

I may tell the committee that every place the minister and I went last year we were met by delegations of Japanese pleading that more Japanese be given fishing licences. It is well known that they are held down to a certain number.

Strong exception must be taken to the statements on page 18 when in dealing with scholastic attainments it is asserted that the Japanese born in British Columbia do not speak the Japanese language neither, so it is stated, do they learn it in their own homes. This statement is far from the truth. Not only do they speak Japanese when conversing with those of Japanese origin and birth, but they see to it that the children, whose parents are unable to send them to Japan, learn not only the Japanese language but Japanese culture, etc., as well, and Japanese day schools are held almost everywhere throughout British Columbia where Japanese are to any extent congregated. The Japanese children have to attend school under Japanese instructors after regular school hours and on Saturdays, and also during the usual annual summer and winter recesses, at which times other children are free from school duties.

By Hon. Mr. Stevens:

Q. You mean that after they have attended the public schools they attend special sessions of private Japanese schools for exclusive instruction in Japanese culture and education?—A. Yes. To continue:—It is openly stated on fairly reliable authority that financial assistance is provided for the Japanese teachers and instructors from sources in Japan itself, through the medium of the resident Japanese consul.

I wonder if that should be "minister"?

Hon. Mr. STEVENS: No. I think "consul" would be right there; it refers to the Japanese consul in Vancouver.—A. To continue:

This point is mentioned not as an argument that the Japanese have no actual right to do this if they so desire, but rather to refute the statements made, namely: that the Japanese children in British Columbia do not speak the Japanese language. The statement made is at complete variance with the actual facts of the situation as they exist to-day in British Columbia.

ASSIMILABILITY OF THE ORIENTAL

We come now to the question of assimilability of race, and here it should be noted that very little is stated in their brief about this matter, although it is one of the most important if not the most important, especially from the standpoint of our national life, economic and otherwise. Without dealing too exhaustively with the question of what is meant by non-assimilability, it perhaps can be stated to be when one race of people cannot, biologically speaking, be absorbed into another race of people by the union of the two races in marriage, and this is the case in regard to the Chinese and Japanese, whose blood stream is principally Mongolian or Polynesian, marrying into our own race. As a matter of fact the danger is that the Chinese or Japanese by inter-marriage would absorb our own race, and this is amply born out by the fact that in the few instances where a Chinese or a Japanese has married a Canadian woman or vice versa, the offspring born from the union of these two races have distinct physical characteristics and are unmistakably Oriental in features and appearance. It is not generally known, however, that the Japanese themselves do not encourage marriages with other races such as ours. Even the Japanese recognize in their brief that Canadian-born Japanese retain Japanese characteristics, as on page 19 they state that children born of Japanese parents in Canada (and I quote the words used) "except for physical characteristics are indistinguishable from Canadian children." Is that not a sufficient difference, for well could the same be said