

*Human Rights*

fortified and sustained by no more than the realization that he had finally arrived in the country known to him in his native tongue as Gum Shan or Golden Mountain.

I thought of the fears he must have felt on coming to a strange country, and I wondered at his fortitude and courage. Why did he come to this country, in spite of the fact that he had to pay a head tax to enter it? Why did he come to this country when only 13 years earlier, in the small but growing city of Vancouver, 300 men and boys had marched on the Chinese shacks and routed 24 Chinese out of bed and, according to the story, these 24 Chinese were also kicked and beaten? Two of them were tied together by their pigtailed and thrown into a nearby creek, and all had their meagre belongings burnt.

Why did my father come to Canada, Mr. Speaker? My father came because, in spite of these restrictions and in spite of these abuses, he had faith in Canada. He believed in Canada, and he gave all he had to this country. If I have done nothing else, Mr. Speaker, my election to parliament has justified the hopes and expectations of my father and mother and, indeed, those of all my countrymen, and I give thanks that they have lived to see this day. My election in 1957 was not a tribute to me, but rather a tribute to the leader of our party who is now the Prime Minister of Canada; because it was he who ignited the spark of Canadianism in the breasts of my fellow Canadians who elected me, not as a Chinese Canadian but rather as a Canadian of Chinese extraction.

I doubt whether my election would have been possible under any other leader of the Conservative party, because no one, either before or since, has been so closely identified with the protection of the rights of minorities and of the underprivileged as has the present Prime Minister. Because of his reputation and because of my affiliation with the Prime Minister through the Progressive Conservative party, the voters of Vancouver Centre in 1957 made amends for that earlier incident of 1887 by electing me as their representative. History and men's consciences move in strange ways; because that earlier incident which involved the Chinese immigrants occurred in exactly the same area which is now the constituency I have the honour to represent. As the story goes on to relate:

The old city hall where the vigilantes met, the bush through which they marched to Coal harbour, and Coal harbour itself, all lie within the boundaries of what is now the federal riding of Vancouver Centre, represented in parliament by Douglas Jung, son of a Cantonese merchant.

It may be a coincidence, Mr. Speaker, but the number of Chinese involved in that incident was 24, and this is the 24th parliament.

In the course of this debate we have heard impassioned pleas; we have listened to learned discourses on the constitutional aspects of this bill, and we have also been touched by some of the simple—and here I use the word “simple” in its most complimentary sense—and eloquent speeches. I cannot hope to approach the heights of speakers who have preceded me, but I do wish to interpret to some hon. members some of the feelings of a minority group which had peculiar problems springing from the fact that those in this minority group happened to have coloured skin.

Many of the difficulties of those in minority groups spring from the fact that because of the colour of their skin it is sometime difficult for them to get good accommodation and good jobs. Granted that this particular aspect of civil rights is reserved to the provincial governments, I nevertheless feel that a bill of rights passed by this parliament would focus the attention of those provinces which do not have appropriate legislation on the desirability of passing such laws.

If this proposed bill of rights did nothing else it would still be a tremendous step forward. But, Mr. Speaker, this proposed bill of rights goes further, in my opinion. For the first time we have a standard around which minorities can rally. For example, I have attended a number of naturalization ceremonies in Vancouver, and I have heard the presiding judge ask the applicants “What are your duties and obligations as a Canadian citizen?” Time and time again I have heard answers given by some who obviously did not have complete command of the English language, in the following terms: “Fight for my country. Pay taxes. Vote. Be a good man”. These people who were desirous of becoming Canadian citizens had impressed upon them their duties and obligations, but nowhere were they advised of their rights and privileges.

As an experiment, Mr. Speaker, I conducted a poll among some of the numerous new Canadians of other than oriental background in my riding during the Easter recess. I asked 25 of them the following question: “What, in your opinion, are your rights and privileges?” Ten said “to vote”; 12 replied “to pay taxes”; three said they did not know. Can anyone blame them for their answers, Mr. Speaker? What could we produce or point to if we wanted to teach Canadians their fundamental rights and freedoms? Those of us who were born in this country take many things for granted, but is that any