

HINDU IMMIGRATION

HEARINGS

BEFORE THE

COMMITTEE ON IMMIGRATION

HOUSE OF REPRESENTATIVES

SIXTY-THIRD CONGRESS

SECOND SESSION

RELATIVE TO

RESTRICTION OF IMMIGRATION OF
HINDU LABORERS

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COMMITTEE ON IMMIGRATION AND NATURALIZATION.

HOUSE OF REPRESENTATIVES.

SIXTY-THIRD CONGRESS.

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HINDU IMMIGRATION.

COMMITTEE ON IMMIGRATION,
HOUSE OF REPRESENTATIVES,
Friday, February 13, 1914.

The committee met at 10.40 o'clock a. m., Hon. John L. Burnett (chairman) presiding.

There were present before the committee Mrs. R. F. Patterson; Mr. Sudhindra Bose, lecturer on oriental politics and civilization at the State University of Iowa, formerly of Calcutta; Dr. Bishen Singh, member of the Hindu delegation representing the Pacific Coast Khalsa Diwan Society (Inc.), of Stockton, Cal., formerly of the Punjab, India; Mr. Anthony Caminetti, Commissioner General of Immigration; and Hon. Denver S. Church, a Representative in Congress from the State of California.

The CHAIRMAN. Gentlemen, it is the intention to hold a hearing this morning on the Hindu matter. There are a couple of Hindus here, one of them introduced and highly recommended by Judge Towner, of Iowa. He is a professor in the State University of Iowa, and he speaks very good English. The other gentleman does not speak much English, and he says that he prefers to wait a few minutes on his friend. I think that if it is agreeable to the gentlemen from the department we would be glad for them to submit any observations they may desire to make while waiting for Prof. Bose. We would like to confine this matter to the Hindu proposition for reasons that are obvious to the committee, and it was only for that purpose that the meeting was called this morning to hear anyone who wants to be heard on the Hindu bill. Now, Mr. Church has a bill which applies to the Hindus especially in terms.

Mr. CAMINETTI. Both bills apply to the Hindus.

The CHAIRMAN. The Raker bill includes Hindus among others.

Mr. RAKER. I suggest that we hear the gentlemen on the general Hindu proposition, covering any bills before the committee. Of course, the hearing on this one subject especially will not preclude hearings before the committee on the general features of H. R. 102 to be determined upon later. This will include the question of registration.

The CHAIRMAN. Oh, not at all.

Mr. RAKER. In other words, we can take up this subject now and later extend the hearings on the other subjects as we get to them. I suggest that we hear from Mr. Caminetti, the Commissioner General of Immigration, first and then from Mr. Parker and the other people, if they desire to be heard.

Mr. CAMINETTI. I think it would be better for me to answer any questions that the committee puts to me, and in that way there

would be a saving of time. If I go on and make a general statement I may take up the time of the committee unnecessarily.

The CHAIRMAN. We have plenty of time, gentlemen. Let me ask you, Mr. Caminetti, would you prefer to go on now or let these gentlemen proceed? Prof. Bose is here now.

Mr. CAMINETTI. I think it would be better to let them go on.

The CHAIRMAN. I rather think that would be better, perhaps. Doctor, we will hear you now in regard to this Hindu matter.

STATEMENT OF DR. SUDHINDRA BOSE, LECTURER ON ORIENTAL POLITICS AND CIVILIZATION, STATE UNIVERSITY OF IOWA, FORMERLY OF CALCUTTA, INDIA.

Dr. BOSE. Mr. Chairman and gentlemen of the committee, on behalf of this delegation, which has been sent here by the Pacific Coast Khalsa Diwan Society and the Hindustan Association of America, I wish to invite your attention to a few facts on the subject of legislation on Hindu labor immigration. I have often been asked why the Hindus come to the country at all. I wish to say that the Hindus come to this country precisely for the same reason as the millions that come to this country from other countries. To us America is another name for opportunity. We come here to this country because of the opportunities we have for social uplift, intellectual betterment, and economical advancement. If you will pardon a personal allusion, I wish to say that a few years ago I came to this country as a laborer and if I had been in any other country I would not have had the opportunity of education that I have received in this country.

I mention this fact not in a boastful spirit, but to express my appreciation and gratitude for what I have received in this country. I am deeply indebted to it for all that I am. Only a short time ago I was speaking with a gentleman in this city, a high Government official, a gentleman for whom I have great respect, and he stated to me that the Hindus of all people are most undesirable. In the course of the conversation I found out that this gentleman had never studied a page of Hindu philosophy, had never turned over the first page of Indian history, had not the remotest conception of the contribution of India to the world's progress and civilization; and yet this gentleman stated that the Hindus are the most undesirable people in the world. So I am inclined to think that there are other people who have also a good many misunderstandings as to the standing of our people in the world.

Now, in the few moments which you have kindly given me, I wish to take up a few of the principal objections that are raised against Hindu immigration and answer them as well as I can. First, it has been asserted that Hindus undersell the white labor. Now, practically, there is no competition whatever between the American labor and the Hindu labor, because the American laborers are skilled laborers and the Hindus are nearly all unskilled laborers; that is, the Hindus who come here come from the rice fields of India. Now, the economic thinkers ever since the days of Adam Smith and John Stuart Mill down to our own time of Walker, Hadley, and Tostig, all say that there can be no competition between skilled labor and unskilled labor.

Mr. MANAHAN. You said you came here as a laborer yourself?

Dr. BOSE. Yes, sir.

Mr. MANAHAN. Did you come as an unskilled laborer or as a skilled laborer?

Dr. BOSE. I knew no trade, if that is what you mean by unskilled labor.

Mr. MANAHAN. Is that what you mean by unskilled labor?

Dr. BOSE. Yes, sir; I could manipulate no machinery. I could do no mechanical work.

Mr. MANAHAN. What work did you do?

Dr. BOSE. I worked in a store. First I was employed in a store and then I worked on a farm as a common farm hand. I worked in the orchard, and gradually I worked into college.

Mr. MANAHAN. Then you went to school?

Dr. BOSE. Yes, sir.

The CHAIRMAN. How long has it been since you came over?

Dr. BOSE. Ten years ago.

The CHAIRMAN. Where did you do this work and get your education?

Dr. BOSE. I first went to a college in Missouri, at Parkville, and then to the University of Illinois, and then to the University of Chicago. Then I came back to Illinois, where I took my master's degree and my bachelor's degree. Then I went to Iowa, where I took my doctor's degree, and at the present time I am lecturer on oriental politics and civilization in the State University of Iowa.

Mr. MANAHAN. How old are you?

Dr. BOSE. About 30.

Mr. MANAHAN. That is pretty good progress in 10 years.

Dr. BOSE. Yes. But what I am I owe all to this country.

Mr. MANAHAN. You were born where?

Dr. BOSE. I was born near Calcutta.

Mr. MANAHAN. And your people were of what class, if there are classes in India?

Dr. BOSE. We come from the middle class.

The CHAIRMAN. Were you educated any over there before you came here?

Dr. BOSE. I attended the Calcutta University for a short time.

Mr. MOORE. Were you able to read when you came to the United States?

Dr. BOSE. I fancy I could.

Mr. MOORE. Then an educational test would not have barred you out of the United States?

Dr. BOSE. No; an educational test would not have touched me. Of course, I did not come here as a pauper. I had some money, and I could pass the usual test they applied.

Mr. MOORE. Do most Hindus know how to read?

Dr. BOSE. I have actual statistics here showing the percentage of illiteracy among the Hindus. If you care to hear them, I will revert to that point. Do you want to take that up now?

Mr. MOORE. Not out of order.

Dr. BOSE. Well, I have this from a speech by Representative Konop in the House on January 13, 1914. He pointed out that, taking the number of immigrants in the fiscal year 1899 and 1900 as a basis, we find that the percentage of illiteracy among Lithua-

nians is 48.9; among the Syrians, 53.3; South Italians, 53.9; Mexicans, 57.2; Turks, 59.5, while the percentage of illiteracy among the Hindus is only 47.2.

Mr. MOORE. Then they stand fairly well with all other nationalities?

Dr. BOSE. Yes, sir. I am quoting from the Congressional Record, from a speech made by the gentleman on the floor. Now, I wish you would ask me from time to time any questions that you may want to ask. Now, we contend that America has need of laborers, even unskilled laborers. There are over 711,980,000 acres of undeveloped public land in this country. This country is thinly settled, there being only 30 people to the square mile. These figures have a new meaning for us when we compare the density of population of this country with that of Europe, where the population per square mile is 3,000. America needs men to develop this vast undeveloped land; men to contribute toward the material upbuilding of this great Nation. Now, the Hindu laborers demand the wages of unskilled labor. They do not demand the high wages demanded by the skilled laborer, just for the simple reason that they have not efficient and skilled labor. They are, nevertheless, demanding and striving to get as high wages as any other laborers, and they are never underbidding or underselling white labor by demanding lower wages. The average wage of unskilled labor runs from \$1.25 to \$1.75 per day.

The CHAIRMAN. Where is that?

Dr. BOSE. On the Pacific coast. Now, I am not speaking of the cases where they get higher wages, but I am speaking of the average. From this it will be evident that the Hindu laborer is no pauper, and that they do not undersell white labor. Now, it has been contended here that the Hindus are too frugal and too economical. Of course, I am aware of the fact that when we go to church, no matter what church it may be, we are always exhorted by the ministers to be careful and not to be spendthrifts. While we may not be Christians, we always practice these Christian virtues. I do not suppose anybody will criticise us for that. Nevertheless, I wish to say that the Hindus are good spenders. They spend their money in observing the various national festivals. In this country where we have such a step-lively business civilization we have not many festivals, but the Hindus have a good many festivals and they observe them carefully. They cost a good deal of money to observe; in fact, the Hindus suffer from imprudence in this respect. At all events, the Hindus are hospitable entertainers, and only too anxious to spend their money with the people among whom it has been made.

Now, it has been alleged that the Hindus become public charges. Now, Mr. Chairman, that accusation is based upon insufficient evidence, we contend. The Hindus in their personal habits are cleanly people. They bathe every day. Their religion requires them to take two baths a day. My folks at home, even my aged mother who is now nearly 70 years of age, bathe three times a day.

Mr. MANAHAN. That is the universal custom?

Dr. BOSE. That is the universal custom. Every Hindu must take a bath at least once a day. Now, the Hindu people as a rule are

healthy and strong, and the climate on the coast is about the same kind of climate as we have in India, so the people very seldom fall sick. When I was in India I used to get sick, but in the last 10 years since I have been here never have I been sick. I never had a chance to become a public charge. Now, in case of sickness or distress they are taken care of among themselves, by their own people. Now, it is significant that the records of the Bureau of Associated Charities in southern California show very few cases where Hindus have been the recipients of its benefaction.

Mr. MOORE. Have they any organized system of taking care of each other?

Dr. BOSE. Yes, sir; there is a society for that purpose.

Mr. MOORE. The Jewish societies undertake to take care of the Jews in this country to a very large extent, and I want to know whether the Hindus on the coast and elsewhere are so organized that they can take care of their people who become dependent.

Dr. BOSE. We have the report here of two organizations, the Pacific Coast Khalsa Society—the word “khalsa” means pure—and the Hindu Society of America. The Pacific Coast Society is an organization looking after the interests and welfare of the Hindus in this country. The idea is not to build up a Chinese wall and refuse to mix with the people of this country, but these organizations are for the purpose of looking after the welfare of Hindus. The Hindu Society of America, of which I happen to be president, looks after the welfare of the students in this country. It is an international organization; it has chapters in nearly every great university in this country. We have nearly 200 students in this country, and so far as our means permit we look out for them.

There seems to be a prevalent impression that the Hindus are of the Mongolian race. While I mean no reflection upon members of any other race, I wish to say that of all races the Hindus do not belong to the Mongolians. They are not of Chinese stock. The Hindus belong to the great Aryan family. The authorities on India say that the Hindus are a branch of the Aryan family. Before the great Aryan migration took place in the dim past the ancestors of India and of Europe lived together as members of one family in central Asia. All great thinkers on this subject have accepted that theory. Prof. Max Müller, the great authority on Indian religion and philosophy, accepts it in his books, especially in *Science of Languages*, and in his book on India—*What can it Teach?* Bopp, the great German philologist, recognized the relationship in his monumental work, *Comparative Grammar*. So also do Prof. Taylor, the ethnologist, in his work on *Indo-Aryans*, and Hearn, the antiquarian, in his *Aryan Household*. All these men have pointed out the unmistakable kinship of the Hindus and the Caucasian races of modern Europe. This is a point that has been established so clearly that it is scarcely necessary for me to dwell at length upon it.

Mr. MANAHAN. I think it is pretty generally conceded that what is known as the high-class Hindu is a Caucasian, but I have heard it said that the so-called coolie laborers, what might be called the common laborers of India, are not of the same race, that they are a sort of mongrel mixture, possibly part Caucasian and part Mongolian. What do you say as to that?

Dr. BOSE. This much I can say: We have a population of 350,000,000, and over 200,000,000 are Hindus. Our last Government census shows that.

Mr. MANAHAN. You mean they are real Hindus?

Dr. BOSE. Yes, sir.

Mr. MANAHAN. They are the original stock?

Dr. BOSE. Original stock. Now, as to the rest, the vast majority of them are Mohammedans, quite a few of them are Persians, but neither of these people belong to the Mongolian race.

Now, I am speaking in general terms, but it is absolutely certain that there is no connection whatever between the Mongolian people and the Aryan blood that runs in our veins. It is possibly quite true that many of us who are here in this country have not yet adopted your customs and your institutions. It is quite likely that they are slow in changing their habits and their institutions. Gentlemen, all growth is slow. It is a sociological fact that all permanent growth is a process of evolution. One of the greatest French philosophers has said that the process of evolution is elaborately slow. Now, you can not blame the Hindus if they do not change all of a sudden. You can not expect that they will drop all their habits overnight. But that does not mean that they are not capable of adapting themselves to new circumstances and new environment of living. Many of them have taken to the American way of living.

Again, if you will pardon me for mentioning a personal incident, I will refer to my case. I do not like to speak in the first person, but I think this illustration is just as good as any other, and it is typical. After I came to this country from India, for two years I insisted on wearing my turban and keeping on my beard, and so forth and so on, because I knew no better. For 20 years I had lived that way in India; and how could I change that all of a sudden? It would be nothing short of a revolution; but gradually I laid aside the customs of my country, because I realized that I had come here to do the very best I could do and to mix with the people of this country as best I could.

Mr. MOORE. To what extent do you encourage your people to speak the English language?

Dr. BOSE. I encourage them to speak it as far as possible and to speak it all the time.

Mr. MOORE. Do you do it in your society?

Dr. BOSE. Yes; we do, but among ourselves. Some of us do not know the English language, and they are encouraged to study it. Now, in our Hindustan institution the constitution is written in English. In our national convention all the proceedings are in English. We publish a magazine called the Hindustan Student, that goes to every student in this country, in India, in England, Germany, and Japan. That magazine is written in English.

Mr. MOORE. It is charged frequently that the Hindu, very much like the Japanese and the Chinese, is nonassimilable. Now do you understand what I mean by that?

Dr. BOSE. I beg of you to explain it.

Mr. MOORE. That is to say, that you do not assimilate with American institutions. That is the charge that is generally made. It is said by Members of Congress and by others, some who are opposed to Hindus coming into this country, that they would not harmonize with Americans, that they would be nonassimilable in the

matter of marriage, nonassimilable in the matter of language, non-assimilable in the matter of labor standards. Now, those are questions that I assume you gentlemen have to meet.

Mr. MANAHAN. And principally, I think, in not assimilating the real spirit of this Nation.

Mr. MOORE. That is to say, that you flock together, that the Hindu will speak his own language, and stay in his own group and not mix up with American ideas.

Dr. BOSE. Now, that is a very important question.

The CHAIRMAN. In other words, that you are clannish and herd together.

Dr. BOSE. I would like to know all of that. I do not quite understand you.

Mr. MOORE. I would like to ask you a personal question. Are you a Christian?

Dr. BOSE. No; I am not.

Mr. MOORE. Well, that is another question that will probably be raised.

Mr. MANAHAN. I do not suppose we would make any point of religious beliefs.

Mr. MOORE. Well, he need not go into that. I asked him that question because it affects the general question of assimilation.

Mr. MANAHAN. Of course, there are a great many of our own people who have taken up the subject of Yogi teachings and Hindu philosophy, and all that kind of religious belief, with a great deal of zeal.

Dr. BOSE. I think you have asked me 8 or 10 questions under a general heading.

Mr. MOORE. Well, those questions are bound to be discussed, and I want to be frank with you.

Dr. BOSE. Well, it is a very great question, and I do not think I could do justice to it; notwithstanding, I will make the attempt. My training and my education does not permit me to compare myself with other people, because comparisons, as has been said, are always invidious. Nevertheless I will give you the facts. In the first place, the Hindus are entirely different from the Chinese and Japanese in regard to their clannishness. I have attended five or six universities, and, being at the head of a national organization, the Cosmopolitan Club, with four or five thousand members, with a chapter in every country, I have occasion to meet students from all the world, and never have I found a more cosmopolitan student than the Hindu student. I am not bragging; but these are actual facts, and I think the observation and experience of various college professors and presidents will bear me out thoroughly. Wherever you go you will find that the Japanese and Chinese students live together in one room, but never do you find the Hindu students rooming together. They do not want to do that. If we stay among ourselves we will be liable to speak our own language instead of the English language, and we do not want to do that. I lived in one town where there were three or four Hindu students, and when I went to see them they never returned my visits. They said, "We are getting too much Hinduized; we are getting too much by ourselves. Let us absorb all we can while we are here."

Now, as to the language. Probably you all know that there is no actual language such as you have. We have various languages. For

instance, I come from the Province of Bengal, where we speak Bengali. My countryman, Dr. Rabindranath Tagore, won the Nobel prize this year. He writes all his work in Bengali. My friend, Dr. Singh, comes from the Punjab, and he speaks Urdh. There is quite a good deal of difference between the languages of India, and so, as a rule, we have to use the English language. Of course, we have Hindustani, and we can all understand it. I can understand it but I can not speak it. It is almost absolutely necessary to learn English in India. All our Government transactions are carried on in English. It is our court language, so that English is spoken by the Hindus more than any other foreign language. Of course, we do not mix with the English people for political reasons and other reasons, but we try to learn the English language.

Mr. RAKER. You say your court proceedings are in English?

Dr. BOSE. Yes; in the higher courts; but in the other courts, the smaller courts, it is not used.

Mr. RAKER. How about your English schools?

Dr. BOSE. Yes. We have graded schools in which the instruction is given in our provincial language, but in the high schools and all through the colleges the instruction is given in English. That is not the case in China or Japan.

Mr. MOORE. Is that due to any edict of the English Government or due to necessities that you find a rise among the people?

Dr. BOSE. Well, it is due to both. It is a Government regulation.

Mr. MOORE. They require you to speak English, do they not?

Dr. BOSE. Well, in courts and in colleges, and also because it is a matter of necessity for us. We hold an international congress every year, and there will be 50,000 or 20,000 delegates from all over India, and there are 20 different languages.

Mr. MOORE. But you must always have it interpreted into English?

Dr. BOSE. We all speak English in our national gatherings, so that the language is no barrier.

Mr. RAKER. You say that because of the political situation you do not have it in your schools. Do you mean that the English will not go there?

Dr. BOSE. I am speaking of our social affiliations with England—that it is not as close as it might be because of strained political relations. But that is another matter and I do not care to go into it.

Mr. MOORE. Then, as a rule, most Hindus would be able to read when they come to this country?

Dr. BOSE. Yes; they would.

Mr. MANAHAN. Do quite a number of your people go into California?

Dr. BOSE. Yes, sir.

Mr. MANAHAN. Do quite a number of them speak English in California?

Dr. BOSE. Yes, sir; a good many of them understand it. I could understand the American people when I first came here, but when I spoke to them they would think I was a deaf-mute speaking an unknown tongue. They would have to make signs to me to tell me where to go. They could not understand me, but I knew what they said.

Now, as to the assimilation. Gentlemen, I take it that the word "assimilation" means an appreciation of your ideals and your manners. Now, if assimilation means that, you will never find a people

who appreciate your ideas better than the Hindus. Take, for instance, our prominent newspapers and magazines. I represent the three leading newspapers in India, the Indian Review, the Modern Review, and the Hindustan Review. In these magazines you will find articles written by the Hindus in this country, and eulogies are constantly being poured out for America. In fact, the people say, "I think you become Americanized too soon; that you cut off your connection with the old country too quickly. You ought not to do that; you ought to have an organic connection between your old life and the new life." They say, "You are going at terrific speed." We are only doing the opposite of what you think we are doing. So that the question of assimilation is not properly understood. The Hindus do not flock together. Of course, they have to live together because of economic necessity and because of other reasons.

Now, as to religions. I do not think you ought to question a man on his coming because he begs to differ with you on religious views. I have associated with the Mormons. At one time I lived with a Mormon professor. I have attended the Unitarian church. I am a member of the Christian Endeavor Society of a Methodist church. I have attended a Bible school in the Presbyterian church. I also read the Bible. I do not suppose you will find a Bible which is more marked and thumbed and more carefully read than mine. I believe that America stands for liberty of conscience and for liberty of religion. I do not suppose you would want to raise up a barrier on that account. In my country we never bar an American because he begs to differ with us in religion. When an American missionary comes to our country we invite him to our own temple to talk. He may have no respect for our religion; he can accept our views or reject them, but that makes no difference to us. He has freedom of religion and conscience.

Now, as to racial intermarriages. I do not think it is necessary to say much about that. Think of the Jews who have lived in Europe for hundreds of years and have contributed magnificently to European civilization, and they have never been detractors of European civilization. Of course, in this country there may be a racial prejudice—I do not know—but in India there is absolutely no barrier between a Hindu and an Englishman.

Mr. MOORE. Would not that go further in England and cover intermarriage between black and white?

Dr. BOSE. Well, in England they do not judge a man because of his color or because of his religion, but because of his worth and what he can do. For instance, there are several Indian ladies who have married English dukes. One of our distinguished princes, who is supreme lord of a state as big as Illinois, has married an English lady. I think the offspring of such an intermarriage is beneficial to both nations. I do contend that assimilation is possible without racial intermixture. We will not try racial intermixture if it is not suitable. It is not our desire, and we do not ask for it, but we do know that those who have married into American families, as quite a few have done, have lived quite happy lives, and their children are a credit to this great nation and to India.

The CHAIRMAN. You say that your people are Aryans and white people, and under that theory would be entitled to naturalization.

I suppose that is your contention, that they are entitled to become naturalized citizens under our laws?

Dr. BOSE. I have not touched on that, but as a matter of fact they are naturalized.

The CHAIRMAN. That is what I wanted to ask you.

Dr. BOSE. Some of them have been naturalized. As a matter of fact, one judge held that they are Caucasians and entitled to naturalization.

The CHAIRMAN. What judge was that?

Dr. BOSE. That was a judge in Spokane, Wash.

Mr. MANAHAN. I think the only judges who have passed upon the question have so held.

Dr. BOSE. Well, some two or three of them have passed upon the question, but the judge in Spokane decided positively that the Hindus are entitled to naturalization.

Mr. OLDFIELD. Have you been naturalized yourself?

Dr. BOSE. No; I have not yet been naturalized. I expect to be.

Mr. MANAHAN. How long have you been in this country, 12 years?

Dr. BOSE. Ten years.

Mr. MANAHAN. You have not been in one place long enough to be naturalized?

Dr. BOSE. No, sir.

The CHAIRMAN. How long have you been in this school you are now in?

Dr. BOSE. Three years, and this year I am going to apply for naturalization, and if nobody objects I will be naturalized.

Mr. RAKER. If one could be admitted, any others of the same race of 200,000,000 would be capable of being admitted because of their racial condition, provided they would be able to pass the necessary literacy examination, which would be the only examination——

Mr. MANAHAN (interposing). And the five-year requirement?

Mr. RAKER. Yes. In other words, if one Hindu can be admitted as an Aryan, that would permit any other Hindu who complied with the requirements of our naturalization laws to be admitted.

Dr. BOSE. As long as they comply with the requirements of the law I should think that they would be admitted, would they not?

Mr. RAKER. Well, but there is no distinction among your people as to one being an Aryan or Caucasian and the other one being of a different nationality or a different color or race.

Dr. BOSE. So far there has been no distinction made.

Mr. RAKER. That would apply, then——

Mr. MANAHAN (interposing). That would not apply to the original Malays, Mongolians, and Persians?

Dr. BOSE. No, sir.

The CHAIRMAN. The Persians claim to be of the Aryan race, do they not?

Dr. BOSE. I think so. They are a branch of the Aryan family.

Mr. RAKER. In other words, you make no distinction so long as they are of the same race; and any Hindu who possesses the necessary qualifications and could pass the time limit and comply with the other requirements would be entitled to be admitted to citizenship?

Dr. BOSE. I should think that under your Constitution they should be admitted.

Mr. RAKER. Is there any difference between the Mongols that have come to the United States—

Dr. BOSE (interposing). So far as I know, all of them have come from the Hindus. To the best of my knowledge, only two Mohammedans have come to this country to study, and they have not applied for naturalization.

Mr. RAKER. But if a Hindu comes to this country, if he has been a professor in a university in India, and comes to America and follows the same occupation and makes his application to be naturalized, and the man who comes over from the rural districts to this country and works here and lives the requisite five years and possesses the necessary qualifications and passes the necessary examination, your contention is that they both would be entitled to be naturalized as Aryans or Caucasians?

Dr. BOSE. I say this, if I make it clear: That if they show they are all of the Caucasian race, if they pass the literary test, if they show that they have the residence requirements and are in all other respects qualified, they should be admitted.

Mr. MANAHAN. And character.

Dr. BOSE. And if they qualify as to their character, the mere fact that their occupations are different ought not to be a bar against their naturalization. The mere fact that one is a professor and the other a laborer should not weigh against them.

Mr. RAKER. I saw a statement in the paper by the judge in Spokane who admitted the Hindu you speak of. He held that the applicant was a high-caste Hindu. Now, what does he mean by that, as compared with the ordinary laboring Hindu that comes to this country?

Dr. BOSE. Gentlemen, that word "caste" is a very much abused word.

Mr. RAKER. I would like to have it explained?

Dr. BOSE. In our lexicography there is no such word as "caste." The only word is "class," and such class distinctions are found everywhere. I do not know what the learned judge actually said, but my understanding is that no person should be excluded because of the accident of his birth.

Mr. RAKER. Of course.

Dr. BOSE. A person should be admitted to citizenship because of the fulfillment by him of certain necessary requirements.

Mr. MANAHAN. You claim that among your people in India there are no accurate distinctions of class, as in this country.

Dr. BOSE. Well, this country is a new country and you have not had time enough to develop class distinction, although if I were to mention Mr. Rockefeller you would probably differ with me. I might call your attention to an incident in England some years ago where the Queen invited the prime minister to a dinner, but when the prime minister learned that Sir Thomas Lipton had also been invited, he declined to attend because, he said, Sir Thomas Lipton was an Irish upstart.

Mr. MOORE. You have aristocrats in India?

Dr. BOSE. Yes, sir.

Mr. MOORE. And a poor class?

Dr. BOSE. Yes, sir; but, of course, our class distinctions are more hard and fast than elsewhere. But you must remember that our

religion is old, dating back to the time whereof the memory of man runneth not to the contrary.

Mr. RAKER. But there is a higher and a lower class. You claim to be of the Caucasian or Aryan race?

Dr. BOSE. Yes, sir.

Mr. RAKER. Now, about how many would you estimate are in India with the same rights as you have as Aryans and Caucasians?

Dr. BOSE. As I stated in the beginning, the Government census shows that there are over 200,000,000 in India.

Mr. RAKER. Now, the gentlemen that come to this country, that are here now, particularly those that are on the Pacific coast, are of the same Aryan race as yourself?

Dr. BOSE. Well, that is because they all come from only one province.

Mr. RAKER. I see. What province is that?

Dr. BOSE. The Punjab.

Mr. MANAHAN. That is not the province you came from?

Dr. BOSE. No; I am from Bengal.

Mr. RAKER. Now, go ahead with your statement.

Dr. BOSE. Now, does this answer the question of assimilation? The discussion started on that word.

Mr. MOORE. Before you get away from that pardon me for asking you one more question. You have indicated very clearly that you think no one ought to be barred from the United States because of the accident of his birth, whether that be high or low. Suppose the objection should be raised to the admission of the Hindu, high or low, or regardless of the accident of his birth, that he ought not to assimilate or intermarry or mix up with the people of the United States. What answer would you have to that?

Dr. BOSE. If the American people object to the intermarriage they certainly would not do it.

Mr. MANAHAN. No; he does not mean that.

Mr. MOORE. I understand your position as to what, in your judgment, ought to be and what would be fair and what we have regarded as fair in the treatment of other nationalities than the Hindus. I want to ask you now what answer you have, if any, to the suggestion that might arise in Congress that there ought to be no Hindus in this country at all, because they can not, will not, and ought not to assimilate with the American people.

Dr. BOSE. You mean the intermarriage?

Mr. RAKER. Perhaps you do not understand me.

Dr. BOSE. As you have defined it—are you taking the word “assimilation” in the same light as I have?

Mr. MOORE. Yes.

Dr. BOSE. Then I understand it to be an appreciation of your ideals, and I can not see why you should object to an appreciation of your ideals.

Mr. MOORE. I wanted to get your answer. I think it will be said, and I think you will learn, if you have not already learned, that there are those in this country who hold that the Hindus ought not to come into the United States at all, because they do not assimilate, in the sense that you have just interpreted the word “assimilate.” Now, do you regard that as a violation of the courtesy or the privilege that we have extended to other nations?

Dr. BOSE. I am just coming to that point. If you want to exclude us we have no right to object. This is a sovereign nation, and you have the right to exclude anybody you please. We are not claiming any right. This is a matter of privilege. We are fully sensible of that fact.

Mr. MANAHAN. Your argument, as I understand it, is that your people are capable of approximating the American standard of civilization or life, if given the opportunity?

Dr. BOSE. Exactly.

Mr. MANAHAN. And they will approximate that without urging or claiming anything beyond that, anything by way of intermarriage or anything of that kind, your point being that there is no reason why there should be intermarriage any more than what might happen now in extreme cases, the same as all other nations?

Dr. BOSE. Just the same as we have Hebrews in this country and they do not intermarry.

Mr. MOORE. You simply claim for the Hindus the same treatment as has been accorded to other nationalities?

Mr. MANAHAN. And to provide an asylum for opportunity.

Dr. BOSE. Yes, sir.

Mr. RAKER. In that connection, I understand from what you said that you would not claim that there should be any intermarriage between those in America of the Caucasian race and the Hindus, would you?

Dr. BOSE. As I said, if it is undesirable that there should be any—

Mr. RAKER (interposing). Well, but from your standpoint, from your—

Dr. BOSE (interposing). Our purpose in coming here is not to build up a Chinese wall. We want to be absorbed in the population as soon as possible, to become to all intents and purposes a part of this country.

Mr. RAKER. Well, but you could not become absorbed as the word ought to be applied to the relations of people unless there was intermarriage.

Mr. MANAHAN. How about the Jews?

Mr. RAKER. I want to differ with the statement of the gentleman as to intermarriage. They do intermarry all over the country and after a generation or two you can hardly notice the difference.

Mr. OLDFIELD. Not 1 per cent of them marry.

Mr. RAKER. Whether it is 1 per cent or not, I know that in every town in California they do intermarry, and their children and their children's children intermarry with all races, the French, the German, and Irish.

Mr. MANAHAN. You would not urge that there is any bad results from this slight percentage of Jewish intermarriage.

Mr. RAKER. Absolutely not, and I am therefore asking the professor if he believes that the intermarriage of the Hindus with the Caucasians or Americans would be a good thing for either race. What would you have to say to that, professor?

Dr. BOSE. We have made no experiments. We have no facts before us. We have only the theory of eminent sociologists, and they maintain most positively that intermarriage is best for world civil-

ization. We have no real intermarriage between the Hindus and the Americans. We can only theorize.

Mr. MANAHAN. How about the English?

Dr. BOSE. But there is always intermarriage between the Hindus and the English people and it has proven to be a betterment to both races.

Mr. RAKER. Has not that been to a very limited extent?

Dr. BOSE. Yes, sir; it is limited.

Mr. RAKER. Well, that has been limited; I understand that it has been limited, but why has it not been more universal? Your people go to England and the English people go to India?

Dr. BOSE. Well, there is this one central objection, that there is a deep undercurrent of restlessness in England. You probably know that at the present time the relations between the people and the Government are not what they ought to be.

Mr. MANAHAN. You mean there are political aspirations?

Dr. BOSE. Yes, sir; the political affiliations are changing; 20 or 30 years ago Indian students used to go to England for their education, but now they go elsewhere.

Mr. MANAHAN. The students do not go to England as they used to?

Dr. BOSE. No; they go to Germany and America.

Mr. RAKER. If they are undesirable in England, why would not the same results occur in America?

Dr. BOSE. Well, it is a political reason.

Mr. RAKER. How do you figure that political reason? What is the political reason?

Dr. BOSE. Well, as I said, we do not think that India is governed in the way it ought to be governed. We do not think that our finances are well managed.

Mr. MOORE. Well, young women over there do not marry for political reasons.

Dr. BOSE. Well, this political idea is pervading all classes.

Mr. MOORE. Do they not fall in love with each other once in a while, just the same as they do in America?

Dr. BOSE. Well, the people in India still seem to keep their feet pretty steadily; but when they do fall it rather ends our way.

Mr. MOORE. I think some bright young English girl might find the professor wandering around, and she might look at him a second time.

The CHAIRMAN. Do you have many Hindu tradesmen and artisans in your country? There are thousands of them, are there not?

Dr. BOSE. Yes; but there are few intermarriages. When they do intermarry it is for the betterment and uplift of both nations. But any intermarriage is not necessary when one looks upon it as doing a favor to the other nation by such an alliance. I would be the first to deprecate such a thing as that.

Mr. RAKER. That same result would follow in America, would it not?

Dr. BOSE. But conditions in England are different from conditions in America. Speaking of the Jews, in the university I have heard an American time and time again say, "I would like to call on a certain Jewish lady, but there is no use going there, because they are clannish, and they do not care for a fellow who is not a Jew."

Mr. OLDFIELD. How long has this political trouble that you speak of existed in your country?

Dr. BOSE. It has been going on for the last five or six years quite seriously.

Mr. OLDFIELD. Now, before that time, before this political trouble, was there more intermarrying between the English and your people than since the trouble began?

Dr. BOSE. Intermarrying in proportion to the people who actually meet with the English people? Of course, the intermarriage usually takes place when they go to England, because the Englishmen in India are very clannish; they have their own clubs, their own little societies, and you know the English people are a very insular people; they are not like the Americans, free and easy.

Mr. OLDFIELD. Is there a greater percentage of intermarriage among the upper classes of the two countries than among the poor class?

Dr. BOSE. I think the class has nothing to do with intermarriage. Now, I am a newspaper man myself. I started once as a cub reporter, and I have great respect for the profession, but I have often been pained to see how the yellow journals of this country write up articles about the yellow peril and the Hindu invasion. Gentlemen, how many Hindus are there in this country? I went yesterday to the Immigration Bureau, and I saw a gentleman there, and according to the statistics there are 4,794 Hindus in the whole continental United States. Now, this does not show that there is any invasion, except in somebody's mind. A handful of people like that is a drop in the vast ocean of 90,000,000. Since the Hindus have found out in recent years that they are not welcome in this country their number has been decreasing. The Hindus are very sensitive. They may not understand your language, but humanity is the same the world over. If you give a man a kindly look or a frown he will feel it just the same as a spoken word.

Now, to give you the exact figures, in 1911 there came into this country 575 Hindus. In the same year 252 people went out. Thus 323 more came in than went out.

The CHAIRMAN. How many went out?

Dr. BOSE. Two hundred and fifty-two went out.

The CHAIRMAN. That is, those that came in got through by regular admission through the ports and the regular immigration channels?

Dr. BOSE. That is all that came in of which there is any record whatever. In that year we had 323 more coming in than going out. In the fiscal year 1912, 222 people came in and 312 went out. You see from this that 110 more people went out than came in.

The CHAIRMAN. Do you get those figures from the Commissioner General's report?

Dr. BOSE. I went to the Labor Department and I got them from their statistics. In the last year 283 Hindus came in and 335 went out. You see, gentlemen, that 152 more went out than came in. Evidently there is no plan of invasion of this country, because if they had wanted to invade this country they would have come here in larger numbers.

The CHAIRMAN. As a matter of fact, the report is that there are largely more coming in than going out.

Dr. BOSE. Well, that is what I am here for. I know there are a great many misstatements and misunderstandings as to Hindu immigration. You can phone over to the Labor Department and find out.

The CHAIRMAN. That is true from regular channels, but how about those that are coming in surreptitiously?

Dr. BOSE. Well, but these are the figures of the department. This includes the number of people born in India. It might include some English born in India, and even Japanese or Chinese born in India. But I have overlooked that fact and have given you the benefit of the doubt. The number, you see, is constantly decreasing.

Mr. RAKER. How about those that come in from the Canadian side?

Dr. BOSE. That is all included in these figures.

Mr. MANAHAN. There is no proof that they are coming in from the Canadian side.

Mr. RAKER. Oh, I know; but proof can be presented to show that many have been coming in from Canada. Have you the statistics of the number from Canada?

Dr. BOSE. These statistics show the number of people who came to this country and who were born in India. The statistics are not compiled as to the countries to which they belong, but only as to where they were born.

Mr. MANAHAN. No matter whether they came from Canada or anywhere else?

Dr. BOSE. Canada, New Zealand, or Australia.

Mr. RAKER. Do you know anything about that?

Dr. BOSE. I do not know anything that would substantiate your views.

Mr. RAKER. You have not made any investigation or any effort to make an investigation as to the number coming in from British Columbia or Canada?

Dr. BOSE. I have made an investigation. We have a national Hindustan organization in that part of the country, and I keep in touch with Hindu affairs. From that source I have learned that they do not want to come to this country because they are not welcome. Some time ago a few merchants wanted to come here, but they were excluded because the authorities suspected that they were laborers. There is no attempt whatever made to come to this country from Canada within recent years, to my knowledge, and these figures from the Labor Department go to substantiate our views.

The CHAIRMAN. Was not there some arrangement made with some steamship company by which they were to bring over quite a number of Hindus, and was not that matter taken up by the department authorities here and was not that thing stopped? Do you know anything about that?

Dr. BOSE. I have heard something about that. Of course there are unscrupulous commercial people all over, in America as well as in other countries. If they can not come as respectable people, as gentlemen, they have no right to climb over fences. I do not want Hindus to come in here like thieves. The people of British Columbia are citizens of the British Empire. They have the same civil status as the Canadians, Australians, and New Zealanders, and as the people of England are protected by the British flag, it seems to me any attempt to place any part of the British Empire in a position of

restriction would be unfortunate. It might be the cause of another diplomatic friction between this country and Great Britain.

The CHAIRMAN. Is it not a fact that the British Government itself, through its Government authorities in Canada, is putting a check upon the very people who are coming to this country as well as to Canada?

Dr. BOSE. The Canadian Government has certain restrictive laws, although they have not passed an exclusion law. But the Canadian law has no specific exclusion provision against the Hindus. They have, however, some restrictive measures, but those laws have never been accepted by the Government of England. In fact, the Government of India is contemplating retaliatory measures against Canada. We have not accepted the laws yet. One of the greatest problems of the British Parliament to-day is how to bring about harmony in the British Empire.

The CHAIRMAN. But it is sanctioned by the British Government itself.

Dr. BOSE. It is not sanctioned.

The CHAIRMAN. Have they not a law substantially like this?

Dr. BOSE. We have not accepted the negotiations. The Canadian Government has a right to exclude us and, being a part of the Empire, this question must be settled in a more diplomatic way.

The CHAIRMAN. If the British Government has sanctioned the discrimination against its own people, could it have any reason for objecting to us doing the same thing?

Dr. BOSE. That is an inter-imperial affair which does not concern us here in a foreign nation. It is a domestic affair for the Empire to handle. Then I repeat that the British Empire has not accepted the law proposed by Canada as final. We are now in the process of adjusting that question.

The CHAIRMAN. But temporarily they are being restrained, pending the settlement of that question?

Dr. BOSE. Yes. They are trying to do it, but it has not been decided.

The CHAIRMAN. As a matter of fact, a check has been put upon it?

Dr. BOSE. I understand in some of the Provinces there is a decided sentiment against them.

The CHAIRMAN. Is it not true that in the British possessions in South Africa they have put a check on the Hindu immigration there?

Dr. BOSE. They have been trying to do it, but Magna Charta of England and the proclamation of Queen Victoria in 1858 gives us a perfect right of freedom of travel in any part of the Empire and if the British Government sanctions any of this the whole Empire will have to be torn to pieces, and it will bring about one of the fiercest conflicts the world has ever seen.

Mr. RAKER. Has not Australia excluded the Hindus, and has not the British Government accepted the Australian policy?

Dr. BOSE. Australia has no exclusion law, but they have an educational test.

Mr. RAKER. There are practically no Hindus going to Australia.

Dr. BOSE. On the contrary, there are quite a few in Australia.

The CHAIRMAN. But they are just the students.

Dr. BOSE. Oh, no students go to Australia.

The CHAIRMAN. Is it not a fact that there are very few Hindu laborers going to Australia?

Dr. BOSE. There is a colony of them in Melbourne.

The CHAIRMAN. That is the old immigration. Is it not true that in the last few years they have been trying to check that immigration?

Dr. BOSE. Yes, sir; they have been trying to do it.

Mr. RAKER. Is it not a fact that they have had complications and the home Government consented to the acts of the Australian Parliament, and it took them three or four years to get it adjusted, and now, as a matter of policy, they are excluding the Hindus from all parts of Australia?

Dr. BOSE. The Australians do not exclude them; they restrict them. But, as I say, this whole question of immigration within our Empire is an internal affair, and that has no bearing on this problem here. There has not yet been found a solution of this problem, but there will be a solution for it. The people of India are not going to submit to anything like that.

The CHAIRMAN. Certainly the British Government would not have a just cause of complaint against us for doing the same thing that some of her Provinces are doing now in the same ground.

Dr. BOSE. I should think that they would complain just the same. Lord Harding has said that unless India is accorded better treatment she will adopt retaliatory measures toward England, and a protest has been filed with the Indian office in London that something must be done at once to remove this condition. So that, gentlemen, you are probably not justified in thinking that because some of these colonies are contemplating discriminatory measures you would be justified in doing the same and the British Government would not complain, because I do think the British Government will complain, as it has complained against such measures as are being considered by some of the colonies.

As British citizens we claim all the rights and privileges accorded by international law; we claim all the courtesies and amenities due from citizens of one country to another while in peaceful residence. We recognize, however, the possibility of unfavorable local impressions in any section should there be a large Hindu immigration. We do not object if we are allowed to come in carefully restricted numbers. We have no objection to reasonable restrictive measures. We even go further, and we feel that under severe circumstances you may be justified in adopting exclusionary measures, but we do maintain that restrictive or exclusionary measures should not be taken by special legislative action.

The CHAIRMAN. That is, directed against your people specifically?

Dr. BOSE. Yes, sir. For instance, at the present time you are restricting Japanese immigration into this country by a gentlemen's agreement. You have not passed such a law with regard to the Japanese as the Chinese exclusion law; the Japanese exclusion agreement serves the same purpose as the Chinese exclusion law, and it saves the face of the Japanese. We think you could have made some such agreement with the Indian government. If you pass an exclusionary law it tends to lower us in the estimation of the civilized world. It renders it almost impossible for us to enter any country where there is no restriction against us. It may bring about international complications. It is very far reaching. If the circum-

stances justify restrictive or exclusionary measures, they can be secured without protest from the Indian government by diplomatic arrangements between the government of India and the Government of the United States.

I wish to say in conclusion that in my brief remarks here I have tried to show that if the Hindus are not desired in the United States they should be restricted or excluded, not by legislation, but by diplomatic negotiations. That is my final remark. I believe that our case rests ultimately upon fundamental principles of justice and humanity, and I ask your careful consideration of this matter.

Mr. RAKER. Are there any countries to which the Hindus are migrating in which there is practically the same objection that is being raised in the United States to-day?

Dr. BOSE. Yes; in South America.

Mr. RAKER. Now, as I understand it, there are two colonies—Cape Colony, and the other I have forgotten—and one has adopted the policy of excluding the Hindus and the British Government has accepted it.

Dr. BOSE. I am speaking of South America.

Mr. RAKER. I thought you said South Africa. What parts of South America do they go to?

Dr. BOSE. Only to a few parts of it. That is another matter I would not like to take up.

The CHAIRMAN. Now, gentlemen, what is the pleasure of the committee? General Caminetti and Mr. Parker are here. They are officers of the department, and I requested them to be present this morning. Does the other gentleman want to make a statement?

Dr. SINGH. I think what I would have to say has already been covered, but I should like very much if you would give Mrs. Patterson an opportunity to be heard.

The CHAIRMAN. Professor, we have been very glad to hear your statement.

Dr. BOSE. I thank you for the hearing you have kindly given me.

The CHAIRMAN. We will now hear from Mrs. Patterson.

STATEMENT OF MRS. R. F. PATTERSON.

Mrs. PATTERSON. Mr. Chairman, I wish to say that I met these gentlemen only the day before yesterday in the hall for the first time. I have not known them before, but I have been reading in the papers that they were expected here, and I intended to send them a message, or get it to them in some way, to let them know that they had at least one friend in Washington. My husband was consul general at Calcutta for 10 years, and I knew these people well, intimately, and I just want to say that they are the most honest, most reliable, and most religious people I have ever known. I will not except any. As Dr. Bose says, they are Aryans. I was taught as a very small child by my father, that we came through the Khyber Pass, or one of the two passes of India, into India ages ago, as members of the Aryan race. I have always known that they were our ancestors, and I have always loved the literature of India, from reading their books and from what my father told me.

In the 10 years that we were in Calcutta we had many servants, 13, and not one did I ever find dishonest in any respect. My bedroom

door opened out onto a stairway. We were up on the fourth floor, and the stairway led down into an alley. We never had a lock on a single door; I never even thought of locking a door. My front door was open to the front street in the same way. I do not think there was a key in any door in our house. I do not know of any house in India that has a lock. I have traveled all over India, through Cashmere, and up country into the Punjab. That is the home of Dr. Singh. I never thought of locking a door in any way. When I went to Cashmere I was forced to come down the river to meet some friends, and the only way I could get there was to come on the shoulders of four coolies, 20 miles that day, from 4 o'clock in the morning until 3 in the afternoon, resting at midday. No one but myself and these four coolies; I was the only lady there. We did not pass through any cities, nor even little villages, except the little mud-hut villages of the natives. I slept out in my little boat after arriving at Cashmere, before I arrived at Bodhimalla. I had to sleep out in my little boat with curtains made of matting around me. In the back of this boat was my boatman and his family. Now, I was up in the wilds of Cashmere all alone with these kind, splendid people, and I would go to the ends of the earth with any one of them alone.

The CHAIRMAN. How long, Mrs. Patterson, since you were there?

Mrs. PATTERSON. I was there perhaps six years ago.

The CHAIRMAN. Your husband's term expired about that time?

Mrs. PATTERSON. About six or seven years ago. My husband died just after we returned.

The CHAIRMAN. And he had been consul general at Calcutta for 10 years?

Mrs. PATTERSON. Yes, sir. I have here a most beautiful letter from the Maharajah of Gwalior. The letter was written to my husband, stating that he hoped we would return some day. The Maharajah has a most magnificent library—I expect it would cover all of this building, about four squares—with a librarian and secretaries. He is a very fine scholar, and, as you will find, most of the people of India who are educated at all are beautifully educated.

Mr. MANAHAN. Did you have opportunity to observe the character and habits of life and morals of the ordinary poor man?

Mrs. PATTERSON. Yes; I did.

Mr. MANAHAN. And have they any racial vices or habits that would be injurious to our society?

Mrs. PATTERSON. I never heard of any. I will give you my word.

Mr. MANAHAN. Are they addicted to any kind of intoxication or drugs?

Mrs. PATTERSON. I know that they do not drink. They do not indulge in drink. I do not know anything about their habits, morphine, for instance; not to my knowledge.

Mr. MANAHAN. Are they lazy?

Mrs. PATTERSON. I had all these servants—I wish you had them here.

Mr. MANAHAN. Why did you have so many?

Mrs. PATTERSON. Because the work is all divided up, so that they all share in the labor. I think it is a very wise thing, the way the work is divided up in India.

Mr. MANAHAN. How large an establishment did you have to use 13 servants?

Mrs. PATTERSON. Well, just myself and my husband and two daughters. But you must have a man at your front door. There are no door bells, no electric bells, or anything of that kind in India. You must have a durwan at your front door. You must have one man at the head of all the servants, called the khansamma. Then you must have the kitmugar to wait upon the table. He does a little of the work, like taking care of the glassware and china, perhaps, and waits upon the table. But you must remember the life that one lives out there, constant meals three or four times a day, early breakfast at 7 o'clock in the morning, and late tea in the afternoon.

Mr. MANAHAN. Are these servants harmonious with each other?

Mrs. PATTERSON. Oh, as far as I know. I had them the 10 years I was there, and I would like to say right here that at one time I was dining with the commander in chief, Sir George White, and I was speaking of the honesty of these servants and how we liked them, and he said, "Mrs. Patterson, I have about a hundred in my house; I have had them many years and I have never lost a single solitary thing."

Mr. OLDFIELD. How much do they pay each one of these servants?

Mrs. PATTERSON. Why, little or nothing. We paid about \$2 a month.

Mr. OLDFIELD. For each one?

Mrs. PATTERSON. Yes; and some less. And the head one we paid \$5 a month. That is the khansamma. That means butler.

Mr. MANAHAN. You fed them?

Mrs. PATTERSON. Oh, they fed themselves.

Mr. MANAHAN. Do you think that men servants, laborers who have been working for \$2 and \$5 a month and keeping themselves, should put themselves in competition with our toilers in this country? Do you think that is fair?

Mrs. PATTERSON. I had not given that matter much thought. It has all come to me in the last few days.

Dr. BOSE. Might I speak a word here?

The CHAIRMAN. Certainly.

Dr. BOSE. I want to say that a dollar in India goes ten times further than a dollar here. Two dollars there is a different thing from \$2 here.

Mr. MANAHAN. You mean it will buy the necessities of life?

Dr. BOSE. Yes, sir; and the social life is different. Now, as a student I had to have at least \$200 a year in this country. The expenses are high. I know, of course, you will say that we are living very cheaply, but that was all I could make in the summer time; but in India \$200 would keep me going two or three years.

Mr. MANAHAN. You say it would keep you going, but would it keep you going there as well as here?

Dr. BOSE. Yes, sir.

Mrs. PATTERSON. They know the properties of all the different grains, and they will not eat any flour but the whole-wheat flour, which contains all the elements that the body requires.

Mr. MANAHAN. You have been to the Province of this gentleman?

Mrs. PATTERSON. Yes, sir.

Mr. MANAHAN. And to Mr. Bose's Province?

Mrs. PATTERSON. Yes; to Calcutta.

Mr. MANAHAN. And to Bengal?

Mrs. PATTERSON. Yes, sir.

Mr. MANAHAN. Are there any differences between those races or divisions?

Mrs. PATTERSON. Well, there is a difference in religion. Doctor, are you a Mohammedan?

Dr. SINGH. No.

Mrs. PATTERSON. You are Sikh?

Dr. SINGH. Yes; Hindu.

Mrs. PATTERSON. He is one of the famous Sikhs that you have heard about. Lord Kitchener raved about them.

Mr. MANAHAN. On account of their philosophy?

Mrs. PATTERSON. No; on account of their faithfulness and honesty.

Mr. MANAHAN. What does their religion mean?

Mrs. PATTERSON. There are so many different kinds, I do not know. I suppose these gentlemen are Hindu.

Dr. SINGH. They are Hindu.

Mr. MANAHAN. It is the yogi teaching.

Dr. SINGH. Yes, sir.

Mr. MANAHAN. You believe in God?

Dr. SINGH. Yes.

Mrs. PATTERSON. And when they pray to God they pray from their hearts and they pray all day long if they get a chance. I mean that their religion teaches them that.

Mr. MANAHAN. From our standpoint you would call them a religious people?

Mrs. PATTERSON. Yes, sir; and they live up to what they teach.

Mr. MANAHAN. Would you consider them also a virtuous people?

Mrs. PATTERSON. I should say so. In reading the papers two or three days ago I ran across an article on the Hindus, and I was surprised to find that anyone could question their morals.

Now, in regard to Canada trying to keep these people out. I have a son-in-law living in Canada. I saw in the papers two or three weeks ago an article which said that it would not do to let the people come into Canada because they would become entirely independent, being so close to the United States, and they would soon take over the Government of India. Now, that is the alarm in Canada; that is the alarm in England, I expect. But they are admitted in England, are they not?

Dr. BOSE. Yes; as brothers.

Mrs. PATTERSON. Time and time again they have been in the British Parliament.

Mr. MANAHAN. Representing English constituents?

Dr. BOSE. Yes, sir; and they legislate not only for England but for the entire British Empire.

Mrs. PATTERSON. I should like to say that the people of India are wage earners. All the wonderful buildings, the magnificent palaces, the wonders of the world, have been built by the common laborer of India. All their railroads—I believe they have more miles of railroad in India than in any other country in the world. I think that is so. They have all been built by these poorer classes that work for a few dollars a month.

Mr. MANAHAN. And you think they have been more or less exploited by the British Government?

Mrs. PATTERSON. Oh, yes; by the English Government, of course. There is no other Government there. The Taj Mahal, as you know, is one of the great wonders of the world. I think I have a picture of it here. Look at their wonderful forts; we have nothing to compare with them. That is a picture of the Taj Mahal [indicating]. That is cut out of solid stone. That looks like a cathedral.

Mr. MANAHAN. That is carved from rock?

Mrs. PATTERSON. Yes, sir; the Taj Mahal is cut out of solid stone, and if you go inside of one of those places they look like a cathedral. We have nothing to equal them.

Mr. MANAHAN. They are very old, are they not?

Dr. SINGH. Yes, sir.

Mrs. PATTERSON. That is the Viswamaka. This is a picture of the tomb of Arimand Banu, the wife of Shah Jehan.

The CHAIRMAN. What is that picture?

Mrs. PATTERSON. That is the Taj Mahal.

The CHAIRMAN. How high is that?

Dr. BOSE. I do not know.

Dr. SINGH. It is about three-quarters of a mile high.

Dr. BOSE. That is porphyry marble. That is all handwork.

The CHAIRMAN. You do not mean three-quarters of a mile high?

Dr. SINGH. Well, I know it is very high.

Mr. MANAHAN. As high as the Washington Monument?

Dr. SINGH. Well, yes. You see the roof is a very high roof.

Mrs. PATTERSON. This little silver box was made with a hammer and a nail. This chain was made with a hammer and nail.

Mr. MANAHAN. Then you think the skilled natives would make very fine artisans?

Mrs. PATTERSON. Well, you see, there is so little demand for it. Then, they have no machinery and you could not put up with any such labor in this country, could you? It would be too slow for us altogether.

Dr. SINGH. This handkerchief is handworked. It is drawn work.

The CHAIRMAN. What do those laborers get per day?

Dr. SINGH. They get paid by the piece.

Mrs. PATTERSON. That is a shawl all made by hand. I have seen a poor old man 60 or 70 years of age working without any glasses and nearly blind.

Dr. BOSE. This is worked by hand.

Mrs. PATTERSON. Every thread is made by hand. Not only every thread, but every stitch.

Mr. MANAHAN. It takes a long time to make one?

Dr. SINGH. Oh, the days go very fast in India.

Dr. BOSE. In some places they are apt to class all people who come from India as coolies. Now, that statement is based on a misunderstanding.

Mr. MANAHAN. Mrs. Patterson has mentioned coolies. Are there Hindu coolies?

Dr. BOSE. A coolie is a man who is not fit for good work. My brother has a large establishment, with several cooks. We come from the middle class, but some of his cooks belong to the higher class. They are very well educated, but they have to earn a livelihood. They are serving as cooks to my brother, who is one of the middle class.

Mr. RAKER. I would like to ask Mrs. Patterson some questions. Your experience in India was almost entirely with those with whom you associated and with the English people?

Mrs. PATTERSON. Well, almost entirely, but, of course, we associated a great deal with the Maharajahs.

Mr. RAKER. Did you associate any with the people out around the cities—the poorer classes?

Mrs. PATTERSON. Yes, sir.

Mr. RAKER. Did you go to their homes?

Mrs. PATTERSON. Oh, yes.

Mr. RAKER. Did you go out in the rural districts?

Mrs. PATTERSON. Yes, sir.

Mr. RAKER. And to their homes?

Mrs. PATTERSON. It is rural right around Calcutta.

Mr. RAKER. Well, out back into Cashmere; did you not go out into the various farming districts?

Mrs. PATTERSON. Yes, sir.

Mr. RAKER. Did you associate in any way with these people?

Mrs. PATTERSON. No; I did not associate with those people, except the maharajah of Cashmere.

Mr. RAKER. I am talking about the people who do the work.

Mrs. PATTERSON. No; the people were doing the work all the time, and I could see and know how they lived about the same as they did in Calcutta. I have been to Ghurra, to Agra, and other parts of the country.

Mr. RAKER. Do the English people intermingle with them in their higher affairs?

Mrs. PATTERSON. With the higher classes?

Mr. RAKER. I am talking about the way they do in the United States—

Mrs. PATTERSON (interposing). Well, I say I only know the higher classes.

Mr. RAKER. Of whom does this higher class consist?

Mrs. PATTERSON. Well, the officials and the maharajahs and princes.

Mr. RAKER. That is only a very infinitesimal number of the entire population.

Mr. MANAHAN. Something like the "four hundred" here.

Mr. RAKER. That is a very poor lot to judge the balance of the country from. In other words, if this country was based on the attitude of the "four hundred" class there would not be much of America. Let us get right down to plain facts. Is not that about right?

Mrs. PATTERSON. There would not be much America?

Mr. RAKER. Would there not?

Mrs. PATTERSON. Why not?

Mr. RAKER. Well, I am asking you. I am trying to get a comparison.

Mrs. PATTERSON. I do not think I am prepared to say that.

Mr. RAKER. Then your association there was not with the great mass of laboring people? For instance, those that were on farms, those that were in the blacksmith shops, and in their homes?

Mrs. PATTERSON. Oh, no, no, no.

Mr. MANAHAN. She said she had a broad opportunity——

Mr. RAKER. Well, I have been quiet all this time; I want to ask her some questions.

Mr. MANAHAN. Do not try to mislead her.

Mr. RAKER. I am not.

Mrs. PATTERSON. There are no big farms.

Mr. RAKER. *The people that you associated with did not make their associates of the average ordinary run of people in India or England?*

Mrs. PATTERSON. No, sir.

Mr. RAKER. Their gatherings were different and separate, were they not?

Mrs. PATTERSON. Yes; but I should say that there were only two classes. I can not think of any middle class.

Mr. RAKER. Do the higher class and lower class associate at balls and entertainments and things of that kind?

Mrs. PATTERSON. Well, not the middle or lower classes, only the upper class, but sometimes the middle class.

Mr. RAKER. The upper class is very small and exclusive, is it not?

Mrs. PATTERSON. Well, there were plenty of them present at the balls.

Mr. RAKER. In comparison to the entire population, were they not very few?

Mrs. PATTERSON. Oh, yes, very few.

Mr. RAKER. Now, let us get back to the question of the servants. You had 13?

Mrs. PATTERSON. Yes.

Mr. RAKER. The same kind of house would be kept in this country with about two or three, would it not?

Mrs. PATTERSON. Yes, the way we live in this country. I have often longed to have those servants here. I have just now come from Canada, where my daughter is living, and she has a very large English home there, and she has nine servants. She has the most dreadful trouble with them, and I said to her, "You have been in India, you know all about our servants, and you have many thousands of Hindus right here at Victoria, and why not send there and fill your house with them?"

Mr. RAKER. You would not like any servant class in this country, would you?

Mrs. PATTERSON. I would not like it?

Mr. RAKER. Yes.

Mrs. PATTERSON. It depends upon the class of people.

Mr. RAKER. But you would not like the conditions that now are maintained——

Mrs. PATTERSON (interposing). You will find that they themselves will be the most exclusive. They consider that they are far better than we are.

Mr. RAKER. You would not like to have the same status existing in America as to the laboring man and the laboring woman that exists in India?

Mrs. PATTERSON. I do not believe in their intermarrying.

Mr. RAKER. Let us get right down to the question of living. You understand that we have no classes in America?

Mrs. PATTERSON. No.

Mr. RAKER. You would not like to see the high, low, or middle classes existing in this country as they do in India?

Mrs. PATTERSON. But there is no such condition in this country. In India it is altogether different. It is another world. Some of those coming to this country and to Canada are of the better class of people.

Mr. RAKER. You would not want immigration to come to this country that would put it in the same condition that now exists in India, would you?

Mrs. PATTERSON. In India?

Mr. RAKER. Yes.

Mrs. PATTERSON. Yes. Take all you can get.

Mr. MANAHAN. I do not think Mrs. Patterson quite understands the judge's question. The question was that you would not want conditions in this country to result as they have in India. That is, the industrial conditions and the great widespread difference between the poor and the rich. I want to suggest to you that conditions over in India, the great poverty of the masses, is not due to the inherent character of the men of India, but due to the unfairness of the laws, a condition to which we are probably coming ourselves by virtue of our unfair laws.

Mr. RAKER. I said nothing about——

Mr. MANAHAN (interposing). Well, I object to your questions, because they assume that these deplorable conditions of India, so far as class and poverty are concerned, resulted from the inherent character of the Indian, which is not true.

Mrs. PATTERSON. Oh, they are a fine race. They are the finest race of people in the world. I will make no exception.

Mr. MANAHAN. I was going to suggest, Mrs. Patterson, that possibly the industrial conditions there——

Mrs. PATTERSON (interposing). There is great poverty.

Mr. MANAHAN. They are very poor?

Mrs. PATTERSON. Yes.

Mr. MANAHAN. Is it not due to the fact that for some two or three hundred years the English Government and the English people have robbed the people of India?

Mrs. PATTERSON. Oh, I beg your pardon. Please do not ask me to answer that question. I have two sons-in-law who are English.

Mr. MANAHAN. Then I will not ask you that question. I will ask it of the doctor.

Mrs. PATTERSON. One son-in-law was a royal commissioner in the Punjab.

Mr. MANAHAN. I will not involve you in any family difficulties.

Mrs. PATTERSON. His grandfather was Sir Henry Davis, the governor of the Punjab.

Dr. BOSE. With regard to this question that there are industrial situations in India which are deplorable, I will say that the same conditions exist in some European countries. In Austria and Hungary there is a class distinction, but when they come to this country they do not remain the same as in the old country. Now, the people who are in India are doubtless subject to unnatural conditions. They come here in order to better their condition. They do not come here to remain what they were. Had they been contented with their

condition in India they would not have come here. Now, the fact that India is not as industrial as it used to be does not argue that they are incapable of better industrial development. If you gentlemen know anything of the economic history of the oriental countries you will remember that India at one time occupied the foremost place among the commercial countries of the world.

Mr. MANAHAN. That is the secret of Columbus's discovery?

Dr. BOSE. Columbus discovered this country because he was on his way to India. Two hundred and fifty years ago the commerce of India was the envy of all the European nations, but as soon as England went to India she passed laws that killed our industry. We have a tariff law which compels us to pay a tariff on goods manufactured on Indian machines, while the English goods come to our country free of duty.

Gentlemen, do not think for a moment that because we are in this sad industrial condition that we will continue to be so.

Mr. MANAHAN. Is not their condition due to the fact that they are so tender in their sentiments that they do stand for this treatment instead of getting up and raising the devil about it?

Dr. BOSE. In other words, they are not Christians, but they have always, before Christ was born, taught the doctrines of Christianity, "Be good to your neighbors" and "Turn your right ear if your left be smitten."

Mrs. PATTERSON. They not only have the most wonderful palaces in the world but they have, I think I am correct in saying, two of the finest epics ever written in the world, one the Mahâbhârata, and the other the Râmâyana. You could not read the Mahâbhârata through in a lifetime, but books of extracts have been translated into English, and they are very, very beautiful. Everybody should read the Mahâbhârata and the Râmâyana.

Mr. RAKER. Now, getting back to the servant question. You do not believe that the condition of the system of help in the home should be in this country as it is in India, do you?

Mrs. PATTERSON. I only wish it were.

Mr. RAKER. Now, if that were a fact, it would reduce and lower our standard of living in this country, would it not?

Mrs. PATTERSON. How?

Mr. RAKER. By poorer wages.

Mrs. PATTERSON. Well, I am not prepared to say that.

Mr. RAKER. You are not prepared to go into that?

Mrs. PATTERSON. I have not given that enough thought, but I expect that would be so.

Mr. RAKER. You would not want to take away from our people that are here now their opportunities to make a living?

Mrs. PATTERSON. Are you not doing it all the time?

Mr. RAKER. How?

Mrs. PATTERSON. By permitting all these foreigners to come in here and take it away from them.

Mr. RAKER. The foreigners?

Mrs. PATTERSON. Yes; the Italians, etc.

Mr. RAKER. Do you think that has a tendency to do it?

Mrs. PATTERSON. Well, has it not?

Mr. RAKER. But I am asking you.

Mrs. PATTERSON. We are feeding a good many thousand now that are out of employment. Still, as I say, I am not prepared to go into that.

Mr. RAKER. In other words, Mrs. Patterson, you are not prepared to answer that question?

Mrs. PATTERSON. No; I am not.

Mr. RAKER. Or to say that these people coming to this country would be a good thing for the economic condition of America at the present time?

Mrs. PATTERSON. Do not ask me to say that. I think too much of the Hindus.

Mr. RAKER. Very well. Now, the question of intermarriage is a part of the international question——

Mrs. PATTERSON (interposing). My understanding is that the intermarriage among the Indians and the English has been only among the higher classes.

Mr. RAKER. As a matter of fact, you would deplore, would you not, a mixture of races between the Caucasian race now in America and the Hindus, as a general principle?

Mrs. PATTERSON. I do not like to answer such questions.

Mr. RAKER. Well, of course, you said so many nice things, Mrs. Patterson, and you are familiar with the Hindus, and I would like to have your opinion.

Mrs. PATTERSON. I do not think it is possible in the beginning. They will not marry them.

Mr. RAKER. Then we ought not to put them in a position to do so.

Mrs. PATTERSON. But they have their own people, or they will have if you permit them to bring in their wives.

Mr. RAKER. That is from your own experience?

Mrs. PATTERSON. From my experience I would candidly say that they would not intermarry if they had the chance.

Mr. RAKER. Then, your conclusion is that it would be an unwise condition of affairs——

Mrs. PATTERSON (interposing). If they did?

Mr. RAKER. Yes.

Mrs. PATTERSON. Well, I do not know.

Mr. RAKER. I mean for both races.

Mrs. PATTERSON. I do not know how that is. I expect it would be, but they will not intermarry. They think too much of their own caste. You have no idea how much caste means there. Now, Prof. Bose was telling you how many times they bathe a day. They never miss a single day's bathing. If they go outside a door to a pump they will take their bath, and they do it in such a way that you can not object. They will have their bath even if they must dip into the coldest river in winter.

Mr. MANAHAN. Are they a healthy people?

Mrs. PATTERSON. Yes, sir; and very cleanly. As I walked along the street with these gentlemen yesterday I said to myself, "This is a singular thing, but I am walking next to a man who understands and controls every function of his body."

Mr. MANAHAN. You mean with his mind?

Mrs. PATTERSON. Yes, sir. He has made a study of it. I think they all do that, and in that way they can take very good care of their health. Then, considering their simple mode of living, their

simple food, I should say they are a very healthy people. I was not afraid of anything in India during the time I was there.

Mr. RAKER. In order to shorten my questions, I understand that you are not in a position to answer my question?

Mrs. PATTERSON. No.

Mr. RAKER. As to the economic conditions?

Mrs. PATTERSON. No, sir.

Mr. RAKER. And you are not in a position, from experience or otherwise, to answer the question of intermarriage?

Mrs. PATTERSON. No, sir.

Mr. RAKER. Having lived in India for some 10 years, your heart goes out to the poor Hindu?

Mrs. PATTERSON. And my admiration.

Mr. RAKER. And your admiration.

Mrs. PATTERSON. Deep admiration.

Mr. RAKER. You have had the same experience as good wholesome women like yourself who have become acquainted with the American Indians and believe in their uplift and in their honesty and integrity, and then, being attached to the race, you would feel that the best consideration for them ought to be given?

Mrs. PATTERSON. I do; wherever they are.

Mr. MANAHAN. Don't you, Judge?

Mr. RAKER. Why, sure; to the utmost of my capacity. You would not want to bring a lot of people into this country who would change both economic and racial conditions, would you?

Mrs. PATTERSON. Well, if you are bringing in others, why not bring in the Hindus? Stop all the Italians, if you stop them. I do not think you should draw the line at the Hindu.

Mr. RAKER. You do not?

Mrs. PATTERSON. Not by any means. I would give them the preference.

Mr. RAKER. You are not familiar with their mode of life and living on the Pacific coast, are you?

Mrs. PATTERSON. No, sir.

Mr. RAKER. In Washington, Oregon, and California?

Mrs. PATTERSON. No; I do not know how they are out there. I do not know whether it is the better class or the coolie class.

Mr. RAKER. But the coolie class would be undesirable, would it not?

Mrs. PATTERSON. They are the servant class.

Mr. RAKER. You can answer that, can you not?

Mrs. PATTERSON. They would do your rough work.

Mr. RAKER. In the house?

Mrs. PATTERSON. Out of the house.

Mr. RAKER. In the barn?

Mrs. PATTERSON. Yes, sir; but not in the house. I should like to say that it is marvelous the way these people have brought up their children. They live in mud huts with mud floors, and have no furniture whatever. They rest on the ground. They sleep on mats. Each one has his own little rug, and they put it down on the floor when they go to sleep. Now, could you imagine people living in that way and bringing up their children in the way the Hindu children are brought up? A little child 7 or 8 or 10 years of age is just as polite as he can be; his teeth have been brushed before every meal

and after every meal, and he has been thoroughly cared for. Now, it is not a very nice thing to say, and I hope it is not all going down——

Mr. MANAHAN. Yes; it is all going down.

Mrs. PATTERSON. An American lady takes the best of care of her hands, manicuring them, etc., but the Hindus take the best care of their feet, and the men and women are barefooted.

The CHAIRMAN. Do the coolies do that?

Mrs. PATTERSON. Yes, sir.

The CHAIRMAN. All of them?

Mrs. PATTERSON. Yes, sir.

Mr. MANAHAN. That is a racial trait?

Mrs. PATTERSON. Oh, yes. Then their hair is cut at a certain time. I am sure they never let it go a day over a certain time.

Mr. MANAHAN. Do not criticize us. We are a pretty busy bunch around Congress here.

Mrs. PATTERSON. Well, they have a regular time for everything. They have their barber, and he goes around with a tin pot of hot water and shaves them. None of them do anything of that kind for themselves. That would be against their caste. My khansamma's little boy, 8 or 9 years old, with a very fine aristocratic face, very regular features, would come to me and read pages and pages of the Koran. Have we any children taught that? Think of the mother with the simple little muslin sari, costing 3 or 4 cents, thrown over her head, being able to teach that child.

Mr. RAKER. What age do the girls marry?

Mrs. PATTERSON. They marry at the age of—well, they go through a form when they are quite young, 8 or 9 or 10 years of age, and then they marry at the age of 12 or 14, but you must remember that that in a southern country would be equal to 16 or 18 years in this country. I once went to a meeting and after the meeting a lady came up to me and said, "Now, you have heard what they have said about the Hindu?" I said "Yes." She said, "What would you think if you were a grandmother at 25?" "Well," I said, "Had Christ married, Mary would have been a grandmother at 25." There you are. She thought it was very wonderful.

Mr. RAKER. Their habits in California are different from those which you describe in India, if they are clannish, unclean in their habits, and sickly, are they not? That would be different from what you have described?

Mrs. PATTERSON. Well, they are a wonderful people. They have very cleanly habits.

Mr. RAKER. Now, if they were addicted more or less to violations of the law when they come here, for instance, in California, it would be different from their habits in India, if that is a fact, would it not? In other words, if they are subject in a larger percentage than any other class to violations of the law? Now, I have sitting behind me Mr. Church, from California, and he knows about those people.

Mrs. PATTERSON. I do not know what the conditions are out there. I do not know the class of people they have there.

Mr. RAKER. For instance, in California they are very suspicious in regard to what to eat and what to buy, and where they get it, and they practically eat no meat.

Mrs. PATTERSON. We are suspicious or they are suspicious?

Mr. RAKER. No; they. They carry their habits to such an extent that they are too weak to do good work.

Mrs. PATTERSON. I think you will find them just as good as we are, because they eat food that contains all the elements and properties of food that go to make strength. They have it down to a fine point. It is not necessary to eat meat. I am almost giving it up myself. I think we are a good deal better off without meat. I would advise you to read the books on Yogi philosophy, particularly the Hathi Yogi, which is a most wonderful book.

Mr. MANAHAN. I have read it.

Mrs. PATTERSON. You really ought to know about them.

Mr. MANAHAN. I will loan you some books, Mr. Raker.

Mrs. PATTERSON. Now, as I said, the Maharajah wrote my husband a beautiful letter.

Mr. RAKER. Take this shawl, now. What is that worth in India?

Mrs. PATTERSON. I really do not know. I happened to be visiting my English son-in-law and I went to see a friend at Stratford on Avon, the home of Shakespeare, and while admiring the furniture that was in the house I said, "Oh, what a lovely shawl," and she gave it to me.

Mr. RAKER. That is the right kind of a relative to have.

Mrs. PATTERSON. Yes.

Mr. RAKER. You know something about the labor and economic conditions in this country, do you not?

Mrs. PATTERSON. Yes.

Mr. RAKER. And our laboring girls are getting very small wages?

Mrs. PATTERSON. Yes.

Mr. RAKER. Lower than they ought to get to support themselves?

Mrs. PATTERSON. Yes.

Mr. RAKER. Now, do you not believe that we would be doing wrong to permit another nationality, that you say ought not to be assimilated with ourselves, to come here and take their places?

Mrs. PATTERSON. Would they do it?

Mr. RAKER. Well, would they?

Mrs. PATTERSON. I think you have overlooked the servant class, and I think the sooner you can replace our working class the better.

Mr. RAKER. What would you do with the girls who work in the homes?

Mrs. PATTERSON. I do not mean that kind.

Mr. RAKER. The girl who does the cooking in the home, the girl who takes care of the parlor, the housework generally?

Mrs. PATTERSON. I know what you mean.

Mr. RAKER. You would not want to take her away?

Mrs. PATTERSON. I repeat that if you are going to permit others to come to this country, why not let the Hindus in?

Mr. RAKER. But would you want the Hindus to take the place of the girls who are now doing the same work?

Mrs. PATTERSON. I should not want any of them to take their places, but are you not putting Italians on our railroads here, taking the bread out of the mouths of our own people, and putting foreigners in our factories?

Mr. RAKER. Then, because the Italians are coming in, you think the Hindus are better people and they ought to come and take the place of these house servants?

Mrs. PATTERSON. It seems to me that it would be a very great relief to my mind if we could get better servants.

Mr. RAKER. If they were paid better they would stay longer.

Mrs. PATTERSON. They would not stay longer; they would not do better, because they have not been taught. They have not had the training of the people of India.

Mr. RAKER. Take the great number of American girls that are scattered all over our country, doing our housework and our cooking. You do not believe that it would be better if we could replace them with such trained servants as you have in India, do you?

Mrs. PATTERSON. Well, you would be better off, that is all. I can give a dinner in Calcutta of 24 or 34 covers, and simply say to my khansamma, "I am going to give a dinner for 24 people next week," and that is the last of it until the day before the dinner. He will bring in two or three menus, written in French—I could not do that myself—and I will select the one I want and change it in any way I want to, and that is the end of it. He carries the purse. I never had a purse in India. We gave everything to this man and he ran everything. Now, just a half hour before dinner, I would put on a dressing gown and run down to the dining room and see that the flowers were all right and look at the table and the decorations, but that would be all.

Mr. RAKER. How are you going to supply wives for these American men in this country if you do not supply them from these magnificent girls that are doing our housework and cooking by the thousands all over the country?

Mrs. PATTERSON. How am I going to do it?

Mr. RAKER. You would not want to displace them, would you?

Mrs. PATTERSON. Well, you know, I could not do a single solitary thing. I am for suffrage.

Mr. RAKER. Then I quit.

Mr. MANAHAN. Mrs. Patterson, it does not follow, does it, as the judge suggests in his question, that if you displace a white servant girl in the kitchen that she has no other place in the world, does it?

Mrs. PATTERSON. No.

Mr. MANAHAN. And is it not a very hard place to put an American girl, doing drudgery work around the kitchens of our homes? It is not something that they are glad to hang on to, is it?

Mr. RAKER. I do not know about that. My wife has done it for many years past.

Mrs. PATTERSON. Do you not have help in your house?

Mr. RAKER. No; we do not have servants in the house—we have help.

Mr. MANAHAN. Let me make this suggestion to you: That the coming in of immigrants does not drive other people out of work if social economy and business affairs are run as they should be, because those that come in—suppose a million of them came in—immediately make a market for the consumption of what our people produce. They add to the population and increase the market. If they go onto the farms and work as laborers, they produce food for the people in the towns to eat. So the adding to the number makes more work if the proper relationship prevails and does not drive anybody out of work.

Mrs. PATTERSON. No; it does not seem so.