

Immigration Act. No Hindus were admitted unless they had come to Canada by a continuous passage and unless they were in possession of a sum of \$200.

Sir, the problem of Hindu immigration has now reached an acute stage. We cannot ignore their complaints to this Government and to the British Government on account of their treatment by Canadian authorities. I received a few days ago a paper published by Mr. W. Baer, probably better known to my friends from British Columbia than to myself. Facts are revealed in that paper which I think call for an investigation and possibly drastic action on the part of the Dominion Government. I will just quote a few extracts:

Within the past few months the Hindu immigration problem, as distinct from the broader problem of Oriental immigration, has reached an acute stage in British Columbia and the Dominion as a whole. The recent forceful deportation of a Hindu priest by an agent of the Immigration Department and the more recent ruling of a Supreme Court judge declaring two Orders in Council of the Dominion Government, under which Hindu immigration had been restricted ultra vires of the powers given by Parliament have brought the question up out of the vortex of local politics into the limelight of national importance.

Further on he says:

There was, therefore, special legislation governing the immigration of both Chinese and Japanese. The former paid his head tax and entered the country, little discrimination being exercised, and the Japanese had admittance on the same terms as immigrants from other countries provided they kept within the limitation agreed upon. But there was no legislation or agreement with respect to Hindus. These, though Orientals, had access to Canada, on compliance with the immigration regulations, in unlimited numbers. As few of the first came from India, and many were picked up by aggressively competitive steamship companies at any available shipping port and brought to the country the first effective barrier against their entrance was an Order in Council making a continuous journey a condition of their admittance. The regulation applied to Hindu women—

This is another phase of the problem:

—as well as men and was undoubtedly an effective restriction, as no continuous journey was possible. The stipulation of impossible conditions in the case of Hindu immigrants and the well-defined and easily negotiated conditions under which other Asiatic races entered the country, aroused the Hindustanis to a sense of the discrimination against them. Since they have analysed the effects of this discrimination the more intelligent among them have been tireless in their efforts to secure an equality with other Asiatics, demanding, as far as they have been able to make themselves heard, admission to Canada on terms not less difficult of compliance than other Orientals. Their agitation has excited the most determined stand of

[Mr. Lemieux.]

the immigration authorities against their admission. Not wishing to forego the enormous sum collected annually from Chinese head tax, and not daring to interfere in the amicable arrangement entered into with Japan the Government has put over the door or entrance into Canada: 'No Hindu need apply.'

Further on he says:

It is a metaphysical mystery to the Hindu as to why a British nation, a scion of the empire which has done such signal service to humanity in India, a nation which preaches the gospel of the equality of mankind as to rights and privileges under its flag, should permit the immigration of Orientals who are not, and with difficulty become, British subjects while excluding citizens of the empire and subjects of the King who is lord over both Canadian and Hindu.

There is also an account of the Sikh priest who was deported in November last. It is well that I should give the facts as related by Mr. Baer:

A motion for an attachment for contempt of court on Malcolm J. Reid, immigration inspector at Vancouver, B.C., was begun in the Supreme Court. Bhai Bhagwan Singh, a well known Sikh priest, was forcibly deported by M. J. Reid and his assistants on the Empress of Japan on 19th November, despite the service of two writs of habeas corpus granted by Judge Morrison and Judge Murphy. Mr. McNeil, the counsel acting for Bhagwan Singh had charged that Bhagwan Singh had been arrested and deported by Inspector Reid in spite of an obligation he had entered into with counsel, under a pretence that he was required to have his bail renewed at the immigration shed. When the writ was served on Inspector Reid, he said in terms of the greatest contempt that he would not obey any order of the Supreme Court of British Columbia, said Mr. McNeill. Counsel said that Bhagwan Singh was bundled on to the ship and that he was brutally treated after being placed aboard the vessel. Pledges whether given by responsible ministers of the Crown or mere inspectors have apparently no weight in Canada.

We refer to the promise given us in 1911 by the Hon. Robert Rogers regarding the admission of Sikh families into Canada. If those higher in authority can fling to the winds solemn pledges what are we to say of Inspector Reid? We appeal to our countrymen to unite and bear in mind that in our struggle for justice and in the fight between the weak and the strong there are no pledges worth the paper on which they are written until they can be enforced. In politics everything is fair as in love and war.

This case of the Hindu priest was taken up by Mr. Hugh A. Matier of Vancouver, in a letter addressed to the Ottawa Citizen in November. I will quote only a few lines from this letter:

This Bhagwan Singh is a priest, a holy man and teacher of the Sikhs. He is accused of common assault, a trivial charge, and one perhaps unjustly laid. He was not allowed to refute it. While his case was pending in the