

of all troubles. The majority is now at their ease and comfort since he has left there. Here also Bhagwan Singh should stop all these troubles, and it would be better if he quits the company's work of which he is quite ignorant as he does not know English education. There fore he should not lead the company to bankruptcy and lose the shareholders money there.

That is the criticism hurled at him by very prominent Hindus.

It is commonly known that there is considerable trouble amongst the Hindus on the Pacific coast. I hold in my hand copies of certain affidavits illustrating this point, and I trust the House will bear with me if I read a few of them. These affidavits bear directly upon Bhagwan Singh and the type of Hindu which he represents. A certain meeting was held on Saturday, the 10th day of January, 1914, at the Sikh Temple, 1866 2nd Avenue, West, city of Vancouver, B.C., and the following is a correct statement of what Chajoo Ram stated at that meeting:

I and some other Hindus were sitting, on New Year's night, at my store in Pender Alley in the city of Vancouver, and somebody passing by broke a window. Several Hindus were eating at the time. I said to the men who were in my store that I would lay an information against Baboo Singh for breaking the window if they would act as witnesses in my behalf and they promised they would. Chajoo Ram further stated: Baboo Singh did not break the window. I know the man who broke the window, but I only laid this information against Baboo Singh to help our countrymen because he was opposed to our interests and because he is helping the immigration authorities. I do not care if this case is dismissed, but I will do something else against Baboo Singh. I will keep after him and I will get him eventually. I do not care what I do. I have no doubt but that some small dog friend of his is sitting in the audience at the present time listening to this and will tell him.'

I wish to quote another speaker at that same meeting. He spoke of certain Hindus and stated that he wished the committee in charge of Hindu affairs in Vancouver would give him orders to fix the two or three traitorous Hindus or any other persons opposed to the interests of the Hindus in Canada, and stated that if they would back him up, he was prepared to fix those same Hindus. These are the gentlemen whom my hon. friend from Rouville champions in this House. They are the men who to-day along the Pacific coast are banded together advocating a mutiny in India at the present time. I wish to quote some other statements because I think it is due to us to know the type of men with whom we are dealing. Up to the present time there has been a tendency among the people of Canada to keep their hands abso-

[Mr. Stevens.]

lutely off these men and to deal with them as if they were canonized saints. The rank and file of the Hindus are not anxious to come into Canada. There is a certain ring of Hindus who are anxious to have the bars thrown down, for no other reason than simply that they understand the English language and English methods of doing business, and thus can come here and exploit their more ignorant fellow countrymen. I have a large number of quotations here, and I desire to read a few of them to illustrate what is going on amongst the Hindus on the Pacific coast to-day. The organization stretches from San Francisco to Vancouver. In the Berkeley University, near San Francisco, there are thirty-five students from India, everyone of whom is an ardent and violent anarchist.

I hold in my hand a paper called the Guddie, which being interpreted means 'the Mutiny.' It is headed: 'The enemy of the English race.' It has a motto: 'O people of India, arise and take up your swords.' This paper is circulated in Sanscrit along the Pacific coast and is read at meetings in Vancouver, Victoria and the other coast cities. It is published in San Francisco. This man Bhagwan Singh, the man whom the hon. gentleman this evening has championed, and others are the men who are interpreting this paper and its articles to audiences of Hindus, very few of whom can understand Sanscrit. Here are some direct quotations from it:

It is 56 years ago since we last fought in India and we would like to fight again. The Russians are making preparations and it is the duty of every East Indian to know about Russia.

Then, it goes on with a long description about the efforts of the Russian people, and continues:

People are still talking about the mutiny they had in Russia, and even up to the present they have not got all that was coming to them, but they are overcoming their oppressors. The difficulty is to start a mutiny, but once the people begin to see that it is successful, all take up arms and help. A mutiny once started in one nation quickly spreads to another. Like a timid rider on a spirited horse, the officers who had been oppressing the people became afraid. If the sovereign of one nation is hanged, and the nation is created into a presidency, the kings of other nations become afraid. Once a nation is free, they soon raise their standard.

And it goes on along that line. I am reading this so that the hon. member for Rouville may understand the type of men that he is associating with himself so freely on the floor of the House. I wish