

The Oriental Problem

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OF JAPANESE, HINDU AND CHINESE

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JAPANESE

"The Japanese"—Not a Question of Race Prejudice—Simply Matter of Rights—Future Effect the Vital Problem Now.

The Oriental immigration problem is one of vital importance to Canada, not because of any racial pride or sentiment which may exist, but because the problem as to which is to be the dominating race on the North Pacific Coast of this continent, Oriental or Occidental, is one which must be solved. That it will be solved, is not to be questioned, but when and how? If met fairly now, it can be settled amicably, but if allowed to drift, it will become a subject of bitter and bloody strife at some future date.

The problem, while in some respects complicated (of which we will speak later) is comparatively simple, for, in its final analysis, it is simply a question of "right." Which race has a prior right to dominate the destiny of this country—Oriental or Occidental? Which race, according to the general rules followed in such cases, has the inherent right to govern and to possess? We repeat, that, at the present time, this question is so simple that it appears almost like folly to propound it; at once the answer is given—the Occidental, of course.

Some individual pedantic souls may dispute such a claim on the grounds that we are not the original race, etc., etc.; but we have neither time nor inclination to enter into academic arguments over theories, so vague and remote from the realm of practical politics. This is a problem intensely practical and imminent. At this present moment, it is seriously affecting the national life, and also the social and industrial future of the country.

In the term "Oriental" we must include Hindoo, Chinese and Japanese. It is our intention to treat them separately. This article will be devoted largely to Japanese immigration, reserving for future articles the other two. There is a tendency among some Anglo-Saxons to treat the Japanese as an inferior race and to patronize them; viewing their presence in the country as a picturesque element, simply another dash of variety to our already cosmopolitan population. Oth-

ers, again, with imagined Christian piety, serious but blind, look upon it as a religious duty to give every assistance possible to these "sojourners from a foreign and heathen land." Still others welcome them as industrious and docile workers, who do not strike, who work cheaply and thus add to the employer's profits in various lines of industry.

In the first place, we wish to say, that the Japanese are of a race **not to be despised**. They are quick, intelligent, and skillful imitators. They are brave, and strong in physical constitution. They are ambitious, and have views of a future when their race shall dominate the world's affairs. They have a country which, geographically speaking, has an important strategic position. They have about fifty millions of one distinct race, and must have **more room**. They are keen, determined, and have a foreign policy which spells destiny. They must be respected, and dealt with on an equal basis.

On the other hand, we disclaim, absolutely, that we are called upon to be magnanimous in treating with them, or that our "Christian duty" demands that we sacrifice our position, in the slightest degree, as the dominant race. Honorable and strictly just dealings with them, as a nation in the great international realm, is the ut-most that can be demanded of us. As individuals—courteous, kind, and if you like, brotherly relations should exist. But too many would-be philanthropists confuse the "nation" with the "individual," and imagine that we are called upon to lay at the feet of a foreign nation our whole heritage, because, forsooth, a distorted imagination pictures it as an altruistic act. Referring to the contention, that we require the Japanese, on the grounds that they make good laborers, we wish to say that, in our opinion, the only persons who support this contention are those who derive personal profit from the system and who find temporary and immediate relief from certain economic labor problems. Japanese labor, however, is not a solution of these problems: being only, as intimated, a temporary relief, and, by the way, a relief which is altogether one-sided and entirely selfish. With the demands of labor we do not intend to deal at this time, other than to say, that it is a question which **must and should be met**. Its solution will mean that some existing injustices will be remedied and that changes will have to occur in our industrial system, but that these can be avoided by engaging Japanese, is arrant

nonsense. Once let the Japanese, or any other nationality, understand that industry cannot do without them, and you must expect, that demands for better treatment will ensue. This other fact, however, should be remembered, that once the Japanese, an alien race, arrive at that self-conscious point, demands will be made, much more unreasonable, and more bitterly supported, than those of our own race. Not only is this so, but the further fact is equally apparent, that by engaging Japanese in our industries we are establishing in our midst a very potent influence which will affect our standard of national life seriously. We do not infer that the Japanese standard is so much lower than ours as to constitute a menace, but to say **that it is entirely different** and cannot be equitably compared, but is none the less objectionable.

Let us now turn briefly to a consideration of reasons why we should oppose Japanese immigration to Canada.

In the first place, Canada is generally acknowledged to be the key-stone of the British Empire, and anything, no matter how remote, which threatens the stability of Canada in this regard **should be most assiduously avoided**. Our contention is, that Japanese influence in Canada would seriously affect that Imperial element in our national life. Why? Because Japan has a vision, and an ambition to be a controlling influence in international affairs. They have a perfect right to hold such views, but from our standpoint, **would it be in the best interest of civilization?** We dare to think not. We still cling to the opinion that the integrity of the British Empire is essential to modern civilization, and that we represent the best in modern civilization.

Then, again, Japan has a definite policy which is being applied wherever possible. They are securing control of South American strategic points, on the Pacific, at an alarming rate, by means of emigration to these countries. They **have succeeded** in effectively forestalling American influence in the Hawaiian Islands, **by emigration**. We repeat, they are the predominant power in these islands, which are of such strategic importance to operations in the Pacific. This advantage has been secured by adopting the same policy as that exercised towards British Columbia, and countries to the south. In the Hawaiian Islands, on annexation to the United States in 1900, the sugar industry received a great impetus and capital poured into the country, with the natural result, a

and for abundance of cheap labor. The native Hawaiian was too lazy, so they tried Chinese, Portuguese and Japanese. The Jap proved the best, with the result that Japan seized the opportunity and sent thousands of her people to those beautiful islands. Of these immigrants, a large portion were ex-soldiers. According to the census returns of 1900, out of a population of 154,000, there were 61,115 Japanese; this has since increased to over 80,000. Of the 4,593 children born in the year ending June 30, 1909, 2,445 were Japanese, which is about 53 per cent, whereas their total population is only 30 per cent, of the whole. In other words, if there should be no further immigration by natural increase the Japanese will, in a few years, far outnumber all other races combined in those islands, including the natives.

Their presence on the islands has resulted in a social revolution. They control the retail trade now, and are rapidly acquiring control of the wholesale trade. They have their own schools, their own doctors, newspapers, temples and theatres. In short, they are rapidly changing the Hawaiian Islands into a "Little Japan." They are there to stay and if at any future time America and Japan clash,—which the events of the last few years demonstrate to be more than a possibility,—then America will find that Japan will have a naval base in mid-Pacific, and that base will be the Hawaiian Islands.

What Japan has accomplished in the Hawaiian Islands, they are endeavoring to accomplish in British Columbia. Already Japanese absolutely control the fishing industry. Ten years ago there were less than 500 Japs fishing in B. C. waters; today there are about 10,000 many of whom are naval reservists. They have complete charts of our whole Pacific Coast line, more accurate and complete than our most up-to-date admiralty charts. They hold some of the best coal lands on the Queen Charlotte Islands. They have a complete system of retail stores, and supply all the wants of their own people, besides a great portion of "white trade." They have their own trust companies and banks. The natural increase is very large and in a few years will create a serious menace, when they secure the franchise. Large numbers take the oath of allegiance for commercial reasons—about 1,500 last year alone; yet they remain ultra-loyal to Japan. They thus have full rights of citizenship in Canada, and at the same time constitute a standing army for

Japan in our midst. To a large extent, they are the chief element in our logging and shingle industries, also in the boatbuilding industry. Many secure rights which belong exclusively to citizens (by virtue of a false oath) and claim protection under the influence of the Japanese Government. This is demonstrated by the fact that they claimed, and received, compensation for damage resulting from the Vancouver riots, in September, 1907, by virtue of the fact that they were aliens, yet most of them were securing privileges which were the exclusive rights of citizens. The Japanese interests of British Columbia are closely identified with those of Japan, which is proven by the fact that most of their operations are financed by the Bank of Japan, through a syndicate with headquarters in Seattle. The incompatibility of the two races produces an exclusiveness which makes it difficult to get any satisfactory adjustment of a dispute or to apprehend a criminal. There has been quite a number of brutal murders among them, many of the perpetrators having escaped. The most of them carry concealed arms, and while, generally speaking, are very amicable, they are ugly and vindictive in a quarrel. They do not assimilate, nor is it desirable that they should do so. In many trades they take the places of boys who should be learning the trades, such as feeding planers and such machines in sash and door factories, and in shingle mills, with the inevitable result that in a few years there will be no white men who know the trade. They always segregate, and organize a Japanese town in every community, with its accompanying Oriental customs.

In his own country, the Japanese is a most interesting personality. We know this from observation and experience; but as a conspicuous figure in the control of Western Canada he is inimical to the best interest of the Empire.

The question is often asked, "What about the treaty between Great Britain and Japan? If you raise this question now, is there not danger of international complications?" Our reply is, that undoubtedly there is a danger of raising a question which may demand the skill of our diplomats to deal with, but we go further and assert, that, in our opinion the Japanese Government has no right, whatever, to claim the application of this treaty to the question of our regulations on immigration, for several reasons: first, because the whole question is forced to an issue by the wholesale perjury of the Japanese, in that they apply for and obtain citizenship in Canada and still

retain their allegiance to Japan. They become Canadian citizens to secure commercial advantage, and the bulk of those so doing act a lie when they do it, because, as stated, they still claim the right of protection of the Japanese Government, even to the extent of securing the attention of Downing street.

If these men are British subjects they are no longer subjects of the Mikado, and consequently, His Royal Highness can claim no further interest in them; nor can he, or his government, demand the exercise of the terms of the treaty in their behalf. If they do not become citizens, then Japan has no right to interfere in the running of our affairs. If we wish to withhold our natural resources, such as fish, timber, mines, land, etc., from all, except native born or naturalized citizens, what right has the Mikado to interfere? If we should decide that Orientals are not desirable immigrants, and we make such regulations as will support that view, by what right can any other nation interfere?

If we allow the argument of the "treaty" to influence us, we will find, in the course of a very few years, that there will be a solid Japanese vote capable of deciding any election in the Pacific Coast province, with the result that our western policy will be dictated by Japan, because these Japanese voters will still be loving subjects of the Mikado.

We are just ten years too late in facing this question. Then it was simple; but, thanks to the absolute breach of faith on the part of the Federal authorities with the West, and the insane action of Sir Wilfrid's Cabinet in accepting the Japanese treaty in full, when he was urged by Jos. Chamberlain to reserve all rights re immigration, we are today faced with a question that is complicated because of the "interests" involved. It must be faced, and **now** is the opportunity for the people of the West to present this whole question at Ottawa so that it will receive the consideration which the seriousness of the situation demands.

This is no time to discuss academic questions of foreign diplomacy with Downing street, but it is a question, as far as London is concerned, of "Canada or Japan, take your choice." Or, as far as Ottawa is concerned, "British Columbia or Japan." We are too deeply interested in the integrity of the Empire to worry over an Oriental subterfuge which may, or may not, exist in the Anglo-Japanese treaty—we claim it does not.

HINDU

Discussed Request to Allow Wives to Enter—Hindu Not a Pioneer—Congregates in Cities—Claim Right as British Subjects—Let Them Develop India's Hinterland.

In our last article, published in last week's "CALL," on "Oriental Immigration," we discussed the question from the standpoint of Japanese Immigration. It is our purpose this week to deal with the much talked of "HINDU" problem. We must once again call attention to the efforts, of many sympathizers of the Hindus, to rouse support for them on sentimental and religious grounds. Again we assert that most of these so-called supporters are ignorant of actual conditions and have been carried away by the supposedly unjust treatment accorded to the Hindu.

There recently journeyed to Ottawa, to present the case of the Hindu, three Sikhs (Sundar Singh, Tiga Singh, Rajah Singh) and a white man named Hall, who was totally ignorant of the actual facts of the case, but who imagined it was his Christian duty to support the Hindu. That this man Hall was not clear, as to his position, was evidenced by his objection to the presence of the B. C. members on the occasion of the presentation of the Hindu's case before the Minister of the Interior, and also from the fact that his only argument was based on his views as a missionary. We have nothing to say derogatory of the missionary movement, but hold that this question has a much greater claim on our attention from an economic and national standpoint, than from a missionary point of view.

Permit us first to dispose of some of the arguments put forward by this man Hall, and by others who hold similar views, when urging that the wives of the Hindus be admitted. Their main contention is, **that it is immoral to expect men to live apart from their women, and if we insist upon this unnatural condition, it will be conducive to criminal practices on the part of the Hindu.** Very great stress is placed upon this argument, and it is amazing to what extent it is being advanced by those who claim to be the special custodians of public morals and by church people. Have these special pleaders for the Hindu ever stopped to consider the inevitable and logical conclusion to which their argument must lead? Do they not realize that to accept their

contention, is to admit the whole principle of 'restricted districts,' and that chastity is an impossible virtue? These same moralists would raise a tremendous howl if it were proposed to introduce a system of restricted districts (and in their objection we would heartily agree), but they accept on behalf of the Hindu an argument which they have been fighting, in season and out of season, for years, when applied to white men. Then again, according to the solemn declaration of Tiga Singh, only one-half of the Hindus now in British Columbia have wives. What do these moral advocates propose for the balance, about 2,500 in number? Surely, to be consistent with this disgusting argument presented by this fellow Hall, and foolishly caught up by hundreds of churches throughout Ontario and the West, it will be necessary to make some provision for this large number of unmarried Hindus, or admit that there is still existing in our midst "a grave menace to public morals," or, to quote Hall further, "would you ask these men to live a life of enforced chastity?" We answer, unhesitatingly, yes, and utterly repudiate this low, base argument, which is a libel on the decent manhood of Canada.

We apologize to the reader for this discussion, but it was made necessary by the wholesale presentation of this argument by the very people, including large numbers of churches, who upon reflection, cannot possibly accept it, but who have been hoodwinked by such men as this Hall and other utterly irresponsible people, whose foolish fanaticism has entirely blinded their judgment.

As a matter of fact, this question of bringing in their wives never entered into the minds of the Hindus until very recently, and then only as a means to rouse sentimental support from a certain type of moral busybody, and how well the wily Hindu succeeded is evidenced by the hubbub which has resulted.

The object the Hindu has in view is, first, to secure the right of access to Canada; then to make this the ground for claim, as British subjects, to free right of travel or settlement in all parts of the Empire; then to claim full right of franchise, and to extend this to the right to sit in all elective bodies, or to hold office in any public capacity. This, in brief, is their propaganda as stated to the writer by the very fellow, Dr. Sundar Singh.

Now let us for a moment examine the personnel of this delegation which went to Ottawa.

There is the so-called Dr. Sundar Singh, who is being quoted all over the East, and who represents himself as a wealthy philanthropist, who is spending his time and money to elevate his poor, suffering fellow countrymen in Canada. He has succeeded in working the people of Ontario to a pitch of excitement worthy of a much better cause and a more honest man. This Sundar Singh is one of the cleverest rascals in Canada. Until very recently he was the leader of a clique of the Hindu colony in B. C. who were opposed to the rule of Tega Singh, with whom he is now conspiring in order to promote the program outlined above. He is a professional agitator and trouble monger, and, instead of being a philanthropist, is an unscrupulous exploiter of his more ignorant fellow-countrymen, living off his wits. He has traveled widely and has had an extensive experience, and handles business matters for other Hindus at a handsome profit to himself. He is altogether undesirable and unreliable, and a menace to the community.

Tega Singh is the leader of the Hindus of the Pacific Coast; he is a student and a scholar, but, like his old enemy and compatriot, Sunda Singh, he also lives by his wits, and by what he can secure from his fellows. He is a clever dreamer, but a fearfully poor business man. His word, like that of most Orientals, is absolutely unreliable. He is reported to be deeply interested in the modern sedition movement of India. As a scholar, he is interesting; but as a citizen, guiding the destiny of his fellows, he is extremely dangerous.

Rajah Singh, the last of the trio, is the only trustworthy one of the three; but he is pretty much controlled by the others, so is not of serious consequence.

As stated, up to recently, Tega and Sundar Singh were bitter enemies and constantly conspiring one against the other, and it would be interesting to know just what the terms are of this unholy alliance.

So much for the men, and, by the way, the writer has an intimate acquaintance with them and knows whereof he speaks. Now let us examine the claims of the Hindus and submit some reasons why, in our opinion, they should not be granted.

First, they ask that the wives and families of those now in the country be admitted, which, according to their own statements, would number about 2,500 or 3,000 families. Taking five as

an average family, and this is small, it would mean that there would be an immediate increase of the Hindu colony of about 12,000 to 15,000 souls. Or, in other words, we would have a colony of about 20,000 Hindus, which would rapidly grow by natural increase.

They claim that Canada requires settlers and that the Hindus are farmers. It is true, we do want settlers, but these men **will not** pioneer; they congregate around great cities and are employed at jobs for which there is a very ample supply of labor, such work as piling lumber at the saw mills, tending machines of various sorts, working as section men on the railways, clearing city lots, excavation work, stable and garden men, etc., etc. They work much cheaper than a white man could afford to. They herd together in small houses in the poorer districts of the cities and thus live very cheaply. They do, to a very small extent, work in the country contiguous to the cities, but **they do not, nor will they** go into undeveloped districts to settle new country. So from a settler's standpoint they have **no claims**.

Another ground upon which they demand right of entry is, that they are British subjects. This claim seems to captivate the mind of many who are supporting their requests. They **are** British subjects; so is the North American Indian, the Bushman of Australia, the Hotentot and Kaffir of South Africa, the Natives of New Guinea, the Aborigines of New Zealand, and we might add, the native tribes of Egypt. Would anyone suggest that we should open Canada or any other part of the Empire to an unrestricted migration of any of these people who should take a notion to travel? Because a man is a British subject, is that a reason why he should have freedom to impose his presence in any place which may strike his fancy? Have we the right to compel South Africa, or India, or New Zealand to accept immigrants from Canada, irrespective of their qualifications? Do we not refuse large numbers of British born immigrants, because in **our opinion** they are not desirable? And who dares to interfere in our inalienable right to state the qualification of our immigrants? Therefore, on the ground that we in Canada, in common with all other self-governing Dominions, have the right to say who shall and who shall not settle here, we contend that if we choose to say "No" to the Hindu, we are free to do so, and are not compelled to answer to any higher authority for our position than that of our own Parliament. But, further, our position, or

contention is strengthened by this fact, that the Hindu is of a different race, standard of morals and ethical ideas, mental conceptions, traditions, history, culture, customs, physical attainments and capabilities, home and social life, education, and, in fact, in every way is different from us. We cannot and will not assimilate. It would mean a contest between the Oriental and the Occidental; and, while in Canada the Occidental at present predominates, we are not inclined to invite a contest between three hundred and fifteen millions of Orientals and seven millions of Occidentals. We contend that the destiny of Canada is best left in the hands of the Anglo-Saxon race, and are "unalterably and irrevocably" opposed to any move which threatens in the slightest degree this position.

This we assert in spite of a statement made by an unnamed correspondent to the Vancouver Province, "that it was unstatesmanlike."

Someone will ask, "What are you going to do with this three hundred and fifteen millions of India? Are they not now overcrowded?" We answer that there is ample room in India. The greater portion of the population of India live in the large cities, especially those cities on the coast line. There is a vast hinterland or hill country, in India, which might be developed. Let these Hindus, who prate so loudly about their patriotism, go to these frontier lands and open them up to civilization. They dare not; they have not got in their natures the stuff which makes pioneers. From the standpoint of climate, they the men who should do it; but no, it is left to the sturdy Anglo-Saxon to pioneer and explore these wild regions.

The Hindu civilization is immeasurably older than ours: where have they, as a race, ever been known to open up a new territory, or extend civilization? Never. But they come creeping into the choicest parts of our Empire, seeking to pluck some of the rich rewards resulting from the labors of a hardy race of pioneers who have opened up the country and made possible a comfortable life.

There is this other reason why we should oppose Hindu immigration because personally they are undesirable. We point to one characteristic of the Hindu which is quite sufficient to warrant us in refusing him entrance. It is the inherent conviction in all of them that "for cause or reason

they are justified in lying or deceiving." They will deny this, but we will appeal to any one who has had an extensive knowledge of them, if it is not true that you cannot trust them, nor believe them **when it is in their interests to deceive.**

This fact is clearly demonstrated by the action of several of our judges, who refused to try any more Hindu cases because it was impossible, on oath or any other way, to believe them. This characteristic is so deep-rooted that any who know them will agree that they cannot be trusted, nor is it possible to shake them in this ingrained deceit.

The Hindu has in recent years become possessed of a notion that he is destined to rule the Empire; that his civilization is so much older than ours, that if he can once secure recognition as a British subject, with full rights of citizenship throughout the Empire, he will by weight of numbers be able to become the predominating influence in Imperial affairs. We are not prepared to discuss "Home Rule for India," but we are prepared to take this stand, that we will never consent to any policy which will make it possible for the Hindu to become a factor in Imperial affairs, except to a limited extent, and that to be confined entirely to India. Consequently, in common with Australia and New Zealand, we take the position that as far as Canada is concerned it shall remain white, and our doors shall be closed to the Hindu, as well as to other Orientals.

One word regarding the contention that it would not do any injury to permit a few women to enter. It would not end there. Knowing the Oriental faculty for begging as we do, we are convinced that with his usual importunity, if you gave him an inch he would never rest until he had received a mile. If you admit a few, on what grounds can you refuse the many? Supposing that not one more Hindu were admitted, but you allow the families of those now here to come, what would be the result? With a nucleus of 20,000, they would soon grow to such numbers as to constitute a permanent menace to the country. Then as to the claim, that they are, many of them, British soldiers, we have but to draw attention to the veiled threat of Sundar Singh that if they were not given free access that he would cable India and would not answer for the result there. Are we to be brow-beaten by such loyalty as that? Again, we would direct the attention of these ultra-loyal British soldiers to the vast hinterland of India and say that "there is a field in which

your patriotism may find plenty of room for exercise"; we prefer our own forms of loyalty, which does not seek personal advantage by veiled threats.

This question of Hindu immigration vitally affects British Columbia at the present time. This province is the victim of the ignorance of the balance of the Dominion, and if the past policy be continued, then it will not be many years before the East will realize what a gigantic error has been made, and, like the United States, we will have a race problem that will continue to grow in complicity and magnitude.

There is only one course to follow, and that is to stop, ere it is too late, this objectionable immigration to our Canadian West.

CHINESE

In many respects the Chinese are the least objectionable of all classes of Orientals; they do not invade the realm of labor to quite the same extent as the Japanese, nor are they so importunate or as troublesome as the Hindu.

The Chinaman was one of the first of the Oriental races to emigrate to the American Continent, and has, to some extent, become quite a firmly established institution. On the Pacific Coast, as household servants and as cooks in cafes, etc., they are very widely employed; this is largely because of the scarcity of female servants. In this respect, however, it is well to note that this condition is partly the result of the employment of the Orientals in other fields. To a very great extent British Columbia fisheries are in the hands of the Japanese; our logging and shingle-bolt industry is also being rapidly passed over to the Japanese. In the factories, saw mills and shingle mills the Jap, Hindu and Chinaman is largely employed to do work which formerly supported thousands of white men; the result is that the class of citizen from which the household servant is drawn, has been supplanted by the Oriental; or in other words, many industries, which should be

supporting a large white population with a family, is so completely in the hands of these Orientals that it is impossible to secure any domestic help, because of these conditions.

It should be remembered that this is not the result of any immediate change, socially or industrially, but has been an evolutionary process, so gradual and subtle that it has scarcely been noticed, except by those who have been close students of economic conditions. In fact, many do not even yet realize the conditions which actually obtain, but imagine that we may continue this policy indefinitely and still retain our race supremacy.

The Chinese are also very good business men and have extensive commercial interests, operate many laundries, conduct extensive market gardens (practically control that industry), have an extensive share of the restaurant trade and own a large amount of real estate, so it will be observed that he is no small factor in the economic life of the community.

At this point the question naturally arises, if all this be true, why should we interfere with the Chinese immigration or restrict his operations? First, because he has not, and will not assimilate. In spite of the fact that thousands of these Chinese have been in British Columbia for upwards of twenty years, they still **remain Chinese in every respect**. They live together in their own Chinese districts, in their own Oriental way, wearing their native dress, and import their own food, supplied from their own stores, they save their money and send it to China and usually return there for their old age. They are inveterate gamblers and in this respect corrupt a large proportion of our young people by inducing them to play their games. In Vancouver alone, from actual personal observation of the writer, upwards of three hundred of young men under twenty were nightly in these Chinese gambling dens. Not only are they morally corrupt in this way, but as opium fiends and white slave traders they are still more guilty and a serious menace to the country. From a sanitary standpoint they are altogether undesirable, as it is extremely difficult to make them observe the average sanitary laws, and their houses are usually a breeding place for all manner of dirt diseases.

Like all other Orientals they will not pioneer, but congregate in the large centres and operate from there. Most of the unskilled laboring element are slaves, who are owned and controlled by

the wealthy classes. It is hard to believe that slavery exists in Canada, under the full knowledge of the authorities and in fact with the deliberate connivance of the authorities, yet such is actually the case.

The wealthy Chinaman sends to China for one, two or a dozen of his fellow countrymen; he pays their passage and head tax, and when they arrive in Canada they remain absolutely under the control of their rich men until they pay back the last cent with interest. This may take five, ten or twenty years, and until it is all paid the imported slave is sent wherever his "boss man" sends him. When any operator in British Columbia wants a gang of Chinamen, or even one, he goes to one of these leading Chinese merchants, who supplies his wants, making the bargain entirely independent of the man who is being hired. His wages all go to his "boss," who controls his every move, and he is as absolutely a slave as were the negroes of the South prior to 1865.

For many years a very flourishing "white slave traffic" has been carried on through the ports of the Pacific, including Vancouver. The Chinese bring in young women who are sworn to by local merchants as their daughters or wives, whereas they are nothing of the kind, but actually being imported for immoral purposes. Many of these poor victims ultimately find their way to New York, Montreal and large eastern centres, where they are sacrificed on the altar of lust. Of course the authorities do not wittingly acquiesce in this traffic, but are practically helpless. In many cases they are sure that the Chinaman is lying, but they cannot prove it, and so are forced to admit the women. It would be interesting to trace the life of some of these poor victims and perhaps the Government could well afford to spend a few thousands in doing so.

During the investigation into the Chinese immigration methods in vogue at Vancouver, held by Justice Murphy at that port last year, it was clearly demonstrated that, with the connivance of the officials, gross mal-practices were constantly going on. In his report to the Government of Sir Wilfrid Laurier, Mr. Justice Murphy said: "Ample opportunity has existed at Vancouver for illegal entry of Chinese into Canada," and, again, "A system of direct fraud to secure illegal entry of Chinese into Canada as merchants and exempts has flourished at Vancouver." It should

be remembered that women are constantly entered as "exempts" as wives of merchants, and this traffic was prosecuted with the assistance of the officials.

In another place the learned judge recommends "the prosecution of Yip On and Yip Sue, interpreters," but nothing was done and these Chinese criminals were allowed to escape in order to protect other criminals higher up, whose infamy would have been revealed had these Chinese been faced with a penitentiary sentence. All this goes to prove two things, first, the moral depravity of the Chinese and the still more disgusting guilt of many white men who are willing to prostitute their sense of honor for gain.

Had it not been for the desperate and persistent objections of the Government and white people of British Columbia, the Grand Trunk Pacific would have imported thousands of these Orientals to work on the construction of their road. The Chinese are willing and anxious to come, and the "boss element," or Chinese merchants, are prepared to finance them and to hire them out to companies and large employers of labor like cattle. This is a violation of our principles of immigration, which seeks only such as are able to come of their own volition and with money in their pockets. The slightest relaxation in our regulations would result in an immediate influx of the poorest type of Chinese, under this system of slavery. This, we maintain, would be inimical to the development of the country, and a serious blow to our standard of citizenship.

It is not a question of assimilating a few choice merchant Chinese (although this is impossible), but it is a question of admitting hordes of the lowest class of Oriental coolies. In spite of the most strenuous efforts and constant opposition of the Government of British Columbia, backed up by the strongest possible public sentiment, we have been unable to keep out this class of immigration, and in all fairness we ask, what would be the result if the regulations were to be relaxed? We protest most strongly that the effect would be appalling, and rather than entertain for a moment any suggestion to relax, we should face the problem squarely and decide the point of, do we favor **Oriental immigration?** If not, then make such regulations as will exclude them effectually.

CONCLUSION

Little do the people of British Columbia know of the stupendous prejudices and difficulties which confront them in their efforts to protect themselves against an inundation of Orientalism. Nor do they realize that a thoughtless flick of a pen by a cabinet minister at Ottawa, in a moment of carelessness, would immediately produce a condition in the social and industrial life of the province which would cause them to stagger. Slight, indeed, is the comprehension of the people of Eastern Canada of the significance of the "yellow and brown peril," so slight that there are thousands who, with the utmost complacence, would open the flood gates of the Pacific coast province and magnanimously welcome "our brethren of Asia."

Vague and meagre is the knowledge of the Parliament of Canada relative to this great problem, and how small and insignificant it is in the eyes of the Government itself; this is largely so because its effect is seen in concrete form, only in that province three thousand miles away, which to many, who have never seen it, is so wild and undeveloped as to be of slight importance as an object of ministerial solicitation.

All this is quite natural, but none the less regrettable. It is a psychological attitude peculiar to the human mind. It is an expression of the sentiment which attaches great importance to that which is close at hand and imminent, and which minimizes the importance of that which is distant and, more or less, remote. It is quite true that this mental attitude is that which prevents the whole race from going mad with worry, but pursued to an extreme will bring the directly opposite result, the decline of the race, because of indifference and lethargy.

Not for one moment would we suggest that irreparable catastrophe is knocking at the door in the form of "Orientalism," but we unhesitatingly assert that, if Canada permits the continued

immigration of Orientals to this fair Dominion, it will inevitably result, in the not distant future, in placing in the hands of the awakening Orient a most potent weapon in the struggle for supremacy of the Pacific, and further in retarding, if not forever crippling, the progress and development of the Pacific coast province.

Canada comprehends within her bounds all the territory from the Atlantic to the Pacific, and an action which weakens any point will correspondingly impair the strength of the whole. It is vital to the most successful development of the great Northwest, or prairie provinces, that the Pacific seaboard be held inviolate and as free as possible from all influences antagonistic to the interests of the whole Dominion. From this standpoint, then, it is absolutely essential that the Pacific coast should be peopled by a race whose interest and traditions are sympathetic to that of the rest of the Dominion, and whose patriotism is of that calibre which would willingly make great personal sacrifices for the protection of the coasts. It is not sufficient that the government and social leaders be loyal, but the great mass of the people must have these sentiments deeply ingrained in their innermost lives. Every class of society, from the most simple and humble to the most influential and learned, must be permeated with the same sentiments, the same traditions, the same national aspirations, the same hopes, the same loyalty. How can this be if 10,000 Japanese control your fisheries and incidentally your coast waters? These men are, one and all, ultra loyal subjects of the Mikado of Japan. How can it be, when a large portion of the more humble, but none the less honorable, occupations are passing into the hands of Oriental aliens, whose mode of life, and whose social and domestic surroundings are such as to practically eliminate the possibility of establishing in the community that class, which in British national life form the body of the nation, its strength and its stability—the family of the artisan and the toiler?

How, we ask, can we expect to erect a bulwark on our western frontier against possible foreign aggression, when we encourage the establishment on our coast of a race which will not assimilate and whose whole nature is the direct antitype of our own race; whose ethics, morals, religion, psychology, education is the antithesis of ours; whose social and domestic life, national ideas, economic conceptions and political training has no relative place in our great system; in short, whose

life, in all its ramifications, is cast in an entirely different mould from that which fashioned the race which we are so proud to call our own.

No student of human life has ever dared to seriously advocate the blending of the Occidental and Oriental races as a practical step in the advancement of civilization. Some persons obsessed with a species of race conceit which, all too frequently, finds expression among us, have openly averred that we could assimilate any number of aliens; that the natural virility of our race is an impregnable bulwark against all danger from race mixture. This vain contention has been most assiduously advanced by these gentlemen in utter disregard of clearly apparent results, and of national laws, too well known to require repetition.

How can we, a people not exceeding in number seven and a half millions, expect to assimilate any considerable number of immigrants from races which number upwards of eight hundred millions, even if it were possible to do so without deteriorating?

Asia is awakening. The eight hundred millions of her people are gradually coming to a realization of their great numerical strength. Our chief defence against possible absorption by this almost irresistible power, lies in their internal dissensions and prejudices, which are so deeply rooted that they take precedence of everything else; also in the virility and stability of our race, a characteristic which has won for us the high position we hold among the nations of the earth, but if we should weaken in any degree the bonds of unity which hold the British Empire together, the boasted superiority of our race would be unable to save us from the attacks, economic, social and national, of the peoples beyond the seas.

Our country is vast in extent and requires "men" to develop it, but we cannot afford to be reckless in our choice of men in our haste for development. There are two great problems that we of this age must solve. They are: the basis of immigration, and the form of education.

We have been inclined to place too careless a value upon our citizenship, recklessly admitting to the full privileges of citizenship, people who know nothing of the principles of democratic government, with the result that thousands of votes are "delivered," in certain sections, on polling day. No man has a right to the franchise who does not know how to exercise it independently, or

who barter that sacred right for a consideration; and we should not encourage a class of immigration which is incapable of realizing, readily, the responsibility of citizenship, and who will exercise the privileges accorded to him in the interest of any other cause than that of the integrity of our own country as an integral part of the Empire.

We conclude this series of articles with the deliberate assertion that the Oriental races *do not*, in any sense, measure up to the standard of citizenship necessary for the proper development of this country. In this statement we have no hesitancy in including the Hindu and believe that his claim to equal privileges as a citizen of our Empire, will have more weight when he has demonstrated his capability of governing himself in his own land; then, and not until then, will his claim be considered, and when that time arrives it will be time enough for us to discuss more extensively the finer points as to what extent he shall be permitted to become a factor in Canadian life.

