

or notice, the gopher and badger-holes, which are most insidious pitfalls to the eastern bred horse. The former are on their native heath, the latter verily in an enemy's country.

THE CALEDONIAN SOCIETY.—We will publish next week the portraits of Mr. Wm. Rutherford, President, and S. C. Stevenson, 1st Vice-President of this society. If we can secure good photographs of the games on Saturday, these will also be illustrated.

OUR WILD WESTLAND.

POINTS ON THE PACIFIC PROVINCE.

(BY MRS. ARTHUR SPRAGGE.)

VIII.

DONALD IN 1887—PROVINCIAL PROGRESS—AN ADDITION TO OUR HOUSEHOLD—A TREATISE ON THE MONGOLIAN RACE—ITS USE AND ABUSE ON THE AMERICAN CONTINENT.

Early in October, six weeks after my return to Donald from Cranbrooke and the interior of the Kootenay district, I left the Columbia valley to spend the winter in Toronto,—nor did I see it again until the summer of 1887, when I reached the mountains in June and found a distinct advance and improvement in the general aspect of the growing town. A good station, a large boarding-house, and numerous official residences, erected for the benefit of the C.P.R. employees, added greatly to the architectural development of the place. My own household had progressed proportionately, and received a valuable addition in the person of a hideous, cross-eyed Chinaman, properly Ah Sang, commonly called Charlie, who possessed all the ideal virtues and none of the traditional vices of his much-abused race. He proved an excellent cook and a most useful servant, being honest and remarkably quick in the performance of his various duties; coming to us as he did without any recommendation, further than that of the chief Celestial resident in Donald, we congratulated ourselves not a little upon our domestic treasure. At first his lingo of pigeon English and Chinook, a cosmopolitan jargon spoken by the Indians of the Pacific, compounded of all known and unknown tongues, puzzled me considerably, and our intercourse was somewhat limited in consequence; but having luckily a naturally quick ear for languages, and some slight acquaintance with Chinook which I had picked up from our Indian guides during the summer of 1886, I soon established a medium of communication with Charlie, and could understand him and make him understand me much more successfully than my husband could. And here let me plead the cause of the much maligned Celestial, whom it is the universal custom to abuse. I stand forth unhesitatingly a Chinese champion. John Chinaman is a godsend to the Pacific Province at any rate, which, without his efficient services, would be utterly uninhabitable. Women servants are high-priced and unprocurable, unless imported from the East, when they are experimental and generally unsatisfactory; nor has the domestic class of emigrants found its way so far West. Consequently, the resident of British Columbia must accept the Celestial or do his own housework. In a new country, devoid of all the conveniences and improvements of settled districts, this same housework is of a nature in itself too arduous for ordinary women, requiring, as it does, both outdoor and indoor labour—such as carrying water for baths from one end of the house to the other, bringing wood for stoves and preparing it for use. Every woman demands \$20 a month for light duties, and requires a man to do the heavy work, for which she is constitutionally unequal.

John Chinaman rises to all occasions,—he cooks, bakes, washes, cuts wood, makes beds, sweeps, fetches and carries generally, and gardens in his odd moments, for which collective employment he receives remuneration of from \$20 to \$30 a month, according to his age and experience. The general depreciation of the long suffering race throughout the American continent seems to me both unjustifiable and ungrateful. The popular cry and opposition to Chinese emigration, from the States and

British Columbia, arises from the masses, not the classes, whom they can undersell in the labour market. At the same time the undersellers belong to the lowest grade of Chinamen, designated as Canton wharf rats, who should be discriminated against. They have neither the constitutions nor the physical strength to contend with white men in actual labour. Such Chinamen as are paid 80 cents a day by the C.P.R. as against \$1.75 or \$2 paid to ordinary labourers, are equal only to shovelling gravel or doing grading work. They can never supply the place of the average American or European. In trades and professions they certainly do not attempt to undersell white men. In laundry work, their own peculiar province, they demand in the interior of British Columbia 75 cents per dozen, which is certainly not cheap labour. Other nationalities have the same field open to them, but they do not attempt to enter it. So, were it not for the Celestials, every resident would have to wash his own clothes, a rather unpleasant alternative for the majority. As servants, Chinamen are certainly rather over than underpaid, their wages ranging from \$20 to \$30 a month, according to age, experience, and capabilities. As merchants, they appear to cater for their own race, and not to trespass upon the commercial interests of others. As to the hue and cry of the race being non-consumers, so far as I have observed, they live well and seek the best that is to be had, *when they are prosperous*. During the summer of 1888 Chinamen were employed in the construction of the Kootenay Canal, and I learnt from eye-witnesses of their proceedings, that they scoured the district for chickens and other delicacies, and lived far better in their camps than the contractors. In my own opinion, very few but the wealthy merchants in Victoria really send money out of the country. They are not an acquisitive race, are most generous to their compatriots and inveterate gamblers, so their earnings circulate pretty freely throughout the Pacific Province. With regard to Chinese immigration, a well-known San Francisco paper, in an editorial on the subject, published in May, 1889, says: "We are more solicitous that a stop should be placed upon the more alarming invasion which comes to us from countries and people in no sense superior to the Chinese, and, in many particulars, beneath them in every desirable qualification which relates to orderly and respectable labourers. We could name half a dozen nationalities in no respect equal to the Chinese as working men, and in no sense superior to them in any of the intellectual or moral qualifications which contribute to citizenship. We hail with satisfaction the fact that the Chinese do not desire to become citizens, and that they have no aspirations to intermeddle in the political affairs of our country. In this particular they are more desirable than some of the emigrants from other lands. It is impossible for us to regard with indifference the contrast between law-abiding, peaceable people, who are willing to work and who do not vote, and those who riot, engage in labour strikes, get drunk, etc."

Again, a writer in "Blackwood's Magazine" for the present year, on the same burning question of Chinese emigration, applied to Australia, puts the matter as follows: "Poor persecuted Mongolians, cleanest of cooks, steadiest of servants, always sober, willing, active, patient under abuse, never bearing malice, is it simply a question of fear of cheap labour, or is it that the steadiness and sobriety of the heathen Chinese puts to shame the Australian Christian, that the colonies are now going to close their ports against you?"

I have had but two Chinamen in my service—Ah Sang, *alias* Charlie, I deemed a treasure; but, when he fell ill and was obliged to leave us, he provided me with a substitute as much his superior as he was that of the Canton wharf rat. I have had various dealings with Chinese shop-keepers and Chinese clients of my husbands, to whom I acted as interpreting medium. Arriving in British Columbia so anti-Chinese that I was extremely annoyed to find a Celestial had been engaged for my household, I have been completely converted or perverted by my experience of the race, and can honestly say that it is my intention, when I settle again in the East, to employ a Chinaman in

my service in preference to half a dozen maids. I have been told I have been exceptionally fortunate in my ventures; but I do not flatter myself that I am specially blest. There are other households in my neighbourhood equally well satisfied with their domestic portions. Never, however, employ an old Chinaman if possible; they are cunning, vicious, independent, and disagreeable. A youth of 16 or 20 can be adapted to any establishment. He will be obedient and submissive, and will gladly learn anything and everything you choose to teach him. He will be full of gratitude and appreciation of the interest taken in his development, and will treat you as well as you treat him. The average Chinaman is a wonderfully keen judge of human nature, and has a perception of character which is seldom met with in white men of the same class. His observation is exceptional in its clearness, considering his ignorance of the English language. If the inhabitants of the American continent choose to treat Mongolians as the off-scourings of the earth, a despised and rejected race, the penetrating Celestial will be quick to resent the injury and injustice. He is perfectly aware he is not such very common clay, and realises to the full he possesses power the European has not. He is endowed, moreover, with a keen sense of justice, and with abundance of reasoning power. Could he only speak the language of the country or fully understand it, he would cease to be oppressed as he is at present, and for him I feel the deepest sympathy.

It is a mistake to try and convert the Chinaman from the error of his ways, than which no greater has ever been made in the United States. The race is one apart, and will read, mark, and learn the new faith, but never inwardly digest it, remaining true, in word and deed, to the traditional faith of their forefathers, for which who shall blame them? With regard to their vices, they are above and beyond all practical, and among themselves have a systematised form of morality or immorality, which is certainly very superior in its cause and effects, to the utter lawlessness of the so-called Christian race, in its deviations from the paths of virtue. So far as I can learn, only the very lowest and most demoralised class of Mongolians, who should be discriminated against, are ever accused of criminal actions, and such men are as much ostracised and disowned by their own superior compatriots as they could be by foreigners.

CRISS-CROSS ROW.

The assertion that the alphabet was written or printed in hornbooks in the form of a cross is one that may be moralized on to advantage by explainers of old stories and would-be etymologists. Christ's cross was cruciform, the alphabet was called Christ's cross—the word "row" being of no consequence when it stops a theory—therefore the alphabet was in a cruciform shape. Imagination further asks, How could this be done? The answer comes readily, even from one of the meanest capacity—the consonants formed the perpendicular, the vowels the shorter transverse. Q. E. D. Yet all is imagination, and the fact that the cross commenced the alphabetic row is wholly ignored. I say "imagination," for I, like some of your correspondents, doubt extremely whether such an eccentric arrangement as a cruciform one can be found in any hornbook. Our ancestors had various faults, but they were practical, and not faddists; they seldom, too, moved out of a groove. In addition to the examples of hornbooks quoted or representations that I have seen, I would give these: Minsheu, 1617, has, "The Chrise-cross (and Christ's cross) Row, or A B C"; Cotgrave, "Le croix de par Dieu, The Christ's-cross row, or the hornbook wherein a child learns it"; while Sherwood synonymizes the cross-row with "Le croix," etc., and with "l'Alphabet," this last work being omitted by Cotgrave. Again, Th. Cooper, 1574, and Holyoke's "Rider" speak under "Alphabetum" and "Abecedarius" not of the "cross-rows" nor of the "cross," but of "the cross" as synonymous with the alphabet; and Thomasius, 1594, says, "The cross row or A B C." —Notes and Queries.