

their neighbors, I really do not see why severe penalties should be imposed upon them for doing so. Unless the lives and limbs of the members of the community are threatened, I think that Chinamen should be allowed to settle their own disputes.

HON. SIR ALEX. CAMPBELL—I do not understand the question myself. Perhaps some hon. gentlemen from British Columbia will explain it.

HON. MR. MACDONALD—I believe they do have some secret tribunals, but the difficulty is about evidence. They all look so much alike, and they do not tell the truth, that there should be a clause that they shall have no trial among themselves; but that they should come to the courts of the country. It is supposed that they have some means of punishing offenders amongst themselves by a summary way, perhaps by taking life.

HON. MR. KAULBACH—If there is no manifest evil in connection with their tribunal I do not see why we should legislate in this way. We allow the Indians to have their own social arrangements and civil rights, and why not allow the Chinaman to have his?

HON. MR. ALMON—I think this clause is contrary to the genius of the 19th century and to the rules of the Christian religion.

HON. MR. NELSON—It is generally supposed, in fact it was a subject of inquiry and brought to the attention of the judges of the Supreme Court very lately, and I think it is in a report made by the commissioners who went out from British Columbia, that the Supreme Court judges spoke very strongly of some secret organizations of that kind by which the Chinese take the punishment of offenders into their own hands. Large numbers of crimes are committed in British Columbia and throughout the province by Chinese, and no trace of the murderers in those cases could be discovered, and no parties could be found to give evidence; and crimes of that character go unpunished. The fact of people being taken off in that way has led to the

suspicion, whether properly founded or not, that they have been condemned to death through some secret organizations.

HON. MR. HAYTHORNE—It seems to me that the provision at the end of the clause is sufficient to meet any *bona fide* right that the Chinese have amongst themselves; but as we must be prepared by some means to control the bad class of Chinese, it would not be wise to allow them to deal with criminal matters with their own laws when they have the laws of the country to appeal to.

HON. MR. PLUMB—Undoubtedly they ought to be taught to respect our laws. As long as they have secret tribunals amongst themselves, they will not do so, and, no doubt, this clause was placed here with a better knowledge of the necessity of it than perhaps we have here. At any rate it can do no harm, and if it should be found that it is oppressive in any way, the Act can be dealt with hereafter.

HON. MR. KAULBACH—Is it not found in almost every community, amongst all Christian bodies, that each sect has a court in which to regulate the duties and obligations of the persons belonging to it? We find it in all religious bodies, and we find it in other bodies. We find that a man may be expelled from a Church, and from certain societies, because he does not conform to the rules laid down for the guidance of such society. I do not know how far these secret organizations among the Chinese go, but if they should have courts of their own for deciding petty offences and disputes, I cannot see why they should be interfered with.

HON. MR. POWER—We have the best evidence we can get here before us, and I suppose it is as good as any they had in the other Chamber, and it does not show that there is any serious objection to those courts—that is, provided there is some limitation to their power. The only thing that is said against those courts is, that sometimes their sentence is death. This clause might be amended by inserting after the word “tribunal” in the fourth line, 5th page, words like these “which involve death or bodily injury to any per-