

have got up in this House and given utterance to the same opinions that I am going to express to-day. In 1878, Mr. Bunster, the hon. member for Nanaimo, caused some amusement by moving a resolution in this House, which I will read, as I dare say there are many members of the House who have never heard it. It was on March 18th, 1878 :

That the Government insert a clause in each and every contract let for the construction of the Canadian Pacific Railway, that no man wearing his hair longer than five and one-half inches shall be deemed eligible for employment on said work, and that no person wearing his hair longer shall be eligible to any contract on said railroad, either by the engineers, employees, or any other person or persons so engaged on the said railroad, under penalty for the first offence of \$100, and not to exceed \$1,000 for the second offence, or imprisonment for the first offence for three months, and not more than twelve months for the second offence.

Well, Sir, the hon. gentleman did that because, I know, he was sincere in the wish to keep out the Chinese from British Columbia. It caused also a little amusement in this House when Mr. Mackenzie, in answering the hon. mover of that resolution, called attention to the fact that the mover of the resolution, and also the hon. member for Cariboo, would both be precluded, he thought, from taking contracts on the railroad, because their hair was not cut in the shortest fashion. But, seriously, this subject of Chinese and Japanese immigration is one that overshadows all other subjects that can be brought before Parliament, so far as the people of British Columbia are concerned. It affects mostly, of course, the poor labouring men, also the miners. I will not say of them, as it has been said about the Indians, that the only good Indian is a dead Indian, but it almost applies to the Chinese race. There are, I must say, some good, honest, clean Chinamen, well educated, smart business men, and money makers, but they are few in number. It is not of those that I speak to-day, but it is of the labourers, the men who are nothing more than serfs and slaves, who are brought over in droves, owned by Chinese firms, let out to contractors at certain sums of money, of the value of which they have no idea and never see a penny of it. I am aware that a large number of people in British Columbia employ Chinese servants, myself amongst the number. I employ a Chinaman as a cook, and it has been said: If you object to Chinese so much, why do you employ them? The fact of the matter is that it is impossible to get anything else in British Columbia.

Mr. GIBSON. Do you do your own cooking?

Mr. PRIOR. If the hon. gentleman wants to ask me a question, I will be very glad to answer it.

Mr. COWAN. You look as if you fared pretty well by that cook.

Mr. PRIOR.

Mr. PRIOR. Yes, I think I do as I do everywhere. The servant girl question of British Columbia is such that it is impossible to get white girls. As the Victoria "Times" pointed out a few weeks ago, in an editorial, it is necessary that we should try and get some society in England, or elsewhere, to send out girls to Canada and to the Pacific coast particularly, to go into domestic service in houses. There seems to be an idea amongst girls that it is far better to go into millinery shops and factories than into household service.

Mr. TALBOT. It is the same all over Canada.

Mr. PRIOR. I believe it is the same all over Canada, and that is the trouble that has to be met. If there were sufficient girls to perform household service very few people in British Columbia would employ Chinese. But the summing up of the trouble is that these Chinamen are a lower class of human beings than white people are. They are able to live in a manner such as no white man can, and the wages that they would accept would be such as would really mean starvation for the white man. Senator Jones, of Nevada, once gave a reason why the white man could not compete with the Chinaman, and he did it in so succinct a manner that I will read what he said to the House. He said that he had been talking to a labourer, and this labourer had spoken to him as follows:—

"While my work is very arduous," says the labourer, "I go to it with a light heart and perform it cheerfully, because it enables me to support my wife and children. I am in a position to bring up my daughters to be good wives and faithful mothers, and to offer my sons better opportunities in life than I had myself. I cheerfully support the churches, charitable institutions and other objects that enter into our daily life; but, after I have maintained my family and performed these duties, not much is left of my wages when the week is ended."

"How is it with the Chinaman? The Chinaman can do as much work underground as I can. He has no wife and family. He performs none of these duties. Forty or fifty of his kind can live in a house no larger than mine. He craves no variety of food. He has inherited no taste for comfort or for social enjoyment. Conditions that satisfy and make him contented would make my life not worth living."

That is exactly the pith of the matter. It is impossible for white men to compete with Chinamen at the wages that the Chinamen are willing to work for. These Chinamen are now beginning to learn trades. We have them working in British Columbia as carpenters, building houses, making shoes, making clothes, and in fact, entering into every industry almost that you can find. They are very apt scholars; they are very imitative and industrious, but they have no wives and there are no children. All the women are of a certain class; you cannot call them wives—there may be children.