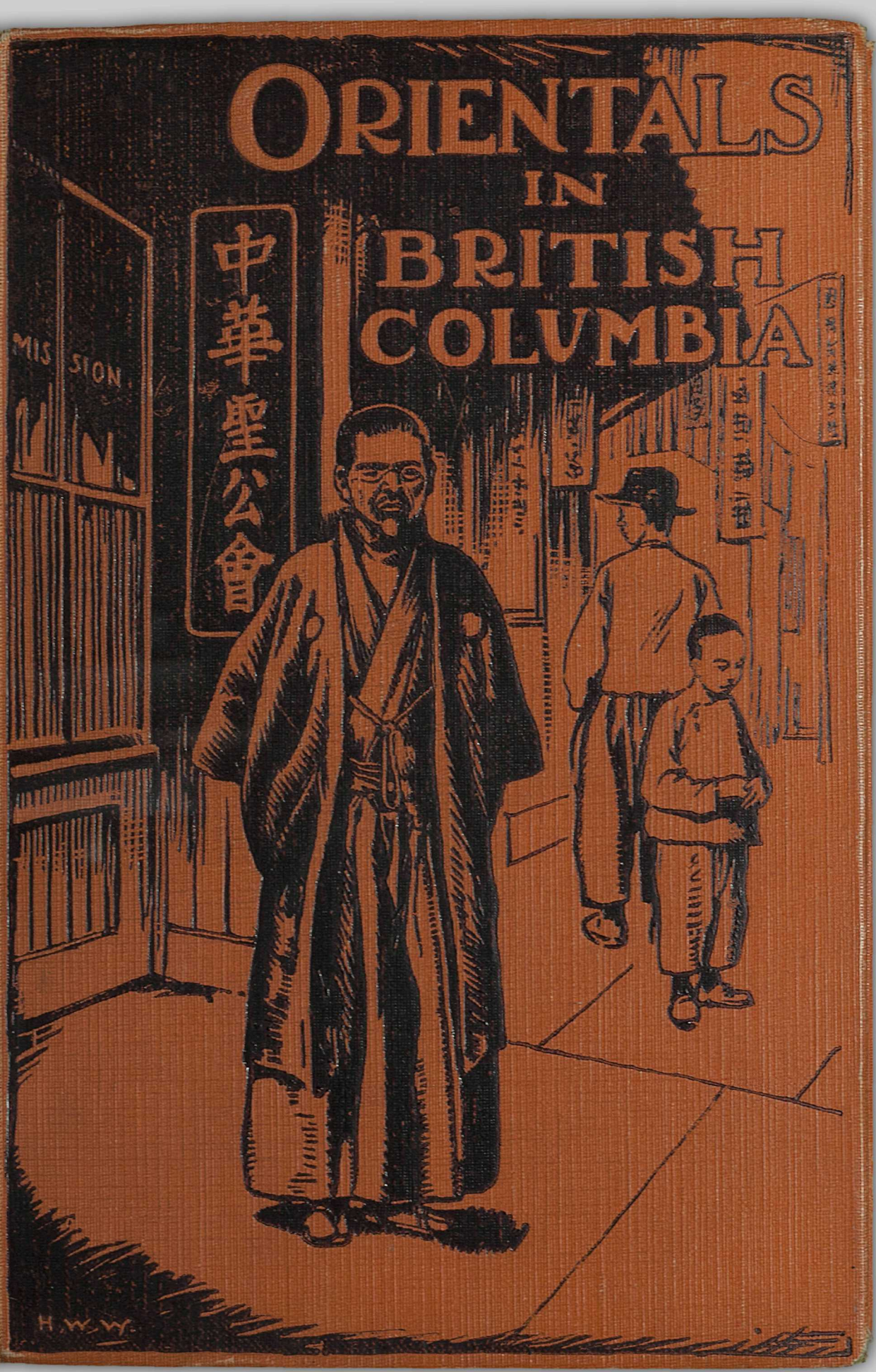
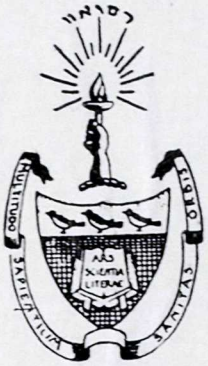
ORIENTALS IN BRITISH COLUMBIA





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THE GOOD SHEPHERD MISSION, VANCOUVER: A CHINESE PUPIL AND HIS MOTHER

ORIENTAL MISSIONS IN BRITISH COLUMBIA

BY

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Society for the Propagation of the Gospel in Foreign Parts

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TO THE MEMORY OF THE LATE

ELIZABETH CAMPBELL GODFREY

FOR MANY YEARS PRESIDENT OF THE WOMAN'S AUXILIARY

TO THE DIOCESE OF NEW WESTMINSTER, CANADA

PREFATORY NOTE.

In response to the special request of the author it is a privilege to commend this volume, not only to the supporters of the S.P.G., but to all who desire to obtain information in regard to work amongst Orientals in Canada. The author, who is a Canadian, worked as a missionary in China in connection with the mission supported by the Canadian Church Missionary Society before he was appointed as Superintendent of the Missions to Chinese in British Columbia.

The questions raised by the influx of Chinese and Japanese into Canada and the U.S.A. are recognised by all intelligent persons to be of far-reaching importance, and the answers yet to be given to these questions will affect the future of the whole world. It is not, however, with the

political aspects of these questions that this volume deals, but with the fulfilment of our obligations as Christians towards those who are already resident within the confines of the British Empire and for whose moral welfare we have become to a large extent responsible. We hope that the circulation of this book, both in Canada and in Great Britain, may lead to a further recognition of this responsibility and to a determination to strengthen and enlarge the Missions which, as the readers of this book will see, have already produced most encouraging results.

C. H. ROBINSON,
S.P.G. Editorial Secretary.

September, 1925.

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CHAPTER I.

VARIOUS ASPECTS OF THE ORIENTAL PROBLEM.

KIPLING has said, "East is East and West is West, and never the twain shall meet." But what is the Oriental Problem in British Columbia if it is not the meeting of East and West? Throughout Canada we have no less than 50,000 Chinese, of which number no less than 38,000 are resident in British Columbia. In addition, there are in the province some 20,000 Japanese and 2000 Hindus. It is this which constitutes the Oriental problem along the Canadian Pacific Coast.

The citizen of British Columbia is proud of his own province: with its salubrious climate at the coast; its timber limits; its natural resources; its mineral wealth; its fruit-growing areas in the Okanagan; to say nothing of the wonderful natural harbour at Vancouver, which through the export and import trade with the Orient, will inevitably become one of

the leading ports of the world. The question obviously arises in the mind of the white man in British Columbia as to what will be the future ownership of the province. Will it remain a British Columbia, or will it pass into the hands of the Chinese and Japanese ?

In studying this problem, it is well at the outset to bear in mind two incontrovertible facts. The first is that the Chinese and Japanese as human beings, and as members of the whole human family, have an unquestioned right to live on this planet, to develop their own personalities and to be accorded the dignity due to them as members of the human race. In the second place, it should be borne in mind that the Chinese and Japanese did not force themselves upon Canada, nor did they come on some punitive expedition and land " bag and baggage " on the shores of British Columbia and California. They were originally enticed to come to the new continent in order to open up our mines and to build our railways. Because of their cheap labour they were encouraged to come during the days of the gold rush in California, and during the erection of the Canadian Pacific Railway across the Rocky Mountains. In order to be fair to the Orientals any impartial survey of the problem ought to take the above two facts into consideration. The whole problem, as pre-

sented in both California and British Columbia, may be divided into some nine or ten aspects.

1. The first is, of necessity, the *biological aspect.* The term "biological" is not used in any unkind sense. It merely refers to the difficulty of assimilating an Oriental population by intermarriage. The Chinese and Japanese themselves despise Eurasians and deprecate the giving of their daughters in marriage to white men just as much as Canadians and Americans discourage the giving of their daughters to Orientals in British Columbia and California. It is not that the Occidental is better than the Oriental, or vice versa; but that they are different. God has made them different in the one family, just as He made different species in all fauna and flora. By unrestricted Oriental immigration and intermarriage there would soon arise a new Eurasian type of people such as is found in Singapore, Calcutta, Bombay or any other port "East of Suez." This biological aspect is the crux of the problem and the pivot upon which the whole question turns.

2. *The economic aspect.*—This aspect from the labour union point of view is the one which usually is more emphasised than any other. The Oriental, by his lower standard of living, by his willingness to receive lower wages, and by his patience and perseverance, is keenly competing with the Canadian skilled and

unskilled labour market. It is painful to the Canadian labourers to see thousands of their fellow-countrymen—many of whom are wearing the returned soldier's button, and are men who have risked life and health for the preservation of the Empire—standing idle on the streets of Vancouver without employment, and at the same time to see Orientals driving their limousines and motor trucks and showing every indication of prosperity.

This economic aspect does not stir up any bitterness in the Orientals, except when the British Columbian Provincial legislature is guilty of " class-legislation " by forbidding the issue of fishing licences to Japanese and the employment of Orientals in any Government works and by the refusal to allow Orientals to enter the various professions.

The Oriental maintains that as a skilled or unskilled workman, all things being equal, he is just as good as any white man ; and that, given a fair opportunity, he can compete with any white man to the latter's detriment. He is willing and anxious to compete, without fear or favour, and realises that " competition is the spice of life." But he becomes embittered when he finds that because he is an Oriental all avenues of advancement are practically closed to him, and in addition to this he is refused the vote, although his taxes are just

the same, if not more than, those of the average white man.

3. *Educational aspect.*—The Canadian point of view with regard to this aspect of the problem is that the presence of so many Oriental children in the Canadian board schools retards the progress of the white children. Complaints are often heard from the school teachers that the average marks per month of the whole class are lowered unless they give a great deal of individual attention to Oriental children who are backward in their knowledge of the English language. This individual attention to the Oriental children deprives the teacher of the time and energy for the teaching of the class as a whole. Parents often complain because Chinese and Japanese boys of fourteen or fifteen, owing to their lack of knowledge in English, are obliged to sit in the same class as young Canadian girls of nine or ten years of age. The parents do not like to think that after school hours or during "long-break" their children must have as their playmates numbers of their Chinese and Japanese classmates. The biological and educational aspects are interwoven.

It is, however, only fair to the Canadian authorities to say that the School Board in Vancouver and Victoria have made efforts to ameliorate these conditions.

In the east end of the city of Vancouver, where Oriental students predominate, those who are above the average age for the grade they are qualified to enter, are taught separately until they are able to enter the grade suitable to their age.

From the Oriental point of view, the educational aspect of the problem is also serious. Chinese and Japanese maintain that their children, born in Canada and educated in the local schools, are really only half-educated from the Oriental as well as the Canadian point of view. These locally-born Oriental children spend the entire morning and a part of the afternoon studying Western literature, history and geography in an Occidental, semi-Christian atmosphere, and the rest of the afternoon studying Chinese ideographs and Japanese mythology in an Oriental and semi-Buddhist atmosphere in schools maintained by the local Oriental communities and subsidised by their respective governments in the Far East. This inevitably leads to a perpetual conflict of ideals combined with a mental clash of East and West, neither a complete Occidental nor a complete Oriental education being acquired. By the time a child is educated under such conditions and has reached the age of sixteen or seventeen, he is unable to take his place either among scholars of his own age in

his own country, or among scholars of his own age in the country of his adoption. These children are "intellectually Eurasians." They are debarred from becoming doctors, lawyers, dentists, teachers, engineers or civil servants, because of existing race-legislation in Canada; nor can they enter these professions in their own country for lack of a full experience of their own native education.

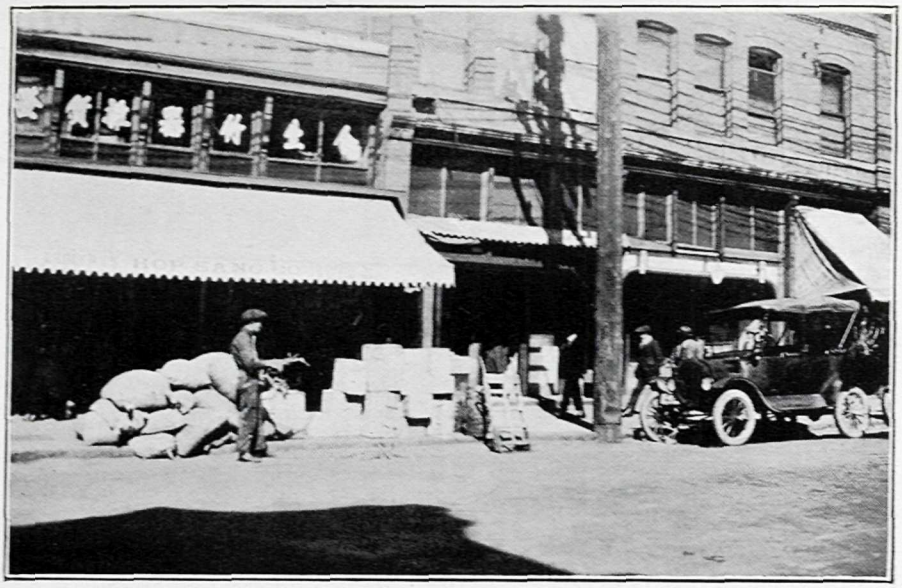
4. *Tri-lingual aspect.* In Quebec we have a bi-lingual problem, but in British Columbia and California it is tri-lingual. There are three distinct trunks of languages growing up—Chinese, Japanese and English, with three distinct native presses.

The people of British Columbia appear quite satisfied to leave the Chinese and Japanese newspapers entirely alone, not realising that anything and everything relating to themselves, which appears in the Canadian newspapers, is copied by the Chinese and Japanese Press. Quite frequently, during the late European War, editorials and leading articles appeared in them, the publication of which would never have been allowed had it not been for the fact that the Canadian Government appoints no one to act as censor of these Oriental newspapers. To our knowledge, there is not a single white man in British Columbia apart from the members of the Mission staffs, who is able to

read, write and speak Chinese or Japanese. All municipal, provincial and federal police officers and immigration inspectors are obliged to rely on the veracity of a native interpreter as a means of communication with the Oriental communities. From the city police magistrate's office to the highest court in the Province, the custom is just the same.

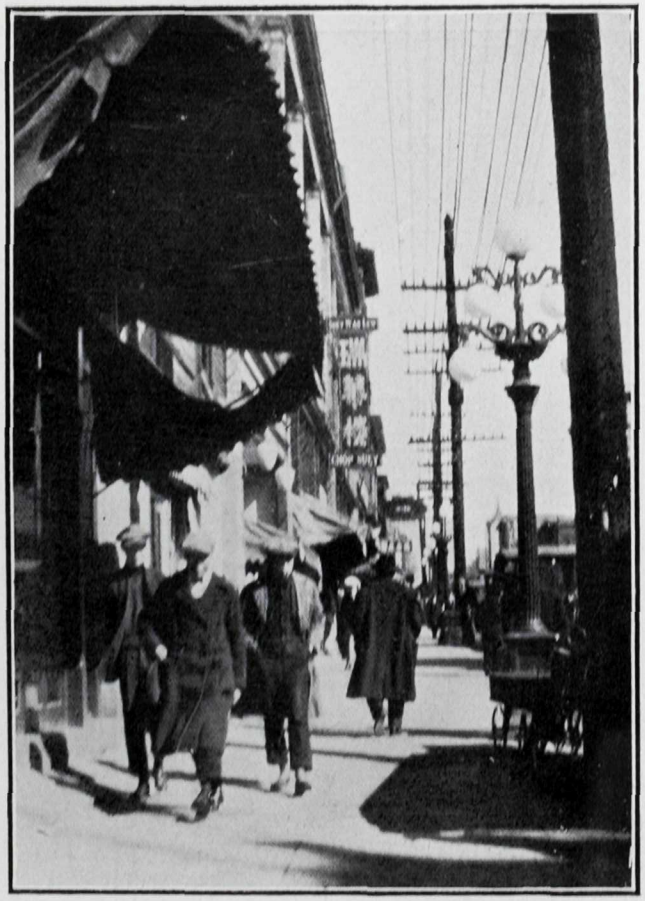
In time this aspect of the problem will be modified, for the next generation will be able to speak English. But for the last forty years the tri-lingual aspect of the Oriental problem has been difficult to surmount, and so it still remains.

5. *The commercial aspect.*—This involves the whole question of the import and export trade between Canada and the Orient, and is an aspect with far-reaching consequences. Our treatment of the Oriental in British Columbia cannot fail to have a direct effect on our commerce with the Orient. On the one hand, we are practically dependent on China for the importation of silk, tea, oil, and Mongolian fur; while on the other hand, we have in Japan a wonderful market for prairie grain and British Columbian lumber. Any unfair treatment or racial discrimination, will, therefore, inevitably react unfavourably upon international trade. In this way, a short-sighted policy of race legislation in British Columbia may seriously

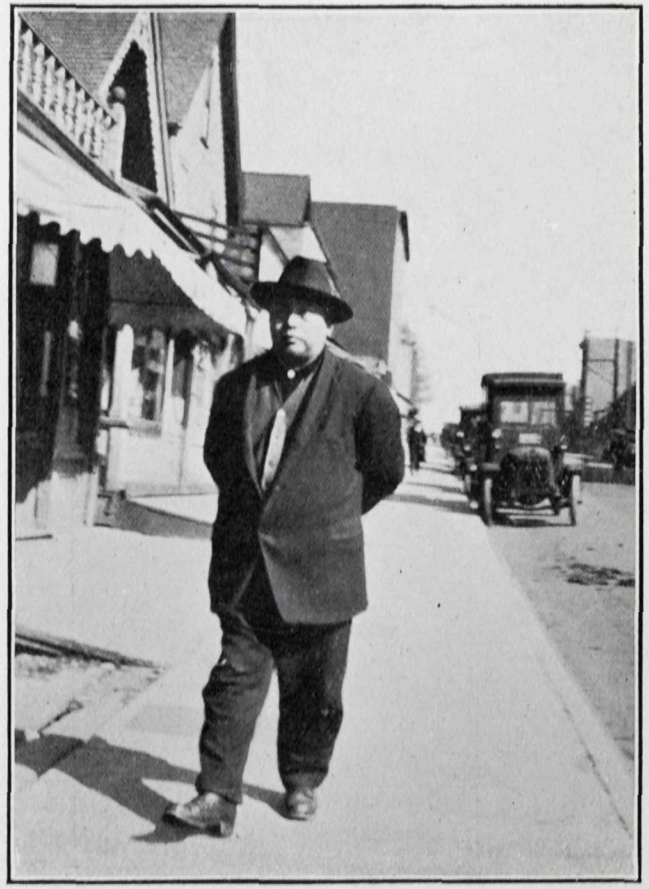


Prosperous Chinese Stores, Vancouver

Buildings in Pender Street East, Vancouver, owned by Chinese merchants



VANCOUVER CHINATOWN



THE KEEPER OF A GAMBLING-HOUSE

endanger the future trade of the whole Dominion.

A smaller and quite local development of the commercial aspect of the problem is the keen competition between Oriental and Occidental tradesmen in San Francisco, Seattle, Victoria, and Vancouver, British Columbia. During the last few years hundreds of small Chinese shops have been established in the non-Oriental sections of the British Columbian towns, but not without many protests on the part of the small Canadian shopkeepers in the same districts. In spite of these protests, the Canadian public continue to patronise these Chinese vegetable and grocery shops; the reason being that not only are they clean, but the provisions are both good and reasonable in price.

6. The *agricultural aspect* of the problem is the one which affects the farmers of the Fraser Valley and the orchardists of the Okanagan. It is estimated that 80 per cent. of the vegetables grown in the Okanagan district are controlled by Chinese. This percentage is higher in certain districts, as, for instance, in the neighbourhood of Armstrong where 100 per cent. of the celery grown is in the hands of the Chinese. Ashcroft potatoes and Vernon onions nearly all come from Chinese gardens. The writer has taken several motor-car trips

from Kamloops to Vernon, Coldstream, Lavington and Lumby, and has observed in the height of warm weather the fields dotted with Chinese labourers on their hands and knees "coaxing" the onions and potatoes, with their large straw hats covering their heads and shoulders from the broiling sun. No white man could undergo the ordeal.

As regards the fruit-growing areas, a large percentage of the apple and peach-growing industry is handled by the Japanese in such districts as Kelowna, Oyama, Naramata, Peachland, Summerland, and Penticton. Two years ago it was officially stated on the floor of the Provincial Legislature that 26,000 acres of the best agricultural land in British Columbia was either owned, leased or controlled by Oriental farmers. These are startling figures, especially when we compare them with the blunders of the Soldier's Settlement Board and the barren land upon which so many of our returned men were settled.

7. *The Federal aspect.*—This term is used in order to mark the difference between the attitude taken by the Province and that adopted by the Federal Parliament at Ottawa. The further East in Canada one goes, the milder becomes the attitude towards the Chinese and Japanese. Furthermore, there is as much difference between the Provincial and Federal

attitudes as there is between the attitude adopted at Ottawa and that at Downing Street.

The question is sometimes asked as to whether or not Canada is really a nation. It is generally conceded that a nation is a country with power to conclude a treaty, coin money and declare war. The first and third of these is lacking in the Dominion of Canada; hence she is not in the strictest sense of the term a nation. In spite of this, however, the Provincial Parliament of British Columbia, if it could have its way, would usurp the prerogatives of a nation in its attitude to the Oriental problem and would dictate a foreign policy, a privilege which belongs to the realm of Imperial relations. The tendency of California is also to defy her national capital at Washington, D.C., and legislate in such a manner as to infringe upon the national honour and pride of a brave and warlike Empire in the Pacific. Neither British Columbia nor California could defend themselves from Japanese soldiers and bluejackets if their attitude of race discrimination were to precipitate a war.

8. *Imperial aspect.*—From the point of view of imperial politics the importance of the Canadian Oriental problem cannot be considered as stupendous. Great Britain, in spite of pressure from Ottawa regarding questions of Oriental immigration, cannot forget the faithful

manner in which Japan observed the late Anglo-Japanese Alliance. She cannot forget how, in 1914, Japan placed her Imperial Navy at the disposal of the Allied forces; how she prevented the Germans from making Tsingtau a base for Teutonic submarines; and how the dreadnoughts of the Rising Sun made safe for British commerce the high seas of the Pacific.

It seems presumptuous for Canadians in British Columbia to speak of the Japanese as an "inferior" race, when the representative of the Mikado ranked fifth at the Paris Peace Conference and Japan occupied the position of the third strongest naval power at the last Disarmament Conference at Washington.

The imperial attitude also includes the exclusion of Hindus and Sikhs from the Dominion. As members of the British Empire the Hindus and Sikhs feel that they have a perfect right to pass from one British dependency to another. But the truth of the matter is that these natives of India, when in their own country, do not rank with the Englishman in India. Why then should they rank with the Anglo-Saxon in Canada? It is manifestly absurd to compare the status of India with that of Canada. Canada is a sister Dominion, with approximate independence. India, on the other hand, is a Crown Colony held by England's civil and military authority. The two dependencies

should not be compared from the point of view of indigenous citizenship. The Hindu should not expect a status in Canada that is denied him in his own country.

The anti-Chinese attitude of Canada causes no embarrassment to the Imperial Government for the simple reason that the Chinese people have no gunboats which, like the Japanese gunboats, can occasionally come into Vancouver, and pay a "friendly visit" at the expense of the Vancouver City Council. The Ontario and prairie farmers now settled in Vancouver are people who saw the ocean for the first time in their lives when they came to the Pacific Coast, and it is quite an education for them to see a demonstration of Japanese warships lying at anchor in Burrard Inlet and to watch the Japanese sailors walking quietly up and down Granville Street with the deportment of *samurai!* The poor Chinese cannot do this!

9. *The social aspect.*—The social aspect of the problem is concerned with the lowering of the moral tone of the community from the presence of large numbers of persons whose standards of life are lower than our own; and who bring with them their own peculiar vices, which, while not necessarily worse than our own, form an addition to those already prevalent in our midst. These will be explained

in detail at a later stage. Here it may suffice to mention such social evils as certain Japanese lodging-houses where the standard of morality is exceedingly low ; the prevalence of gambling among the Chinese ; and the drug traffic which is usually attributed to them. This latter evil has caused much anxiety to the people of British Columbia ; and the fact that the Chinese are now supposed to be teaching our young Canadian boys and girls to smoke opium ought to remind us of the origin of this evil in years gone by when the East India Company and the British Government thrust opium upon poor, helpless China. It is Nemesis.

An article in a Vancouver newspaper recently stated that, according to authorities there, approximately one-third of the Chinese population of Vancouver, variously estimated at 8000 and 9000, make a living as proprietors or employees or professional habitués of gambling houses, and as a result of the discovery made during a comprehensive check-up of the situation drastic action is planned immediately to clean out Chinatown. The writer continues :—

" Chinatown gambling establishments which have more than doubled in number since the beginning of the year, and which are throttling the Chinese mercantile trade and forcing merchants and their families into Georgia, Keefer,

and Main Street locations are responsible for the spread of Oriental shopkeepers over the city, according to those in touch with the situation.

"High rents, which can be paid by the gamblers, but which cannot be met by the legitimate merchants, is the cause of the exodus. One gambling house at Columbia Avenue and Pender Street pays a rental of $1000 per month, representing a return of several thousand per cent. on the investment.

"Poker, Fan Tan, Um Gow and Do Far joints have doubled in number since February, the only difference in Chinatown being that the gambling places are now conducted upstairs instead of on the ground floor. The change in location has resulted in whole families being forced to move from the Oriental quarter and locate in other parts of the city.

"Fan tan joints are the main ones operating, but lottery joints are also in full swing in dozens of places in the down town districts with agents operating outside."

10. *The religious aspect.*—The difference between the outlook of the Oriental religions and that of Christianity cannot be compared with the difference between Methodists, Presbyterians and Anglicans. It is a question whether we shall be Shintoists, Buddhists, Confucianists or agnostics, unless we in our day and generation christianise the Orientals

in our midst. The spectre is ever before us of the wiping out by Moslem hordes of the Christian civilisation of Northern Africa. They poured across North Africa between 640 and 710 A.D., entered Spain, crossed the Pyrenees, by 713, and were only repulsed by Charles Martel at the Battle of Tours.

In this North African Church, between 200 and 700 A.D. there were from 350 to 500 bishoprics, which numbered among their leaders such men as Tertullian, Clement of Alexandria, Athanasius, Origen, Cyprian of Carthage, to say nothing of the great Christian mystic and saint, Augustine of Hippo. It is generally conceded that this North African Church was wiped out and could not withstand the Arab hordes for the following reasons. Their Christianity was not of a virile type; their worship was too ornate; they spent too much time in theological speculations; there was no native priesthood, nor did they flood the country with Scripture in the native tongue. In other words, they were not missionary-hearted. With a Christian Church of 400 bishops, between 350 and 700 A.D., why is it that we have to wait until the nineteenth century before we hear of such names as Livingstone, and Hannington? Why did not these North African bishops pour into the hinterland of the Soudan and evangelise the heart of Central Africa?

It is quite possible that in the future through the rising tide of colour, the 700,000,000 Asiatics will flood Western Canada. If they come as pagans, it will be death to Western civilisation, but if we do our part and christianise Asia and the Orientals now, we can trust God to over-rule any race war that may arise.

The only solution to this perplexing problem lies in taking action immediately, and in carrying the Gospel to China's millions and to the Indian Empire, to say nothing of the warlike nation of Japan. We are now face to face with a tremendous crisis. Are we to wait, or shall we press on ? This has been well summed up in a recent article in the " Student Movement " as follows :—

" Shall we wait till China has been forced by threats to her independence and integrity to arm her incalculable millions of men with rifle and bayonet ? Shall we wait till we hear the throb of the screws of Japan's super-dreadnoughts in the seas of the world and see the periscopes of her submarines in all the harbours of the Pacific ? Shall we wait till the vast congeries of nations which we call India have lost the fast ebbing waters of their ancient faith and have learned enough of liberty to make a murderous anarchy, and yet, by waiting, withhold from her the knowledge of Him Whose service is perfect freedom ?

"Shall we wait till an Oriental Nietzsche has proclaimed to the East a new gospel of the superman, and inflamed a fresh practice of frightfulness? Shall we wait till the legion of devils of militarism are cast out of Europe only to enter into Asia and rush her maddened millions down the Gadarene slope of inter-racial conflict into a sea of world-wide barbarism?

"Shall we wait until the commercial materialism of the West has blended with the primitive barbarism of Africa, corroding its old and lovable simplicity into a new and detestable arrogance? Shall we wait while all the pagan foulness of our Western civilisation infects with evil all the peoples of the world, and by waiting, withhold from them the principles of Christ, which are alone in East and West the true foundation of a world-order of love and liberty?

"Shall we not rather at such a crisis seize this hour of opportunity—an hour such as Christianity has never seen since St. Paul swept across the decadent Roman Empire—and be obedient to the heavenly vision, accept the Divine calling, and highly resolve to throw every power that we have into the great enterprise of making Christ Lord of all Life?"

CHAPTER II.

THE ORIGIN AND BACKGROUND OF THE CHINESE IMMIGRANT.

THE situation with which this book is concerned is one which will occur with increasing frequency as time progresses. Since transportation is becoming so much easier, and the spread of a more or less standardised education is becoming international in its scope, nations and races can no longer remain in water-tight compartments. However much we may rebel against the idea, there must come a time when international and inter-racial divisions will count for very little. The increase of trade, the interchange of thought, and the increase of immigration are causing racial contacts such as that between the Orientals and Canadians on the Pacific Coast, to become both frequent and extensive.

The writer is therefore endeavouring to deal with this typical instance of the contact of widely differing races, indicating the varying aspects of such a contact, political, economic, social and religious, and the problems arising

out of them. In regard to the last mentioned aspect, he will offer some suggestions for the consideration of those who are directly engaged in religious work with immigrant people, and who wish to assist in fulfilling their obvious duty to give them the light of the Gospel, and to help them to adapt themselves to conditions in a new country.

In order to get a true picture of the Chinese immigrants to be found in Canada to-day, the writer will refer to their heredity and to the environment which has played a part in making them what they now are, and will endeavour to give a brief survey of their Chinese background, their social institutions—such as Tongs and the clan system—and such habits as gambling and addiction to drugs.

The question of the Chinese in Canada is being commented upon by many speakers and writers, who are not always those best qualified to express an opinion. The present situation is regrettable, but to fulminate against it inflames passions on both sides, and deepens the sense of injury and injustice which the Chinese feel against us, bringing both our country and our professed religion into disrepute with them.

China as a member of the brotherhood of nations can no longer be ignored. At least as far as South China is concerned, her ideas of

her nearest Western neighbour, Canada, are derived just as much from her returned immigrants as from members of our own race who visit China. We cannot, therefore, continue to treat the Chinese as we have done in the past. It is essential that we should arrive at a sensible and humane understanding of the Oriental problem in Canada, for that understanding must come from our side. The vast majority of the Chinese in Canada were unable to foresee the situation which would be brought about by their coming; nor are they now capable of understanding the position, much less of understanding our point of view.

In this connection it is manifestly absurd that we should credit the Chinese now resident here with deliberate designs of penetrating our country or monopolising our industries. There is a small group of thinking Chinese in our midst, and Canada has bred some intelligent young people of the second generation; but those who came in the years when immigration from China was at flood-tide were working men from the villages, and absolutely incapable of formulating and carrying out such a design. They came here for precisely the same reason as all the rest of us: i.e. to better their condition.

This book is therefore written partly in view of the imperative need of a thoughtful

consideration of our own Canadian problem, and partly because the situation as indicated here may be expected to occur with increasing frequency in the future.

The origin and background of the Cantonese immigrant in Canada can best be studied by dividing the subject matter into the following groups : 1, geographical ; 2, social ; 3, domestic ; and 4, cultural.

1. *Geographical background.*—In order to understand the type of Chinese with which we are concerned, we must consider the heredity and environment from which they have sprung. It will not be necessary for us to consider more than a small part of China.

Out of all the eighteen provinces of China, it is only from the Southern Province of Canton that the Chinese come to the Canadian and American Pacific Coast.

The Cantonese are totally different from the Chinese in the Central and Northern parts of China. It is said that Chinese are to be found in almost all the ports of the world, but these adventurers are practically all Cantonese. They are found in small Chinatowns from Limehouse to Singapore, from Mexico to Sydney, Australia. Some of these are sailors and form little colonies at the various ports of call. Others have settled in large numbers in certain places, such as the Pacific Coast from Los Angeles to Prince Rupert.

The Cantonese are unlike the placid, stay-at-home Northern Chinese. Almost every progressive move in the past has come from the South of China. Political upheavals and "republican" revolutions have generally found their genesis in the fiery, fertile brain of the Cantonese. Adventurers from the first, their family histories trace their migration across China in past centuries, until now, thirsting for fresh fields and pastures new, they meet on the Western Coast of North America the crest of the Westward moving wave of Europe's questing sons.

There are other important differences which distinguish the Cantonese from the inhabitants of Central and Northern China. The differences in their outward appearance correspond with those of their character and temperament. The Northerner is a tall, thickset individual, from 5 feet 10 inches to 6 feet in height, while the Cantonese is rarely tall, and is small-boned, though sometimes stout in middle age. One might describe a Cantonese as a "pocket edition" of a man, quick and neat in all his movements, where the Northerner is rather awkward and slow-moving. The Northerner's complexion is of varying shades of brown, but the Cantonese is the "yellow faced, slant-eyed Oriental," with whom fiction has made us familiar. Chinese children brought

up in this country lose the yellow tinge to a certain extent, especially those who come over here at ten or twelve years of age. Such children change in appearance very rapidly, growing much taller and healthier looking than they would have done in China. Those born here, however, are apt to look rather delicate, and their faces, while not yellow, have a bleached appearance. Only the face changes colour, the rest of the body remaining dark. It has been said that the reason why Chinese women do not wear low-necked dresses is that their necks are brown in colour.

Temperamentally the Northerner is quiet and slow of speech, slow to anger but hard to pacify when roused. The Cantonese, on the other hand, is quick-tempered and excitable, talkative, and rather apt to say more than he means. The Cantonese is by no means as expressionless and emotionless as he is represented. He can and does conceal his feelings from strangers, and is somewhat callous regarding certain kinds of suffering, but given a sympathetic audience, he exhibits just as much feeling as would any other person. The Northerner cares more for comfort than appearance, the Cantonese cares more for clothes than food. He likes his virtues to be apparent, and does not care to hide his light under a bushel.

We are only concerned with that part of China from which our Chinese immigrants come, so that the statements made here refer only to local conditions, and must not be taken as referring to China as a whole, the more so because, as already pointed out, the Southern Chinese differ from the Northern Chinese in many important particulars. Nor are they descriptive of all classes of Cantonese, but only of those strata of society from which the immigrants are drawn. The educated and well-to-do classes reach us in extremely limited numbers, which perhaps explains the rather unfortunate attitude of mind which considers the Chinese laundryman as found in North America as a representative type of China's 400 millions, and sees no appreciable difference between him and, say, the Chinese Ambassador to Great Britain.

Most of the Chinese in Canada are from four districts called the Sz Yup, a short distance from the city of Canton. The names of these four districts are San Ning, San Wui, Yan Ping, and Hoi Ping, while Haong Shan, a district near the Portuguese settlement of Macao, and the home of Sun Yat Sen, also sends a quota, who differ, however, in many ways from the inhabitants of the Sz Yup.

The Province of Kwang-Tung is on the south-eastern coast of China, and has a population of

approximately 30 million in an area of about 75,500 square miles. It is divided into seventy districts or yuens, of which the five mentioned above are, as may be seen, but a small part even of one province. The province is hilly and well watered, the principal river being the Pearl, on which Canton City is situated. It is rich in natural resources, and very fertile, though there is much room for further development. Fruits, for instance, are capable of much improvement along modern lines. Ancient animistic superstitions have kept the people from developing the mines to any extent, which is perhaps fortunate, as their primitive methods might have wasted the coal and iron, and prevented the mines from being worked to their fullest extent. Now, however, China is on the verge of awaking from her long sleep and can face a future of industrial and scientific expansion with these resources almost untouched.

2. *Social background.*—The villages of Canton are very thickly populated: small farmers, tradespeople and artisans preponderating. The Chinese social scale recognises four classes: scholars, farmers, artisans and merchants, in a descending scale in the order named. In theory, at least, the aristocracy of China is one of learning rather than of birth or wealth. The three first classes are producers—those

who bring forth the intellectual and spiritual products of literature, art and music, or the fruits of the earth, or the work of their hands. The merchant, who produces nothing, but profits by other men's labours, comes last in the estimation of the Chinese. Other occupations fit in between these divisions, or in certain cases are thought unworthy of inclusion in the social scheme at all.

The Chinese learn to work very early in life. If they are somewhat spoiled during the first few years of life, they make up for it as soon as they are able to take a share in the family struggle for existence. Even the fairly well-to-do initiate their sons into the family business at an early age, sober little business men of eleven or twelve being by no means uncommon.

The " eight hour day " is unknown in Canton ; every one works all day long, not quickly, but steadily and thoroughly. If they worked as quickly as we do they could not work so long ; but to them their work is their life, and not merely as to the Canadian working man, so many hours of durance vile to be got over as quickly as possible to allow of escape to the real interests of life which lie outside working hours.

The Cantonese have a genius for taking pains over small things, which shows itself in the finish and completeness of the work which they

do by hand. The carving in jade, ivory or wood; the baskets made by the women and girls in their homes, all show this. There is a kind of artistic sincerity about even those things intended for homely household purposes which points to a certain refinement of mind and pride in work well done. This has a special charm for us "slap-dash" Westerners, and it will be a thousand pities if it is ever lost.

Though hand work may be slow and primitive when compared with modern machinery, even from an economic point of view, the speed of production which machinery brings might be a doubtful blessing to the Chinese. At the present time in China, every one has a little to do and manages to live on that little, but if the work were done by machinery employing only half the men, it would mean that one half would have more than they were accustomed to need and the rest would have nothing at all.

3. *Domestic background.*—In order that the Cantonese resident in Canada may be approached with a sympathetic understanding, it is necessary that we should also have some knowledge of the domestic background from which they have recently come.

The domestic life of the Cantonese is organised along lines totally different to our own. These differences are a frequent and fruitful source of friction when the Chinese are transplanted to

Canada. It has been said that whereas the great romance of the Western World is that of man and woman, the romantic relation in China is that of parent and child. Filial duty is paramount, not only to living parents but also to remote ancestors. Precedence is always given to the elder, and this no doubt avoids much friction in a large family of brothers and sisters. As each son marries, he brings his wife home to his father's roof; and as the girl will have much more to do with her mother-in-law than with her husband, it is important that the mother-in-law should approve of her, so the old lady generally selects her daughter-in-law herself. The young wife waits upon her mother-in-law, and does her share of the housework, or sewing, and sometimes of the work in the fields. It seems unfair to both girl and boy to cheat them of their mating and to give them so little voice in their own destiny. But nature is not easily cheated, and probably the proportion of happy marriages under their system is just as great as under our own. If the rule of the old lady is sometimes severe, the girl probably comforts herself with the reflection that she herself in the course of time will also become a mother-in-law.

The homes of the Cantonese people are often very crowded, and privacy as we know it is impossible. Never having had it the Cantonese

do not pine for solitude, but realising that children's eyes are opened to the facts of life very early, they keep young girls in seclusion for safety's sake, and social intercourse between young people has in the past been almost unknown. They have, therefore, no opportunity of becoming acquainted with each other and making a mutual selection. Under these circumstances the parents think it safer to let them marry young, both bride and bridegroom rarely being out of their teens. It seems likely that the parents are in a better position to make a wise choice because of the youth and inexperience of the parties concerned.

The phase of Chinese life just touched upon has often been held up to horror and reprobation. But we are anxious to give a fair as well as a truthful representation of the case. It is only fair to the Chinese to give their own point of view on the marriage problem. It has been said that many Chinese customs, which seem strange and unsuitable to us, really have their roots in age-old common sense. They are the fruit of thousands of years of Chinese experience as to the best course of action to follow under certain given circumstances. Though their customs would not suit us, they suit them. A wise missionary will therefore leave these alone, unless they contain an element of sin.

Occidentals are apt to adopt a provincial

point of view and to consider everything that is different from themselves as necessarily wrong, and with the Anglo-Saxon passion for altering things, proceed at once to change them to a standard pattern. In this way much has been done to discredit Missions in the eyes of the nationalities we seek to christianise. As the people learn the mind of Christ, modifications of their customs will suggest themselves, and objectionable features will be left behind.

This family system is one of the most important differences between the social life the immigrants leave and that to which they come in Canada, and has to be borne in mind in dealing with them.

At present this family system, referred to above, is practically the only stable form of government in China. The family, or clan, in all its ramifications, has a very complete method of disciplining its members, rendering a multiplicity of laws superfluous, and it accounts largely for the slight interest the common people take in politics. They seem to care but little who governs them, except when, as now, the underpaid soldiers of rival governments victimise and pillage the villages and carry off children for ransom.

If the people cared at all about the form of government, they could easily enforce their

will. But the villages are scattered and communication is limited, and the struggle for existence makes all other problems nugatory in comparison.

Education is still limited, although it is improving, and lack of education explains the apathy which has brought China into her present political position. She is being imposed upon by other nations, and needs a strong government in place of the self-seeking would-be kings who are now rending her in pieces.

It has been suggested that the present suffering which she is undergoing at the hands of robber bands and the swarms of unpaid soldiery is really what is needed to arouse the national consciousness of China. Let us hope that her awakening will be the prelude to the fulfilment of her own peculiar genius of peaceful development of family life, art and science, and not merely cause her to become a candidate in the nations' race for power.

4. *Cultural background.*—Having considered the social and domestic background from which the Cantonese immigrants to Canada come, we pass on to the consideration of their cultural background, that is, those conceptions of art, literature, science and education, which have been potent factors in the formation of the national character of the Chinese.

In order that we may understand the psy-

chology of our Cantonese immigrants, it is extremely necessary that we should bear in mind that they have a civilisation which is totally different from ours. Ours is a scientific civilisation, theirs is a cultural civilisation. We admire gramophones, radios, alarm clocks, sewing machines, and other forms of mechanical skill, and sometimes, in admiring these scientific devices, we deceive ourselves into believing that they stand for civilisation. As a matter of fact, they are simply scientific time-saving devices for speeding up our so-called civilisation. Whether mere speed adds to the happiness and welfare of the race is an open question. To the Chinese the term " civilisation " means all those benign influences which make for culture. Anything and everything that makes a man soft, kind and gentle, ceremonious, polite and benevolent, and self-controlled, is looked upon by the Chinese as a mark of cultural civilisation. These are facts that have to be borne in mind when we are thinking of some constructive programme for the amelioration of the conditions of the Chinese in our midst.

Many untravelled and unthinking people place the Chinese on the same footing as the African Zulu or North American Indian. They forget that the Chinese have behind them at least four thousand years of civilisation. But

the Chinese civilisation of the past, though in part scientific, was in the main cultural. They had their Shakespeare five hundred years before the birth of the Redeemer. They had their gunpowder in the time of England's first Edward. They knew the art of printing five hundred years before the birth of Caxton. Not only had they a fully developed mode of rites and ceremonies, but they passed this cultural civilisation on to Corea and Japan.

It may be thought that it is somewhat of an exaggeration to apply the ideals stated above to the type of immigrants entering our shores, but nevertheless, while it is true that these are of a lower strata of society, they are perfectly aware of the nature of their national ideals.

5. *Educational background.*—The educational backgrounds behind the Chinese who have come to Canadian and American shores are of two distinct kinds. One is the background of the old classical system of Chinese examinations. This used to consist of the memorising of the whole of the Chinese classics, that is to say, the Four Books and the Five Classics, which form the basis of Chinese literature. These books when combined form a volume about the same size as our Old and New Testament. They also form the basis of the Confucian philosophy or system of morality. There are besides many other books of ancient Chinese

essays and poetry, as well as history, written in much the same style, very concise and epigrammatic, and leaving much to the insight of the reader.

In those bygone days primary education was obtained in the ordinary village schools. The village schoolmaster, staid, austere and pedantic, gathered about him a certain number of scholars. Into their little minds he instilled by memory work the Four Books. After years of memorising, he proceeded to explain and expound these maxims and precepts. Some of these schools were of considerable size, with large staffs, good buildings, and scholars who came from good homes. Others were the reverse. In fact, the whole educational system of China was as loosely organised as the political machinery.

The only exception to this rule lay in the fact that three distinct degrees had to be obtained, corresponding to our B.A., M.A. and our Doctor of Literature. This last degree was not honorary but was obtained " in course."

The B.A. was obtained in a Prefecture, the M.A. in the provincial capital and the highest degree at the Capital of the Empire. In all these examinations essay writing was the test. The essays were based upon the Four Books and the Five Classics. The choice of words and phrases, the style of penmanship, the avoidance of certain terms and characters, all

had to be taken into consideration. Pure scholarship, accurate rhetoric, and refinement of ideas, coupled with a certain degree of genius and inventiveness, won distinction. The scholar of the old days who took his M.A. degree in this manner could be at the same time extremely ignorant of such ordinary sciences as geography, history, economics, algebra, and Euclid, astronomy, geology and biology. Not only was he ignorant of these outside branches of knowledge, but he possessed no knowledge of hygiene, sanitation and domestic sciences.

These old scholars were strong mentally and sometimes physically, but were totally unable to use their hands for plying a saw or swinging an axe or hammer. In order to prove that it was beneath their dignity to engage in manual labour, they would allow their finger nails to grow to an extraordinary length. Some were so long that silver cases were necessary as a protection.

Many of the older Chinese in Canada to-day still retain the old tradition of scholarship. Although only a few are from the *literati*, one still meets in remote places in the interior of British Columbia as well as on the coast, a number of these old-fashioned Chinese, who were educated under the old system, and are able to recite many lines of the Analects of

Confucius which they learned in their early days, although they are unable to explain their meaning, not having attended school long enough to hear the explanation. The older residents have as their educational ideal the Confucianist scholar who knows more about essay writing than applied science, chemistry or any other modern kindred subject. These older men look down with much contempt upon the native-born Chinese-Canadians, with their insubordination and lack of respect for their superiors. So much for the old system.

The second educational system, which the younger Chinese immigrants have as their educational background, was inaugurated a few years prior to the Revolution in 1911. The new and modern Chinese Government school is very much like our Occidental schools. All modern science and literature is taught, but of course through the medium of Chinese translations and Chinese text-books. The majority of the young Chinese immigrants in Canada have been educated in this manner; hence they are more wide-awake and imaginative than the older Chinese who came over when the Canadian Pacific Railway was being constructed through the Rocky Mountains. The chief agency for the accomplishment of this new type of education is the Shanghai Commercial Press, which pours out month by

month the most modern and up-to-date text-books in Chinese, covering every subject in the realm of education. Their books are sold in large quantities in Vancouver Chinatown.

The insubordination in the Chinese Government schools in China, of which we hear so much at the present time, is due to a clash between the old and new ideals. The teachers still retain a part of the old type of scholarship, while the scholars at present have a tendency to discard everything old, whether it be good or bad, simply because it is old. The influence of this insubordination is sometimes found among the Chinese immigrants in Canada, when they attend the local Board schools. But a little firmness usually removes the trouble; and the result is often that the best scholars are those who are Chinese.

In discussing the educational background of the Chinese in Canada, one must bear in mind that some of them have come from Mission schools in China. These immigrants make the best Canadian citizens because they have learned discipline and *esprit de corps* from their European masters in the Mission schools in China.

In the days of the old régime, when no English or Western subjects were taught in the Chinese Government schools, the Mission schools flourished, and provided Western edu-

cation for the more ambitious Chinese. But since the new educational movement came into existence in China, the Government schools have forged ahead of the Mission schools in the matter of equipment and buildings. Throughout the eighteen provinces the Government schools have been placed on a very solid financial basis. Many of the buildings are old Buddhist monasteries, some are also old examination halls, but quite a number are newly-built and well-equipped modern structures.

In these schools all Western knowledge and science is taught in Chinese and the new Chinese Nationalist readers are used. The students are taught English, French and German by Chinese masters who have studied at English, French and German Mission schools. In a number of the larger Government schools, at such places as Peking, Nanking, Canton, and Hong Kong, English or American teachers are employed. The physical and military drill in these Government schools is as a rule taught by Japanese graduates from Tokyo. Gradually the Government schools are learning that education consists not only in a healthy mind but also in a sound body. Games such as football, baseball and cricket are being introduced.

The Chinese children who grow up in Canada

have as the basis of their education the Chinese Nationalist readers referred to above. These books aim at co-ordinating ancient and modern knowledge, and the later volumes contain extracts not only from the Chinese classics, but from Shakespeare, Emerson, and Tolstoi. It would also surprise the Canadian and American people to know that in the Chinese bookshops of Los Angeles, San Francisco and Vancouver, every type of book that has been translated into Chinese is offered for sale. It is to the Shanghai Commercial Press that we are indebted for the most up-to-date translations into Chinese of such a variety of Occidental literature as the Waverley novels, the more exciting parts of Dickens' tales, the abstruse theories of Darwin, Huxley and Spencer, the lighter literature of Buffalo Bill and the life of Abraham Lincoln, and such light literature as is to be found in translations of Ouida, and penny novelettes. The more progressive Chinese youths devour all these eagerly and without much discrimination, and form their own philosophy of life therefrom. The writer caught an American-Chinese graduate in his room translating "Three Weeks"! In addition to this, through the flexibility of the Chinese language, algebra and Euclid, inorganic chemistry, physics, history, and geography can all be acquired through these Nationalist readers.

CHAPTER III.

CHINESE IMMIGRATION.

CHINESE immigrants were among the very first settlers on the Western coast of Canada. When for various reasons, such as poverty, political unrest, or love of adventure, the Cantonese turns his eyes to fresh fields and pastures new, it is natural that they should rest upon the Pacific coast, the nearest and most accessible Western country. Therefore, from the earliest days Chinese have supplied those demands which the needs of the community have made upon them. They were to be found in mining towns and logging camps, cooking, and running restaurants, laundries and shops, and not only in these, but in almost any employment which the white man found too tedious or difficult in the days when fortunes were easily and quickly made, for spade and shovel work had no attraction for the white men then coming to the coast.

At that time no restriction was placed on the Chinese immigrant, and many of the more

enterprising Chinese brought out large numbers of their countrymen under a sort of peonage system, by which he undertook to pay their passage and, on arrival, hired them out on contract to the mining and logging companies, taking all but a small percentage of their wages. There are still to be found elderly Chinese who came out during this period, and who have never amassed sufficient money to take them back to their native land. They are pathetic old relics, who, having worked away their youth and strength now subsist on the charity of friends and what they can make by a little gambling. There are also a few of the old "Tyees" as the contractors were called; men who were just coolies like the rest when at home in Canton, but who through some quality of acumen have made their fortunes out of their slower countrymen, and are now leaders in the little world of Chinese life here, and probably own between them most of the Chinatowns of British Columbia.

Some of the men brought their wives over in the old days, and have brought up large families of Canadian born sons and daughters. Such families are scattered all through the interior as well as in Vancouver and Victoria. One woman, herself the mother of a grown-up family, was born in the Cariboo district.

During the construction of the Canadian

Pacific Railway, large quantities of Chinese labourers were brought into the country by the Company to do the rougher work. Their bones lie all along the railroad from Calgary to Vancouver, and when we find ourselves embarrassed by the presence of the survivors of this company of labourers, we might do well to remember that they were brought here by one of our Canadian companies, and that the inestimable convenience and benefit of the railroad was obtained at the cost of many of their lives.

This unrestricted immigration was recognised as a possible source of future trouble. In 1885, therefore, a head tax of $50.00 was imposed, in order to check the flow to a certain extent. The efforts of the Government to stem the tide were, and have been ever since, very largely offset by the efforts of the transpacific steamship companies, who encourage the Cantonese by every means in their power to come to this country. In view of the inducements and encouragement held out to them, it is not, therefore, surprising that a mere $50 has proved an inadequate barrier to the flow of Chinese immigration. As a result of much agitation, the tax was increased in 1901 to $100.00, and again in 1904 to $500.00, but with no apparent effect. The class of Chinese who came were not in a position to produce

this sum without difficulty, but there were always those who would advance the money though it kept the borrower in debt for many years.

The head tax, then, was the first restriction placed on Chinese immigration. This having practically no effect, the next step was to limit the class and type of Chinese who was allowed to reside in Canada. As a result of investigations, an Order-in-Council was passed in 1919 which excluded skilled or unskilled labourers, thus limiting the class of immigrant to merchants, students, and members of the diplomatic corps. The restriction also extended to the wives of labourers, which accounts for the large numbers of unattached men who live in our Chinatowns. Merchants were allowed to bring their wives and children free of head tax.

The practical result of this step was the influx of large numbers of boys and young men, who professed to be students, and who entered on the payment of the head tax. The merchants residing in Canada suddenly appeared to be possessed of an extraordinary number of sons, who were anxious to come out and take a share in the paternal business. Many of these, of course, were not the sons of the merchant himself at all, but of relatives and friends, and for a consideration

he was willing, to act as sponsor to their sons' career in this country. This period was the harvest time of the Chinese Missions. The lads were young enough to change, and were faced with conditions different from any they had hitherto known, which necessitated new attitudes of mind and new ideas of life. They were ready to accept the teaching of the Missions, which was given them at the night schools which they eagerly attended in order to learn English. Over 20,000 Chinese have in this way passed through the night school of the Vancouver Mission during the last twenty years.

The next step to stop the influx of immigrants was the restriction of students to those who could show an intention to proceed to a recognised university, and to boys under the age of sixteen. Therefore, during the year 1921, merchants, so-called, to the number of 1145 entered this country. Large numbers of boys in their teens also came, and these on account of their youth, changed very materially the nature of our mission work, and created a little problem of their own for the local public schools. Later the age limit was again lowered to thirteen. This condition lasted until September, 1923.

While the Chinese showed great ingenuity in circumventing the working of these regulations,

it must be borne in mind that, from the Oriental viewpoint, they constituted a racial discrimination which was both insulting and unjust, and they felt that they had the moral right to try and evade them. We must also remember that the Canadian Government benefited by the head tax to the extent of some 17 million dollars all clear profit, to say nothing of the harvest reaped by the Canadian transportation companies. It may fairly be assumed, therefore, that these considerations weighed as heavily with the Government as did their desire to appease popular sentiment against the Oriental.

With a Chinese population in Canada of 50,000, of whom 38,000 were credited to British Columbia, it became apparent that nothing but complete exclusion would have any effect. By the year 1923, the better type of immigrant who had come since 1919 began to make his presence felt, by doing business in a much more efficient way than the Chinese had hitherto done. Instead of the old type of vegetable peddler, with his two baskets, or at best an ancient horse and wagon, the Chinese vegetable industry was organised so that not only were there auto-trucks to go from house to house, but bright, clean little shops began to appear all over the city ; these were supplied from their own wholesale houses, and protected by their own Merchant's Associa-

tion. Then, and only then, when Chinese competition began to affect Canadian trade, did the population at large begin to see what a short-sighted policy had been theirs in making it possible for such a large Chinese community to be formed here. In Vancouver, especially, the Chinese population is disproportionately large in comparison with the white population, and both suffer accordingly.

Therefore, in view of popular agitation, a new Act was passed in 1923, which in effect amounts to total exclusion. The only new immigrants (that is, those not having previously resided in Canada), who are allowed to enter, are members of the diplomatic corps with their families and suites, students attending a university, and merchants who can show themselves to be engaged in the import and export of Chinese goods, and to have been engaged in such business for the past ten years. Since the passing of the Act, only four or five Chinese have entered Canada.

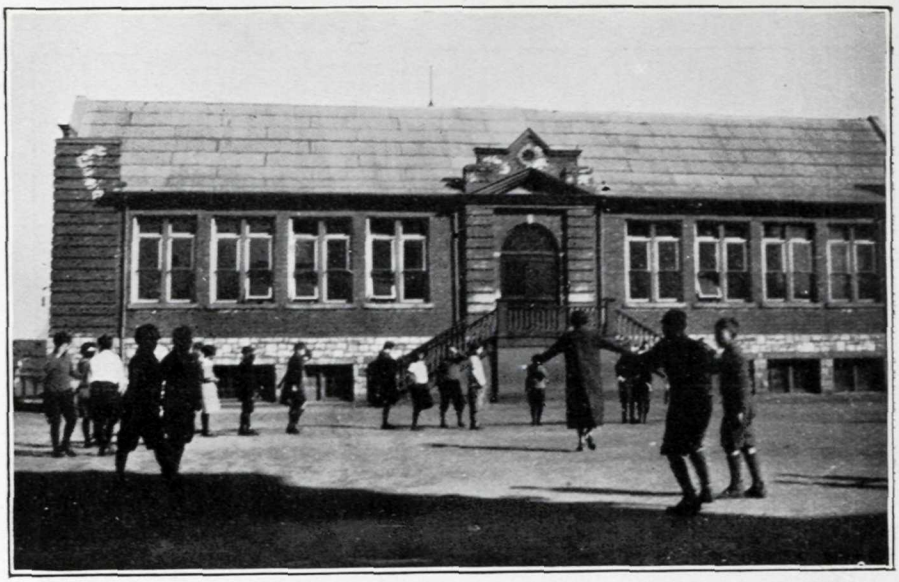
In addition, the new Act contains a provision by which all Chinese persons, or persons of Chinese descent, were required to register at the Immigration Offices before 30 June, 1924. As this is required of no other race, the Chinese resented it bitterly, even more than the fact that their countrymen were henceforth to be excluded. That they could understand, in

view of the industrial situation, but the registration called forth a storm of protest by the Chinese Press, and there was a mass meeting on 1 July, 1924, at which many inflammatory speeches were made. This day was observed by the Chinese throughout Canada as a day of national humiliation, and practically all Chinese places of business were closed. The bitter feeling still continues at the time of writing, though there have been no outbreaks of any kind, and the provisions of the Act were carried out without much practical resistance.

The Chinese problem in its acute state is a purely local one, affecting only British Columbia, and not the whole of that; and the Chinese there are representatives of only a small part of that great country. In the future, when China has a stable Government, her trade will be invaluable to Canada, and it seems impolitic to offend the whole of China with results that affect the whole of Canada, for the sake of a purely local issue and the satisfying of a local economic prejudice. If it was short-sighted of our Government to allow the Oriental population to grow to an extent which presents such an acute problem, it seems that the methods taken to remedy the situation were at least equally so.

Viewed from the missionary standpoint the

THE GOOD SHEPHERD MISSION, VANCOUVER: SOME OF THE BABIES AT WORK
(Miss Hellaby on left, Mrs. Field on right)



Board School, Vancouver
(Six hundred Oriental children are taught here)

Chinese children on their way to the Good Shepherd Mission, Vancouver

recent anti-Oriental agitation and legislation have made the task of the Church doubly hard. However inaccurately, the Chinese regard those who are responsible as representatives of the Christian religion, and, judging Christianity by the behaviour of its professed adherents, the Chinese want none of it. Missionaries are regarded as agents of the Government, and have been pilloried in the Chinese Press. It is inevitable that, as missionaries are more closely in touch with the Chinese than any other white people, they should bear the brunt of any anti-foreign feeling. The Chinese do not always realise that the missionaries honestly try to take a fair and sympathetic attitude towards the Chinese point of view, and act as the champions of the Chinese population. The Chinese Missions of the Anglican Church have suffered much through the recent legislation and the frame of mind induced thereby.

These notes on Chinese immigration would not be complete without some reference to the *modus operandi* of the Chinese Immigration Department during the time when immigrants were coming into the country. Young women coming over to Canada to be married went through the ceremony at the Immigration Offices before being allowed to leave. Careful investigation was made into each case, to ensure that the man wanted the woman as

a *bona fide* wife, and was not merely going through the ceremony in order to secure admission for her to be engaged in some other manner. There have been cases where this has been done, and the girl has been merely a slave, hired out by the man as a waitress or professional entertainer, and turning over her wages to him. Members of theatrical companies are allowed into the country in bond for a stated period of time.

Chinese wishing to revisit their native country are allowed to do so for a period of not more than two years, on registering their departure and return. Chinese convicted under the Narcotic Drugs Act are liable to deportation at the end of their term of imprisonment, or if they have been in the country less than five years, at the end of a term served for any offence whatever. Many ingenious methods of circumventing this have been devised by the Chinese. In the event of persons being deported, either on account of being ineligible for entry, or for the foregoing reason, they must be returned to China by the transportation company who brought them over. This is to act as a check on the practice of issuing passports and selling tickets to all and sundry, regardless of their admissibility.

Most Chinese come here either by the Canadian Pacific Railway Steamers or by the

Blue Funnel line. These boats have steerage quarters for Chinese, who in the past made up a large proportion of their passengers. Most Chinese are bad sailors, and afraid of the sea, so that they often did not come on deck during the whole voyage. They would arrive at their journey's end mere shadows of the healthy peasants who left home, and often took many months to regain their health.

Arrived at Vancouver, the immigrants were taken to the immigration building, and placed in rooms to await examination. The quarters consist of a dormitory with iron bunks, the number varying according to the size of the party arriving; a dining-room fitted with long tables and benches, where meals in Chinese style were served by Chinese cooks on the premises, and a paved room for exercise with windows down one side, all barred with iron to prevent escape.

Every courtesy has always been extended to missionaries wishing to visit and reassure the frightened new arrivals, but apart from this, visitors were not allowed until the immigrants had been examined, by means of an interpreter, as to the validity of their passports and their identity with the person to whom the passport was issued. Within a few days after their arrival, the immigrants were taken one by one and questioned as to their admissibility, and

if their answers were satisfactory, they were then allowed to join their relatives, friends, or those responsible for them. If any point was not clear, or if, in the case of a schoolboy, his relatives were not forthcoming, he was kept in the detention sheds until the whole matter could be sifted. Some unfortunates have been there as long as six weeks, and in the case of an immigrant refused by the local commissioner, and who appealed to the head of the department at Ottawa, his stay might be even longer.

The working of this system was of course only partially understood by the Chinese who came over, and their state of mind was often such as to make them blunder in their replies even when they were actually admissible. Both immigrants and interpreter being Chinese, it is not surprising that " cumshaw " also played a part, and the interpreter's bribe was considered as part of the estimated expense of coming to Canada. One understands, however, that if the interpreter's well-meant efforts to make the applicant's replies correspond with the questions asked were not successful, the money was returned. " Borrowed " sons, transferred passports, false names and ages, have all played a part from time to time in the evasion of the Act.

The visits of missionaries were always welcomed by the immigrants, and a friendly word

spoken in their own tongue helped to reassure them. Tracts and Sunday school picture cards were eagerly received by them. Large numbers of boys were drawn into the night school by this means, and endeavours were always made to get in touch with as many as possible after their release.

CHAPTER IV.

SOCIAL SYSTEM OF CHINESE COMMUNITY.

HAVING seen the origin from which our Chinese immigrant springs, and the forces of heredity which have gone to mould him into what we see in Canada, let us consider the environment to which he comes and in which he lives, which plays at least an equally important part. The object of this section of the book is to show the material the Church has to deal with, the varying types of people produced by the conditions described, and how the Chinese resident in Canada modifies his manner of living and personal characteristics to suit altered conditions. It will be seen that there are two distinct types of Chinese existing side by side; those who come from China and retain to a large extent their Chinese outlook on life, and those who have been born in Canada, and have neither the full heritage of Chinese tradition nor yet of Canadian standards. The present book is being written just at the close of one chapter in the history of the Chinese problem in Canada.

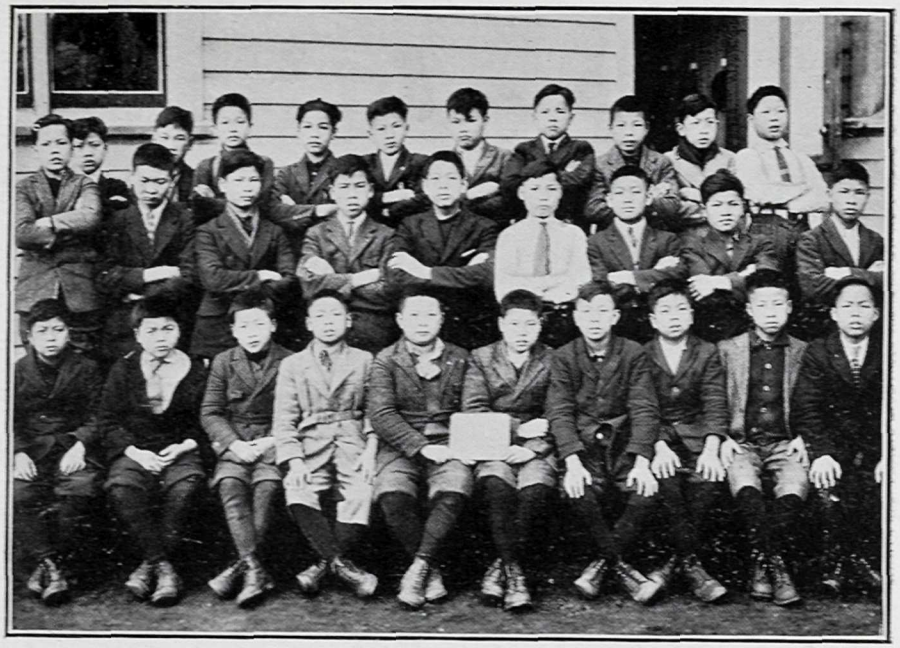
The problem of the native-born Chinese is the problem of the future, and one which the Church is now endeavouring to face.

The geographical location of the Chinese residents corresponds very closely to the social divisions among them. There are Chinese living in many cities in Eastern Canada, but not in sufficient numbers to create any serious problem. They are engaged in many forms of useful work, and fill a real place in the community, and it would be much better if the Chinese population were spread out more evenly over the whole country instead of being congested as it is on the Pacific coast. As there is no acute industrial problem in the eastern part of Canada, the Chinese are not badly treated, and the difference in their bearing and attitude of mind is at once visible when one comes in contact with them. There is a marked absence of the intense racial sensitiveness which marks the British Columbian Chinese, and makes them distrustful of foreigners.

There are also about twenty " Chinatowns " scattered throughout British Columbia ; they vary in size, but the two most important are in Victoria and Vancouver. The country Chinatowns exhibit the same characteristics as the former two, only modified as in the eastern part of Canada. A description of Vancouver Chinatown will illustrate the particular needs

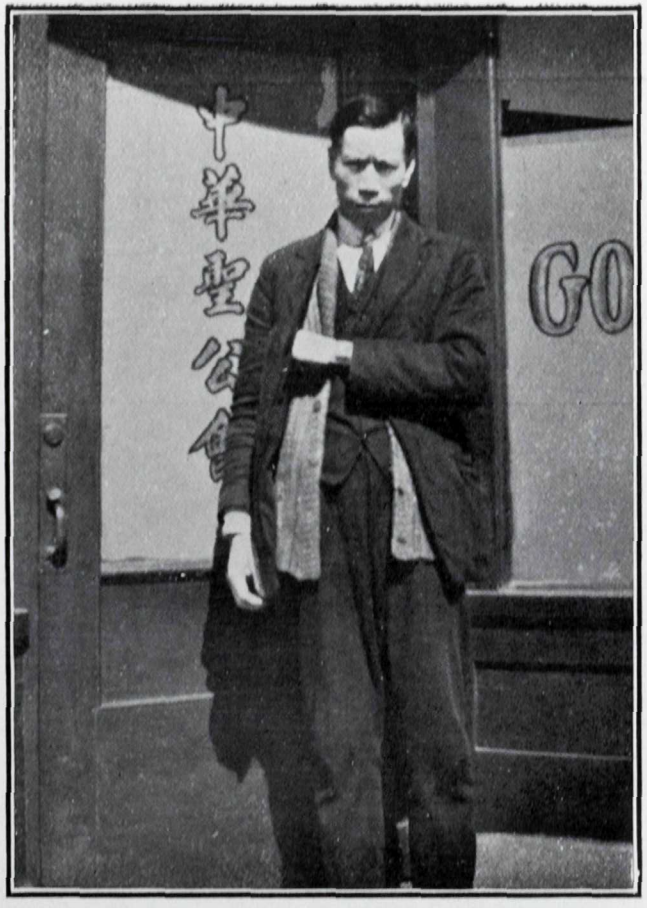
of its population and the demands made by it upon the Church.

Vancouver Chinatown lies in a valley, on a street parallel with one of the main streets of the city. It is about half a mile in length, beginning quite abruptly at some railway yards at one end, and at the other, where the families live, becoming gradually mingled with the houses of other foreigners in the east end of the city. There is an undeniable beauty about it, especially when approached at night, with its long curve of lights shining like a necklace, with here and there a brilliant electric sign which resembles a pendant. Floating from an upper window comes the barbaric clash of cymbals, and the high wail of the *samsheen*, or three-stringed violin. At the end near the railway, there is a tall building owned by some Chinese millionaires. It is five stories high, and is pierced by an archway leading into a narrow cul-de-sac called Canton Alley. From the two wings of the main building there extend on each side of the alley a long row of wooden buildings. This area contains a mass of congested population. Small Chinese shops occupy the ground floors, and the upper floors are lodging houses for Chinese labourers, with here and there a family. It is said that years ago this alley was a very wicked place, and even now it is the haunt of many persons engaged

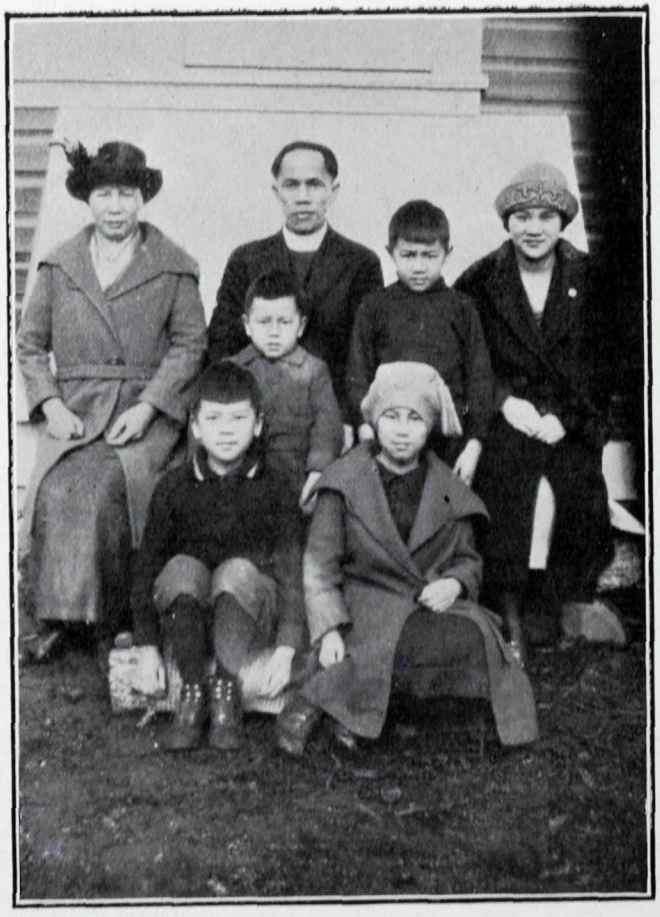


THE GOOD HOPE MISSION, Y.M.C.A., AT VICTORIA, B.C.

A GROUP OF YOUNG CHINESE MERCHANTS: GOOD SAMARITAN MISSION, VANCOUVER
(They are all Communicants)



A faithful Christian member of The Good Samaritan Mission, Vancouver



The Rev. G. Lim Yuen and family
(Mr. Lim Yuen is the Chinese pastor at The Good Angel Mission, Vernon, B.C.

in the drug traffic. The barred windows are still to be seen, behind which in the early days of the city young girls bought from needy parents were confined, never again to see the light of day. In a little opening leading to a parallel alley, there is a door. Inside, at the foot of a flight of stairs, is a barred wicket, high up, higher than a man's head, so that the man who formerly sat there, taking the money of those who wanted what those bars concealed, never saw the faces of those who came, only hands. Those days are gone, but still Canton Alley is a miserable place for the hundreds who call it "home." Should a fire break out the consequences would be tragic in the extreme. These buildings ought to be condemned and removed, but for some reason best known to themselves those in authority refrain from doing so.

There are other alleys similar to this one, and connected overhead at the back by ladders and drawbridges, by means of which those engaged in gambling circumvent the police when a raid is being made. There is also an ingenious system of alarms operated from a tobacconist's shop whose windows command the three avenues by which it is possible for the police to approach.

In Chinatown are found the shops which supply the needs of the Chinese community.

They sell all manner of provisions and wearing apparel such as is to be had in China. They provide employment for a very considerable number of Chinese, who have scarcely any contact with the rest of the population of Vancouver city; some of them have been here for many years without learning any English at all. Chinatown is singularly self-contained; it is a complete little world in itself, with its own social institutions, newspapers, and places of amusement, cut off alike from contact with the white community and the current of life and progress in China, and is in many respects thirty years behind Canton.

In the backs of the shops and in all manner of unlikely corners are the gambling dens which form so large a part of the social life of the Chinese men. Very little attempt at concealment is made, although they are contrary to law. Periodic attempts are made by the police to stop them operating, but never with any conspicuous success.

A gambling house is generally in two sections, one in front, for the games of chance which are only punished lightly if discovered, and one in the back, where larger stakes are played for. It costs a great deal to run a gambling house, for the rent and light always cost more than when the premises are used for some legitimate purpose, and a large staff is necessary; three

or four men at a time on two-hour shifts, and a man called the "Eye," to watch the door. This description of one may suffice for all. It is growing dusk, and the shops are brightly lighted. Shabby brown figures pass up and down, with here and there a gaily clad little waitress, brightly rouged and clothed in satin and brocade, flitting past. Passing by certain doorways and looking in, we see a huddle of figures round a table weirdly lit by a low hanging lamp. A man with an inscrutable face presides over the table. He is chanting a formula in Chinese and dealing out dominoes and money to those taking part in the game. It is Heaven's Nine they are playing, and the man looks like Fate itself as he deals out success or failure without emotion and without partiality. If we enter one of these establishments named Blessing and Prosperity, with a bundle of tracts for distribution, the intent faces of the players are scarcely lifted from the game to see the visitors, but there are others whose resources do not permit them to participate in the game. It is their club, their sitting-room, the only place they have in which to spend a leisure hour and meet their friends. There is a door in the corner leading to an inner room, and affecting not to notice a look of protest from the proprietor, we pass through. No one notices us for a moment and we look around

There are three long tables piled with buttons for the game of fan-tan, and at another little table are two of the winners. What have they done with their gains? There is an opium pipe lying between them, and they lie, heads pillowed on their arms, far removed from this sordid scene, in who knows what garden of fabulous delights.

Who are these men, and why is it so difficult to stamp out the gambling habit? They are the men who inhabit the crowded, uncomfortable lodging houses on the upper floors of the buildings in Chinatown; who work in the Chinese shops referred to, or in shingle mills, or who work in the summer in the canneries and lumber camps and come to town for the winter. They came here when young and inexperienced. They are cut off from the examples of their relatives and the influences which have restrained and guided them hitherto. They have no semblance of home life, their families are far away, and perhaps they have not seen them for many years. They have only a corner of a room to call their own, and they lodge in crowded quarters with men whose manners and morals are necessarily of a very mixed description. Their mental and spiritual equipment is pitifully slender compared with the demands made upon it, and small wonder if, before they have been here long, they acquire

the habits of their associates, not always from choice and not without many an inward struggle.

No young man should have to face all the temptations which confront a young Chinese who comes to Canada. If the better class of Chinese could but realise the danger to their own sons, they would create and enforce a public opinion against gambling. The difficulty seems to be that there is no strong leader in Chinatown. The Consul would be the natural person to act, but unfortunately he is not recognised by the local Chinese because he is appointed by the Peking Government, while they acknowledge the government inaugurated by the late Dr. Sun Yat Sen. Therefore they will not co-operate with him in any attempts he might wish to make.

There is literally nothing in the life of the Chinese labourer to meet his spiritual, mental and emotional needs. It is a law of the human mind that these parts of man's nature must have some stimulus, and some outlet for their activities. In the normal way this is provided by family life and the interests derived from the home, and through social activities, intellectual pursuits, and above all through the Church. But the Chinese labourers living in Chinatown have none of these. They bear the deadly monotony of their lives for the most part without complaint, but who can be surprised

if they take to the excitement of gambling a few cents, or to smoking opium as the best ways of escape open to them from that against which their very soul rebels.

The question of narcotic drugs can be accounted for in the same way. Contrary to popular opinion, the Chinese are not the importers of cocaine, morphine, and heroin, the use of which is becoming increasingly prevalent among the white population. These come from Central Europe, and the traffic in large quantities is in the hands of white men. Raw opium, such as is smoked by the Chinese themselves, does come from China, but its use is practically restricted to the Chinese. The Chinese, however, have been used considerably as distributors of narcotics by those who are engaged in the business on a large scale. These men are usually themselves victims of the habit, and distribute the drug in return for enough to supply their own needs. Their arrest and deportation, therefore, while it rids the country of a few undesirables, does little to stem the progress of the habit of using narcotic drugs. The responsibility for the spread of this habit amongst white people has been attributed to the Chinese by their antagonists, and has been advanced as an additional reason for their exclusion. As a matter of fact, the habit has arisen, quite

apart from the influence of the Chinese, from a demand, characteristic of the age, for a swift artificial stimulant to the senses and emotions.

The Chinese are not addicted to drinking, nor are they an immoral people, their standard of behaviour in this respect being far above what one would expect from the class to which the Chinatown population belongs. The inhabitants of Chinatown are by no means all gamblers or drug addicts, but the object of the foregoing is to point out that these vices, where they do exist, are mere perversions of perfectly natural and legitimate desires for relief from the monotony of the struggle for existence, and afford an emotional outlet, and a brief forgetfulness of the loneliness, discomforts, and hardships of their lot. In dealing with such people, it is essential to bear in mind that their indulgence in these habits indicates the undue pressure of circumstances and an imperfect apprehension of moral values, rather than the fact that the people are essentially bad. There is a distinction to be drawn between what a man is in essence, and the things he may happen to do. It is the duty of the missionary to realise that a man whose conduct is anything but respectable, may be a better character than one whose habits of life are above reproach, but who constantly gives way to envy, hatred and malice, and all

uncharitableness. One is a sin of the body, the other a sin of the soul; one an error of conduct, but the other a rooted defect of character.

Where men of this type have been met with through street preaching, in the prisons, or in the hospital, they have been found most friendly and amenable where one can show them a practical example of Christian kindness. Especially have we found this to be the case during our weekly visits to the local penitentiary, where from sixty to eighty Chinese prisoners are to be found. The catechist and two women missionaries, with an occasional visiting speaker, conduct a short service, with plenty of singing in Chinese. After the service time is allowed for us to chat with the men, to distribute tracts, and to take messages to relatives and friends. The men are very ready to confide in us and rely on us for help, and several visits have been paid to the Mission by men whom we have met in this way.

When we find these men so surprisingly like ourselves, we begin to reflect that we are also probably very much like them, and that if we were placed in similar circumstances, our reaction to them might be no better than theirs. We do not gamble or smoke opium, because these particular temptations meet no answering need in ourselves, but if our need were as

great, and our spiritual resources as slender as theirs, we might do the same.

The method of approach to this class of Chinese is through social service work, reading rooms, and simple evangelistic preaching. Wholesome interest and means of spending their leisure must be provided to take the place of those habits of which we wish to break them. Rooms are needed where they can lodge, when they are first trying to live the Christian life, and are finding it impossible to do so in their existing surroundings.

There are many other social institutions and customs which play their part in the lives of the class of Chinese above described, but as they are common to the other classes also, they will be discussed elsewhere.

The Chinese merchant class is more hopeful material from which to build the native Church, but it is also more difficult to reach. Those who form it are men with a great deal of natural shrewdness, if not much education in all cases, and they expect in a native preacher a degree of learning coupled with a practical exposition of the Christian doctrine suitable to their manner of life. They are apt to be antagonistic towards the foreigner on account of the discrimination against them, and this feeling extends to the white members of the staff. They feel that loyalty to their own people demands

a certain degree of resistance to foreign authority, and this feeling is at the bottom of most of the difficulties experienced in the Mission. These merchants, are, however, one of the best types to be found among the Chinese in Canada, and they form a good, stable, sensible element in the community. It is to men like these that the Missions look for the backbone of their congregations.

The Chinese farmers are also an excellent type, but one which is fast disappearing. Away from the current of unrest, they live frugal, industrious lives in the country, close to nature. Their market gardens are models of patient, painstaking work, every cabbage in its place, not a weed anywhere. They work from dawn till dusk, planting, weeding and preparing the vegetables for market. No white man would work as they do, and this is possibly the reason why the vegetable industry is largely in the hands of Chinese.

The Chinese, however, who will be the problem of the future, both to themselves and to us, are those who are born in Canada and who are growing up and being educated in this country. There are probably 500 Chinese children of school age in Vancouver alone. This is not a large number, but it is sufficiently large to create a future problem.

There are about 200 Chinese families in

Vancouver, and others, of course, throughout the whole of British Columbia and Canada. Very few of them are actually poor, because a man must have some means to be able to bring his wife and family to Canada at all. On the other hand, few belong to the more enlightened classes, and the majority of Chinese women in Canada are unable to read, either in Chinese or English. In a Chinese home, therefore, the mother retains very largely her Chinese characteristics and outlook on life. She goes out very little, and her mental horizon is bounded by her home, her husband and children, the problems of housekeeping and child rearing, and the companionship of other women like-minded with herself. She is obliged to do the housework and care for the children herself, instead of sharing this work with her mother-in-law, sisters-in-law and servants, as in China. Most of the Chinese women have large families and have little time, even if they had the mental capacity, to think of anything else.

They do not readily grasp abstract ideas, either with regard to religion or to the social situation of their children. They do not realise their outlook or the problems which it involves. The fathers of the families vary far more in type than do the mothers, and they are far more in touch with the outside world, but they have not much to do with their

children's upbringing during their earliest years.

Therefore, the native-born Chinese child is unable to fall back upon his or her parents for guidance and advice in forming standards of conduct and morality. The child goes to school with the children of other nationalities, and acquires a more or less westernised attitude of mind. He converses habitually in English, dresses as a Canadian child would do, reads the same books, attends the same moving picture theatres, and as years advance, grows further and further away from his parents. The parents only partially understand the children's conversation, and are quite out of touch with their interests and pleasures. Where, under normal conditions, these are supervised and regulated by the parents, in the case of the Chinese Canadian child, the task of selection and discrimination rests upon his own shoulders. The result is that the girls and boys have more freedom than have Canadian children, and have neither the restraint of Chinese custom nor that imposed by conscience and Christian training to enable them to use their freedom wisely.

An additional handicap has been the lack of suitable opportunities for these Chinese-Canadian young people to earn their own living in a manner suited to their education and capacities. There are a limited number of openings for interpreters and general go-betweens for

the Chinese community in its contact with the white population. Some of these are Government posts, as in the Immigration Department ; some are in industrial concerns employing large numbers of Chinese. Some of the local banks have opened branches for their Chinese customers, and a few young men and women have obtained employment in this way. But the supply of candidates for such posts is greater than the demand. There are at present few opportunities for a young Chinese to enter business or professional life in competition with those of other nationalities. Locally, at least, they are not eligible as teachers, nurses, lawyers, or doctors. Many of the native-born Chinese who have attained adult years have had at least high school education, and they have shown themselves quite equal to Canadian children in scholarship. Such girls are not content to remain at home until an opportunity of marriage presents itself, and such boys are not willing to become labourers, vegetable peddlers, or house servants. The question may be asked, Why do they not then return to China, where there is such need of capable, educated men and women ? The answer is simply that their knowledge of the Chinese language, reading, writing, and social customs, is not sufficient to allow them to take even as good a place in China as they do here. Some

of them go to Chinese schools as well as to Canadian public schools, but they rarely get more than a smattering, as a child's brain can only accommodate a certain amount and the double work is too much.

Within the last year or two there have been signs that this problem will be solved by the opening of the shops described in the chapter on immigration; these provide employment for a large number of young men, and for as many girls as are available. This is a tremendous advantage to the girls especially, as they are no longer considered a liability, a profitless source of expense to their parents, to be married off as soon as possible, but as a financial asset; a fact which increases their self-respect and greatly improves their position.

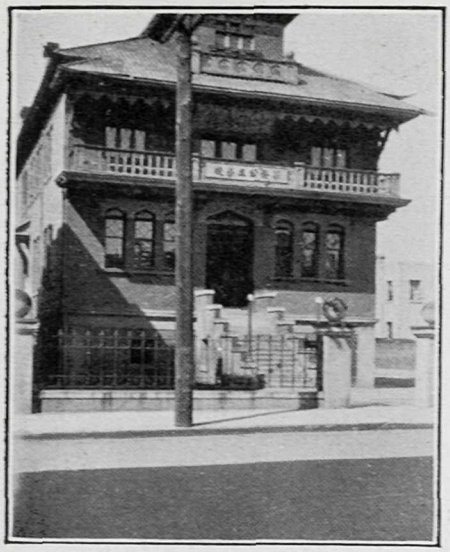
While the future holds out hope for the industrial career of the native-born Chinese, the present situation is far from satisfactory. The lack of guidance in youth, the lack of opportunity and consequent loss of ambition, has produced a generation of young people who belong rightly to neither East nor West in mind, manners and traditions. Through no fault of their own they are, intellectually, Eurasians. That they should be wild and unsteady is not a matter for surprise. That they should have grown out of sympathy with the older Chinese element, while not being

accepted socially or industrially by the Canadian community, has in many cases embittered them towards both and spoiled their lives. When they seem to care only for enjoyment, it is because other and worthier ambitions have been recognised as beyond their reach. As far as the present adult generation of Canadian-born Chinese is concerned, it is difficult to find *one* who would not have been better and happier if he or she had been born in China and brought up in the Chinese way. It is regrettable that so many Chinese men should have to live alone without wives and families, but the responsibility of bringing up a Chinese family on the Pacific coast is one from which any thinking Chinese would shrink, and the fact that such children are bound to come in contact with all that is worst in our Canadian life while the best is a sealed book to them, is the reason why Chinese of good breeding and high ideals are seen in such small numbers in Canada. They will not risk bringing up their children in an atmosphere like this.

It has already been pointed out that the Chinese from China are not addicted to immorality. Where this is found, it is generally among the westernised type. This is explained by the lack of moral and social restraint, and the unworthy ideas of love and marriage

which they acquire and which their parents are unable to correct. Much as the wild life of a certain set of native-born Chinese in Vancouver may be deplored, the foregoing disadvantages must be recognised as its cause, and when these young people go astray, the case calls for wise and gentle handling rather than indiscriminate blame. The Church has a tremendous responsibility towards these young people who are growing up in our midst, and should supply that guidance which the parents through ignorance of Western life are unable to give, and help them to form true standards of life and moral values, and direct them in the steps of that infallible Guide Who alone can keep them from falling.

The subject of Canadian-born Chinese would not be complete without a reference to the modifications of Chinese marriage customs in their case. With their knowledge of Western custom regarding this matter, and the freer intercourse between the young men and women in this country, it is, of course, impossible to expect them to allow their parents the sole voice in arranging their marriage. It is a difficult problem to know how far this social intercourse should be encouraged, as they do not always know how to use their freedom wisely, and it may lead to the formation of attachments which may not be



THE CHINESE PUBLIC SCHOOL,
VICTORIA, B.C.
(It is supported by the Chinese, but is definitely Anti-Christian)

THE GOOD ANGEL MISSION,
VERNON, B.C.

CHINESE READING NEWSPAPERS IN THEIR OWN LANGUAGE, VANCOUVER
(Street preaching is held at this corner every Sunday)

A Chinese street procession in Vancouver Chinatown after a memorial service

permitted by their parents. They are not yet financially independent to an extent which would permit of absolutely free choice on their part. The parents are inclined to think that the Chinese-Canadian girls would not be sufficiently submissive as daughters-in-law, and prefer their sons to choose wives from China. The sons, on the other hand, are not keen on incurring responsibilities towards a wife who will have to remain in China on account of the immigration restrictions, and will therefore not be able to give them any compensating advantages in the way of companionship and home life. At the time of writing, there are said to be only twenty or thirty Chinese girls of marriageable age in Vancouver. Consequently, many of the young men are leading a bachelor life, the Chinese male population of Vancouver being from 8000 to 10,000.

It is here that the question of assimilation by means of inter-marriage comes in. As far as the writer has been able to learn, very few even of the most advanced Chinese seriously consider this as a means of solving the problem. There have been a few cases of such marriages, but none of them have been successful enough to cause the other Chinese to wish to follow the example set. There are a few foolish and misguided girls who make a practice of visiting Chinatown and allowing the Chinese to spend

money on them and amuse themselves with them, but the Chinese have no idea of marrying them. There are also girls who have become infatuated with Chinese through sheer ignorance of the tremendous difference in upbringing and environment which exist. They know nothing of Chinese life and simply do not realise what it would mean to be the wife of a Chinese and to have to live as a Chinese. Here and there among the Chinese families one comes across a little Eurasian child, the result of such affairs as these, who has been adopted by a Chinese family. But these cases are too rare to be considered of much importance in relation to the problem as a whole. An inter-racial marriage might be possible among the Chinese whose education and upbringing has caused them to be almost entirely westernised, if the two young people came from a similar social position and had had an equal education, which would give them somewhat the same point of view. But such a marriage not only involves the two individuals, but their respective families as well, and in the West at least, the social complications attendant on such a marriage would be a difficulty sufficient to deter the Chinese from taking the risk. I say the Chinese, because they understand us and our conditions as a rule, much better than we understand theirs. The equi-

vocal position of children resulting from such a marriage would also be an effectual deterrent in the case of any thinking person.

Having dealt with the Chinese proper, and the Chinese-Canadian, this account would not be complete without a reference to the Chinese student body, which, while not large, is tremendously influential on account of the well-known Chinese reverence for learning. It is unfortunate that, out of 200 Chinese young men and women who have prepared themselves to enter a university, very few of these have remained in Canada to complete their education, preferring to go to the United States to take advantage of the superior opportunities and the better treatment which are afforded Chinese students in that country. One hears of their progress, however, and the majority have done very creditably, especially when one reflects upon the absence of help and encouragement from those at home, to whom the Western learning would be a sealed book. Some of the students have come from the most unpromising surroundings, but their families are all very proud of them. Most of them have either returned to China or remained in the United States. There are a few in Vancouver, however, who are, or were, attending the University of British Columbia. The cultivation and development of their minds has brought them to

comparative isolation, and they do not find the opportunities for intercourse with the better class of Canadian to which their education entitles them.

There is a Chinese Students' Association both in Vancouver and in Victoria. It is not, however, fully representative of the student body, as the social aspect of the organisation seems to have overshadowed the intellectual side, causing some of the more serious students to hold aloof. There is, however, a set of students, both English and Chinese, who, in the isolation which their position forces upon them, and without congenial home life, live lives of the utmost austerity and hard intellectual work. Unfortunately, as Missions, we can offer them little, as our presentation and organisation of Christianity is necessarily adapted to a very different type of mentality than theirs. Few of the Chinese are, therefore, Christians, but from observation one may say that there is an honest desire for that which is good and a real effort made to live up to the light which they have. They have a philosophy of life derived rather from books than from experience, which is unfortunate, considering the influence they have on Chinese life and thought in Canada.

The Chinese Press is in the hands of such young men, aided by some keen politicians.

A Chinese paper is published in Vancouver and also in Victoria, by the Chinese Nationalist League, also one by another political party. The Nationalist paper is at times rather anti-foreign in tone, for the collective reasons mentioned in various chapters of this book, which is not, perhaps, surprising. The general tone and influence, however, is good, and if the views expressed in the papers are somewhat extreme, one must bear in mind the unavoidable shame that thoughtful Chinese feel at the bad conditions prevailing among the Chinese in Chinatown, and the equally unavoidable resentment against ourselves which their superior education makes them feel more keenly than do the rank and file of the Chinese.

Tongs or societies of all kinds also play a very important part in the life of the Chinese. A Tong is a society, either political or composed of persons of the same surname, or who come from the same village, banded together for mutual protection and help. The Chinese Freemasons have a hall, richly ornamented with most beautiful and elaborately carved shrines. They are a very old order, but the Western branch of the Masons do not acknowledge them. The Wong family have an organisation of over 2000 members. Among other things it supplies a school for teaching Chinese reading and writing to the children of the clan.

There is an organisation called the Chinese Benevolent Association which exacts dues from the whole community, and two dollars from every Chinese who returns to China. The association also has a school, and an Old Men's Home. It attends to most of the relief and charitable work among the local Chinese, for it would be an unheard of thing for the city to bury Chinese or to supply them with charity. Unfortunately, however, the activities of the Tongs do not cease with such praiseworthy efforts as these. The influence of the Tong over its members is very strong, and it is sometimes unscrupulously used. It is also sometimes used as a weapon of offence against opposing Tongs, and from time to time, though not as often as in the United States, bloodshed and even murder result from factional strife.

These Tongs hold sway over Chinese-born and Canadian-born alike, and however westernised they may become, the old family system of government and discipline will never die out as long as the Tongs remain in existence.

CHAPTER V.

THE CHINESE POINT OF VIEW.

It is only fair to the Chinese people that something should be said on their behalf as to the reason why China and the Chinese are so openly hostile to the Christian faith.

The Chinese are an intelligent people. They are not unreasonable. There must be some reason, therefore, for the recent demonstrations in China against Christianity. They would not do it without reasons, which, to their own minds at least, seemed justifiable.

That the Chinese make good Christians was amply demonstrated by the thousands of Chinese who died for their faith during the Boxer Rebellion in 1900. That the Chinese in Canada make good Christians is a well-known fact to mission workers.

Why is it that there is among the Chinese, both in China and in Canada, this tremendous antipathy to the Christian Church? The answer is simply that China has come to the conclusion that Christianity brings with it

foreign Imperialism. The writer is merely giving the Chinese point of view and leaves it to the reader to form his own judgment. He is not asked to agree, but to look at the matter from the Chinese standpoint.

In 1840 the chief cause of complaint adduced by the Chinese mandarins against the British merchants in Canton was the introduction of opium by their fellow-countrymen of the East India Company. For years the Chinese had attempted by every means in their power to put a stop to its importation by the British. At length in 1839 the British authorities agreed that all opium in the hands of Englishmen should be given up to the Chinese officials, and a pledge was exacted by the British from the Chinese that they would no longer deal in the drug. On 3 April, 1839, 20,283 chests of opium were handed over to the mandarins and were by them destroyed. The Chinese then made still further moral demands. Thereupon, in 1840 the British Government declared war on China. The result of the operations was that the Chinese agreed to cede Hong-Kong to the British Government and to pay them an indemnity of 6 million dollars.

As a result of anti-foreign riots and general resentment against the British, real peace was not concluded until two years later. By 1842, Canton, Amoy, Foo Chow, Ningpo, Chinkiang,

and Shanghai were forced to allow foreign merchants to reside and trade at those ports. In addition, an indemnity of 21 million dollars was paid to the British. These treaty ports were not only to be thrown open to foreign commerce, but freedom was to be guaranteed to foreigners for the preaching of Christianity.

In this way Christianity and gunpowder came hand in hand into China, preceded by British opium. At all these treaty ports there sprang up foreign settlements for merchants and missionaries, and Christian churches were built. The Chinese observed that Church and State vied with each other in the splendour of their outward display. Foreign Imperialism was closely allied with the foreign faith. Consulates were established gradually at all the treaty ports, and, of necessity, non-missionary chaplains were appointed to minister to the foreign community.

It is true that, as a result of the treaties, missionaries of a self-sacrificing type went into the inland districts of China and did pioneering Christian work. It is true that clergy, doctors and nurses established schools, orphanages and hospitals. But to the non-Christian Chinese it was quite apparent that the original permission and privilege to do this was gained at the point of the bayonet. Chinese Christians knew and loved the missionaries. But the

masses outside the Church were constantly irritated by apparent foreign Imperialism being brought into their country under the guise of a foreign faith. This was the Chinese point of view.

If it had only been a matter of British interference in China, then the Chinese might not have accused all Christian missionaries of foreign Imperialism. But we find, on looking back over the history of China, that the aggression of the British was followed later by the aggression of the French in Annam and Tonking. The Russians then wanted an "innings" and thereupon seized Port Arthur. In 1898 two obscure German priests of the Roman Catholic Church were murdered in Shantung Province. As a result the German Imperial Government demanded the seaport of Kiaochow on a lease of ninety-nine years, and the late Kaiser looked upon Kiaochow as one of the brightest jewels in his Imperial crown. German Lutheran missionaries poured into that part of China, making Kiaochow their headquarters. The British, feeling that it would be good for their navy to have a naval base near Port Arthur and near Kiaochow, managed to appropriate the wonderful port of Weihaiwei. Other countries got foreign "concessions" at such places as Hankow, Tientsin and Shameen.

To the Chinese mind, all European countries are "Christian" countries. They think it cowardly of us if we deny that we are Christians. Just as we speak of China as a Confucianist country, and of India as Hindu and Mohammedan, so the Chinese look upon England, France, Germany and Russia as distinctly Christian countries. They look upon the missionaries as Christians, and they know that the men on the warships are also professing Christians. The Chinese say that the missionary brought the merchant, and the merchant brought the soldier and the sailor.

It was this foreign Imperialism closely allied with foreign missionary effort that brought about the Boxer massacre of Christians in the year 1900. As soon as the missionaries were killed and the mission property destroyed, the foreign Imperial powers stepped in and levied an immense indemnity upon China.[1]

If we are perfectly honest in our endeavour to see the Chinese point of view, we must acknowledge that the facts recorded above are to a large extent true. That being so, is it fair for us to expect the Chinese to be anything but anti-Christian? But the truth of the matter is the Chinese people are not anti-Christian.

[1] Nearly all the European Powers have now agreed to spend the balance of these indemnities on the promotion of educational and social schemes for the benefit of China.

They want our Christ, but not our so-called Christian civilisation. They want an Oriental interpretation of the Redeemer, unalloyed by European culture. They hope that their own culture which is older than ours, will be permeated by the Christian spirit, and that there will grow up in China an indigenous Chinese Church, self-contained and self-supporting, articulate and expanding.

A great deal of the agitation in China against Christianity is due to returned Chinese students who have studied abroad but who have not become Christians. A special instance comes to the writer's mind. The man in question was a young attaché at the Chinese embassy at Paris. He moved in diplomatic circles and was a welcome visitor among the students at the Sorbonne. His only view of Christianity was French catholicism; first as viewed from the outside and secondly as explained to him by non-catholic students. The result was that he had either to choose a distorted and misrepresented catholicism on the one hand, or the infidelity of Voltaire on the other. Being a Chinese he chose neither, but rather returned to China and found solace in the Four Books and the Five Classics. This was the man, who, four years ago, stirred China by his anti-Christian articles in the Press. Was he wrong? Or was France wrong?

It is good for us sometimes to see ourselves as others see us. This is best done by a perusal of Chinese editorials written by Chinese students who have been abroad and who compare Anglo-American with Chinese civilisation.

They draw a sharp distinction between "civilisation" and "science." The Chinese doff their hats to our science, but they maintain that they are more civilised than we are. They admire our alarm clocks, sewing machines and fountain pens; but they would not exchange them for their politeness, benevolence, propriety and reciprocity. They maintain that their civilisation is cultural while ours is scientific. They would like to have ours; but not at the expense of theirs. They want their Christianity to be cultural and not scientific. Culture is in their blood through years of Buddhist discipline and Taoist naturalism. They do not want to cast these aside and put into the empty space a type of Western Christianity built upon Druidism, Woden, Thor, and the Prussian propagandism of the twelfth century, A.D. Rather do they want to stir up the devotional mysticism which is in their blood, sleeping but not dead, so that they may rise up in majesty to meet the call of the Oriental Mystic of Galilee.

CHAPTER VI.

CHRISTIAN MISSIONS TO THE CHINESE IN BRITISH COLUMBIA.

It is not within the province of the writer to pass critical comment upon the missions carried on among the Chinese in British Columbia by other communions. But in any study of Chinese Missions in Canada, it is necessary to refer to the efforts of other Christian communions.

In Montreal, Toronto, and Calgary, Missions are carried on by the Nonconformist Churches with varying degrees of success. The Montreal Chinese are in a "Chinatown," but in Toronto they are more or less scattered all over the city. In Calgary, where there is a "Chinatown," there is a very compact and flourishing Mission. The Anglican Communion has no Chinese work outside the Province of British Columbia, but the time must come when we shall be asked by the dioceses in the prairie provinces to establish Chinese Missions in their midst.

But all the communions, Anglican, Roman Catholic and Protestant seem to look upon

Vancouver Chinatown as a fruitful field of endeavour. And this, no doubt, because Vancouver has the largest Chinatown on the Pacific coast. Many years ago San Francisco had the largest Chinese community. But in the winter, when the Chinese from the neighbouring farms come into town, Vancouver has a Chinatown of 10,000 people.

The Roman Catholic Church has a small Chinese Mission on the outskirts of Pender Street East. For some reason, known to themselves, they do not use the same name for their Mission as they use for their Missions in China. In the Far East, they are known as Tien Chu Chiao, or Lord of Heaven Church. But this Mission in Vancouver uses the name Sheng Shen Hwei, or Holy Spirit Society. It is rather confusing to the Chinese because they are very familiar with the former name and, in fact, with the whole policy and history of the Roman Church in China. Perhaps it is as well to use a new name in a new country.

What will be the outcome of this Roman effort in Vancouver Chinatown it is difficult to say. But to a casual observer it is evident that the Romans have a capable staff of nuns who have spent many years in Canton, and who are willing to undergo that type of Christian self-sacrifice for which their historic communion is so well known. Educational and

medical efforts are the most recent results of this Mission, and we, although not in communion with them, wish that God's blessing may rest on their efforts. The Chinese speak very highly of the Vancouver Roman Catholic Chinese Mission.

The Methodists (Wesleyans) of Canada have a large mission in Vancouver, but it is entirely outside Chinatown, and in the opposite direction towards which Chinatown is trending. Their policy appears to be to appoint a native pastor, and to leave him to himself without foreign supervision with the exception of a few occasional visits from a superintendent who cannot read or speak Chinese.

The Presbyterian Mission in Vancouver is situated in a strategical position in Chinatown, and is doing a good work among the native-born sons and daughters of the Chinese community. They have a well-educated schoolmaster as their pastor, who is able to give systematic instruction to the children through the medium of the Chinese Nationalist Readers. The Superintendent of Presbyterian Chinese Missions is an earnest-minded young Scotch-Canadian who has spent some years in Canton and who is, therefore, able to take an intelligent over-sight of the work.

Both these Missions have "off-shoots." One of these is called the "Christ Church of

China." This "Church" was established more than ten years ago as the result of a revolt from the Methodist Chinese Mission. The revolt was due to the fact that the Superintendent then in office wished to have a voice in the expenditure of the funds collected by the Chinese Christians and to exercise due and proper control over the Mission. The *raison d'être* of this "Christ Church of China" is that no "foreigner" is to have part or parcel in its administration. Disgruntled members from all the Chinese Missions eventually gravitate to this schismatic body.

The other "off-shoot" is called "the Independent Presbyterian Chinese Mission"; and, as its name implies, it is an offshoot from the Vancouver Presbyterian Chinese Mission. The revolt came about not on account of finance, but on questions of ecclesiastical control which came up six years ago when a respectable and God-fearing Chinese Presbyterian pastor was in office, who has since gone to his rest.

Before speaking of our own four Anglican Chinese Missions in British Columbia, it is only fitting that something should be said of "The Provincial Board of Missions to Orientals in British Columbia." This Board was formed by the first Canon of the Ecclesiastical Provincial Synod of British Columbia seven or

eight years ago. Its aim is to provide Anglican Missions to the Japanese and Chinese in this province. The personnel of this Board consists of the Archbishop, Bishops, and Archdeacons of the province, together with elected members from each of the five dioceses which comprise the ecclesiastical province. The Board meets once a year in May, and has an administration committee, appointed by it and subject to it, which meets whenever occasion arises.

The administration committee has for its chairman the Venerable Archdeacon Heathcote, who has given many years of self-sacrificing work on its behalf, and has acted as spokesman at the regular meetings of the Canadian General Synod.

The committee also includes the Bishops of the province and one representative of the Woman's Auxiliary. The Superintendents of the Japanese and Chinese Missions are also members of the Board and of the administration committee.

The funds, with which the work is carried on, are collected by this Provincial Board and disbursed by the decisions of the administration committee. The Missionary Society of the Canadian Church supports all the male living agents, and the Canadian Woman's Auxiliary supports all the women workers. In addition, grants are made to the Board

by the S.P.G. and the British Columbia and Yukon Church Aid Society in England. A small amount is contributed locally from the various dioceses in British Columbia, but the anti-Oriental feeling is too strong to permit of much hope of funds from this latter source.

The following account of Chinese Mission work during 1924 was written by the Superintendent for the S.P.G. It will serve, therefore, as a succinct report of our own Anglican effort under the Provincial Board.

The Superintendent wrote :—

" It is with a profound sense of gratitude to Almighty God that I am able to report that Anglican Chinese Missions in British Columbia are now on a well-established basis. We have four well-equipped Chinese Mission buildings which have all been purchased during the past eight years and which have cost about $40,000. The past eight years have been spent in a struggle to procure the actual buildings, and it is the aim of the Superintendent to spend the next few years in obtaining a staff which in spiritual fervour and mental calibre will be commensurate with the expenditure on the buildings. Special efforts are therefore being made to encourage the staff to improve their knowledge of colloquial Cantonese and to pursue a more intense study of the Sacred Scriptures. In the opinion of the

Superintendent there are three things necessary for good workers in this field of endeavour; spiritual fervour, intellectual calibre, and a working knowledge of the Cantonese dialect.

"For the sake of brevity it may be as well to mention the four Anglican Chinese Missions in their geographical order and to state briefly the facts regarding the equipment, the staff, and the scope of the work and the outlook for the future for each of the Missions.

"1. The Good Hope Mission is situated at 523 Johnston Street, Victoria, British Columbia, in the Diocese of Columbia. It is a large two-storied brick building, which cost $10,000, purchased by the Anglican Forward Movement. The upper story of the building is a residence for the Chinese priest. Downstairs rooms are used for purposes of study and for the kindergarten, with sliding doors which can be swung apart so as to make the whole of the ground floor into a large hall for Church services and Mission gatherings. The priest in charge is a native pastor who is a graduate from China and also a graduate from an American college. He has a bright, cheerful personality, and is the latest addition to our permanent staff. His work is to teach and preach, and administer the sacraments. There are 3000 Chinese in the city of Victoria. The woman missionary and her Cantonese assistant have been on the

staff now for a good many years, engaged in the usual kindergarten work in the morning, and women and children's work in the afternoons. The Chinese love her; and they have reason to do so. There were four baptisms and four candidates confirmed last year in the Good Hope Mission. Greater results are now looked for because of the advent of the fully qualified Chinese pastor referred to above. Through Chinese contributions, collections and donations during 1924, there was collected and expended by the woman missionary the sum of $181.90. This, of course, has nothing to do with the actual support of the work by the Canadian Church.

"2. The Good Shepherd Mission, Vancouver, British Columbia. This is situated at 653 Pender Street East, in the Diocese of New Westminster, and is used entirely for women and children's work in Vancouver. This Mission was purchased by the Woman's Auxiliary of New Westminster under the leadership of the late Mrs. Godfrey and Miss Nesbitt. The missionary in charge is Miss Hellaby, who has occupied her present position for five years, and has a good knowledge of written and spoken Cantonese, and is an indefatigable worker. She is assisted by Mrs. Field, who has had seven years' experience in South China, and who is therefore well

versed in the ramifications of Chinese social etiquette and customs. These two good women do a marvellous work among the Chinese women, girls and young boys in Vancouver Chinatown. Besides the regular kindergarten every morning, they visit the women in their homes and the sick in the hospitals; they visit the penitentiary at Oakalla at least twice a month for Chinese services to the sixty Chinese prisoners; they distribute tracts in Chinatown; teach in night school; give music lessons to Chinese girls, and reading lessons to dull Chinese women who cannot read; and in a general way hold 'social gatherings' for the native-born Chinese sons and daughters who are quite Canadian in their outlook. Mrs. Field, for family reasons, lives away from Chinatown. But Miss Hellaby, with her mother, lives in a suite of rooms above the Good Shepherd Mission. She is always accessible to the innumerable Chinese who come to her for assistance and advice, and to the Chinese children who attend the local elementary school a short distance from the Mission. She has a tremendous influence for good among the younger element of the Chinese community in Vancouver.

"3. The Good Samaritan Mission is the largest of our Chinese Mission buildings, having cost nearly $20,000, from funds given

by the Anglican Forward Movement of Eastern Canada. It is a large three storied brick building, situated at 311 Pender Street East, Vancouver, British Columbia, in the Diocese of New Westminster. Downstairs there is a large Mission hall, with a sanctuary built off behind the platform. The sanctuary has sliding doors, by means of which the building can be used as a church or as a "hall." Within the sanctuary is an altar placed there in memory of the late Mrs. William Godfrey, who spent so much of her time and money in the advancement of Chinese Missions. The cross and candlesticks on the altar are gifts from the Rev. Bruce Reddish, of St. James' Church, Vancouver.

"The Chinese liturgy used is that adopted in the Diocese of Hong-Kong. The Superintendent takes the liturgical services and baptisms, but the bulk of the preaching is done by the Chinese catechist, assisted from time to time by local Chinese Christians. Every morning the Superintendent is in his office and spends an hour and a half each day with the catechist, studying the subjects to be spoken on by the catechist, and helping him to prepare his Sunday school lessons and sermons. Without this help a Chinese catechist is apt to 'scamp' his work of preparation. Other members of the staff also study with the Superintendent. Every

evening in the Good Samaritan Mission there is a night school, of which Miss Hellaby and the catechist are in charge, for the study of English. The catechist accompanies the two women missionaries to the penitentiary and to the Vancouver General Hospital, and is keen on street preaching on Sunday afternoons at one o'clock on the corner of Pender and Carral Streets. This street preaching is carried on in conjunction with the other Christian communions working in Chinatown.

"Recently the Chinese have shown more keenness in the matter of self-support. They raised approximately $400.00 for the purchase of church pews and the erection of a sanctuary. But the difficulty of 'tongs' and 'factions' among the Cantonese people militate against corporate action and *esprit de corps*. A great advance, however, will be made in the Good Samaritan Mission when the twenty-four rooms on the upper floor are thrown open for use as dormitories, club-rooms, and reading-rooms. At present these rooms are rented, the money being used by the treasurer of the Mission for upkeep and taxes on the building. Chinatown is gradually moving up towards the Good Samaritan Mission, and in ten years' time our Mission will be in the heart of Vancouver Chinatown. For the time being the catechist is doing yeoman service as the Chinese leader.

He is an earnest-minded man, who has been employed by the Mission for over twenty years. But the time must come when we shall be obliged to have a fully qualified Chinese priest for the Good Samaritan Mission. Four people were baptised and four others confirmed in this Mission during 1924, and six others were confirmed on 1 April, 1925, by the Bishop of New Westminster.

"4. The Good Angel Mission was also built through the generosity of the Anglican Forward Movement at the cost of $4,500.00. It is situated in Vernon, in the Diocese of Kootenay, and is a compact, well-built structure, with a suite of rooms upstairs for the resident Chinese priest. Downstairs there is a hall for classes and meetings. There are 600 Chinese in Vernon, but in the surrounding districts there must be at least 2000, who look to Vernon as their centre. The Church of Canada is the only communion working in this centre. The priest is an old and faithful worker, who has had eighteen years' experience of the vicissitudes of Chinese Mission work. He has afternoon and evening classes during the week, and on Sundays he holds Bible classes, Sunday school and evening service. Street preaching is also carried on in Vernon on Sunday afternoons after Sunday school. Over $200.00

was collected and expended by the Chinese in Vernon during 1924.

"So much, then, for the four Missions. As regards the future needs of the work, it would be as well to realise that 38,000 out of the 50,000 Chinese in Canada live in British Columbia, and that there yet remain the following towns in British Columbia where there are 'Chinatowns': New Westminster, Nanaimo, Cumberland, Ladysmith, Kamloops, Armstrong, Lytton, Nelson, Cranbrook, Trail, Revelstoke, Ashcroft, and Chilliwack. These are permanent inasmuch as the buildings and real estate are owned by the Chinese. No more Chinese are coming into Canada, but we have a Christian duty towards the younger generation which is growing up in these Chinatowns. With our experience behind us, it ought to be an easy matter to establish other Missions in British Columbia with a minimum of expenditure."

CHAPTER VII.

THE JAPANESE IN BRITISH COLUMBIA.

How little does the ordinary Canadian in British Columbia realise the true and significant background of the humble Japanese immigrant who comes to our shores.

It is only fair to the Japanese that we should give due acknowledgment as briefly as possible in this study book, to the potentialities, the spirit, the religious and historical background of the Island Empire of the Pacific. Her potentialities are stupendous. Being a seafaring people and an island-dwelling race, Japan has been compared to the British Isles. She has all the characteristics of the English race; her people are brave, chivalrous, adventurous, and lovers of the sea. Her sway extends from Siberia and Saghalien in the north, past her islands, along the coast of Fukhien to the camphor-producing island of Formosa, down almost to Singapore near the equator. Her man-power surpasses the number of white people in the British Empire. Seventy

five million people may not seem large in numbers compared to China or to India. But the number is stupendous when we realise that they are solidly united under the one Mikado.

The possibilities are great, whether for industry, or for war, or for peaceful expansion, or, as we hope, for Christ and His Kingdom; seventy-five million united people is a potentiality of man-power which cannot be ignored. As they are united in Japan, so are they united when they emigrate overseas. We admire them for this.

The natural resources of Japan are also amazing. Coal, rice, silk and oil are there in abundance. She has various metals. She has cheap labour. She has everything but iron. For this she must look to China, and buy there.

The "spirit of Japan" is illustrated by her chivalry, her samurai's Bushido and the people's cry of "Yamato-damashii" ("the spirit of Japan"). It also finds expression in her art, her noble architecture, her ingenious carving, her damascene and cloisonné work, and her ceramics and Satsuma ware for which she is famed all over the world.

Their æsthetic temperament is fully developed, and may be seen in their love of flowers and nature, the care with which they fashion their miniature gardens, the mysticism which

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surrounds Mount Fuji, their courtesy and politeness in social intercourse, and in the brave, frugal domestic characteristics in times of oppression such as were exhibited by their own daimyos in days gone by.

We must bear all this in mind when we approach these people who come as guests and visitors to British Columbia, and are strangers within our gates.

We should also bear in mind, that however decadent Buddhism may be in China, it is alive and flourishing in Japan. There is the old type of Buddhism which came into Japan in 552 B.C. by way of Corea, and there is the more aggressive type of Buddhism known as the "Amida cult." Shintoism also forms a part of the religious background to the Japanese immigrant, and may be roughly described as the "worship of heroic spirits." It is Shintoism, and not Buddhism, which unites the sons of Nippon into a solid unit. Confucianism is also to be found in Japan, having come into the country from China in the third century of our era. With all this wealth of religious background, gained from the sacred books of the East, the Japanese immigrant comes into contact with the white man on the Pacific coast. And how little does the white man realise it.

Fifty years ago great excitement was caused

in Ontario because a Japanese was brought there on a travelling circus. Nobody had seen a Japanese before. The great awakening and renaissance in Japan took place only fifty-six years ago. During these last fifty-six years, she has been gradually rising in power, in strength, in naval and military prowess. At the Paris Peace Conference she ranked as the fifth world power, while at the recent Washington Conference she ranked as the third strongest naval power.

In 1894 she tried her strength with China ; in 1904 with Russia ; in 1914 with the Germans on the Pacific. In 1925, as these words are being written, her Naval Training Squadron is in the waters of Vancouver's natural harbour, and her admiral and officers are being given a great ovation.

It is good for us to ask ourselves how it is that these sons of Yamato have so suddenly sprung into prominence. For the answer we must go back to a long, unbroken line of Mikados to the time of Jimmu Tenno, the first Emperor who conquered Japan in 661 B.C. The present Mikado can trace his royal line, unbroken, back to this first conqueror of Yamato ; and further back still to Ameterasu, Izanagi, and Izanami. Is it any wonder that the " pectoral-major " of every little Japanese soldier swells with pride when he visualises this cloud of witnesses,

comprising the spirits of his heroic ancestors, all waiting for him to die in battle for his country? Is it any wonder that he wishes his children to be trained in the folklore of the two most ancient Japanese books, dating back to 712 A.D. called the Kojiki and the Nihongi?

We have not space to speak of the establishment of Japanese feudalism; the Shogunate system; the sway of the daimyos; of the advent of Christianity and gunpowder in the times of Nobunaga, Hideoshi and Ieyasu; of the Portuguese, the Spanish and the Dutch; of the Tokugawa Isolation and the Shimabara Revolt; or yet of the opening up of Japan by the guns of Commodore Perry. But these are facts, with the details of which we should be familiar, if we are to make an intelligent study of the historical background of the Japanese immigrant into Canada. Before we pass on to a survey of Anglican-Japanese Missions in British Columbia, it may be as well to give a more detailed account of the two most important epochs in Japan which bear upon Christianity, and which have only been casually mentioned above. I refer to the first entry of Christianity into Japan in the time of St. Francis Xavier, and the return of Christianity after a lapse of some 250 years.

The following account is taken from one of the reports to the Canadian Church, of Miss

Loretta L. Shaw, who is one of its most prominent women missionaries. Miss Shaw writes as follows :—

" The story of Japan's almost two and a half centuries of seclusion and her sudden dramatic entry into the political world are so well known that they need not be retold. But the causes which led to that policy of seclusion are not so well known. These causes are connected with the interesting and tragic story of the introduction of Christianity into Japan. The intrepid and devoted Francis Xavier, hearing of Japan's greatness and learning from a Japanese whom he baptised at Malacca, made up his mind that such a nation must be won for Christ at all costs. After one or two futile attempts he at last landed at Kagoshima in 1549. Burning with zeal and gladly enduring all hardship for his Master, he went like a flame from place to place, and in two years he had started work in four of the strongest provinces of Japan, and some hundreds were converted. From this time up to 1587 Christianity spread rapidly. Many of the higher families and their retainers and several of the greater daimyos were baptised; the Shogun and his court listened to Christian sermons, and there was little opposition to the spread of the new religion. About 1585 there were 200 churches and over 150,000 Christians ; and Hideyoshi the Regent, in 1586, gave the

Jesuits permission to preach everywhere. It seemed as if in a century the whole of Japan would be won for Christ. And then a stop. Persecution, exile, death, martyrdom, until every Christian is blotted out, and the very name of Christ is anathema. What was the cause of the failure ?

"In looking over the story of those early years of the spread of the gospel in Japan, one is filled with admiration for the sacrifice and devotion exhibited by priest and convert alike. The missionaries were fearless in their denunciation of the gross immorality and lax living of the times, and by their own purity and consecration they held up a high standard which all admired and which the Christians endeavoured to follow. The crucified and glorified Saviour, the putting away of sin and the sure hope of Heaven were their constant theme, and there was such a response to their message that in the closing years of the sixteenth century, there were over 3,300,000 Christians in spite of the great opposition already aroused by the Buddhists. What was the cause, then, of the collapse of this great movement ?

"There were two causes, one within the Church and the other without. Behind the missionaries were the traders, so the merchants from Spain and Portugal soon engaged in profitable

trade with Japan, and were quickly followed by traders from England and Holland, protestant countries already engaged in war against Spain and Portugal. This led to strife and complications, for the so-called Christian nations, in order to win advantages in trade or religion, descended to slanders and tricks that each might outwit the other. The three great regents of Japan, Nobunaga, Hideyoshi, and Ieyasu, who at first were inclined to favour the new religion, soon saw, by the quarrels and conflicting statements of the foreigners, and by their constant appeal to the nations from which they came, that there were grave sources of danger in the entrance of a religion so strongly backed by foreign powers. The reports of the glory and prestige of these European nations filled them with alarm.

"Moreover, within Japan itself there was plotting and intrigue. The central power was not stable; and the regent, seeing that the powerful barons of the north and south, by their affiliations with outside countries through the missionaries, and the trade which followed in their wake, were rapidly increasing in power and importance, became alarmed. He resolved to put down these Christian barons and their retainers and lent a ready ear to all slanders that could be brought against them. The first edict against the Christians was

issued in 1587. After this one edict followed another in rapid succession, increasing the intensity and rigour of the persecutions, which culminated in the terrible massacre at Shimabara where 20,000 were put to the sword. By the famous edict of 1637 all foreigners were to be expelled, and the country was closed for 217 years. The people were annually compelled to trample on the Cross, and all who refused were put to death. Every sign of Christianity was banned, and the name of Jesus was feared and abhorred. Nevertheless at the dead of night prayers were said and lay baptism administered, and when the priests re-entered in 1859 they found some thousands of secret Christians, and there are many wonderful stories of the martyrdom of these early Christians whose heroism and faithfulness should be better known.

"When the country reopened in 1859, the first missionaries to arrive were the Rev. J. Liggins and the Rev. C. M. Williams of the Protestant Episcopal Church in America. The latter laboured for thirty-nine years, afterwards becoming Bishop. The C.M.S. began work in 1859 at Nagasaki and the Canadian Church began to share in the work by sending out the Rev. J. C. Robinson in 1888, Rev. J. Macqueen Baldwin in 1889 and the Rev. J. G. Waller in 1890.

"At first the Missions were under the Bishop of Victoria, Hong-Kong. In 1882 a new diocese was formed and Bishop Poole appointed Then in 1894 and 1896 the two islands of Kyushu and Hokkaido were formed into dioceses, under C.M.S. care, and the main island, Hondo, was divided into four dioceses, two under the American Church and two under the English. In 1912 the increase of converts warranted a further division, and our Canadian diocese of Mid Japan was formed, with Bishop Hamilton at the head. As its name indicates, this diocese comprises the central part of the main island, and unites the work of the Canadian missionaries who were formerly under the S.P.G. and the C.M.S.

"All ships coming from Canada to Japan touch first at Yokohama, and then a day later at Kobe. Between these two great ports and their vast neighbouring cities of Tokyo and Osaka runs a double line of railway which carries the heaviest traffic in Japan. Every hour of the day and night long trains of passengers and freight run over its rails; for the gleaming ribbon of steel passes through the most populous and prosperous districts of all Japan, famous too for their scenery and their history. About half way between these two great centres of population lies the city of Toyohashi, the first to be seen in our Canadian diocese, and a little

farther on is Nagoya. This city is the largest in the diocese, and so is naturally the head-quarters of the work, with the Bishop and several missionaries in residence. It is also the best centre, as from Nagoya a branch railroad runs north and south and east, linking up the whole diocese.

"When the early missionaries came to Japan sixty years ago, they were kept under strict police surveillance, and were only allowed to live in the treaty ports. Christianity was still prohibited, and those who came to hear were in danger of their lives. To-day missionaries are allowed to live in any part of Japan, and in every city of any size there is at least one Christian preaching place, or a house where Christian meetings are sometimes held. The mustard seed has grown to be a tree; and one of the leading Christians said recently: "For sixty years the Christian movement in Japan has been gathering momentum. The calling out of a Christian community of over 200,000 souls is no small accomplishment, and now to-day we begin to see the steady advance of Christian ideals in every part of the national life. Our modern literature is steeped in Christian thought. Sin, Saviour, eternal life, salvation, pastor, etc., these are everyday words. Our national ideals in regard to woman, home, labour, the value of the individual, civic

and colonial government, all are being moulded by Christianity. Is it any wonder that to-day thousands in Japan desire to know something of the Christian religion and that many hearts are open and ready for the gospel message? A leading Japanese estimates that there are in Japan a million persons who are fashioning their conduct according to the principles of Jesus Christ." How many Canadians in British Columbia are familiar with these facts of Japanese history?

There are 17,691 Japanese in Canada, a little over a third of whom are women. The work in British Columbia among the Japanese is also under the Provincial Board of Missions to Orientals in British Columbia, the Superintendent being the Rev. F. W. Cassilis Kennedy.

The "St. Andrew's Mission" to Japanese at Prince Rupert, British Columbia, which was started in 1918, was greatly hampered by poor accommodation both for meetings and services and for living quarters for the Japanese catechist. With the Anglican Forward Movement money a site was acquired in 1920, and a grant of $2,500.00 with a later amount of $210.00 given towards a building. Since then the Japanese have contributed $1500.00 and the Woman's Auxiliary of the Canadian Church $2000.00. A suitable building has been provided, upon which $1000.00 only is owing to

the Diocese of Caledonia by the Mission. The property is valued at $6,500.00.

The Holy Trinity Mission, situated in the west-end of Vancouver, is a good building purchased by the Anglican Forward Movement. and now free of debt. The first floor has a large schoolroom and chapel. The woman missionary lives above the Mission.

The Holy Cross Mission, situated in the east-end of Vancouver, has the best equipment of any Mission under the Board. After various repairs which have been carried out during the last three years, it is a thoroughly good building. The debt on this building is $5,500.00.

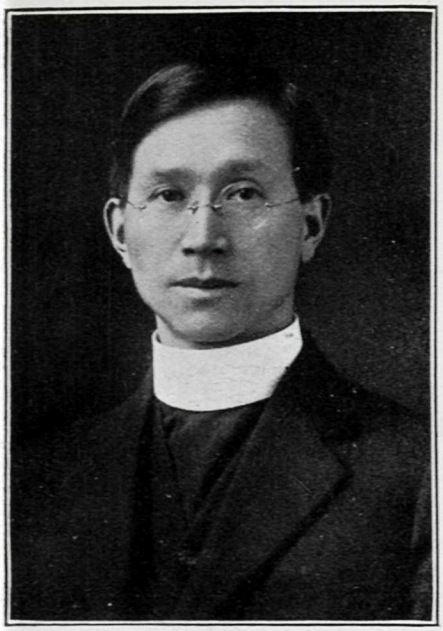
Mr. Kennedy reports: "Christian work among the Japanese in British Columbia has, during 1923, been stamped with the word Progress. It is fortunate for the Mission buildings that the Japanese out here show nomadic propensities, for should all the Christians, catechumens, and inquirers after the Faith remain with us, our buildings would not hold the congregations. But in spite of this wandering spirit, the gatherings of regular attendants at church and other meetings show steady growth, and whole families are being drawn to the Christian Church.

"The total number of baptisms during the year has been 133, and the confirmations 71. The reason for so few being presented for

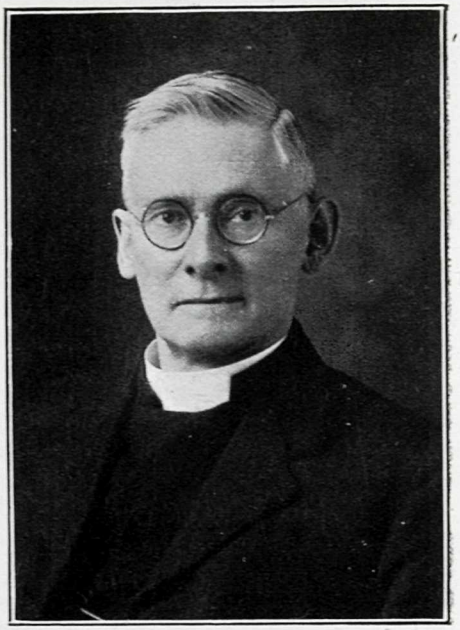
confirmation is that nearly all of the baptisms took place towards the end of the year and there were confirmations to follow shortly.

"The attendance at kindergarten has been good: 47 are on the roll at the Holy Cross Mission and 23 at Holy Trinity; 21 of the older children being found at the latter Mission. Prince Rupert, now that Miss Lennox is in charge of the work among women and children, has a properly organised kindergarten, and Mr. Higashi teaches in the day school. The Sunday schools are also flourishing; 150 pupils at the Holy Cross, 61 at Holy Trinity, and 35 at St. Andrew's, Prince Rupert. Mr. and Mrs. Higashi also visit the Japanese Christians at Port Essington and at Buckley Bay."

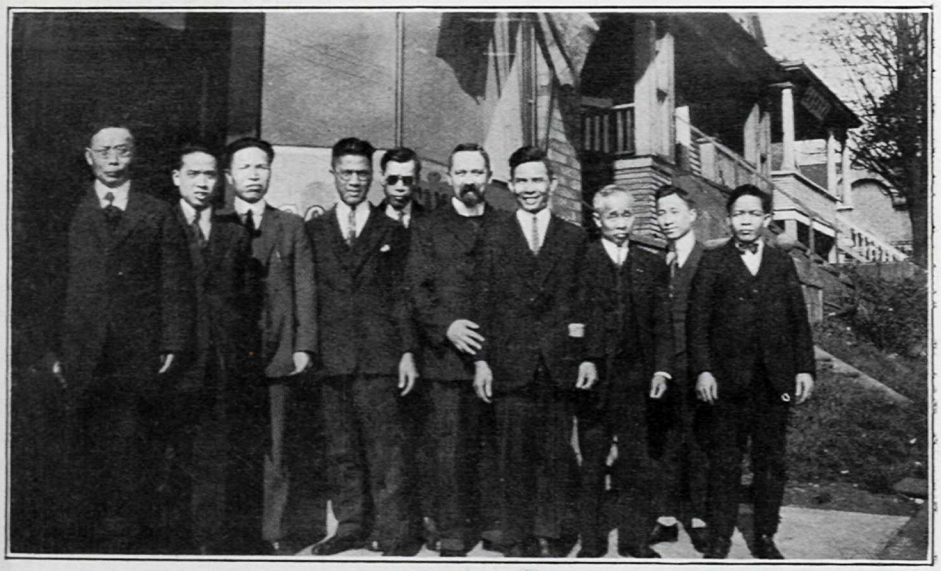
No account of Japanese Mission work in British Columbia would be complete without further mention being made of the veteran missionary, the Rev. F. W. Cassilis Kennedy. For twenty-one years Mr. Kennedy was a missionary under the Canadian Church at Matsumoto, Japan, where he built up and superintended a strong evangelistic, pastoral and educational Mission. About eleven years ago he came to British Columbia, as Superintendent of Anglican Japanese Missions. Since then he has had marked success in establishing the three Japanese Missions mentioned above. Not only so, but he has devoted



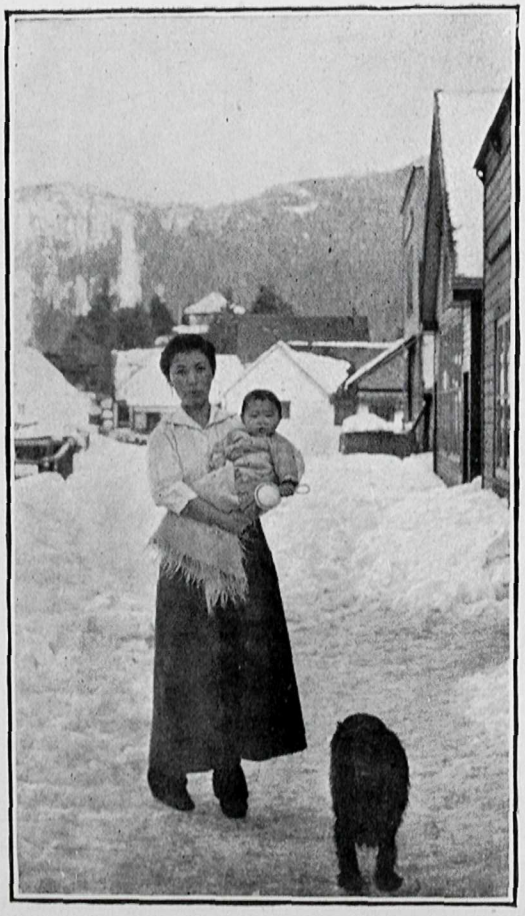
THE REV. BERNARD OANA
Japanese Priest-in-charge of the
Holy Cross Mission, Vancouver



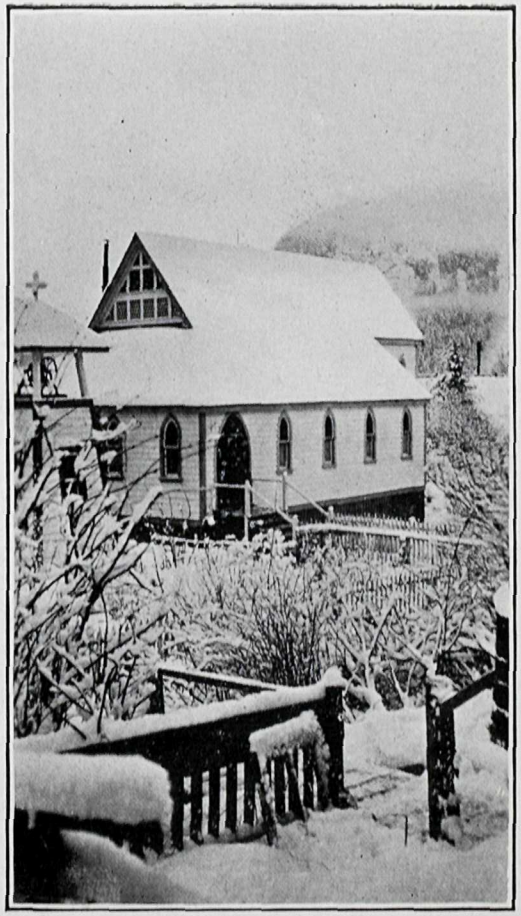
THE REV. F. W. CASSILIS-KENNEDY
Superintendent of Japanese Missions
in British Columbia



THE REV. N. LASCELLES WARD WITH THE CHINESE CHURCH COMMITTEE
OF THE GOOD SAMARITAN MISSION, VANCOUVER



A Japanese mother, Fort Essington



The church at Fort Essington

his influence to championing the cause of Japan and her nationals in the discrimination shown against them by the Canadian Government and its Immigration Department. The Japanese love him; and look upon him as a Japanese and not, as he is, a Scotch-Canadian. Their proof of esteem and affection for all he has done for them was tangibly demonstrated during his recent severe illness, when they contributed $1000 towards his medical expenses. These evidences of deep love and generous practical sympathy exhibited towards him by members of the Japanese community are a source of great gratification to the Provincial Board of Missions to Orientals in British Columbia. Mr. Kennedy's principal helper is the Rev. B. Oana.

The Rev. Bernard F. Oana heard of Christianity first at Matsumoto Nagano Ken, Japan, when attending the High School there. Three of the teachers had been converted to the Faith, and as the local missionary sometimes had the privilege of addressing these students a number of them were lead to study the new religion. Mr. Oana came to Vancouver in 1907, and two months after his arrival was baptised. For some time, whilst supporting himself, he did good work as a layman, and finally was enrolled as a student in the Anglican Theological College of British Columbia. In

1915 he was ordained deacon and became the right-hand man of the Superintendent of Japanese Missions in Canada, who, prior to leaving Japan, had worked for over twenty years close to Mr. Oana's birthplace. In 1918, on receiving the Diploma of L.Th., he returned to Japan for practical training, and was associated with one of the leading priests in the Diocese of Osaka, the Rev. Masazo Kakuzen, who had also been a pioneer in missionary work in the neighbourhood of Mr. Oana's home. In 1920 he was called back to Vancouver, and, on being raised to the priesthood the following year, became the priest-in-charge of the Holy Cross Mission. In the meantime he married a young girl, a graduate of the Girls' High School, an earnest Christian who had served as matron of St. Mary's Hostel, a Christian institution, in Matsumoto from which many young Japanese women have gone forth as leaders in Christian work in Japan. Mr. and Mrs. Oana both passed through much persecution in order that they might become the servants of Christ. They are much respected by their own people resident in British Columbia, and greatly beloved by all, Canadian and Japanese alike, who have an interest in the Canadian Japanese Missions.

CHAPTER VIII.

THE SIKHS IN BRITISH COLUMBIA.

LESS than fifteen years ago there were as many as 6000 Sikhs in British Columbia, of whom only 900 remain at the present time. The remainder have either returned to their native land, or have gone to the United States, chiefly California, into which state they were admissible until recently. It is expected that by degrees the entire Sikh population of British Columbia will return to the Punjab, but at present about as many return after visiting their native land, as leave the country, so that the population remains stationary.

Those in British Columbia are not all of them followers of the Sikh religion. Some are Mohammedans, while others adhere to the orthodox Hindu religion. But whereas the majority of them are followers of Guru Nanak, we may call this third section of the Oriental problem, the problem of the Sikhs in British Columbia.

For convenience in studying the problem, let us look first of all at the geographical, domestic

and political background of these Sikh immigrants. Then let us endeavour to appreciate the wealth and mysticism of their religious background. With these two appreciations of their native land and its faith, we shall the more easily be able to study the result of their contact with occidental conditions of life in British Columbia.

The Sikhs in Canada come from certain specific districts of the Punjab, such as Lahore, Ferozepore, Ludiana, Amritzar, but especially from Jullundur and Hoshiapore. From these districts in the north-west of India, they travel by train across India to Calcutta, from which port they proceed by the British India Steamship Company to Hong-Kong. From there they find it most convenient to book a third-class passage direct to Vancouver via Shanghai and Yokohama.

Upon their arrival the first thing these Sikhs observe is the change of climate. The climate from which they come is exceedingly warm in summer ; warmer even than the tropics. But in the winter the climate of the Punjab is quite cold, necessitating fires and warm clothing. They have previously been employed either as farmers or as police. The food to which these immigrants have been accustomed is the same as that generally eaten with the usual restrictions according to Hindu custom. Very few

of the Sikhs will eat beef, because the cow is regarded as a sacred animal. They use flour, but never any yeast. Hence all their bread is unleavened bread (phulka). Their religion forbids them to smoke tobacco, but many seem to break this order of their tenth Guru, Govind Singh. They are permitted to use a certain kind of strong drink made from hemp (cannabis indica), which in old days was given them when they went into battle. Hence they are often intoxicated.

The domestic life of the Sikhs in India is marked by conjugal fidelity and monogamy. They are always married. The wife manages the house. They make good fathers as well as good husbands. The restriction, therefore, which the Canadian Government has hitherto placed upon the entry of their wives into Canada, has entered like iron into their souls. It has made them make money by dint of hard work with the sole aim of returning to India and purchasing land near the small farms which they already possess. Numbers have done this; and the happy lives which they are now living in peace and plenty among their own people amply compensate them for their former years of hardship in British Columbia. Others who are still in British Columbia hope to follow their example.

The ancestors of our Sikh immigrants used

to be the most loyal adherents of the British and were of great help to our cause in the mutiny of 1857. Their loyal regiments vied with the British in the capture of "Mohammedan Delhi." But of recent years they have been much influenced by seditious movements and by advocates of the freedom of India from British control. This sedition is partly aggravated by what they call the interference of the British with the lands devoted to the keeping up of their religion. This land was given by the Sikhs themselves as a sort of glebe-land or endowment for the maintenance of their religion. The British maintain that these lands and their revenues are being used for other than religious purposes, namely for sedition and anti-British propaganda. It is from this political, domestic and geographical background that we draw our East Indian immigrants into Canada.

The Sikh religion was founded by Guru Nanak, who lived between 1469 and 1539 A.D. Sikh means disciple, and Guru means teacher.

Sikhism is merely a protestant revolt of the sixteenth century against the Hindu religion, which at that time had become more than ever overladen with ceremonial and social restrictions. It is a puritanical revolt against the tyranny of the Hindu priesthood. It is a sort of "Plymouth Brethren" type of

mystic quietism, which seeks direct access to God without the intervention of any human or ecclesiastical agent. For this reason its followers are called "Sikhs," disciples, men who are direct followers of God. Not the God of the Mohammedans, nor yet the God of the Hindus, but the God Who made all these other little gods; the God of the Universe, the God of all religions, the God shown them by Guru Nanak.

The official book of Sikhism is called the Granth; and the men who expound it are called Granthis. This book prohibits the worship of idols, the exclusiveness of caste, the burning of widows, the immurement of women and the regular Hindu pilgrimages to Benares. Tobacco smoking is also prohibited. It distinctly inculcates the moral and domestic virtues of fidelity, truthfulness, loyalty, gratitude, philanthropy, justice, and purity. Sikhism teaches transmigration of souls (somsara), and believes in the Hindu form of predestination.

Guru Nanak's teaching about God is best summed up in his well-known saying: "There is but one God, the Creator, Whose Name is true; devoid of fear and enmity, immortal, unborn, and self-existent, great and bountiful." Or again: "Before all temples God prefers the upright heart and pure." It is thought that Guru Nanak came under the influence of Portuguese Christian missionaries. Although

he did not embrace Christianity, he introduced many Christian thoughts and sought to cut off some of the gross corruptions of the Puranas.

Guru Nanak was followed by other important gurus, such as Ramdras and Tekbahadur.

The Mohammedans soon found that the Sikhs would give trouble, consequently they began to persecute them and beheaded Ramdras. However, a body of low-caste men (chuhra) rescued the head and corpse of Ramdras and brought it back to his Sikh followers. For this reason the Sikhs gave these men the title of Mazhabi Sikhs (religious Sikhs), and although the Sikhs will not eat with the Mazhabi Sikhs, they nevertheless regard them religiously as members of the Sikh religion and give them the title of Singh. In the Hoshiapore district of the Punjab there are many Mazhabi Sikhs. Singh is the religious surname of the Sikhs and means "Lion."

The Sikhs continued the doctrine of Quietism until the arrival of Guru Govind Singh, the tenth and last Guru. Govind Singh saw that it would be impossible to maintain their religion unless they fought against the Mohammedans. Henceforth the Sikhs became deadly enemies of the declining Mogul Empire, with its seat at Delhi. Under Govind Singh, who ranged round himself the leading warlike disciples under the name of "Sirdars," the Sikhs fought many battles with the Moghuls.

The Sikhs founded three large kingdoms in the Southern Punjab called Patiala, Kapurthala and Lahore. It was in Lahore that Ranjit Singh, called the Lion of the Punjab, flourished from 1820 to 1826.

Ranjit Singh was the King of the Punjab and had his seat at Lahore. He kept up the ancient capital of Amritzar, where still stands the great cathedral of Sikhism called "The Golden Temple" or Durbar Sahiv, originally founded by Ramdras.

This famous Golden Temple is situated on a small island, which stands in the middle of a lake. The temple is connected with the shore of the lake by a causeway. In the temple the Sikh worship regularly takes place. The worship consists of men called Granthis, who turn by turn during the daytime read and chant the "shlokas" or verses from the Granth. This sacred book is written in ancient Gurumukhi, i.e. the language of Guru Nanak. The real meaning of the words is almost lost. An attempt was made about the year 1880 by an Indian judge, called McCunliffe, to translate this famous book by the aid of the learned Granthis. McCunliffe's work has been translated into English.

Part of the Sikh worship consists of a slow rhythmic movement of the body, called parkhma, in walking round and round the

Granth. These men go round in a circle of about ten yards from the Granth, throwing their offerings in front of the book as they go. The offerings are taken by the Granthis and used for the upkeep of the temple and the living of the Granthis.

In early days the Sikhs who came to British Columbia took to the land, became farmers, and by dint of hard work made a good deal of money. Many of them bought real estate lots around Vancouver and Victoria. But the Canadian Government, dreading the influx of these British subjects, would not allow them to bring their wives, though, illogically enough, they permitted the Japanese and Chinese to bring theirs. This has always been a cause of great discontent amongst the Sikhs who come to Canada, and it has been taken up by the National Congress in India as one of the proofs of the insincerity of the British Government.

A compromise was eventually made when the British Columbian Government, presumably seeing the injustice of the measure, offered them attractive land in which to settle, as they were mostly farmers. But the land was to be in the form of separate "reserves." The Sikhs, however, refused the offer, and preferred to work near the large cities, in the condition in which they are at the present time. Since

1923 the order forbidding their wives the right of entry into Canada has been revoked. Thirty-four women have availed themselves of the opportunity thus afforded, and it is to be hoped that they may yet, as British subjects, be able to settle in British Columbia, to which province they seem so much attracted. There was an unfortunate incident, however, in 1914, when a large party of Sikhs chartered a vessel called the *Komagata Maru*, and arrived in the harbour at Vancouver, hoping to settle here. After much disputation and hot feeling on both sides, they were obliged to return home again, and this incident has caused a profound distrust of the Canadian Government on the part of the Sikhs, and has been turned into capital by those at home in the Punjab who agitate against British rule. Seditious papers printed in the Punjab are read by the Sikhs in British Columbia, and those returning to the Punjab from Canada are often among the ringleaders of sedition at home. Besides this, since the *Komagata Maru* incident, the local Sikhs have bound themselves by a solemn vow to resist all attempts to evangelise them, which causes mission work among them to be difficult and unfruitful.

They are now mostly engaged in lumber companies, where they prove invaluable workmen because of their ability to lift tremendous

weights with ease. On Vancouver Island there are several lumber mills owned and run by them, and they have built up a trade by selling loads of wood from door to door. In addition to this, they make excellent dairymen, and a number are employed in this capacity in the country districts, besides a few who have farms on their own account. One or two shops are run by them in Vancouver and Victoria, to supply those articles of diet unknown to us, such as various kinds of pulse (dhal), chutneys, curry powder, spices and sweetmeats.

They are very religious, and wherever fifteen or twenty Sikhs are found, they elect from among their number a man able to read the Gurumukhi, to act as Granthi, and open a place for worship and prayer. In addition to this they have a ritual of evening devotions which they follow with a faithfulness which puts our own religious observances to shame. Temples are to be found in Vancouver, Victoria, Abbotsford, Golden, Mayo, New Westminster, Dollarton, etc. The same form of worship is carried on in these Canadian Sikh temples as is carried on in Amritzar, namely, the reading of the Granth and the singing of *Bhajans*, Hindu religious songs. These temples are in no way subsidised by their co-religionists of the Punjab, and this self-support proves the

tenacity of their Sikhism. The Vancouver temple is a large wooden building, containing, besides the temple proper, a recreation hall, and rooms for the accommodation of men who wish to live there, something like a Y.M.C.A., a kitchen for their use, and quarters for the Granthi and his wife and family.

It is sad to reflect on the home life of the Sikhs in Canada when one thinks of their good home life in the Punjab. Their lack of home life is due not only to the restrictions placed until recently by the Government upon the entry of their wives, but also to the fact that they have been afraid to bring their wives to a strange country where there is no society for them, and where there is a danger lest they should be influenced by white people to accept the Christian faith.

In regard to their attitude to Canadians, if they are treated kindly and due allowance is made for certain national traits of character, few people will be found more willing to help in every way those who employ them. But they must be treated with absolute impartiality and fairness. They must neither be patronised nor petted.

In regard to the Sikhs who come to Canada, it is to be feared that the majority of them, cut off from the good influence and example of their religious teachers, deteriorate. Instead

of embracing the good qualities of our Christian civilisation, they are swamped and corrupted by the bad influence of the Anglo-Saxons around them.

Years ago there were Anglican Missions to the Sikhs in British Columbia and much good was accomplished by a missionary who had been a Sergeant-Major in India, and thoroughly understood the people, and was much loved by them. He has, however, now gone to his rest. At the present time the Presbyterians are the only Christian communion making any Christian effort among them. There is a Mission hall at 1750 Second Avenue West, and another in Victoria, under the charge of Rev. W. L. Macrae, who spent many years in Trinidad in this work, and who speaks the Punjabi vernacular. There are a fair number of adherents but very few have been baptised, owing to the anti-British feeling mentioned above, and the tremendous persecution which Christian converts are called upon to face. Meetings are held on Sundays, and informal meetings during the week, in the reading-rooms where the men gather after work. Mr. Munnings, who has been in the Punjab under the C.M.S., and is well versed in the native language, assists in this work, also Mrs. and Miss Leddingham, both of whom speak Punjabi, and do good work both with the men and women.

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