

they had not done any sabotage; but he did say that the third generation was worse than the previous ones.

The Prime Minister also suggested that, even if it were found that a Jap was guilty of certain things, it would be very natural for anyone to be stubborn in defence of his own property, which is an easy way of explaining, perhaps, subversive action. I am rather afraid of a commission or a man to whom these duties are committed going out with that point of view. The Prime Minister himself does not handle these things; he is more or less in the hands of his officials.

There was an official appointed, of course, by the government, to handle the situation out there in the matter of removing the Japs. His name was Trueman. Before he left Toronto on his way out he said that he was familiar with the situation and that the whole trouble was caused by mob hysteria on the part of the white man. There is a nice, competent commissioner to decide whether these men are loyal or not. Can he look into a Jap's soul? But he knows before he starts that this is all due to the mob hysteria of the white man. That official ought to be fired.

Mr. CRUICKSHANK: Or shot.

Mr. NEILL: Well, no, but he ought to be sent to live with his "friends."

There is one thing the Prime Minister said with which I entirely disagree. He warned us of what repercussions might occur affecting our Canadian soldiers or sailors in Japanese hands if the Japs did not like the way we treated the Japanese here. That might well be so, if the proposal was to perpetrate brutalities or injustices or anything of that kind upon these men. But this is a totally different thing. I have had considerable experience in dealing with native races, both with them and where they live, in all parts of the world, and I know from experience that the best way to treat them is with strict justice. If you give the native more than justice, the native mind is such that he thinks you are afraid of him; he fancies he can take liberties with you. But if you deal out to him even-handed justice; if he knows that when he does wrong he will be punished, then he will be a much better man, and he will not only respect you but realize that it pays him to play the game. I am very sure, on this point, that our men in Japan will not suffer because we treat the Japanese here justly. If we were to treat them unjustly, the consequences would certainly be different. In any event, what we propose is part of the peace terms, and it will then be too late to do anything very much. People who know the situation will endorse

[Mr. Neill.]

what I say, that the way to deal with a native is not to pamper him and show that you are afraid of him, but be just, by all means. What keeps the population of India, with its teeming millions, under the control of a handful of men, some of them no more than lads just out of Eton? The answer is, the "face" of the white man. They have great regard for "face" in the orient. You must keep face with them and live up to your traditions, and you must be fair. But once you begin to weaken or give any hint of being afraid, that moment you have lost your power.

The Prime Minister's third line of policy was to stop immigration from Japan. I welcome that most sincerely. He knows how urgent I have been on that point during the last twenty-three years. There seemed, however, to be some qualifying phrase in what he said in this regard; he said something to the effect that it was for a time at least, that it was subject to revision, or something of that sort. He also used a phrase which I did not like when he said something to the effect that the whole policy, of course, would always be subject to circumstances which might arise. Well, that rather undermines the entire force of what he said in this connection; it undermines the full force that we might otherwise attach to the declaration of policy which he gave to the committee this morning. However, when we see *Hansard* to-morrow morning we shall know then exactly what the Prime Minister said and we shall then be in a position to see the full force of his statement. I appreciate fully the attitude he takes against further oriental immigration, but I am afraid he is leaving too many loopholes in the other branches of his policy to have it very effective.

He says that he will spread them all over Canada. I suggest that if you have cancer in your little finger you are not going to do your body any good if you do anything that will result in spreading that disease throughout your system. Similarly, if you start little centres of shintoism with its evils, such as the Japanese devotion to their emperor, all over Canada, where will you end? And where are these people to be sent? We in British Columbia do not want them and we may take the perfectly selfish attitude and say, "It is all right so far as we are concerned if you send them to other provinces; they will not bother us any longer." But that is not fair, because we know these people and others do not. I do not see how it can be done because every province into which they have penetrated has received a pledge that they will be removed whenever the province so asks. They hold a pledge from the dominion government that these people will be taken away