

of the circuitous voyage, and the possible complications that may arise from the non-exclusive control of the Suez Canal, it may fairly be inferred that of this twenty-seven million a considerable portion will hereafter find its way by the Canadian Pacific; thus adding materially to the productive character of the work. Legislation, therefore, which throws impediments in the way of this traffic is doing a serious injury to Canada by retaining the burden of taxation for its construction upon the people. It is in view of the future only, as to trade, that the question can be regarded as having any marked influence on Canada, their past trade with China having, except as to British Columbia, been so comparatively unimportant as to constitute no material factor in the calculation. The day for narrow and obstructive policy has passed. It is impossible to depict in language sufficiently strong the advantages of unrestricted intercourse with foreign countries, if we really are the superior race. In such case we must influence them, not they us. Whatever good there be among them it is in our power to take, whatever evil to reject. It is an attitude of weakness inconsistent with the British and American races to admit the contrary. The undersigned commissioner cannot, therefore, see how it is possible that any valid objections can be raised to "trade relations between Canada and China."

Burden of taxation.

Superior race."

Morals of a people.

The Jews in England and United States.

Missionaries in China.

History and reason.

Non-amalgamation.

Equally untenable in the main are the moral and social objections to the presence of the Chinese. The religion and morals of a people depend upon the people themselves, not upon the foreigners who come into the country for business or pleasure. The latter may influence to a small degree the limited circles within which they move, but can produce no perceptible effect upon the great masses of the people. The Jews have not dechristianized England or the United States, though resident in large numbers in those countries and classed among the most useful and respected of their citizens. Yet it is well known that on their first advent into England, they were persecuted with a ferocity greater even than that the present antipathy to the Chinese would dictate, and that among many of the eastern nations of Europe, even at this day, they are treated with savage brutality; but of what character are the nations who now so treat them, ignorant, debased, fanatical, and hardly above the savage in mental or civilised characteristics.

The English and Americans have not christianised the Chinese, though they have gone to China in large numbers, not only for trade and pleasure, but for missionary purposes, teaching the doctrines of a religion and a code of morals more ennobling and more attractive than the idolatry which there exists. How derogatory, then to the French, English and American races in Canada to assert that the presence of a few laboring ignorant Chinese will cause the Canadian people to abandon the religion of their fathers, the morals, education and higher Christian civilization of their institutions, to adopt the idol worship and debasing morals and habits of the heathen.

Thus, therefore, history and reason tell us, that in moral and social habits, beyond a very limited circle the influence of the foreigner in a debasing direction will be extremely small, and upon the great masses of the people absolutely imperceptible when the country into which they come is of a higher organisation in morals and civilization.

It is admitted that the Chinese do not amalgamate or intermarry with the people of the country or take part in its political or legislative proceedings, but they do not prevent other people coming in who can or choose to amalgamate and intermarry. To say that they do so prevent, by their competition in the labor market, is in principle equally to say