360 RIOT WALK SCRIPT

Stop 1) Maple Tree Square, Gastown

Where you are standing is the beginning of Vancouver – Maple Tree Square. This was also known as Luk'luk', which was a seasonal camp for the indigenous Musqueam, Squamish and Tsleil Waututh peoples.

Ta newyap n síiyaẏ. Chayap wa lhílhx̱i7lsh na7 tkwa Lek'lék'i úxwumixw. Taẏ temíxw swa7 tl'a Xwemétskwiyamulh, Seĺíĺwitulh iy Skwx̱wú7meshulh . Na tiná7 tl'a tkwa Lek'lék'i n swá7am-cht ímen. An chet wenaxws ti temíxw, ti stakw, ti smanít iy i7x̱w ta S7ukw'ukw'íṅexw. Wenáxwstumiyap ti temíxw ímen. Wa Chayap yuu. Tiḿá tkwétsi n sníchim.

[translation from Squamish] Hello my friends. You are standing in the village of Lek'lék'i. This land is Musqueam, Tsleil-Waututh and Squamish. Our ancestors are here in this village as well. We deeply respect this land, these waters, the mountains, and all the animals. We ask you to respect this land too. Walk gently.

The Musqueam lived on the Fraser River to the south, at c̓əsnaʔəm and maləẏ̓. The Squamish lived at Seṅáx̱w at the mouth of False Creek, and X̱wáẏ̓x̱way and Tayoosh at the head of Burrard Inlet. The Tseil Waututh lived further up Canal de Sasamat as the Spanish named Burrard Inlet and Indian Arm, at what is now known as Belcarra. For thousands of years, they shared the territory in this area in seasonal camps where the bounty was harvested to sustain life as they had done since time immemorial.

This place was also the north end of a portage route, where canoes could be carried from Burrard Inlet to False Creek. During high tides, that same canoe could be paddled along the shallow channel that connected the two bodies of salt water.

Then the Europeans began to arrive. First they came for the animal furs. Then they took whales and oolichan, an oily smelt fish highly prized by the local peoples, for oil to lubricate their machines and burn for heat and light. They cut down trees to send to Europe where bigger and faster ships were built to carry more resources away. Then they came for gold, silver and copper. They traded for some items, while others they simply took.

They brought Kanakas from Hawaii to work in the fur trade at Fort Langley. Some stayed and married Squamish women and lived at the Kanaka Rancherie near Coal Harbour where they learned the language and raised Squamish children. The Europeans brought Chinese to clear the land, work the mines, and build the railroad. Black men, Chinese men, and American white men came in great numbers to go up the river and prospect for gold.

They also brought their diseases such as smallpox, causing the collapse of the first peoples. Shortly after 1862, there were only 15 Tsleil Waututh left.

Vancouver's first election took place in 1886. One of the candidates for mayor was Richard Alexander, the manager for the Hastings Sawmill. He brought 60 Chinese, Japanese and Indigenous workers to the polling station to vote for him. A riot by the whites broke out because Asians and native people were not allowed to vote.

Two months later, the "Great Vancouver Fire" burned down almost every wooden structure in the new city. The recently elected city council used this as an opportunity to pass bylaws that restricted anyone who was Chinese from rebuilding. Then the Knights of Labour organized a boycott of all Vancouver businesses that employed, sold food to, or in any way served Chinese residents. A black cross was painted in front of any store that did not participate in the boycott. Businesses were intimidated into firing Chinese and hiring whites as replacements. Funds were made available to any Chinese willing to leave the city. A company was formed to buy out Chinese businesses, and some Chinese workers were simply taken to the docks and put on the steamer to Victoria on Vancouver Island, "back to where they came from."

There were many public gatherings of the white residents addressing what they considered to be the "problem" of the Chinese presence. On February 24th, 1887, during a packed meeting at City Hall, some 300 angry white men raced to the camps of the Chinese labourers at Coal Harbour, who had been hired to clear the land of trees in what is now the West End. There, they attacked the Chinese workers, knocked down their tents, then burned all their bedding, clothing and provisions.

For your next location, turn south and go 2 blocks to the Northeast corner of Carrall and Hastings.

2) Carrall and Hastings

This corner of Carrall and Hastings was the centre of Vancouver's first entertainment district. There were several theatres here, and many bars.

Across the street to the west is Pioneer Square—the official name of what we now call Pigeon Park. It was constructed in 1932 when the rail line from Burrard Inlet to False Creek was rerouted.

At the southwest corner was the BC Electric Railway interurban streetcar depot that operated from 1891 to 1958. At its peak, about 10,000 people used the train station twice a day, between Vancouver, Chilliwack, Steveston and New Westminster.

The business interests of the dominant European immigrant community forced communities of colour into the more undesirable and precarious areas of the city, forming ethnic ghettos.

This was common at the time. Anti-Asian and anti-indigenous sentiment was rampant. Asiatic Exclusion Leagues were formed in all major cities along the west coast. They wanted to restrict the immigration of so called “Asiatics”: Japanese, Chinese, Korean, Filipino and South Asians—mainly Sikhs from the Punjab whom they referred to as “Hindoos”.

For your next location, turn east and go one and a half blocks on the north side of Hastings, stopping at 139 East Hastings.

3) 139 East Hastings (just west of Balmoral Hotel)

These two blocks of Hastings Street between Carrall and Main were some of the busiest commercial streets in the city. Most of the stores were operated by whites but there were 9 Chinese businesses as well.

Across the street to the left is where the 650-seat vaudeville style Pantages Theatre was under construction at the time of the riots. Alexander Pantages began his career in the entertainment business in the Yukon in 1901 using money borrowed from the dancer Klondike Kate, known as the flame of the Yukon. He soon owned a string of theatres up and down the Pacific Coast from Hollywood to Vancouver.

In 1907, the economy was depressed, with increasing unemployment. Over 8,000 Japanese immigrants arrived in the first ten months of the year, an unprecedented increase from previous years. The Grand Trunk and Pacific Railway had lobbied Ottawa to let it import 10,000 Japanese workers to build its line in northern British Columbia. Racial tensions flared.

British Columbia's Attorney General William Bowser proposed an Immigration Act that would significantly restrict Asians from entering the province. But it was not given Royal assent by the Lieutenant Governor, mainly because it violated international treaties with Japan.

In July, over 1,100 Japanese men from Hawaii arrived aboard the S.S. Kumeric. They came to fulfill labour supply contracts between the Nippon Supply Company and the Canadian Pacific Railway. They also came to escape the outbreak of bubonic plague on the Hawaiian Islands.

Then on September 5th, some 500 Punjabi sawmill workers in Bellingham, 90 kilometres to the south in Washington State, were attacked by white labourers and marched out of town. Those who went north were allowed into Canada only because they were British subjects. Many arrived in Vancouver, just in time to witness the riots here.

For your next location, continue east on Hastings until Main. Cross Main, then Hastings. Go south half a block and stop at 438 Main.

4) Main Street, ½ block south of Hastings Street

Across the street looking west, to the left of the Carnegie Community Centre, is where the Old Market Hall once stood. Between 1897 and 1929, City Hall was located on the second floor. The ground floor was a public market that also functioned as an auditorium for 2000 people.

In 1907, the Vancouver Trades and Labour Council, a conservative labour organization, founded its own chapter of the Asiatic Exclusion League. 400 men attended its first meeting on August 12. It was modeled on the Japanese and Korean Exclusion League in San Francisco and many others throughout the west coast. They advocated for a "white man's country" and the prohibition of Asian labour, to be achieved through legislation and violence if necessary. The mayor of Vancouver, Alexander Bethune, and several city councillors were founding members, along with many Christian leaders. The Knights of Labour was the main sponsor.

The Asiatic Exclusion League immediately organized its first event: a public demonstration on Saturday September 7, the weekend after Labour Day, followed by a parade and speeches at City Hall.

A crowd gathered at 7pm at the Cambie Street Grounds, now known as Larwill Park in downtown Vancouver. Led by Major E. Brown from the adjacent Beatty Drill Hall Regiment, a cavalcade including Mayor Bethune and his wife, followed by labour and church leaders, were accompanied by 5000 people, many waving white banners reading “A White Canada For Us.” They proceeded towards Hastings Street, then to City Hall.

By the time they reached the Old Market Hall, many more thousands had joined in. Estimates range from 25,000 to 30,000, over a third of the population at the time. Only a small fraction of the crowd was able to enter City Hall to hear the speeches, so runners went back and forth to the crowd outside to relay what was being said. A resolution calling on the federal government to perpetually exclude Asians from Canada was enthusiastically passed by the newly formed organization. Guest speakers included clergymen, lawyers, politicians and anti-Asian activists from New Zealand and the United States. A. E. Fowler from Seattle’s Anti-Japanese and Korean League came out onto the front steps to whip the crowd into a frenzy.

Then an angry mob formed, marching down Dupont Street, now Pender, towards Chinatown. Reports claim that the first window was broken by a boy who had picked up a brick from the construction site of the Pantages Theatre.

For your next location, continue south on Main. Cross Pender, then Main. Stop at the southwest corner.

5) Westminster and Dupont (Main and Pender)

In 1907, the street names for this corner was Westminster Avenue, now known as Main Street, and Dupont, which was changed to Pender just after the riots. This was the entrance to Chinatown, into which the mob swarmed. Local residents on the street were caught by surprise, and ran into the nearest building for cover. The rioters identified which businesses were run by Chinese, and smashed their windows and vandalized their buildings.

Across the street to the east, at 518 Main, is the location of the photography studio of Yucho Chow. He opened his first studio in 1906 at 68 West Hastings, then moved to various locations until, in 1930, he settled here until his death in 1949. His two sons Peter and Philip then took over and continued operations a few doors down – at 512 Main — until 1986.

Boasting that his studio was "Open day and night, rain or shine," Yucho Chow recorded thousands of families, weddings, business people and entertainers. He kept an array of props that could be used by his customers: a gold pocket watch, a necklace, books and other items that would lend his subjects an air of prosperity and success.

The importance of Chow's work lies in his non-exclusionary photography practice. Many white photographers – in fact, many white businesses – would not serve non-whites. Chow, however, welcomed anyone from any background into his studio. He documented all of the marginalized communities who lived in the Strathcona area: Chinese, Japanese, Sikh, Black, Eastern European, and inter-racial families.

The black residents of Vancouver were not concentrated in one location at the time of the riots. As their numbers were small, they were not considered the same kind of threat as the Asians. Later, many would live in and around Hogan's Alley, three blocks south of this corner.

For your next location, go west on Pender for 2 blocks. Stop at the southeast corner of Pender and Carrall.

6) Pender & Carrall

Diagonally across the street on the northwest corner is the Chee kung tong Chinese Freemasons Building. During high tides, the water in False Creek would come all the way up to Dupont Street, now Pender. Dr. Sun Yat-Sen stayed in one of the second floor bedrooms on one of his fundraising trips to Vancouver. The main floor housed the Pekin Chop Suey House. After the Riot, a law was passed forbidding white women to be employed in restaurants owned by Chinese.

Looking to the north and to your right, The Wing Sang building at 51 East Pender was built in 1889 for influential businessman Yip Sang. Like many of the Chinese who came to Vancouver, he came from Taishan County in Guangdong Province. At age 19, he sailed to California where he worked as a dishwasher and cook. He came north to look for gold in the Cariboo but was unsuccessful and eventually settled in Vancouver where he first sold coal door to door. Because he was educated and spoke English well, he became a labour contractor for the Canadian Pacific Railroad, at one point overseeing 7000 workers.

When the mob entered Chinatown, the Chinese people were initially taken by surprise. But then they began to organize and fight back. Although there were no documented deaths due to the riots, there were close calls. The Vancouver *Province* reported that in Canton Alley, a black woman jumped into the fray and managed to get a white rioter by the name of McGregor into a door where she protected him from his assailants until the arrival of the police.

By ten o'clock, the Police force had called in all of their off-duty officers, totaling about two dozen. Badly outnumbered, they were unable to have any effect, and their safety was often in doubt. The fire brigade was also called in to help.

Arrests were few, in part because the crowd would rescue anyone captured. One report set the number of arrests at 24, noting that the procedure was a joke. Another commented that among the arrested were "laborers, bookkeepers, loggers, men who don't have to work…" – "those with few political friends." Only 5 rioters were eventually found guilty and given jail terms of one to six months.

The local English language press blamed American labour leaders for inciting the riot. Those who travelled to speak as special guests included A.E. Fowler, mentioned earlier; Frank Cotterill, president of the Federation of Labour of the State of Washington; and George P. Listman, a prominent labour leader from Seattle. However, the Chinese language press placed the blame squarely on local white unions, most of which were involved in anti-Asian activism and provocation.

One notable exception was the "Bows and Arrows," a multi-racial Lumber Handlers industrial trade union. One of the founding members was John St. John, a black man from Barbados. The majority were indigenous workers from the Capilano Indian Reserve. They decided to affiliate with the Industrial Workers of the World, known

as the Wobblies, one of the few anti-capitalist anti-racist unions, unlike those who supported the Asiatic Exclusion League.

For your next location, continue west on Pender by crossing Carrall. Then turn left at Shanghai Alley. Go to the commemorative bell near the end of the block.

7) Chinese Heritage alley / Shanghai Alley

This is Shanghai Alley, which, with adjacent Canton Alley, was the economic and cultural centre of the early Chinese community. Chinatown was home to several thousand residents, mostly adult men. Looking north on this street to your right was the Sing Kew Chinese Theatre where Cantonese Opera was performed, and where Dr. Sun Yat-Sen spoke to packed houses about political revolution in China.

The Vancouver Daily World newspaper reported that "Nothing could be more systematic than the determination with which the mob picked out Japanese and Chinese windows and spared those right adjoining if they were those of whites. On Columbia Avenue, for example, all the Chinese windows were broken and those of two white real estate brokers were left whole."

On Monday morning, the Daily Province newspaper reported, "The Chinese armed themselves as soon as the gun stores opened. Hundreds of revolvers and thousands of rounds of ammunition were sold before the police stepped in and requested that no further sale be made to Asians."

To the south was a jetty that ran out into False Creek, and the BC sawmill complex where many Chinese labourers worked.

Employment options were limited, as most professions were closed to Asians and many shops were intimidated into refusing to employ them by the white unions that controlled hiring.

The City of Vancouver, along with the provincial and federal governments, carried out what can only be described as institutional racism against Asians, blacks and indigenous people. This included disenfranchisement, taking away their right to vote; keeping them from practicing professions; and restricting them from living in other parts of the city.

The Chinese Immigration Act of 1885 imposed head taxes of $50 on any Chinese person entering Canada, rising to $100 in 1900, then to $500 three years later. No other group in Canadian history has ever been forced to pay a tax based solely on their country of origin. In 1923, the Chinese Exclusion Act banned almost all Chinese people from entering Canada, which was in effect until 1947.

For your next location, go back to Pender, turn right, and go to the northwest corner of Pender and Columbia.

8) Pender and Columbia, northwest corner

1 block north on the corner of Columbia and Hastings is the oldest and only wood building remaining on that stretch of East Hastings, built in 1893. In 1907, after the riots, the business owner, Fongoun, asked for $350 in damages, which included $144 for the window and wages for his staff during the two weeks his shop was closed. Fongoun was the city's top tailor, and most of his clientele was white.

However, most Chinese workers at the time were effectively indentured servants because they were not direct employees but rather contracted to "Labour Sharks" such as Yip Sang who paid the head tax and travel expenses for them. Their wages, which were much lower than those paid to white workers, were paid to the "shark" who withheld their share and any monies owed until the debt was paid. As the head tax rose over the years, the length of time spent earning one's way to freedom became longer and longer. Until then, the worker was at the mercy of the labour contractor and the employer.

Yip Sang helped establish the Chinese Benevolent Association at 104–108 East Pender, which also housed a Chinese school and Hospital upstairs. He was also a social and political activist, and was part of the Chinese Empire Reform Association which advocated modernization of China through progressive reform, as opposed to revolution.

Yip owned an opium factory at 34 Market Alley. After the riot, he requested compensation for opium and the many revolvers that he purchased for protection after the riot. Both requests were denied.

When Vancouver's city council passed a bylaw prohibiting Chinese from owning land, he found a loophole. Companies owned by Chinese were not included in this restriction, so he used his import export firm, the Wing Sang Company to acquire the land.

For your next location, go north on Columbia for 3 blocks. Cross Powell, turn right and stop across from 122 Powell.

9) 122 Powell

On late Sunday afternoon, the rioters regrouped just to the east on Westminster, now Main Street. That was the entry to what the Japanese called Nihonmachi, which literally means Japantown, and “Paueru-Gai” for the Powell Street area.

The Japanese had almost a full day’s warning which they used to prepare for the inevitable attack, stockpiling bricks and rocks to throw at the rioters and arming themselves with guns and knives.

The Daily Province newspaper later reported: “The police on the scene were utterly unable to cope with the mass of struggling, cursing, shouting rioters who surged back and forth.”

“Armed with sticks, clubs, iron bars, revolvers, knives, and broken glass bottles, the enraged Japanese poured forth into the streets as soon as the limit of their patience had been reached.”

The first Japanese arrived in Vancouver in 1877, where they worked in fishing, then in lumber mills. Initially, the Japanese government discouraged its citizens from leaving Japan. Men were needed for the Imperial War effort. These regulations were eased in 1889 due to food shortages and lack of opportunity. The Japanese government later opened a consulate in Vancouver.

The community’s Asahi baseball team became a symbol of their struggle for equality and respect applying the principles of work ethic that relied on Japan’s Meiji era language, such as isshokenmei, or hard work; gambari, or perseverance, and gaman, self-restraint. Fans on both sides of the field began cheering the team’s efforts, and English media praised their skillful play, but still referred to them, as “Japs” and “Nips”, never acknowledging them as Canadians.

For your next location, continue east on Powell, stopping at 245 Powell.

10) 245 Powell

You have just passed the intersection of Westminster (now Main) and Powell. This was where many of the commercial buildings were clustered. Residences were located along Alexander and Cordova Streets. 230 Powell was the first property bought by Japanese immigrants around 1898.

The Japanese community was in a slightly better position than the Chinese community in that Japan was an Imperial ally of the British who set Canada's Foreign Policy. Japan was perceived as a rising power, having just beaten Russia in a war, whereas China was considered weak and politically unstable.

However, like the Chinese, they were barred from entering professions and many jobs. They weren't allowed to live in many areas of the city. Public places such as movie theatres and swimming pools were segregated and some restaurants would not serve anyone who was Asian, black or indigenous.

The Japanese-owned dry goods store on the southeast corner of Westminster and Powell was the first target of the thousand-strong mob, inflicting $2,400 in damages to the building and merchandise with a steady barrage of stones and bricks.

The Japanese consul, M. Kishiro Morikawa was on hand to request that Mayor Bethune order the police to protect the Japanese community. But the police were badly outnumbered. Hand-to-hand combat took place on the streets with clubs, knives and guns. From the roof of buildings, rocks, bricks, bottles and blocks of wood were thrown at the rioters who made it as far as The Powell Street grounds (now Oppenheimer Park). The mob did not expect such resistance and the escalating number of casualties. After a number of pitched battles, the rioters began to disperse.

For your next location, continue east on Powell, cross over to the south side, stopping at 374 Powell.

11) 374 Powell Street

At the east end of the block, at Dunlevy, sits the Tamura Building, built in 1912 by Shinkichi Tamura. He arrived in Vancouver in 1889 and founded the Tamura Trading Company which exported lumber and wheat to Japan, and established the Japan-Canada Trust Savings company in 1907. Tamura was Canada's first trade commissioner to Japan.

The Tamura Building was also known as the New World Hotel, one of the most substantial rooming houses in the neighbourhood. It was later owned by the Takahashi family, and then the Sasakis, who also owned one of the biggest bathhouses, the Matsuno-yu at 318 Powell. They were also involved in the Fuji Chop Suey House at 314 Powell which served Chinese style Japanese cuisine. It was one of the few restaurants where Japanese Canadian families could be served. Most other local restaurants were for men only. The second floor was rented out for weddings. Ironically, in 1942, this hall was used by the federal government to plan the uprooting and internment of the Japanese Canadian community and the disposal of their properties.

In December 1941, the Japanese Imperial Navy attacked Pearl Harbour. The Canadian government subsequently invoked the War Measures Act. Some 22,000 Japanese Canadians were labeled “enemy aliens,” and uprooted from their homes and sent to labour and internment sites in the BC interior, Alberta, Manitoba and Ontario. All personal property, such as fishing boats, farms, businesses and homes, were confiscated and sold without owners’ consent to pay for the costs of the internment. It was not until 1949, 4 years after the war was over, that the Japanese were allowed to return to the west coast, but by then, many had been forced by the Government to settle east of the Rockies.

In 1988, after 4 decades, the Canadian government finally delivered an apology along with a compensation package.

The forced removal of the Japanese community from what used to be a thriving Nihonmachi created a vacuum in the neighbourhood. The City rezoned the Powell Street Area to industrial use, thereby discouraging homes and businesses in what was perceived as a “slum.” All this has contributed towards the building decay, vacancies and socio-economic disparities prevalent in the area today.

For your next location, continue east on Powell until Dunlevy, then turn left for one block until Alexander. Turn right and stop on the south side near the middle of the block.

12) 400 block Alexander / Japanese Language School

Alexander Street where you are was originally paved with wooden blocks, as trees were so abundant in Vancouver. It was named after Richard Alexander, the manager of the Hastings Sawmill who had unsuccessfully attempted to bring his Chinese, Japanese and indigenous workers to vote for him in Vancouver's first election. Some of these wooden block pavers, over 100 years old, are still found in this area, and were preserved with creosote to increase the longevity of the road surface. The 1890 City Engineer's call for tender for the production and installation of these pavers explicitly stated that "no Chinese" were to be hired to perform any work involved.

This area was once a seasonal campsite for indigenous peoples called Ḵ'emḵ'emeĺáẏ́, meaning "big leaf maple trees." In 1867, Captain Edward Stamp began producing lumber there at Stamp's Mill, which later became Hastings Mill.

Many of the longshoremen who worked on the docks were native men. Some lived in Stanley Park, including William Nahanee, son of one of the Hudson's Bay Kanakas who came from Hawaii. The workers used the trade language Chinook Jargon so they could speak freely amongst themselves without fear of reprisal for union organizing at work.

Across the street at 439 Alexander was The Japanese Language School Nippon Kokumin Gakko. On early Monday morning, rioters tried unsuccessfully to set it on fire. This was the last known attack during Vancouver's 1907 anti-Asian riot.

The School had just recently opened their wooden building on January 12, 1906. It operated as a full-time school following Japan's education curriculum. General subjects were dropped in 1919 in favour of teaching Japanese-Canadians both English and Japanese. In 1928, it was replaced by the current building at 475 Alexander on your right.

After the internment of the Japanese Canadians in 1942, the school was forced to close. It was then occupied by the Canadian Armed Forces until 1947 when it was rented to the Army and Navy department Store. The School was temporarily housed at the Vancouver Buddhist Church and didn't re-open until 1952. Today it is a designated heritage building and an active and integral part of Vancouver's Japanese Canadian community.

For your next location, continue east on Alexander until Jackson, then turn right for one block until Powell. Cross Powell, then turn right and stop on the south side near the middle of the block.

13) Oppenheimer Park / Powell Street Grounds

To the south is Oppenheimer Park, which opened as the Powell Street Grounds, or “Paueru Groundo” in Japanese, in 1898. It was a sports field, home to the neighbourhood’s legendary Asahi baseball team. Indigenous people who felt unwelcome in Stanley Park after its founding in 1887 made this park “their home”.

In 1936, the Powell Street Grounds was designated by the city as the only place allowed for public gatherings and demonstrations. Over the years, many large crowds gathered here to fight unemployment, poverty and racism. During the Great Depression, 1,000 homeless people were encamped in the blocks surrounding the park, recalling the housing crisis Vancouver is facing today.

By Monday morning, September 9, the riots had died down, in part due to heavy rains. The Chinese Benevolent Association and clan associations organized a general strike which continued until Wednesday morning, shutting down many parts of Vancouver including the sawmills and a third of the restaurants. The Japanese went to work Monday but left in the afternoon to attend a public meeting at Powell Street Grounds to discuss their demands for reparation from the city. Mayor Bethune came to address the crowd’s concerns, ironic in that he was one of the Asiatic Exclusion League’s co-founders.

The Japanese and Chinese communities petitioned the government to pay for their damages. Businesses in Chinatown were closed for up to six days. The Chinese Benevolent Association offered the following assistance:

> If any of you go back to your original work places and your employers are not willing to hire you and hire others instead, please report to the Chinese Benevolent Association and we will negotiate for you.

They also announced, “Any Chinese people who have been beaten by westerners, please report to the Chinese Benevolent Association and we will negotiate with them.”

Ottawa sent out the federal Deputy Minister of Labour, William Lyon Mackenzie King, to conduct a Royal Commission inquiry. Pressure applied by Japan on England resulted in a swift response, with over $9000 in settlement for damages in Nihonmachi. Compensation for the Chinese was slower, eventually totaling almost $27,000.

Interestingly, Mackenzie King’s investigation revealed that some of the Chinese claims were for businesses related to opium, eventually leading to the creation of Canada’s first anti-drug law.

In 1909, Harvard University granted Mackenzie King a PhD for his dissertation on "Oriental Immigration to Canada.” In it, he argued against the immigration of Asians, saying:

> That Canada should desire to restrict immigration from the Orient is regarded as natural, that Canada should remain a white man's country is believed to be not only desirable for economic and social reasons but highly necessary on political and national grounds.

Later, when Mackenzie King was Prime Minister during the Second World War, it was he who ordered the Japanese Canadians to be interned.

In the period following the 1907 riots, Japan and Canada reached a “gentleman’s agreement” to reduce Japanese immigration to 400 people a year. In 1928, that number was further reduced to 150.

In 1908, South Asians were targeted from entering Canada through the Continuous Journey Regulation, which was tested in 1914 by the attempted landing of the Komagata Maru carrying passengers from India who had stopped in Yokohama.

The Chinese Head Tax remained at $500, but in 1923, the Chinese Exclusion Act came into effect until it was repealed in 1947, mainly as a result of Canada signing the United Nations Charter of Human Rights after World War II.

The long history of legislated and social discrimination in Vancouver, British Columbia and Canada can still be seen in the remaining landmarks of the communities that were the targets of the 1907 Anti-Asian riots.

Credits Page

Producer and Director
Henry Tsang

Writers
Michael Barnholden
Henry Tsang

Technical Director
Sean Arden

Visual Production & UX Design
Arian Jacobs
Adiba Muzaffar
Evan Craig

Graphics
Hanif Janmohammed
Alex Hass

Translation and Voice
Catherine Chan (Cantonese)
Yurie Hoyoyon (Japanese)
Masha Kaur (Punjabi)
Michael Barnholden (English)
Salia Joseph (Squamish)

Script Advisors
Grace Eiko Thomson
Hayne Wai
Emiko Morita
Charlene George

Voiceover Advisors
Debbie Cheung
Tadafumi Tamura
Taran Dhillon
