

coast, in every case in which a Hindu is involved, they raise a fund amongst themselves and they fly to the courts, the object being to, if possible, break the regulations which control immigration to this country. It is not a case of getting a square deal; it is a case of trying to dig a hole or find a flaw in our regulations, and of upsetting them in that way. I am entirely in accord with the opinion of the hon. member for Edmonton, that it is this Parliament and the Government which should control the right of entry into this country, and that right should not, in any sense, be left to the courts.

I wish to place before the House some rather serious matters to show who this man, Bhagwan Singh, is, and the people he was associated with. He was deported because he came into Canada on direct misrepresentation. He represented to the immigration officials that he had been in Canada before and was returning to the place of his domicile; he represented that he was a labourer and that he had worked in certain mills in Vancouver. It was absolutely proven that that was perjury and that he had never been in Canada before. A large number of other Hindus were found playing the same game. We have absolute evidence that there was a regular conspiracy among the Hindus. They sent photographs, descriptions, names of streets, names of people, which the Hindus got off by rote, so that when they came to enter Canada they could pretend that they had been here before and thus deceive the authorities. In the first place, Bhagwan Singh perjured himself as to his having been here before; in the second place, he said he was a labourer when he was nothing of the kind; he was a political and social agitator of the most violent type. I have here the Hindustanee, which describes itself as the official organ of the United India League, of date January 1, in which they describe Bhagwan Singh as 'a social reformer' of a high intellectual order, who was greatly respected among the Hindu colony. Bear in mind that this man came into this country as a labourer, and represented that he was domiciled in Canada, and had only been to India on a visit. In the Hindustanee of the month of February of this year, he is represented as 'a great social reformer, preacher, and recognized orator, as testified to by the vast audience which rapturously listened to his intellectual discourses on religious, philosophic, and social and political prob-

lems;' and it states that 'his knowledge of the Punjab language is considered extraordinary.' I may mention that this man does not speak one word of English. There is nothing wrong in a man such as in these two articles he is described as being. What I wish to emphasise is this, that they point to him as a prominent social reformer, whereas he came in as a labourer. Therein lies the misrepresentation. I hold in my hand a Hindu paper called the Sansar, in which we have an insight into the actual character of Bhagwan Singh and his actions while in Canada. It has an article criticising the management of a company which the Hindus controlled and through which they managed to exploit their fellows. The language used in this article is a direct translation from the Hindustani, and is what one might call pigeon-English—the interpreter has done his best. After describing certain matters which do not affect this case, the article goes on to say:

This new work has begun from Bhagwan Singh. It is hardly six weeks since he has come from Hong Kong. This is a new country to him and he does not know the business system of the country. Seeing the company's money he started to excite the men to the uplifting of the country and with the papers in his pocket began to act as 'unmasked-for' director.

That is, he associated himself with this particular company without their asking him to do so.

When in our next issue we informed the shareholders of this trick, then many threatening letters were caused to be sent to us. To reveal the truth, we are not afraid of these letters. Our words are bitter though, but their end will be sweet. We wrote for the benefit of the shareholders and will continue it.

In the misrepresentation, our works were conducted in the wrong manner and now it will never be let to be done so.

I wish to give special emphasis to this paragraph:

Doctor Soonder Singh requested many times at Victoria to Bhagwan Singh that you two three men who are so-called patriots come forward and do the work. If not then my landed property is worth of a reasonable sum and accept so much for doing the work of preaching.

That is, these men were asking for certain funds for their services.

But Bhagwan Singh asked something more, then this sum was increased to \$60 a month. Even on this he did not agree. On account of hard times our brothers are becoming out of jobs and Bhagwan Singh thinks that this is the time of his money-making. Many of our talkers have worked in up-lifting the country, but Bhagwan Singh in Hong Kong was the root