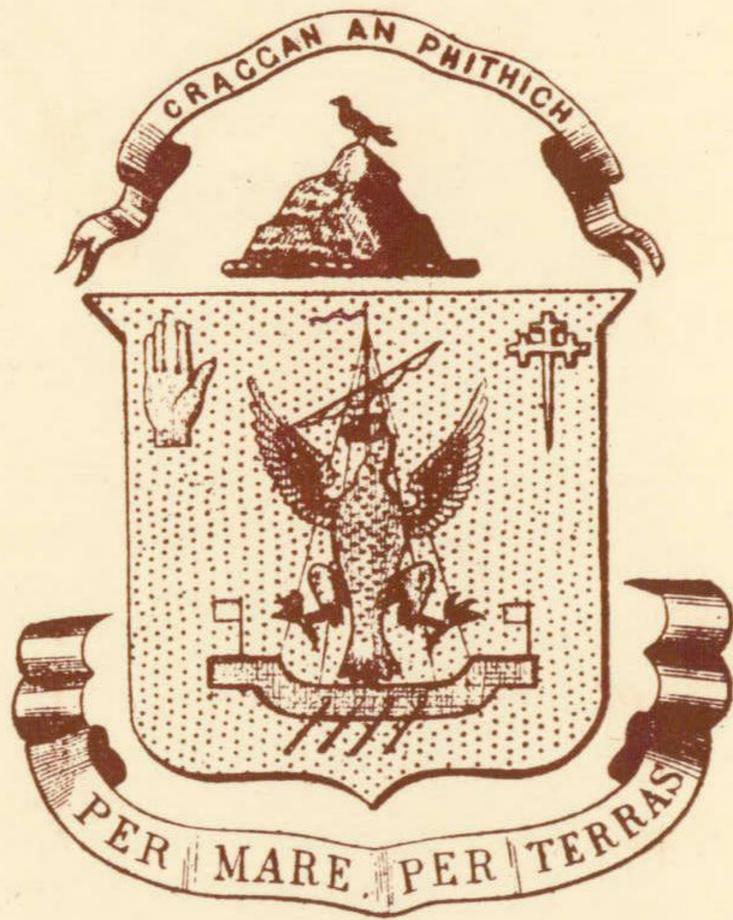


MY
MISSIONARY
MEMORIES

By

Kenneth James Grant

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Helen Macdonell

Grant, Kenneth James. My Missionary Memories. Halifax, The Imperial Publishing Co., Limited, 1923. Pp.203. 8vo. Blue cloth willus on cover. Chapter 11 Pp.170 - 190. Titled "Among the Sikhs in British Columbia". Front flyleaf page w/former owner's inscription describing author's family. Book plate of Helen MacDonell, a relative of the author on fpd. Price: \$95.00

Wile Hudge

1878 Robson Street

Vancouver 5, B.C.

\$ 95 =

Henry James Groat

Father of Geddes Groat who
eventually became Trade Commissioner
of West Indies and was subsequently
knighthood - Family still in Trinidad
Port of Spain -

Oghans, Dicks, Websters,
Tremayne Geddes all ancestors
of mine th on maternal side -

See Hudson

H.B. Geddes Groat still alive in 1973 - ?
LIVES IN PORT-O-SPAIN.



*WHEREBY the dayspring
from on high hath visit-
ed us, to give light to them that
sit in darkness and in the shadow
of death, to guide our feet into
the way of peace.*



MY
MISSIONARY
MEMORIES



KENNETH JAMES GRANT
MISSIONARY TO THE EAST INDIANS,
TRINIDAD, B. W. I.

THE IMPERIAL PUBLISHING CO., LIMITED
HALIFAX, N. S.

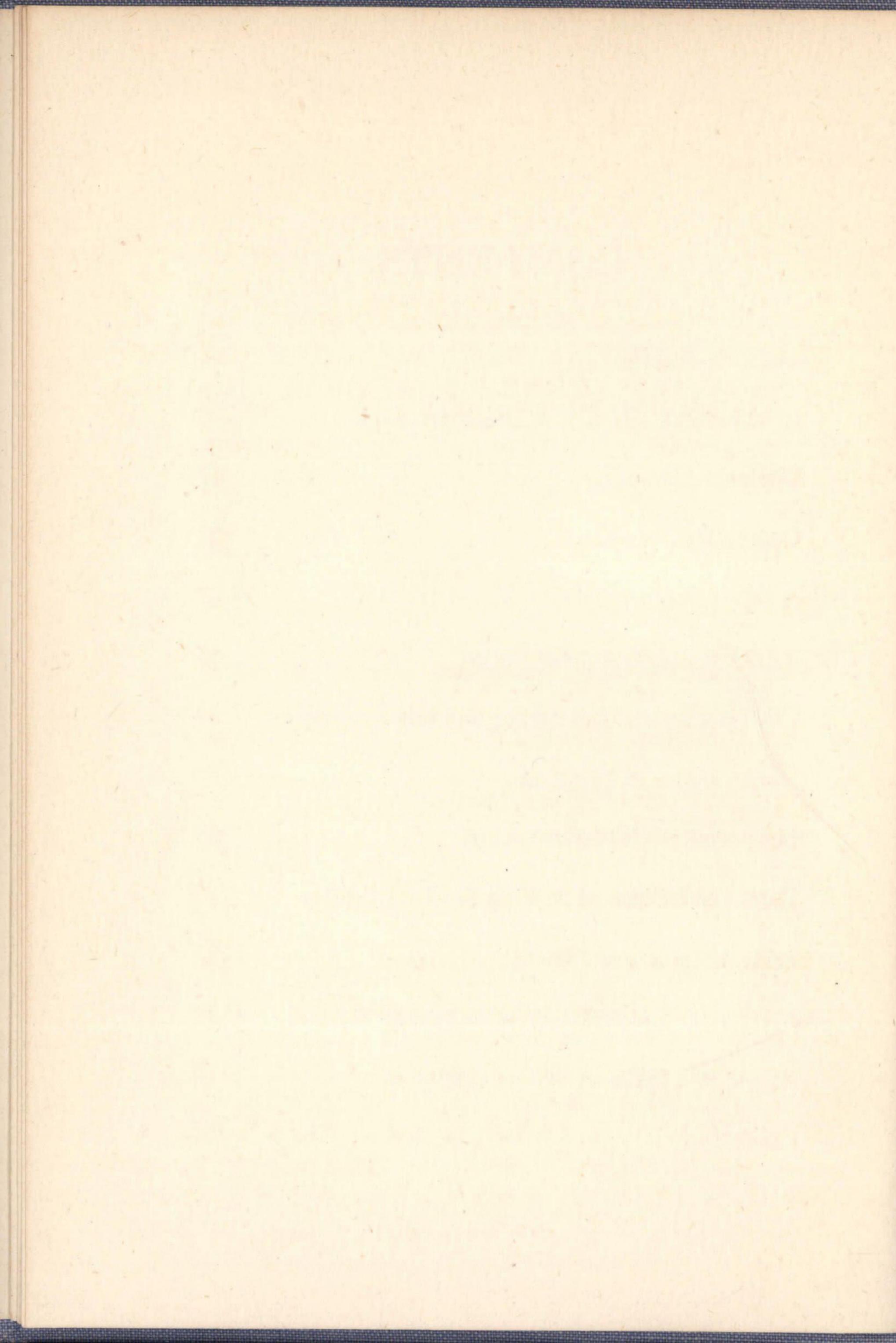
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BY
KENNETH JAMES GRANT.

To
OUR CHURCH

*and its large army of
devoted Missionaries,
both Canadian and
Native, this little Book
is affectionately
dedicated.*

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PREFACE

IT is with much hesitation, born of many misgivings as to the value of my notes, that I have given them for publicity. The few friends who have read them in manuscript have considered them worthy of preservation in book form. My supreme desire is to stimulate missionary interest. There is much familiar ground covered, but I have sought out of personal contact and experience to describe and illustrate missionary progress in Trinidad, and to a certain extent in British Columbia. Within the limits of space I have tried to make just recognition of the work of my associates. Much is omitted because I feel myself unable to attempt such an extended task.

To all who have given sympathetic help and advice I am deeply grateful. I desire particularly to acknowledge my great obligations to Prof. H. L. Stewart, Ph.D., of Dalhousie University, for his generous assistance in examining the manuscript and in the reading of the proofs, and to Dr. J. W. Falconer of the Presbyterian College, who has given another evidence of a long friendship in his suggestions and very kind introduction. And in these acknowledgements my sons and daughters, who have themselves given substantial assistance, desire most heartily to join.

K. J. GRANT.

Halifax, Sept. 1st, 1923.

INTRODUCTION.

THE Mission of the Presbyterian Church in Canada to the East Indians in Trinidad is one of the most remarkable Missions of the 19th Century, though perhaps less widely known than others. It originated in the devoted sacrifices of the two pioneer ministers, Rev. John Morton, D. D., and Rev. K. J. Grant, D. D. The foundation work so ably laid by Dr. Morton has been fully and effectively described by his wife in her book, *John Morton of Trinidad*, and in the following pages Dr. Grant after much persuasion from friends gives us a record of some of the incidents, conditions and achievements of his long and successful career. It is a record which to some extent reflects that zeal for the glory of God and the enlightenment of men which has so thoroughly possessed Dr. Grant, but no book can adequately portray the influences which have proceeded from his incessant labors. His Mission Field at San Fernando was a centre throbbing with religious life from which there radiated forth all kinds of activity, educational, evangelical, social, personal, all of them coloured with the spiritual earnestness of him who superintended the whole. Even now, during his years of retirement, Dr. Grant retains the same deep interest in the progress of the Kingdom, especially in all matters concerning India,

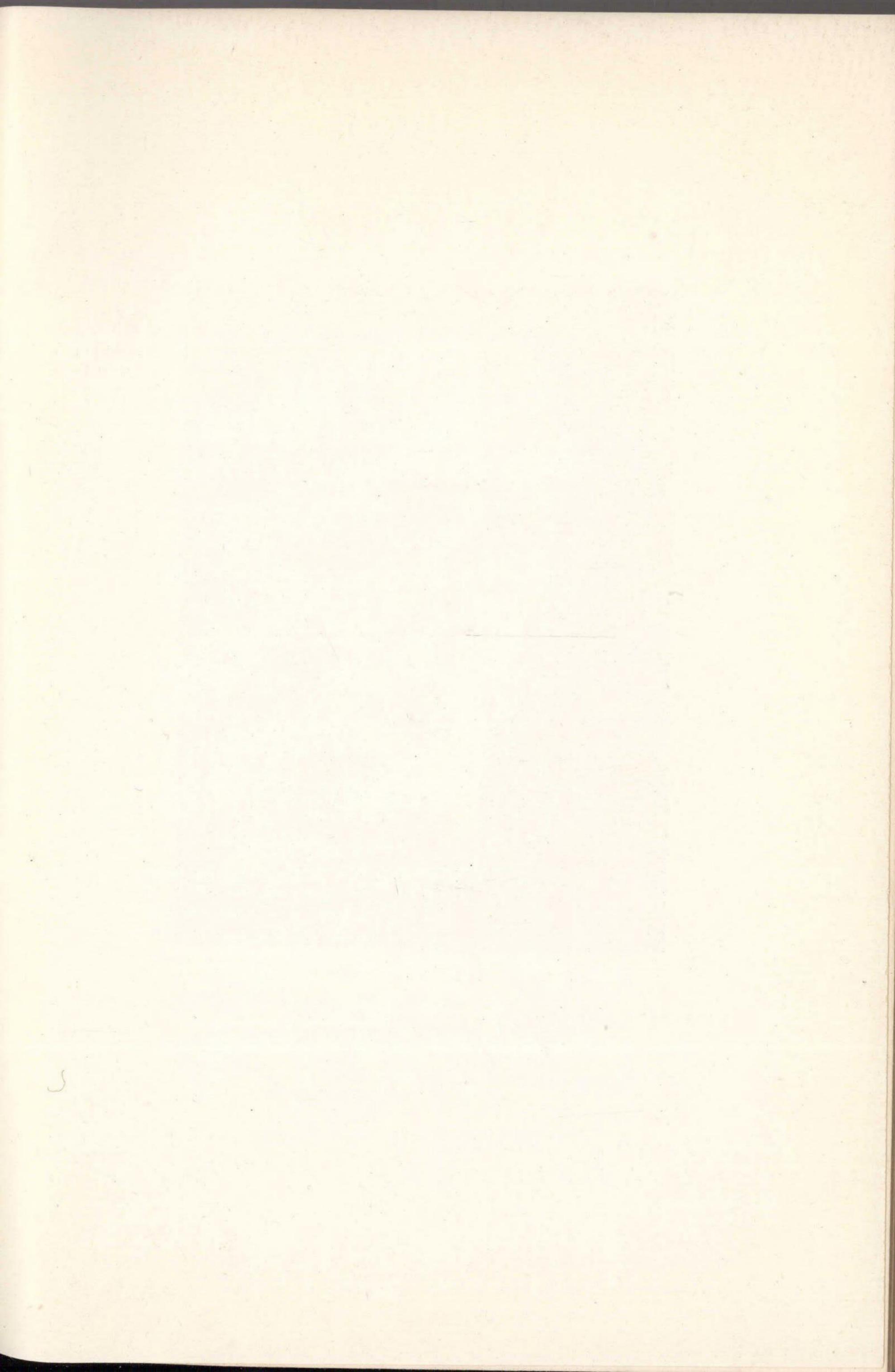
and during his residence in Vancouver he began a new work among the East Indian immigrants, so that he is able to furnish us with first-hand information as to the position of the Sikhs in Canada. This little book is at once an evidence of the power of the Gospel and a tribute to the work of a devoted servant of Christ.

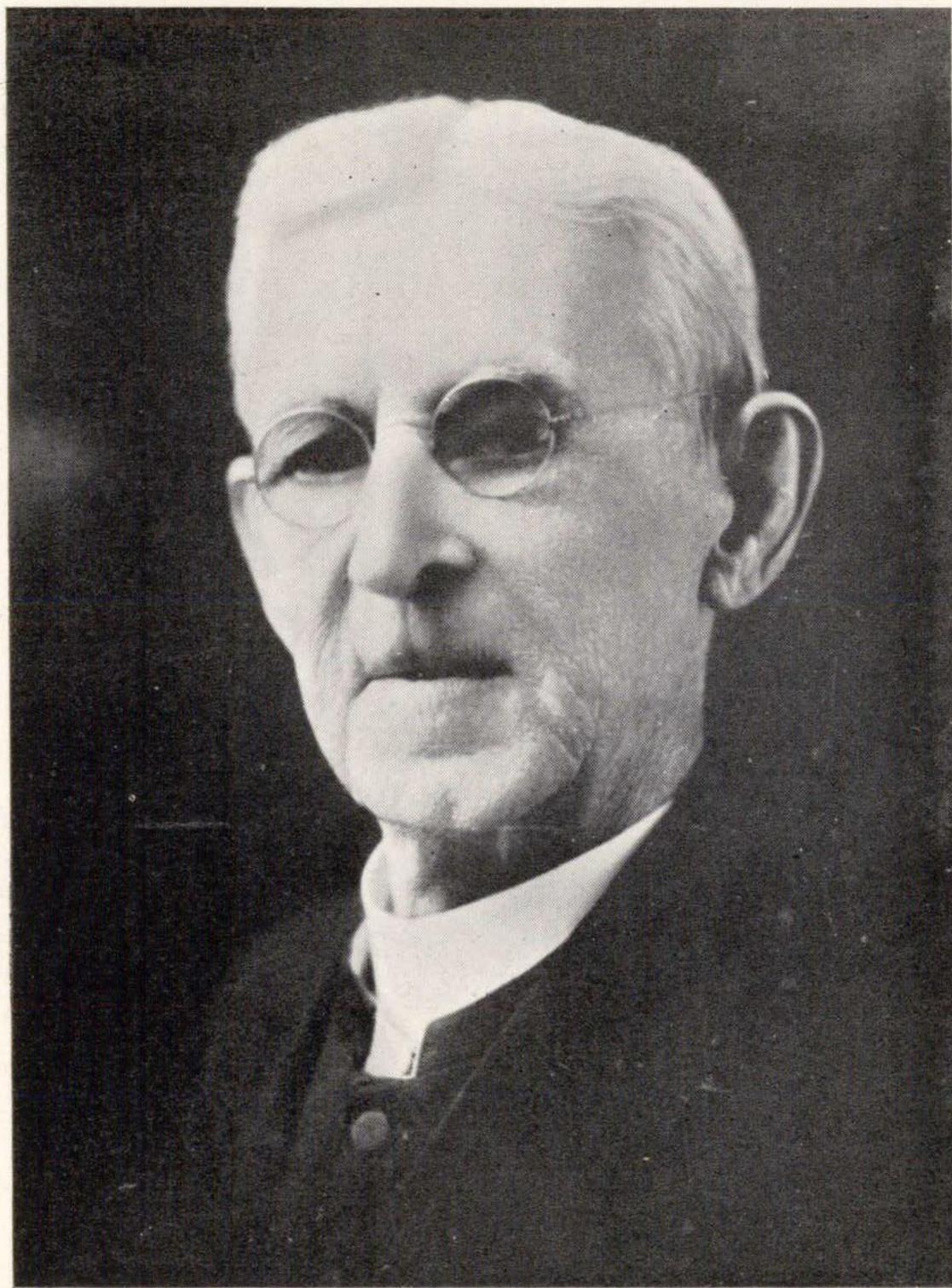
JAMES W. FALCONER.

Presbyterian College,

Halifax,

June 18th, 1923.





Yrs faithfully
H. J. Grant

CHAPTER XI.

AMONG THE SIKHS IN BRITISH COLUMBIA.

WEARLY and quite worn out, and with the conviction that my working days were almost over, in July 1907 I reluctantly resigned my charge as minister of Susamachar congregation and as a missionary of the Canadian Presbyterian Church. A year earlier Mrs. Grant acting under medical advice, and with the hope that a change of climate might mitigate—if not entirely remove—the frequent distressing paroxysms of facial neuralgia, had with our daughters returned to Nova Scotia. The bracing climate of the home land acted favorably on the health of all of us, but gave little relief from neuralgia, and Mrs. Grant continued to suffer great distress till her removal from us in February, 1912. It had been a long painful struggle, but one that had been most bravely and patiently endured.

For some time after my return I was able to serve the Church in visiting the congregations throughout the Maritime Provinces in the interests of "Foreign Missions" and *The Presbyterian Witness*. When my health improved, the Presbytery of Halifax treated me with great consideration by appointing me as their

chaplain to the Victoria General Hospital as well as Port-chaplain in the city of Halifax. This work I continued to do till our removal to British Columbia late in the fall of 1912. During the preceding summer the old conviction returned with ever increasing force that my life should be devoted to the interests of those who were strangers to the Gospel message, and my thoughts were directed to the Sikhs of India, who had become domiciled in British Columbia. In November my Jubilee in the ministry was celebrated by the Presbytery of Halifax in Fort Massey Church, at which meeting a generous presentation was made, and shortly afterwards we left for Vancouver where we spent the next four and a half years. Before the year closed I had become to some degree acquainted with the several quarters, in and around the city, in which the Hindus or the Sikhs lived.

The East Indian was practically unknown in Canada in 1900. Before his advent other Orientals had been admitted, and a fierce tempest had arisen which was sweeping the province of British Columbia on his arrival. First the Chinese and later the Japanese entered the country in ever increasing numbers. The former began to arrive in the eighties of the last century, and were increasing so rapidly, according to the census of 1891, that at least seventy different petitions were presented to the Government of the Dominion asking for relief from unfair competition and the exclusion of all Asiatics in the future. In the case of the Chinese this was attempted by raising

the tax per head from fifty to one hundred and, eventually, to five hundred dollars. For a year or so this method seemed to have had the desired effect, but the Chinese skilled in finance and working through syndicates again began to press into the country in considerable numbers. In regard to Japanese immigration matters were complicated by Britain's treaty of alliance with Japan, but the latter nation voluntarily guaranteed to limit the passports of intending emigrants to Canada to four hundred annually. In the sixteen months from January 1st, 1900, to April 30th, 1901, preceding the time when this arrangement went into effect, nearly five thousand Japanese had entered British Columbia. According to the census of 1901, out of a total population in that province of about one hundred and seventy-six thousand, nineteen thousand were of Asiatic origin and these were with few exceptions adult males. In a recent (1923) speech, made in the House of Commons at Ottawa, it was stated that there are now in British Columbia about fifty thousand orientals in a population of approximately five hundred thousand.

At this juncture (1901), when relations were exceedingly embittered and the problem had become not only national but inter-national and imperialistic in its scope, another element was introduced in the arrival of East Indian immigrants. At first they came annually in twos and threes, then in groups of dozens or scores, and in the fall of 1907 a ship arrived with nine hundred. It was in exceptionally cold weather.

The immigrants were without money, food, shelter or suitable clothing, and were dependent almost entirely on the charity of the citizens of Vancouver. The whole situation was fitted to intensify the existing feeling of resentment against all Asiatics, and prejudices were aroused without apparently any attempt being made to conceal them. To guard against the recurrence of such an incident it was proposed to divert the stream of immigration from India to British Honduras, but after making inquiry the Hindus refused to go. Conditions rapidly became acute. It was then enacted by the Dominion Parliament that no one could enter Canada from India except by direct passage. This regulation practically barred further immigration from the latter country, as no convenience for direct transportation existed; hence the wives and children of the men who had made their home in British Columbia were unable to rejoin them. For the removal of this inhuman barrier there were frequent and persistent appeals to Ottawa. Occasionally there was a relaxation of the rule, but this served only to fan the flame of resentment, and it was not until after the close of the Great War in the fall of 1918 that permission was granted, presumably under Imperial pressure, for the admission of the families of the domiciled Hindus.

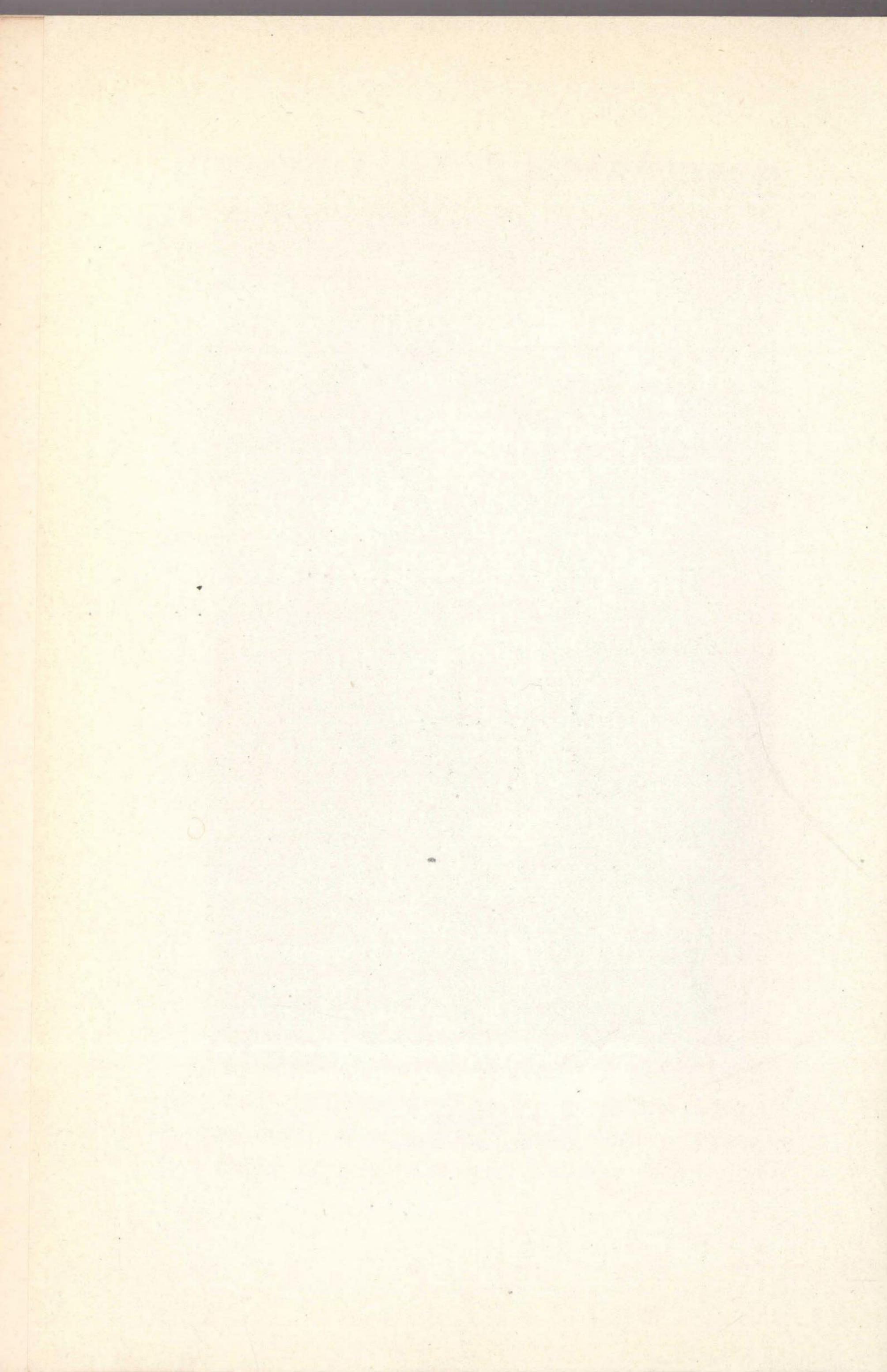
The large majority of the East Indians who have been brought to Trinidad have been recruited from the Central Provinces of India, where the Canadian Presbyterian Church has so well established and highly successful a Mission. Occasionally in the West Indies we

find settlements of Tamil-speaking people from Madras, and sometimes people from the Punjab and other parts of India; but the language spoken and the religious beliefs professed are usually those of the people living in the heart of India, speaking Hindi and acknowledging the Brahminical faith. Conditions are almost wholly reversed in British Columbia. The large majority of the Hindus there come from the Punjab or the North-Western Provinces; they speak a language differing in many respects from the common Hindi and even the Urdu; and they profess to be monotheists and not idolaters like the great mass of their fellow countrymen. Their distinctive name is that of Sikhs. Christian work among them has been exceptionally difficult and probably always will be, partly because of the character of their religious beliefs and practices, and more especially now since these views and habits have been strengthened by political and social considerations.

The word Sikh is derived from the verb "sikhna," to learn; it means a "pupil" of the great "guru" or religious teacher, Nanak. From age to age reformers have sprung up in India whose aim has been to readjust the old Brahminical system—which has its roots in the ancient Vedas—to changing conditions. One of the earliest of these reformers was Gautama, the founder of Buddhism who flourished in the sixth century, B. C., and introduced some most radical changes. In the midst of an idolatry hoary with antiquity, he taught that an idol was nothing. With caste



SAMUEL JAGATSINGH
MY SIKH ASSISTANT



distinctions prevailing and accepted from the Himalayas to Ceylon, he proclaimed a universal brotherhood. So welcome were his teachings and so rapid their spread that two centuries before Christ Buddhism threatened the complete overthrow of Brahminism.

In the fifteenth century of our era another Hindu reformer arose in the person of Nanak, a native of the Punjab. He was a contemporary of Martin Luther, and stood in relation to reformed Hinduism as the latter did to the great Protestant Reformation. He was so concerned that his followers should no longer get instruction through the Sanscrit, the sacred language of the Vedas, that by changing the alphabet and certain affixes marking distinctions in case, number, etc., he virtually created a new language known as "Gurmukhi". It is closely allied to the Urdu, the language of the Punjab, and intelligent Sikhs made as ready a use of the one as of the other. Guru Nanak was a strict monotheist and thus far commended his teachings to the Mohammedans, who already dominated northern India. He prescribed a high moral code and insisted on devout meditation in retirement if inward purity was to be gained. As aids to contemplation he himself composed hymns and prayers, or adopted the utterances of other devout men, which were to be repeated by the faithful every morning and evening and, if possible, by intonation which would be still more meritorious. He formed a new name for God. Instead of the usual designations, as Khuda, Ishwar, Parmeshwar, Bhagawan, which were familiar to every Hindu, he taught

that the name Wahi Guru, or "The Great Teacher", must ever abide on the tongue. As the body was cleansed by water and soap, so the cleansing of the soul could be obtained by dwelling upon the sacred name. To vary the incessant repetition and to increase its efficacy the first part of the name was to be uttered inaudibly at the inhalation of each breath, and the latter with the exhalation. Further, as an aid to contemplation, the tip of the tongue was to touch the roof of the mouth in giving utterance to the name of God. Guru Nanak was doubtless a devout and spiritually-minded man, groping as in a dark room for the door, but failing to get his hand upon the latch. He recognized the need of regeneration, but sought it in man-made prescriptions and practices.

He was the first in a succession of ten Gurus, covering a period of two centuries, who are regarded as the founders of the Sikh faith. The immediate successors of Nanak, closely following in the foot-steps of their master, laid emphasis on the spiritual and religious. Large numbers embraced the new religion which disavowed caste distinctions, idolatry, pilgrimages, and bathing in the sacred Ganges. Amritsar became their religious capital in the place of Benares. In the time of the sixth Guru, with the increase in wealth and in the number of converts, their leader ceased to be a devout recluse. He assumed the trappings and pomp of royalty, occupied a palatial residence, and was accompanied as he moved from place to place by an armed retinue. This aroused the suspicions

not only of the Rajputs, or the neighboring native princes, but also of the Great Mogul or Mohammedan Emperor reigning at Delhi. These suspicions led to conflicts, which at first were occasional and local, but developed eventually into continuous warfare. Teg Bahadur, the ninth Guru, was ever in arms, while Gobind Singh, the tenth and last, having lost his four sons in battle against the forces of the Emperor Aurungzebe, was obliged to close his career in seclusion. He died in 1707. If Guru Gobind Singh lacked the religious fervour of Nanak, it must be admitted that he possessed great executive ability. It was in his hands that Sikhism crystallized. Like our Great Leader, and probably in imitation of Jesus, he set up a kingdom known as the Khalsa Theocracy. He provided pastors and teachers, instituted sacraments apparently corresponding to Baptism and the Lord's Supper, and to this day the order which he prescribed is observed in detail. The Sikhs have temples in Vancouver and Victoria, which in size, appearance and upkeep are worthy of these important cities. They meet for worship on the Christian Sabbath as we do; they dispense their sacraments and watch over their members who are enjoined under the severest penalties to be faithful unto death; but, like ourselves, they come very far short of their high ideals.

In 1699, during a *mela* or religious assembly, held at Anandpur in the Punjab, Guru Gobind Singh suddenly appeared on the stage, sword in hand, and with stern countenance exclaimed:—"Who of my beloved

Sikhs is ready to lay down his life at my call and in proof of fidelity." This unexpected challenge thrilled the assembly with consternation. When it had been made three times, Daya Ram stood up, was accepted, and then led into a tent from which were soon heard the sound of a blow and the thud of a falling body. The Guru again appeared before the horrified audience with blood on his sword and demanded a further sacrifice. This was done five times in all. Besides Daya Ram, Dharm Das of Delhi, Muhakam Chand of Dwarka, Sahib Chand of Bidar, and Himmat of Jagganath offered their lives to Gobind Singh. While the people were deliberating as to what they should do if other demands were made, the Guru returned leading in the five men dressed in priestly robes. For each man a goat had been killed as a substitute. Gobind Singh in explanation said:—"Guru Nanak found one man, Angad, willing to die for him; but I have found five pyaris, or beloved ones, and these are the pillars on which Sikhism shall stand."

Gobind Singh then instituted the rite of Baptism. He took pure water in an iron vessel, and adding a little sugar he stirred it with his "Khanda" or two-edged sword. Calling on the five men to stand he administered the ordinance and caused them all to repeat:—Wahi Guru Ji Ka Khalsa, "The Theocracy is of God"; Wahi Guru Ji Ki fatah, "The Victory is also from God." All accepting this baptism and taking these vows were made members of the Khalsa, whose name is derived from the Arabic word, "Khalis", meaning purity. As the

Guru poured the fulness of his power into these five, so each one of them has power to set apart other five; or to change the figure, as he with his lamp lighted five other lamps, so each of them is qualified to light other five and thus perpetuate the Khalsa. Gobind Singh also gave them the Granth, or Sikh Bible, which contains the authorized teachings of the ten Gurus; and it was for these five to see that the book was properly explained to the people. It was at the institution of baptism that the Guru spoke to his assembled followers in some such words as these:—"Nanak's disciples drank the water in which their master washed his feet, and so were taught humility. But times have changed, and the Khalsa or Theocracy must be maintained and extended by armed force. Hence I institute baptism, through which rite the water stirred by my sword is capable of changing you from Sikhs into Singhs, from jackals into lions". Thus in making the Khalsa a militant commonwealth Gobind Singh made it also an imperative rule that every male Sikh should be addressed by the title Singh.

He also prepared sacred food and enjoined all members of the Khalsa to partake of it. This he called:—"Karah Parsad". In the preparation of it equal portions of refined sugar, fine flour, and ghi or clarified butter were to be used. The sugar was to be boiled in water; in another vessel the flour and butter were to be mixed and cooked till they assumed a reddish-brown color; finally the contents of both dishes were to be intermingled and boiled. Over this a Granthi,

or religious expositor, repeated certain prescribed prayers, which make the mixture sacred food. It was then to be eaten by the whole brotherhood as a proof that all caste distinctions had been abolished.

It has been noted that in addressing a Sikh by name the title Singh should always be added. In the case of women, who are held in much higher honor than among the mass of Hindus, the term Kaur is given. In answer to the prayer of Sahiba Kaur, who was childless, Guru Gobind Singh replied:—"I will place the Khalsa in your lap." Accordingly all Sikhs call her mother, just as they speak of Gobind Singh as their father. The salutation of the Sikh is significant. With the Hindu of the Brahminical faith the ordinary word of greeting is "Salaam", or "peace be with you", and sometimes "panu lage maharaj" or "I take your feet, O King". The usual salutation of the Sikh is, "Sat, Shri, Akal", meaning "May the True, the Illustrious and the Eternal abide with you". Usually the East Indians are more respectful, more attentive to their greetings than we of the western world are. Due attention to form inspires confidence and good will; this was particularly noted and admired in the attitude of His Royal Highness the Prince of Wales, during his visit to India in 1922.

Sikhism is eclectic in character, taking the best from the prevailing religions of the East. From Mohammedanism Nanak and his successors derived their conception of the Unity of God; from Hinduism they received their chronology, their way of service,

and their belief in ultimate absorption into the Divine Essence through contemplation; from Buddhism, their doctrine of a brotherhood of man which has swept away all caste distinctions; and from Christianity, in all probability, the sacramental rites of Baptism and of a sacred feast. This eclectic character of their religion accounts to a considerable extent for the slow progress of Christian missionary effort among them. It is a system that tends to develop self-satisfaction. In it there is no need of atonement, and no Saviour is offered. Through meditation, aided by several prescribed accessories, the mind is supposed to obtain relief from all things sublunary, and to attain that exaltation of spirit which realizes or apprehends God. This is the ultimate beatific state.

Obstacles that religious pride and self-satisfaction presented to the Christian Gospel were increased and rendered almost insurmountable by the treatment that the Sikhs have received in a Christian country. They are our Imperial fellow-citizens, and have proved themselves worthy of that citizenship. It is estimated that they do not form more than one per cent. of the vast population of India, but they constitute the backbone of the Indian army. Probably ninety per cent. of the Hindus in British Columbia are Sikhs, and many possess medals and other proofs of distinguished service as soldiers. They were kept loyal to Great Britain during the great Mutiny, in 1857, largely through the splendid Christian influence of Sir John and his brother Sir Henry Lawrence, and virtually saved India to the

Empire. A missionary, speaking of the Indian army, has said:—"The standing army of two hundred thousand is mainly made up of stalwart Sikhs, who if they were to rise up to-morrow could sweep us out of the land." It was reported in February, 1923, that General Lord Rawlinson, the present British Commander-in-Chief in India, is putting into operation a plan by which the majority of his regiments will be placed under the command of native officers,—a remarkable test of official trust and of native loyalty. The Sikhs are doing our police duty on shore in the Far East. Of the eighteen British regiments used in the defence of the foreign settlements during the Boxer rebellion, sixteen were composed of Sikhs. They have served the Empire with loyalty, glory, and sacrifice on the western front, in East Africa, and in Mesopotamia and Palestine during the World War. I have met groups of these men in Vancouver, who have produced letters telling of sacrifices made and of decorations won by relatives and friends on almost every field of combat.

They are known to be frugal, temperate, industrious and law-abiding, except when under great provocation and aroused by unscrupulous agitators. A surgeon who had had a large experience, both on the Atlantic and on the Pacific in handling thousands of emigrants from Europe and the East, writing to a British Columbia paper in 1913, admitted that after examining those who passed through his hands at Hong-Kong he lost his prejudices. Comparing the Hindus with the white steerage passengers on the

Atlantic he wrote:—"I refer in particular to the Sikhs, and I am not exaggerating in the least when I say that they were one hundred per cent. cleaner in their habits and freer from disease than the European steerage passengers I had come into contact with. The Sikhs impressed me as a clean, manly, honest race."

It has to be admitted that there is a real social and economic problem, but it will not be solved by an unfair discrimination that cannot be regarded as being either Christian or patriotic. Slowly and reluctantly we have been compelled to relax the regulation which made it almost impossible for the families of the men already domiciled to enter the country, but serious injury has already been done. It is exceedingly difficult to secure a sympathetic hearing for Christian truth; many have come under the influence of clever propagandists, and the evil results have been witnessed not only in British Columbia but also in India. The seeds of distrust and discontent may never be eradicated.

I was at work in Vancouver and in close connection with the Sikhs while the feeling was at its height. The agitation chronic in India among a class principally of disappointed office-seekers broke out on the Pacific Coast. In the autumn of 1913 a paper called the *Ghadr*, which means "Sedition", was issued for the first time in San Francisco. It was edited by an educated, talented, but fanatical Hindu named Har Dyal, who eventually to escape arrest fled from the

United States and presumably made his way to Germany. In his paper he not only outspokenly condemned the presence and rule of Britain in India, but apparently in the counsels of Germany called upon all East Indians in the United States and Canada to fight for their independence in the coming war. Though the *Ghadr* was interdicted and excluded from the mails, it was persistently smuggled into the country. Synchronizing with the first appearance of this paper, or a few weeks later, British Columbia was visited by Bhagawan Singh, an eloquent Hindu, who appealed to his fellow countrymen to sink all differences of language, caste, and religious belief if India was to secure its independence. British authority, he maintained, rested on their divisions. His visit met with some success in that it led to a co-operation among the various Hindu sects in the Province of British Columbia which had not previously characterized them. Their unity was shown in the financing of the "Komagata Maru", which arrived in May, 1914, with three hundred East Indian immigrants on board. This was made a test case in the courts of law, but eventually the immigration law was upheld, and two weeks before the beginning of hostilities in Belgium the ship and its passengers were escorted to the three mile limit and were forbidden to return.

Following the departure of the "Komagata Maru" there were certain occurrences that served to intensify Canadian feeling and prejudice. A series of murders took place, and one of a glaring character in the vesti-

bule corridor of the court-house in Vancouver when the judge was on the bench. Later when I visited the murderer in his cell and shortly before his execution, he spoke to me of some property which he wished to have disposed of in the interests of his family in India. Referring to Samuel Jagatsingh, my catechist, who had been an old friend, he said to me:—"He has a good understanding in these matters of property, but he has been unfaithful to his religion, and I cannot trust him." Feeling ran high among the Sikhs themselves. It was particularly dangerous for those who were suspected of assisting the police.

The reference to Jagatsingh, my first convert and valued assistant, warrants a brief statement of our first meeting and subsequent relation. In the autumn of 1913 we first met. He came to me enquiring for the book that told the story of Joseph who rose from being a slave to be next to the king, stating that he had heard it related by a lady when he was a boy in the Punjab. Gurmukhi was his mother tongue, but he could read and understand Urdu, Hindi and Bengali. As there was little work available at that time in the lumber mills, he visited me regularly, and his inquiries indicated serious thought. He was a diligent student, and had a most retentive memory, but his frequent visits arrested the attention and aroused the suspicions of his countrymen. His character and attainments gave him a position of importance; hence their concern. Taunts at first were followed by minor assaults. For self-protection he left the mill yard and took charge

of a milk delivery waggon at South Vancouver. One morning he was waylaid by three masked countrymen, dragged down from his seat, and brutally handled. When I heard of this assault I went to a house occupied by several Sikhs where he was reported to be lodged. The man that met me at the door was the prisoner referred to as awaiting execution. He assured me that Jagatsingh was not there. Enquiries were made in the same neighborhood, but no one seemed to know anything of him or the assault. I returned to the house first visited, and told the man whom I had interviewed that I had failed in my search and that I would report the matter to the police. He begged me to allow him time and he would make diligent inquiry for him. Twelve, noon, was the time fixed. About an hour later I got a message that he had been found and had gone to a certain doctor. I went immediately and saw the surgeon stitch down his ear to his lacerated cheek. Uncomplainingly he submitted, and took no measures to punish the offenders. Within a month he was again assaulted, and finding that his turban and long hair and beard had aided his assailants he resolved to get rid of them. Within twenty-four hours all were discarded, and two weeks later, assisted by Dr. John Knox Wright I baptised him in St. Andrew's Church Hall and in the presence of the minister, Dr. R. J. Wilson, Dr. Geo. Pidgeon, now of Toronto and others. He ever proved faithful to his Christian profession, and cheerfully rendered every possible assistance in the work till the time of my retirement in August,

1917, and from a letter just to hand from Penny, B. C., I have evidence of his continued loyalty to the Church's living Head.

The training of a Sikh prepares him to defend his faith against any encroachment, but the determination to maintain it in opposition to Christianity is intensified through the treatment of his race in Canada. To prosecute work amid such surroundings with the hope of success is not assuring. It was my hardest task in life, and with me it is a question if a Mission Board of our Church entrusted with the disbursement of funds should expend them without making a vigorous and persistent effort to move the whole Church that supplies these funds to see that wrongs that obstruct legitimate action are righted. At the present time our only missionary agent is the Rev. W. L. Macrae, formerly of our Trinidad staff, whose uncomplaining persistency in the face of such formidable difficulties merits our sympathy, support and admiration.

No one can fail to recognize the gravity and perplexity of the problem, which is being intensified by the present demand not merely for the restricting but for the total exclusion of Asiatic immigrants. A sound national economic policy, safeguarding our own rights and interests is in harmony on the one hand with our Imperial obligations and on the other with our Christian professions and sympathies, is a most crying need. Giving effect to such a policy is a task that will test all our wisdom, patriotism and Christianity. One of Canada's gifted daughters, in

noting the distinguishing characteristic of the Scotch race as that of thrift, of the English as persistency, of the Irish as quick-wittedness, of the French as vivacity, and of the American as resourcefulness, has asked what shall Canada's peculiar designation be? She would have it to be "the land of the fair deal". If we are not yet entitled to so honorable a designation, is it not the ideal that we should and can attain? Whilst I think a more generous attitude towards our work should have been shown by the public generally, yet I hold in grateful memory the assistance cheerfully given in evening classes by men in various pursuits in life, all of whom would consider it an inexcusable oversight if we failed to name Mr. Edward Munnings of the Society of Friends, a retired missionary from India, and now an accountant, but ever responsive to any call for Christian service. Devout women too on Sunday afternoons aided in the Service of Song and in many other ways. As circumstances required, seven elders, one from each of seven Presbyterian churches, met for consultation and did the work of a regular session. One, the Rev. John Knox Wright, D.D., was clerk; Mr. J. J. G. Thompson of Mt. Pleasant Church gave the Mission a cottage organ; and to all we were indebted for wise counsel, encouragement and cheer.