

Mr. LADNER: Well, we have the French very near. They are a welcome race, no matter where we find them. Now, I submit that in order to have national harmony, the people must hold in common such great fundamentals of nationhood as, national ideals and aims, the Christian religion, race tradition—the colour and habits of the race, and, perhaps, most important of all from the standpoint of immigration, the practice of intermarriage. These are powerful sociological forces which make possible and bring about national harmony.

We read in Wells' "Outline of History" that most of these races trace their origin back to twelve thousand centuries ago, and they have been gradually differentiating until to-day we have the various races which now people the world. During the five thousand years of their recorded history we know that Japan and China have maintained their national characteristics, and although they have lived side by side they have not intermarried, nor has it been possible for them to assimilate with each other. If that is so with those two nations, how much more so is it as between Asiatic peoples on the one hand and those of Anglo-Saxon stock on the other? We need only look at the past, and, taking our lessons from history, adopt a sound and sane policy for the future, although it may be intertwined with certain international difficulties at the outset.

The Eurasian, produced by the union between the white and brown races, has no social standing on either side of the Pacific. We all respect Japan as a nation and the splendid qualities of her people, likewise we must respect the good qualities of the Chinese; but it is the coming into this country of a particular section of those peoples, of the Mongolians and the lower educated classes, which has produced the educational and other problems that we are faced with to-day.

In order to indicate the difficulties with which the West is confronted, and with which the whole of Canada will sooner or later be confronted if this question is not dealt with promptly and satisfactorily, I have decided to refer for a few minutes to the ramifications of the drug traffic throughout Canada as disclosed by investigations conducted by committees in various parts of the country. The lowest dives, harbouring the lowest moral depravity, are found in the Chinese quarters of our cities. The drug traffic is organized like any large business. At the head of it are trained and capable men, and they have their

financiers, their importers, their wholesalers, their retailers, and even their street peddlers. Drugs in large quantities come to this country from China and Japan by our Pacific liners. In some cases the drug is secreted by members of the crew, who smuggle it on shore in small quantities. In other cases barrels of narcotics are dumped off the great liners as they pass south of Vancouver island. A speedy launch goes out, picks up the floating barrels, and takes them to some spot among the islands; in that way the drug is brought into the country. It is then given to men whose special and only business is to distribute it in large quantities. This business is mostly engaged in by Chinese and Japanese—not so much by the Japanese; I should not say that, but almost entirely by Chinese. The men engaged in the business, the men who sell the drugs, do not take it themselves, because they see the awful human wrecks which are the result of the use of narcotics. In a cold, calculating way, therefore, these men carry on this nefarious business, distributing the drugs throughout the community.

I would like to make it understood that these observations are not merely of a general character based on guesswork. The statements which I am about to make are founded upon official reports; upon information gathered by a citizens' committee appointed in the city of Vancouver, and upon information which I have collected from police authorities all the way from Vancouver to Halifax. Before giving some illustrations, let me explain, having touched upon the system of distribution, how the market is extended; how consumers are induced to take the drug; how they are inveigled into the practice until they become incapable of exercising their own will. What is known as "snow parties" are held. Chinamen of great wealth, engaged in this odious practice, and living in expensive, luxurious quarters, give parties at which white women, whom they employ, act as hostesses. Young girls are invited from about the city to take part in these so-called social functions—perhaps a dance, perhaps a card party; something of that kind. Interspersed among these young people are two or three addicts who are trained and whose business it is to inveigle other people into the use of narcotics. It is established beyond question that these parties take place periodically; that cocaine which is under strength is used to induce young people to acquire the habit. They are dared to take it, just as they would