mining districts, lumber camps, wheat fields, and fruit ranches. In fact, wherever a large number of men are grouped together apart from women, such vice is generally known to prevail. That this vice exists among the Hindustanees, who are as a rule without women, is shown by a few criminal records. While the records show its existence, they do not in any way indicate to what extent it is prevalent. There is no evidence to prove that they are more addicted to this vice than any other race. "From the standpoint of health and morals",

observed Dr. Corry, "I think they compare favorably with any other class of citizens."

Gambling is practically unknown to them. Speaking of the prevalence of gambling at Calexico, Cal., which is adjacent to Mexicali, a place notorious for gambling and other vices just over the Mexican border, Judge Roach remarked: "They (Hindustanees) abstain more than any other people here from this vice." The investigation in other cities on the Pacific Coast failed to disclose the existence of gambling among them.

The taking of drugs as a habit scarcely exists among them. It was only at Vancouver, British Columbia, that Dr. Corry found about six cases of the drug habit among his Hindustani patients. It is surprising that there should be so few cases of the drug habit among them, because they frequent the China towns on the Pacific Coast. And some of them had even resided, before their arrival in America, for a number of years in China and the Phillipines.

A most common vice to which they have fallen victim is drinking. They indulged in it a great deal when the country was wet. In Imperial Valley, Cal., more than one third of them was accustomed to drinking. In other places those who drank were nearly 50 per cent. Quite a few of them were in the habit of drinking strong liquors, such as whiskey and brandy, and very often got drunk.

Drinking does not end in itself but may lead to many crimes which a man would not commit were he sober. This is as true in the case of the Hindustanees as it is of other people. Drinking has, in fact, done a good deal of harm to their moral and mental progress. In the first place, there is always some financial loss and physical deterioration due to excessive drinking. In the second place, although they are as a rule very calm and quiet people, when drunk they get extremely noisy and often disturb other people. In the third place, some of their minor and even major crimes have been attributed to intoxication.

The investigations into criminal records led to the following results:

Imperial Valley: From February 24, 1919, to July 14, 1921, there were 2224 cases of general litigation brought before the City of El Centro, Cal. Of these cases there were 43 Hindustani defendants. Out of every thousand cases there were two cases relative to the Hindustanees. From January 1907 to July 6, 1921, there were 1054 criminal cases tried in the Court of El Centro, Cal. Of these, the Hindustanees were involved in 16 trials. Two of them were exonerated and 14 convicted. Of the 16 charges, 3 related to murder, 4 to assault with deadly weapon and the remaining 9 to each of such crimes as robbery, felony, bribery, seduction, contribution to delinquency, embezzlement, passing bad check, violation of the prohibition law and driving car under intoxication. "The justice criminal docket at Brawley, Cal.," writes Judge Griffin, "in a large township having about 250 Hindu farmers shows 7 misdemeanours and 2 felonies in a period of one and a half years out of 225 cases. The Recorders Police docket shows 11 cases of misdemeanours out of 300 cases." Out of 304 cases docketed from 1919 to the end of June 1921, 17 were relative to the Hindustanees according to Judge McDonald of Holtville, Cal. The Hindustanees are "in court less frequently than any other race in this immediate vicinity," remarked Judge Roach of Calexico, Cal.

Fresno County: Justice of the Peace, L. S. Beall, Clovis, Cal., found "very few cases of crimes" committed by the Hindustanees in his district. "During the four years", writes Mr. W. F. Toomey, Fresno, Cal., "that I was Mayor of the City of Fresno, which dated from April 23, 1917, to April 25, 1921, the police records will show that we had less trouble with the Hindus as a class than with any other of the nationalities in the city."

The San Joaquin Valley: Police Judge Wanent H. Atherton of Stockton, Cal., mentioned one crime of the Hindustanees to be drawing checks without funds in the bank. Writes Mr. W. M. Simpson, Chief of Police, Stockton, Cal., "as an officer of this city, I have an opportunity to observe all classes of laborers and frankly state, in my opinion the Hindu is the peer of any class. He keeps his

engagements, fulfills his contracts and performs his duties cheerfully and to the best of his understanding; has no socialistic, I. W. W., or Bolshevik tendencies; is studious, industrious and progressive; peace-loving, inoffensive and obeys the laws of the land, and on the whole, is singularly free from vice; does not traffic in opium or its derivatives and is rarely a victim of the social habit of using intoxicants; our criminal records show them, in proportion to their numbers, to be negligible."

The Sacramento Valley: "I believe", writes Mr. Oscar Robinson, President of the Board of Trustees (Mayor), Colusa, Cal., "that the Hindu people are law-abiding and try to conform to all our city regulations." Writes Mr. L. M. Shelley, Attorney at Law, Sacramento, Cal., "Hindus are not given to theft or robbery to any great extent. Not as much so as many other classes of people in our city. The killing of two persons is about the only serious crime committed by the Hindus in these localities within the last year. Much more crime among other people." Mr. Roy Morewell, District Attorney, Marysville, Cal., found only one Hindustanee sent to State's Prison in the past seven years. "I have had", continues Mr. Morewell, "very little trouble with them since being in office." "From observation they (the Hindustanees) appear to be a respectable, law-abiding class of people and with one or two exceptions they are rarely brought to the attention of this department", is the statement of Mr. Bernard McShane, Chief of Police, Sacramento, Cal. "I have not noted", writes Mr. M. F. Shelley, Justice of the Peace of Sacramento, Cal., "as much crime amongst the Hindus as amongst other European nationalities. Particularly those from Southern Europe." "In my position as District Attorney for eight years, there were very few criminal cases against the Hindus", says E. P. Foltz, State Council of Defense of California."¹

British Columbia: Except for one case of a crime against nature and a few cases of drunkenness, the Chief of Police at Victoria, B. C. did not find very many crimes amongst the Hindustanees. The Chief of Police at Van-

¹ In a letter to Governor Stephens, Jan. 14, 1919.

couver, B. C., also spoke very highly of the law-abiding spirit of the Hindustanees. Their crimes both of a major and minor nature were very few in number.

From the above descriptions it is clearly seen that there are only a few major crimes committed by the Hindustanees. Murder or assault with a deadly weapon is a crime belonging to this group. Most of these crimes, as pointed out before, have been committed against their own countrymen. Some of the murder cases have been attributed to intoxication.

Some of the minor crimes, such as driving while intoxicated or over the speed limit, parking cars on the wrong side of the street, issuing checks over the amount of bank deposits or using water for irrigation more than is allowed by the law, are also attributed to them. But it has been said that the authorities and the neighbors in such cases generally try to be more exacting in the enforcement of the law in regard to the Hindustanees. Says Judge Griffin: "The Hindus are held responsible for more crimes than they actually commit."

In considering the vice and crime of a group of people, age, sex and home life should be taken into consideration. First, the majority of the crimes in society are committed by persons between the ages of 20 and 45. Second, more crimes are committed by men than by women. Third, home life is a restraint upon criminal impulse. The Hindustanees on the Pacific Coast being mostly men in the prime of life and without any home life, are more liable to commit crimes.

Very common is court litigation among the Hindustanees. From Imperial Valley to British Columbia this complaint has repeatedly been made by the Americans and Canadians. In fact, it is the most serious defect among them. They quarrel among themselves and often go to the courts for decision. Even the major crimes such as murder result from personal petty quarrels.

There are several reasons for the litigation among the Hindustanees. First, under the social and educational conditions they have to live too much among themselves. The old adage says: "Too much familiarity breeds con-

tempt," and it can very well be verified in the case of the Hindustanees. In the second place, most of them go into business with one another on the partnership basis. When they lease a ranch, several of them invest money in the same enterprise. As a rule there are no clearly defined duties and responsibilities and, in case of failure, individual selfishness gets the upper hand, leading sometimes to misunderstanding and litigation. In the third place, as mentioned before, they have no family life. After working hard on the farm or in the mill, they have no homes to which to go for the relaxation of their mind or for the expression of the softer and sweeter nature which manifests itself in the presence of wife and children. Having no chance for variety of expression, their lives are dull and monotonous until heated discussion and arguments furnish diversion.

6. Associations.

In order to carry on their social and industrial life, the Hindustanees on the Pacific Coast have formed several associations of which the following are the chief: —

The Khalsa Diwan Society², or Free Divine Communion, of British Columbia, was organized in 1907 with its headquarters at Vancouver, B. C. Its objects as defined in the rules and regulations of the Society are: (a) To appoint ministers of the Sikh religion to officiate in the Province of British Columbia and elsewhere. (b) To look after the religious interests of the scattered communities of the Sikhs both in the Province of British Columbia and elsewhere. Besides its religious functions, the Khalsa Diwan Society has also important aims, such as education and philanthropy. Most of the donations to educational and charitable purposes described later on were raised by this organization. The Society has its headquarters at Vancouver, B. C., with branches located at Victoria, Abbotsford, New Westminster, Fraser Mills, Duncan, Combs and Ocean Falls. It owns four temples, the valuation of the two at Victoria and Vancouver alone amounting to \$ 45,000.

² From the reports of Mr. Kapoor Singh and Mr. Mit Singh.

The Pacific Coast Khalsa Diwan Society, Inc.³, was organized about the same time as the Khalsa Diwan Society. It has its headquarters at Stockton, California. It is an independent organization, but the aims of these two organizations are practically the same and they often consult each other in important undertakings. The main objects of the Society are :— First, the promotion of religious interest among its members. Second, the promotion of educational interest among the Hindustanees both in the United States and in India. Third, the promotion of the welfare of the Hindustanees both at home and abroad. The Society derives its income from membership fees, which vary from 12 to 50 dollars a year, and donations occasionally raised for some definite purpose. The Society owns the Sikh Temple at Stockton, California, the present valuation of which is about \$ 30,000.00. The educational work of the Society is carried on by the Sikh-American Education Society and many other sub-committees under the auspices of the central organization at Stockton, Cal.

The Moslem Association of America⁴ was founded in 1919 with headquarters at Sacramento, Cal. The aims of the Association are social improvement, Americanization, reformation and education. The methods followed in order to achieve these aims are as follows: 1. To educate the Hindustani boys in American universities and to establish schools and colleges in India. 2. To have public meetings of the Hindustanees and Americans for the cultivation of friendly relationship. 3. To publish pamphlets from time to time on matters pertaining to the welfare of the Hindustanees in America. The Association has bought four lots of land in the cemetery at Sacramento. The Moslem Association of America has a branch in Imperial Valley.

The Hindustani Welfare and Reform Society of America⁵ was founded in 1919 with headquarters at El Centro, Imperial Valley, Cal. The aims and objects of this Society

³ From the report of Mr. Lal Singh.

⁴ From the reports of Messrs. Rahamat Ali Khan and Ali Mohammad Khan.

⁵ From the reports of Messrs. Ram Chand, Asa Singh and Fazil Din.

are: — 1. To promote good will and fellow feeling among the Hindustanées in America and abroad. 2. To protect and safeguard the material and moral interests of the members of this Society and all other Hindustanees who seek the assistance of the Society. 3. To create understanding and establish good relations between the Hindustanees and the Americans. Membership in this association is open to all having sympathy with its aims and objects. Every member is required to pay ten dollars a year. One of the prime objects of this Society is to settle any quarrels and litigations which may arise among the members of the association and in this direction the Society has done a good deal of work. Since its establishment many of the quarrels of its members have been settled outside of the courts and it has already materially reduced the number of cases which came before the court for settlement in previous years.

The Hindu American Conference⁶ was founded in June, 1920 with headquarters at Sacramento, California. The chief aims of this Association are to educate the Hindustanees in the English language, to bring about a better understanding between the Hindustanees and the Americans and to improve social conditions among the Hindustanees themselves. In order to carry out these objects the Conference adopted three methods: Lectures, social gatherings and publication of pamphlets.

The Canada-India League⁷ was founded in 1915 with headquarters at Toronto, Ontario. Its principal aim was to bring about a better understanding between India and Canada, chiefly on the question of Hindustani immigration into British Columbia. In 1916 it sent Mr. James E. Dobbs, once the president of the organization, to study the conditions of the Hindustanees in British Columbia on behalf of the organization.

The Hindustan Swaraj Sabha of Canada⁸, the re-organized United India Home Rule League, was founded

⁶ From the report of Mr. Godharam Chanan.

⁷ From the report of Mr. James E. Dobbs.

⁸ From the reports of Messrs. Kapoor Singh and Gurudit Singh.

in 1920, with its headquarters at Vancouver, B. C. The aim of the organization is: "To help the Indian National Congress achieve its aims, i. e., the attainment of the Swaraj (or autonomy) for India." Its functions are to communicate the state of affairs in India to the Hindustanees abroad, especially in Canada, and to further the cause of the national movement in India. It has contributed large sums of money to the cause of India.

The Pacific Coast Hindustani Association⁹, or, which is better known, the Hindustan Gadar Party, was organized in 1913 with its headquarters at San Francisco, Cal. The objects of the Association are: First, social and economic regeneration of India. Second, education as to the state of affairs in India. Third, the political independence of India and the establishment of the Federated Republic. The party owns a press and a house which is known as "Yugantar Asrama". It is decidedly a political party devoted to the deliverance of India from foreign rule. A great many of its members have suffered incarceration for their political activities.

Besides the above principal organizations there were also several smaller ones for local purposes. Quite a number of these organizations have been abolished.

It is clearly seen that except for the two political organizations mentioned, only one of which is revolutionary in character inasmuch as its aim is to establish a republic in India, all the organizations have been formed for social and religious purposes. Unfortunately, up to this time there is not a single organization for the protection of the industrial interests of the Hindustanees on the Pacific Coast. The Hindustani Welfare and Reform Society of America aims to attend to the industrial welfare of the Hindustani workers, but it is only a local organization and already it handles too many affairs.

The great defect of the social life of the Hindustanees on the Pacific Coast lies in their lack of a strong central organization. They arrived in Canada and the United States without concerted action among themselves or on

⁹ Report of Mr. H. S. Singh, one of the directors of the Association. See also Independent Hindustan, Nov., 1920.

the part of any group or organization. Neither the Indian nation nor the British India Government is alive to their interests. A central organization is necessary, not only for the preservation of their interests, but also to assist them to adjust to the social and economic conditions of the United States and Canada.

7. Publications.

Besides associations, the Hindustanees on the Pacific Coast have also a number of publications by which their social life finds its expression.

The Hindustanees of British Columbia published at different times two periodicals, first, the *Sansar*, the official organ of the Hindustanees in British Columbia, which was published at Victoria B. C. It was started in 1913 and edited both in English and Punjabi. Its chief object was to promote the interests of the Hindustanees in Canada. After several issues it came to a sudden end. Second, the *Hindustance*, which was the official organ of the United India League, located at Vancouver, B. C., was first published in 1914 by Mr. H. Rahim. Its object was practically the same as that of the *Sansar*. Besides they also have published pamphlets from time to time. The Pacific Coast Khalsa Diwan Society undertook the publication of a series of pamphlets called the *Guru Nanak Series*. Such tracts as the *Message of the Sikh Faith* were published by the Society.

The Canada-India League published a periodical called the *Canada and India*. Several issues of it were published between 1915 and 1917. It also published several tracts such as *India's Appeal to Canada*.

The Pacific Coast Hindustani Association published a weekly organ called "*Hindustan Gadar*", published in two languages — Hindustani and Punjabi. Subsequently a monthly review called the *Independent Hindustan* was published in English. From time to time the Association published pamphlets and other literature in English, Hindustani and Punjabi. The publications of this organization are generally revolutionary in character.

CHAPTER X. TRAITS AND ACHIEVEMENTS.

1. Enterprise.

The outstanding feature of the industrial life of the Hindustanees on the Pacific Coast is their business success. They landed at the Pacific ports as common laborers. The majority of them did not have money except the amount required by the immigration authorities. They could not write or read English and many of them could not understand it. These initial disadvantages were further increased by the religious belief which required them to retain some of the old customs. The anti-Asian feeling also stood in the way of taking advantage of the opportunities for work. In spite of these disadvantages and inequalities, they did not lose courage. The confidence in their own ability to make good and the hope in the success of their endeavor, made them look forward to the future; and by dint of perseverance they have, in the course of only a few years, changed their status from that of common laborers to that of farm operators, farmers, independent businessmen, and even employers.

"My experience in the labor camp inspection", writes Mr. Edward A. Brown, the chief sanitary engineer, State Commission of Immigration and Housing, California, "shows that the Hindus are rapidly leaving the employed list and are becoming employers. Particularly this is true in the rice-growing section of the following counties in California: Yolo, Colusa, Glenn, Butte, Sutter, Yuba; also in the cotton district of Imperial County."¹ This is also true of those in British Columbia. Some of the Hindustanees stand today on the same level as the best farmers and businessmen in California and British Columbia.

It is hard to estimate the amount of business conducted by them, but a rough idea may be had from the following fragmentary data: In Imperial Valley they operated 20,000 acres of land in 1918; 25,000 acres in 1919; 38,000 acres in

¹ From a written statement.

1920; and leased 30,000 acres in 1921². In the Sacramento Valley, they operated 45,000 acres in rice, 35,000 acres in vegetables, and 5,000 acres in fruits.³ There was also a large acreage of land operated by them in the San Joaquin Valley. In 1919 the land operated by them under lease or contract amounted to 86,340 acres, besides 2,499 acres, which they owned.⁴ In British Columbia they were doing a business of over a million dollars in real estate in 1909. The value of their real estate amounted to about \$ 400,000 even in 1921.⁵ The amount of investment in farmland, lumber mills and other industries can only be conjectured.

The amount of financial loss sustained by them in 1919—20 also gives some notion of the volume of their business. The loss consisted of all their earnings and investments up to the year 1920. The individual loss varied from \$ 3,000 to \$ 80,000. According to the estimate of Mr. Hakim Khan, one of the "rice-kings" of the Sacramento Valley, the total loss of the Hindustanees in California in 1920 amounted to about \$ 7,000,000 in investment and \$ 9,000,000 including profits.

There are several causes which led to their success. The most important of them are as follows:

First, industrial opportunities are the fundamental cause of their success. Neither to the conditions of Imperial Valley nor to those of the San Joaquin Valley are the Americans so readily adaptable. The extreme heat in the one and the swampy character of the land in the other offer no attraction to the American farmers. But the Hindustanees and other Orientals have easily adapted themselves to such conditions.

Second, business speculation has also often led them to success. They do not gamble, nor do they spend much time in fishing and hunting. Their gambling impulse finds expression in industrial speculation. As laborers, they prefer contract work. It may be more profitable, but

² Mr Ram Chand.

³ Mr. Jalwant Singh.

⁴ California and the Orientals, Sacramento, Cal., 1920, p. 47.

⁵ Messrs. Kapoor Singh, Rahim and others.

even if it is not, they prefer it. It satisfies their craving. In operating farms or running lumber mills, their speculative impulse has a larger scope. In buying or leasing land and purchasing livestock, machinery and implements, they would choose the best at any price. They would undertake the operation of large farms and factories and invest a large amount of capital in a venture. If necessary, they would borrow money from banks. If they succeed, all the better; if they fail, they will not quit as long as they can afford to continue. The courage to take chances is a special feature of their industrial life.

Third, business ability is another cause of their success. Although most of the Hindustanees on the Pacific Coast lack in sufficient education, they understand very well things in general and their business in particular. They have achieved success not only in the rice fields of the Sacramento Valley and the cotton fields of Imperial Valley where the opportunity is great, but also in the orchards and vineyards of the San Joaquin Valley and in the lumber industry of British Columbia, in both of which there is a keen competition with the Americans and Canadians.

2. Integrity.

Another important feature of their life is integrity. This quality has also been one of the secrets of their business success. To be square in all their dealings with others is a part of their religion.

Good and bad people are to be found among all races and the Hindustanees are no exception to this rule. But the Hindustanees who have found guilty of dishonesty are, however, very small in number. The chief complaints against them are as follows:

First, cases are known where they have overdrawn their bank accounts or even issued checks without having bank deposits. Such cases are, however, rare.

Second, a few of them have been known to have rented farms and quit them without clearing their debts when they found their enterprise a failure. Such cases are too few to require any discussion.

Third, in 1921, the Housing and Sanitation inspectors of California had a good deal of difficulty in "compelling Hindu labor camp operators to provide camps for their American employees which would conform with the Camp Sanitation Act." Mr. Edward A. Brown, the chief of inspectors, concluded from these reports that the laws were violated, not because they failed to understand the full significance of the law, written in a foreign language, as some of them claimed, but because of their "evasive and dilatory tactics."

There is no excuse for the violation of law. But there may be some reasons why the people are prone to do so. That most of the Hindustanees do not know English is a fact. It is not easy for a rural population like that of India to comprehend the full meaning of an advanced sanitary measure like that of the Camp Sanitation Act of California. Moreover, the farms which they operate are leased or rented for so short a time that they do not like to incur any expenditure on permanent improvement.

Fourth, in Imperial Valley, the failure of the cotton crop in 1920 led some of them to take out insolvency papers. This action was highly resented at by some of the local bankers, who spoke badly of them at the time of the investigation. The following facts were, however, brought into light:

In the first place, the bankers were responsible for the tremendous losses in the cotton trade in 1920 according to the statement made by the real-estatemens. Only 3 or 4 years ago, the rent of land was from \$ 5 to \$ 10 an acre. But through speculation, the bankers, some of whom were themselves landowners, raised the rent to \$ 30 or \$ 35 an acre. Besides, they charged interest at the rate of 10 per cent. Such action of the bankers seriously affected the business of the Hindustanees.

In the second place, the ginners held the bankers responsible for both speculation and unjustified dealings. The Hindustanees mortgaging their crops to the bankers were sometimes helpless to dispose of them to the best advantage. The bankers would sell these crops to any

one whenever they pleased, sometimes even to their friends or favorites.

In the third place, even some of the bankers did not blame the Hindustanees for bankruptcy. It was the "shyster" lawyers who, in order to make a few dollars, induced them to take out bankruptcy papers.

In the fourth place, the lawyers did not justify the bankers in attempting to force the Hindustanees to carry the burden for which they themselves were largely to blame. Moreover, if the latter took out bankruptcy papers, they did so in accordance with the law provided for the protection of the people in just such cases.

The above statement of the lawyers is partly corroborated by Mr. R. Justin Miller, formerly district attorney of Fresno County. "I have drawn contracts", says Mr. Miller, "in a number of instances, where the parties have been Hindus on one side and businessmen or property owners on the other and I have found that the terms of such contracts have been invariably more favorable to the Americans than the contracts between any other classes or races of people."

In the fifth place, the Hindustanees themselves said that upon the failure of the crops, they turned over to the bankers all the crops and personal property, as stipulated in the contract. They did not see any reason why they should also carry the bankers' debt!

That the Hindustanees fulfilled their contracts was admitted by some of the bankers even in Imperial Valley. Mr. J. K. Herman, Security, Commercial and Savings Bank, El Centro, Cal., in the same town where other bankers blamed the Hindustanees, found their "business honesty on a par with the average tenant." "We have not extended a heavy line of credit in the growing of cotton and therefore had but small loss in the payment of our Hindu loans. Public opinion has been in a measure unfair in its judgment of the Hindu. Unfortunately, the Hindu was exclusively a cotton grower and as the cotton grower was probably most severely injured in the deflation of prices the Hindu found himself almost without exception a bankrupt, and being unable to pay his debts and in

many instances leaving his cotton crop unpicked he has been classed as dishonest."

Besides some bankers in Imperial Valley mentioned above, there were very few on the whole Pacific Coast who questioned the integrity of the Hindustanees. The general consensus of opinion of the bankers and other business men from El Centro to Vancouver, was that they were very honest people in all their business dealings.

To the questionnaires as to the business honesty of the Hindustanees, the Stockton Savings and Loan Bank of Stockton, Cal., replied "fair", while the First National Bank of Fresno, Cal., the Commercial and Savings Bank and the Sacramento-San Joaquin Bank of Stockton, Cal., the First National Bank of Marysville, Cal., and the First National Bank of Colusa, Cal., replied "good".

The Royal Bank of Canada, Vancouver, B. C., found them "generally satisfactory customers and have lost no money in three years." "Our dealings with them have been very satisfactory", writes Mr. H. I. Ketchal, Manager of the Royal Bank of Canada, Victoria, B. C. Mr. J. M. Anderson, Vice President of the California Trust and Savings Bank, Astoria, Oregon, found them "satisfactory people to do business with." The cashier of the First National Bank at Linnton, Oregon, found them "absolutely honest". "We have found them, almost without exception, to be honorable in all their dealings with us," wrote Mr. E. I. Wilhoit, President of the Stockton Savings and Loan Society.⁶ "They have been prompt in all their obligations to me and so far as I can find out by inquiry among all of their immediate neighbors in that locality, feel they have been a credit to themselves by the results obtained by their own efforts," says Mr. Byron A. Bearce, Tidewater Southern Railway Company.⁷

Mr. James J. Brennan, farmer and president of the Bank of Loomis, Cal., found them "honest and conscientious." "The honesty of your countrymen is to be admired" writes Mr. J. E. Roman, Cashier, Bank of Com-

⁶ From a letter to Governor Stephens of State of California, Jan. 13, 1919.

⁷ From a letter to Governor Stephens, Jan. 30, 1919.

merce, Astoria, Oregon, "they would not violate their promise under any circumstance." Mr. H. B. Griffin, Justice of the Peace, Brawley, Cal., also found them "honest in their business affairs." "Have had considerable business in a professional way as an attorney at law," writes Mr. J. E. Ebert, Attorney at Law and United States Commissioner, Marysville, Cal., "with Hindus and from my experience can state that as a general rule, I find them to be honest and trustworthy." "They as a general rule", says Mr. John A. Greene, Manager Public Employment Bureau of the State of California, at Stockton, Cal., "can be relied upon to keep any contract or agreement that they have entered upon to the letter." "I have found them," writes Mr. Carson C. Cook, General Manager of the Rindge Land and Navigation Company, Stockton, Cal., "as honest, reliable and law-abiding as the average of their class of any race with which have had experience." "As a rule I found them reliable and their statements to be taken at par," says Mr. L. B. Mallory, Deputy Labor Commission, Fresno, Cal. The business honesty of most of them is "very good," writes Mr. M. P. Shaugnessy, Attorney at Law, Stockton, Cal., after knowing about one thousand of them for from one to five years. "In hiring men and women for different classes of employers, I find the Hindus very honest and generally they do as they say they will," writes Mr. Howard A. Miller, Manager, Public Employment Bureau, Sacramento, Cal. "To date, all the conditions of our lease to these men (Hindustanees) have been scrupulously lived up to by them," writes Mr. Argyle McLachlan of the Colorado River Land Company.

"As requested by you during our conversation of yesterday," writes Mr. H. J. Applegate of the Wood, Vallance & Leggat, Ltd., wholesalers in ship chandlery and automobile accessories, to the writer, "we have pleasure in verifying the statements made, that during our business dealings with Hindu concerns, we have always found them honest and sincere in business transactions and they invariably live up to promises made in regard to settlement of all their obligations." Mr. A. Leith M. rray,

Manager of the Steel Products Department, Evans, Coleman and Evans, Ltd., Vancouver, B. C., a large concern dealing in steel rails and accessories, writes as follows: "Our experience of the Hindus with whom we have done business is that they appear to buy nothing until they have made proper arrangements so that they may be able to take care of their payments and that they have shown the greatest honesty in fulfilling their business engagements. In some cases deals have been concluded verbally and without being followed up with a written contract and we have never observed, in such cases, any disposition on the part of the Hindus to retreat from their bargains."

The above are only a few of the statements made by the Americans and Canadians. They show that the integrity of the Hindustanees is unquestionable.

3. Thrift.

Thrift is another notable virtue of the Hindustanees on the Pacific Coast. To live within their means is a special feature of their standard of living. This makes their standard more or less flexible and varying with their income. This practice not only keeps them out of debt, but also helps them save money, however little it may be.

There are several circumstances which have given them opportunity to practise frugality. First, except on the occasion of ceremonies and rituals, they are traditionally a frugal people. Second, living apart from the family life on the one hand and from the social life in America on the other, they are not under obligation of keeping up social prestige, and can, therefore, easily adapt their mode of living according to their income. Third, their income in the United States and Canada has increased faster than the improvement in their standard of living.

The thrift of a people can best be judged by their savings. Unfortunately it is hard to measure the savings of the Hindustanees. Only a rough notion of their savings may be had from the following fragmentary account. In

9 savings banks of California and Oregon,⁸ 779 Hindustanees had a total deposit of \$ 238,630 in 1921, i. e., \$ 306 per capita. These figures do not include deposits in checking accounts. In the same year, in 3 banks of British Columbia,⁹ 142 Hindustanees had a total deposit of \$ 63,560, i. e., \$ 431 per capita. These figures relate to checking accounts only.

The above accounts are, however, quite inadequate to convey any idea of their savings habit, and there are several reasons. First, it is only a partial list. The banks of only a few centres have been included in it. Some of the banks did not even like to give out any information regarding the deposits of their customers. Moreover, a Hindustanee often keeps accounts in more than one bank and the total amount of his savings cannot be determined unless the accounts of all the banks are available. Second, the time when these reports of savings were gathered was very inopportune. The year 1920 was very unfavorable to the agricultural and lumbering industries. Business depression was followed by low wages and unemployment, all of which affected the bank deposits. Third, the depression in the price of the rupee, which brought it down to 22 cents, i. e., 10 cents lower than the normal price also induced a large number of them to invest their savings in the purchase of rupees in Indian banks. The Royal Bank of Canada, Vancouver, B. C., for instance, sold to 85 Hindustanees \$ 88,970 worth of rupees from January 1 to September 20, 1921. In the first six months of the same year, the Royal Bank of Canada at Victoria, B. C. sold \$ 350,000 worth of rupees.

It might also be mentioned here that all the Hindustanees on the Pacific Coast transact their business through banks. While in India, they scarcely knew anything of banks. Whatever savings they had, they invested mostly in ornaments. Soon after their arrival in America, they began to understand the importance and profitableness of the banking system and to use it for all business purposes.

⁸ Colusa, Fresno, Marysville, Sacramento and Stockton in California and Astoria and Linnton in Oregon.

⁹ Victoria and Vancouver.

4. Self Respect.

Another important feature of the Hindustanees is the spirit of self-respect. After their arrival at the Pacific Coast, they had for the most part to depend upon themselves to secure employment, as explained before. As far as meeting their own expenditure is concerned, they are too proud to seek help from others. But this spirit of self-respect is more clearly seen in their aversion to seeking or expecting public charity. Fresno, Stockton and Sacramento in California and Victoria and Vancouver in British Columbia have been the centers of the Hindustanees for many years, but in none of these places have there been found any Hindustanee asking for public relief except in cases of occasional medical help.

"The only aid given the Hindustanee applicants through this office", writes Mr. Irving H. Webster, Registrar, Associated Charities of San Joaquin County, Stockton, Cal., "is medical treatment through county hospital and county physicians."

"To my knowledge in the past eleven years of social service work in the city and county of Sacramento", writes Miss Mary J. Judge, Registrar, Sacramento County, Department of Charities, Sacramento, Cal., "I have never had an application for relief of any kind from them."

Rev. George D. Ireland, Director of Relief Committee, Vancouver, B. C., and Miss E. M. Kane of the Associated Charities of San Francisco, Cal., made statements to the same effect. This spirit of self-dependence on the part of the Hindustanees for the past fifteen years proves conclusively how false was the fear of those who wanted to exclude the Hindustanees from America on the ground that they were liable to become public charges.

5. Patriotism.

The sentiment of patriotism is very strong among the Hindustanees on the Pacific Coast. This spirit consists of their love both for the country of their birth and for the country of their adoption. This division in the sentiment of their patriotism is due to two reasons: First, they, like other immigrants, cannot very well forget the country of

their birth and the scene of their early life. Second, most of them have wives and children in India and expect to return there some time or other. Even for those who desire to remain in the United States and Canada, there have been raised many obstacles by the Governments of the two countries, as noted before. The number of the Hindustanees who have become naturalized is very limited. In spite of these facts, they have given sufficient proof of their devotion to the countries of their adoption. They have shown it in various ways:

First, when the United States declared war against Germany, some of them readily responded to the call for the draft. Several Hindustanees were in active service on the battle fields of France and Belgium.

Second, they expressed their loyalty to the American Government on different occasions. On July 20, 1917, for instance, the Pacific Coast Hindustani Association passed a resolution pledging loyalty to the Governor of California and offering their service to the cause of the Commonwealth.¹⁰

Third, they subscribed generously to the Liberty Loans and contributed large sums to the Red Cross and other charitable organisations.

“The Liberty Loan Headquarters witnessed a notable scene”, says the Independent Stockton, April 16, 1918, referring to the purchase of Liberty Bonds by Hindustanees, “when the Committee of the Pacific Coast Khalsa Diwan Society which is the Brotherhood of Sikhs on the Coast, formally presented the subscription of twenty seven members of the organization for \$ 1350. Some time ago a committee of seventeen was appointed to cooperate in making a success of the Liberty Loan campaign.”

“The Hindus of San Joaquin County have attested to their patriotism”, writes another Stockton paper,¹¹ “by purchasing \$ 6000 worth of Liberty Bonds of the Fourth issue. The subscribers are practically all laborers and their subscriptions range from fifty to two hundred dollars each. Most of the bonds being of the fifty dollar

¹⁰ The San Francisco Chronicle, July 22, 1918, p. 12, c. 7.

¹¹ Quoted by Dr. Pardaman Singh.

denomination. Most of those who subscribed also owned bonds of previous issue."

About 75 per cent of the Hindustanees in Imperial Valley bought Liberty Bonds. Taking the State of California as a whole, they bought at least \$ 70,000 worth of Liberty Bonds.

"It can be truthfully said they are exemplary people, and used their efforts to cooperate with the War Industries Board, in the production of food supplies, and contributed liberally to the purchase of Liberty Bonds, War Stamps, and Thrift Stamps," says W. M. Simpson, Chief of Police, Sacramento, Cal.

6. Philanthropy.

One of the essential features of the social organization of India is its provision for charity. Not only the poor and needy find a place in the families of their relatives, however distant they may be, but there is always some provision made by which a large number of the helpless are taken care of by the community. Undoubtedly there is much misuse of this benevolent institution and there is much need for the development of a philanthropic or rational method of distributing charities. But despite its defects, the spirit of benevolence is a common feature of Hindustani life.

The people of the Punjab are well known for their philanthropic work. The charitable disposition of the Hindustanees on the Pacific Coast, who came mostly from the Punjab, is evident from their contribution to different causes. They contributed a large sum of money to the charitable organisations, such as the Red Cross in the United States and Canada, and the educational societies in India.

The Moslem League of America contributed \$ 3400 to an orphanage in India in 1919 and \$ 3000 to All-India Khaliphate Comittee in 1920. Besides, it is paying all the expenses of 3 students studying in American universities.

The Pacific Coast Khalsa Diwan Society has helped many Hindustani students to continue their studies in

schools and colleges. The Society has bought at Berkeley a house where 15 students can reside free of charge and study in the University of California.

With the help of the donations by the Pacific Coast Khalsa Diwan Society of California and the Khalsa Diwan Society of British Columbia, day and night schools have been started in several districts of the Punjab. Up to the present there have been established 4 high schools, 8 middle schools, and more than a dozen primary schools in the districts of Hoshiarpur, Jellunder, Amritsar, Lahore, Ludhiana and Ferozpur. Other educational institutions including several girls' schools have also received their aid. Since its foundation, the Pacific Coast Khalsa Diwan Society has spent about \$ 198,000 for educational purposes.¹²

A more complete list of contributions has been supplied by the Khalsa Diwan Society of British Columbia. The following are the chief:¹³

(1) Sufferers from the Nankana Sahib Massacre in Lahore	\$ 1330
(2) Sufferers from Jullianwala Bagh Mas- sacre	\$ 3000
(3) Families of political prisoners in India	\$ 2100
(4) Sufferers from the suppression of presses in India	\$ 700
(5) Congress Tilak Swaraj Fund in India	\$ 3333
(6) Religious and educational causes in Canada and India	\$ 78,000
(7) Education in India	\$ 70,000
(8) The Komagata Maru Case	\$ 50,000
(9) Immigration cases	\$ 30,000
(10) Deputation to Canadian and British - Governments	\$ 12,000
(11) Contribution to the Hindustani presses in Canada	\$ 15,000

¹² Report of Mr. Lal Singh.

¹³ Reports of Mr. Kapoor Singh and Mr. Mit Singh.

- (12) Sufferers from political causes mostly
 in India, but also in Canada, South
 Africa, Turkey and the United
 States \$ 30,000

7. Culture.

The culture of the Hindustanees is also of a very high order, although it may not be exactly similar to that ordinarily found in the West. Their cultural attainment is manifested in different ways.

The refinement of taste is shown by their desire for the best. They always try to buy the best in the market, such as farmland, livestock, implements, and provisions. They show a great liking for the production of high-grade goods and are engaged, whenever possible, in raising crops, fruits, and grapes of the best quality. Grand champion-ship has been awarded to the pure-breed cattle raised by a Hindustanee in British Columbia.

Their high appreciation for learning is a well known fact. They have imbibed it from Indian civilisation, which, above all, aspire after moral and intellectual attainment. Although through the irony of fate the people of India are to-day the most illiterate, they are neither ignorant nor have lost the desire for intellectual achievement. In fact, it is a heart-felt regret among the older generations that they did not receive better education. Having been deprived of education themselves, they have been doing everything in their power to advance the cause of education for their people. Among the younger generations, quite a few of them attend schools and colleges and spend their leisure hours in study and reading. "A number of them also go to the university", writes Mr. M. P. Shaughnessy, "as soon as they acquire enough money to pay for their education, and they are studying engineering, agriculture, and medicine for the purpose of being proficient in those subjects."¹⁴

The sentiment of gratitude is a feature of their moral achievement. Any favor shown them is highly appreciat-

¹⁴ California and the Orientals, Sacramento, Cal., 1920, p. 108.

ed. If they ever receive any help from anybody, sooner or later they will return it in some form or other. The Americans and the Canadians are sometimes surprised to receive money or presents from some of the Hindustanees in India, whom they have altogether forgotten, but who, while on the Pacific Coast, received some help in times of need and remembered it for many years.

Congeniality is another feature of their life. One of the greatest sources of happiness in life is the communion between man and man. To be able to appreciate the ideals and aspirations of others and to sympathise with them in sorrow and happiness is a great virtue. It is this broad and generous attitude on which true friendship is built. Although the Hindustanees on the Pacific Coast are, as a group, exclusive, yet many of them individually come in close contact with the Americans and Canadians, and command a high respect for their generosity. Quite a few Americans and Canadians of high standing on the Coast spoke very highly of their Hindustani friends.

One of the most noteworthy features of the Hindustani life is the spirit of universality, which expresses itself in toleration. It is rather a paradox that a people coming from a caste-ridden country like India should be universalist or tolerant. Nevertheless it is true. Their spirit of universalism is not in losing their identity and adopting other creeds and customs, but rather in learning how to respect them. Respect for the differences in others is one of the cardinal points of Hindu civilisation. While they adhere to their social and religious institutions, they never depreciate or despise those of others. Due to this spirit of toleration, they can live peacefully with all classes of people, such as the Chinese, Japanese, Mexicans, Americans and Canadians.

Another achievement of the Hindustani life is the spirit of equanimity. A Hindustani possesses certain poise of mind which can not be easily disturbed by loss or gain. After several years' industrial success, all of a sudden the scale of fortune turned against them, and not only their savings were swept away, but many of them ran into debt. But they accepted the situation philosophically.

This indifference to loss shown by the Hindustanees surprised many Americans and Canadians. "If they had been Americans, many of them would have blown out their brains by this time", remarked Mr. Gage. "The Hindu personifies the element of chance in agricultural production", writes Mr. R. J. Miller, "making big gains in good years and in bad years taking the losses with a philosophical fatalism unknown among the Occidental races".

To rise above all vicissitudes, to preserve internal peace in the midst of external disturbances, is the ideal of Hindu life. This is the gospel which Buddha the Great preached to the suffering humanity some 25 centuries ago. It is a pride to India that even her humble children represent the ideal, the propagation of which is her special mission to the world.

CHAPTER XI. PRINCIPAL PROBLEMS.

1. Domestic Life.

The most important problem, which the Hindustanees on the Pacific Coast have to solve, is that of their domestic life. Practically all of the immigrants are male. Most of them are married, but left their families in India. As soon as they became successful in business, they sent for their wives and children. Some of them came to join their husbands and fathers, but were not allowed to land on the Pacific Coast.

One of the objects of the policy adopted by the Canadian Government was to prohibit the arrival of the families of the Hindustanees domiciled in Canada so that they would be compelled to return to India sooner or later. This policy was also adopted by the United States Government.

The Hindustanees vigorously protested against such policy. They could not abandon their successful industrial careers in the new country, nor could they leave their wives and children in the old for good. Nothing has so much embittered them as this policy of exclusion; for it is not only injustice to them, but also to their innocent wives and children. This embitterment is fully shared by all educated men and women in India to-day.

Not less important is the problem of those who are still unmarried. If they want to stay on the Pacific Coast and to follow their successful industrial career, they have either to remain unmarried or to marry outside of their race. Celibacy, especially when it is enforced, is detrimental to the development of all those higher qualities which constitute manhood. To enforce celibacy upon a group of people is a transgression against the first law of nature.

Their marriage in Canada or the United States is beset with several difficulties. There are three possibilities of their getting wives. First, the negro women. But there is a strong prejudice among them against associating with the negroes in America. This is partly due to their feeling

of race superiority and partly to the fact that the negroes are socially ostracised by the Americans themselves and they do not like to be a party to the racial problem. Second, Mexican women. There have already been quite a few marriages between Mexican women and Hindustani men. But Mexican women are to be found only in Southern California, and are not, therefore, available to the majority of the Hindustanees in the north. Third, Canadian or American women. But there exists a strong prejudice among the Americans and Canadians against such marriages. Moreover, the cultural difference stands in the way of such marriages being happy and successful.

Under the existing law it is very hard for a Hindustanee to go to India for marriage. He can go to India, but must return to the United States in 6 months and to Canada in a year. Granting that a Hindustanee can travel to India for marriage and return within the stated period, he cannot bring his wife to the United States. There is no law against the admittance of the wife of a domiciled Hindustanee, who entered the United States before the passage of the law restricting Hindustani immigration, but to all practical purposes, his wife is barred. The policy of the Canadian Government has, however, been recently changed. During the war the Imperial Conference at London decided that the families of the British subjects of India must be permitted to reside in any part of the British Empire and this ruling of the Conference was confirmed by the Dominion Government of Canada. But the practical difficulties still remain.

2. Prejudice.

Love and hatred are two strong sentiments which find their expression in our life in some way or other. Out of our own minds we create God and Devil — we love and worship the one and hate and despise the other. This is not only true of individuals but of groups of people or nations. Every community has its "idol" and its "devil". It is as true on the Pacific Coast as anywhere else.

In Imperial Valley which is very close to the Mexican border, the object of hate of the American people are the

Mexicans who are to be found in large numbers all over Imperial Valley, in fact, all over Southern California. They are the "laziest bunch of people", "men without any morals", and so forth. In Fresno County, the Armenians are the object of resentment. They are the "dirtiest" people, utterly without "morals". Their business success lies in "cheating" the people and so forth. It must be remarked that Fresno County, both because of its arid climate and of its adaptability to the growing of grapes, has attracted a large number of Armenians. One fifth of the population of the city of Fresno is Armenian. The status of the Chinese is still lower. They are the "lazy, dirty opium-eaters", and gambling "underdogs" of humanity. Recently there has come a change in the attitude of the people towards the Chinese. They are "slow, but methodical and honest people". The Japanese are "aggressive and tricky". The Hindustanees are, of course, the "dirtiest and filthiest" of people. How could a people with long hair, and long beard and "10 foot long dirty turban", be otherwise? They also used to be very "inefficient" workers. But recently this view has been revised.

Such prejudice has not only resulted in disadvantage and sufferings to the Hindustani workers, but in many cases has endangered their freedom of action, even their very lives. The most important example of such an outburst of feeling on the part of the Americans against the Hindustanees is that of the riot at Bellingham, Washington, on September 5th 1907, when six hundred workers in the lumber mills raided the quarters of four hundred Hindustanees and, after terrorizing ordered them to leave the city. Mayor A. L. Bloch, of course, did everything in his power to restore order. Fifty deputies were sworn in at once. He offered the Hindustanees the city's protection and the mill owners offered them the same wages as they were paying the Americans. The attack was "condemned by the press, the pulpit and the public."¹ Similar attacks on the Hindustanees occurred at Live Oak, Cal., on

¹ Werter D. Dodd, *The Hindu in the Northwest*, *The World Today*, 13 : 1160, 1907.

January 25th 1908 and at St. John, Oregon, on March 21st, 1910.²

British Columbia was also a hot bed of agitation against the Hindustanees as well as against other Orientals. The press and platform there started vigorous campaigns not only against new immigrant Hindustanees, but also against the arrival of the families of those who had been already domiciled. Even the women protested against the admittance of the Hindustani women and children. Fifteen women in New Westminster, B. C., members of the Local Council of Women, passed a resolution condemning the order-in-council for permitting the entrance of the wives of some Hindustanees into Canada.

The most noted case as far as prejudice against them is concerned is the Komagata Maru affair. As they were not allowed to come to Canada unless they came directly from India, Bhai Gurdit Singh and others chartered a steamer, the Komagata Maru, and brought 375 Hindustanees to Vancouver. The steamer arrived on May 22, 1914. The immigration authorities refused admission to them and ordered the ship out of the port with its load of human freight. The Hindustani immigrants insisted upon their right to land as they were British subjects. A bitter fight ensued. The Hindustanees in British Columbia tried everything in their power, and even appealed to the Dominion Government and also to the British Government, but in vain. On July 23, the ship was forced return to India with the Hindustani immigrants. The affair cost them about \$ 70,000 and the sufferings of those on board ship, who were refused even provisions and water, knew no bounds.

There are several causes for such feeling against the Hindustanees, as in fact against all Orientals and even Eastern Europeans:

First, the dislike which a race generally feels for others has been heightened in Western Europe and America by the material progress achieved within the last two hundred

² The San Francisco Call, Feb. 2nd 1908, p. 32, c. 1.

³ Ibid., March 23, 1910, p. s. c. 4.

years. They are too proud and intolerant to appreciate any difference in racial traits or cultural ideals.

Second, manners and customs, such as the long hair of the Sikhs, are also somewhat responsible for increasing the racial prejudice.

Third, lower wages and underbidding have also been mentioned among the causes. As stated before, except in the very beginning, the Hindustanees have not underbidden nor have they accepted lower wages.

Fourth, the lower standard of living has been given as still another reason for prejudice. The general standard of living in the East is undoubtedly lower than that in the West. Although the Hindustanees live somewhat differently from the Americans and Canadians, their living expenses are not lower than those of the same classes of people, as shown above.

Fifth, one of the most important causes of ill-feeling against the Hindustanees is their industrial success. "Conspicuous consumption" rather than actual earnings is more responsible for it. It takes more than ordinary patience for a native-born American or Canadian to see a Hindustanee ride a Hudson Super Six, when he cannot afford more than a Ford.

This opinion is held by many Americans and Canadians themselves. Judge Griffin, for instance, supported this view with an illustration. In the years 1918 and 1919, the Hindustanees in the Imperial Valley were very successful in cotton cultivation and the feeling against them was also very strong. In the following two years they began to lose and the feeling gradually subsided. Says Attorney Shaugnessy, "The Americans are inclined to be jealous of these people by reason of the fact that they are able to farm land to a greater advantage than their neighbours."

3. Discrimination.

This race prejudice has also given rise to much of the discrimination from which the Hindustanees suffer. Neither in political, social or economic life is there any equality of opportunity for them.

It is their belief that they are often discriminated against in the administration of the law and in political affairs. Some of their complaints are as follows: First, although they are permitted by law to become citizens of the United States and some of them have done so, their applications have often been summarily rejected on the ground of their being Hindustani. They had on several occasions to appeal to the higher courts in order to become citizens. Second, immigration officers have often been much stricter in dealing with them than provided by the law. Third, they have been illegally or on small pretext detained and put to unnecessary trouble by immigration officials. Fourth, steamship companies have often denied them tickets at the instructions of the immigration officials, although there has been no known cause for such refusal. Fifth, they have often been detained at ports like Hong Kong without any real reason. Sixth, when they tried to bring wives and children to Canada, the immigration officers have detained them or sent them back to Hong Kong. Seventh, often they have been required to give bail even in cases where bail was not required for American or Canadian citizens.

Discrimination against them in the industrial field is as great, if not greater, as it is in the legal affairs. The complaints often made are as follows: First, their field of industrial opportunity is very much limited. They are never employed in some industries. Second, in many cases they are offered lower wages, although their work is as satisfactory as that of any American or Canadian. Third, they are often required to do the lowest kind of work in a factory or workshop. Fourth, in case of any grievances or accidents, it is hard for them to get a hearing or to realize compensation. Fifth, they are charged a higher rate of rent when leasing land, and conditions of payment are often made harsher.

The most delicate and at the same time the most important discrimination is made in social life. Here the discrimination is shown in its worst form. Their complaint consists of several things: First, they are discriminated against in theatres, "movies", restaurants and hotels.

Second, they are compelled to seek living quarters in the most undesirable sections of the town. They are forced to seek shelter in shacks and houses in which they do not like to live. Third, they are often ridiculed for observing their national custom.

These are some of the cases of discrimination about which the Hindustanees feel very badly. The truth of some of these allegations cannot be denied.

4. Assimilation.

Due to the prejudice of the American and Canadian people, there has scarcely been any attempt at assimilation of the Hindustanees. Social intercourse between the two races is the best way to assimilation. But as long as there is any ill-feeling, the possibility of social intercourse is remote.

It has often been said that the Hindustanees cannot be assimilated. It is true that the Hindustanees on the Pacific Coast being mostly Sikhs do not readily change their headdress, nor do they shave their beard or cut their long hair. This is a part of their religion. A large number of the Hindustanees have, however, changed their customs. There is scarcely any serious obstacle in the way of their adopting Western methods of living.

More important than custom is their adaptability to the moral and spiritual ideals. Here they are inferior to no other race on earth. The age-long connection of India with Western Asia and Eastern Europe have kept them in touch with the mental attitude of Western nations. They have the same deep respect for such institutions as the family, religion and the State. The devotional phase of their life cannot be surpassed by any other race.

5. Amalgamation.

While assimilation is cultural adaptability, amalgamation is the physiological unification of two or more races. Here again the Hindustanees do not raise any difficulty. "The problem presented by the natives of India is not, as in the case of the Japanese or Chinese, a race problem",

remarked Mr. Welter D. Dodd.⁴ The only thing against them is that they are darker in complexion. Their features are distinctly indicative of a highly developed Caucasian type.

The question of racial deterioration does not enter at all in the intermixture of the Hindustanees and the European races. The intellectual capacity which once expressed itself in one of the highest forms of civilization yet built on earth is latent in the modern Hindustanees. In fields and factories, playgrounds and platforms, schools and laboratories, they have proved themselves to be equal, if not superior, to any other nation.

6. Conclusions.

It is evident from some of the foregoing chapters that the number of the Hindustanees on the Pacific Coast is very small. Even this small number is getting smaller by emigration. As new immigration has been stopped, there is practically no chance for any material increase in their number either in Canada or in the United States.

The presence of even such a small number has, however, given rise to several problems. A problem arising from the presence of one race in the midst of another depends not upon the numerical strength, but upon the influence which the one exerts upon the attitude, traditions and institutions of the other.

The essential conditions of a problem are the consciousness of some unfavorable conditions and the ability to remedy them. When the Hindustanees first arrived in Canada and the United States, they were more or less helpless and ignorant. In the recent years things have, however, changed. A large number of them has left for India, but those remaining are energetic and successful. Some of them have become fairly educated and acquired some degree of business success. The knowledge of the country and the success in life have made them conscious of their condition. They feel more than ever the injustice

⁴ "The Hindu in the Northwest", *The World to day*, 1907, 13 : 1160.

of the social, political, and industrial discriminations under which they have to live.

There is another phase to the question. In the recent years a new spirit of nationalism has been arising in India. There is a growing desire on the part of the Hindustanees to help their countrymen abroad. Discrimination against them in foreign countries is bound to arouse a feeling of resentment. India may be weak to take political measures in the defence of her national honor, but she can retaliate economically by organizing the boycott of foreign goods, whenever occasion for such actions arises.

The misunderstanding between the Hindustanees and the Americans or the Canadians is detrimental both culturally and commercially. India with one of the oldest civilizations and America with her new culture can undoubtedly exert beneficial influence upon each other. Owing to the geographical situation and industrial conditions there exists a great possibility of commercial development between the two countries. But ill-feeling and discrimination stand against the growth of good will upon which both cultural and commercial relations depend. The removal of discriminatory measures and other causes of ill-feeling will not only do justice to a small group of people, but also pave the way for the establishment of friendly relationship between two great nations.
