

in my estimation, has really taken up the subject, not only with great vigor, but perhaps in the best possible sense. He says:

"He is generally honest, it is true, but the most prominent Chinese merchant in San Francisco admitted that his race was honest simply because it was the best policy, and for no other reason. Now, a man who is honest from the mere force of logic, simply because honesty is generally the best policy, must inevitably be dishonest in the exceptional case when dishonesty is the best policy."

This is the argument the writer puts forward as one of the arguments against the Chinese. I think it would not be right to blame a people for boasting that they are honest because they have found out that honesty is the best policy. I have always understood that amongst civilised people it is a maxim which, when followed out, is rather a sign of perfection than degradation.

"The two races are further separated by fundamental differences in language, in dress, in customs, in habits and social peculiarities and prejudices. In all these respects the Chinese differ from us more than any known race. Even their virtues are not the same as ours. While they are, as a nation, more apprehensive of danger than we, and more selfish and cowardly in avoiding it, in the presence of death they display a rare intrepidity and yield up their lives with a courage which we should consider heroic in one of ourselves."

We have seen during the war which has been waging the last two or three years between China and one of the first nations of Europe, that the Chinese have proved themselves to be individually, certainly not deserving the accusation of cowardice, which is one of the vices put forward as explaining the repulsion felt against them.

"They excel us in industry and economy, but they are even more reckless and prodigal when they choose to indulge themselves."

So much for those who accuse the Chinese of natural avarices. It is true, they are generally prudent and saving, but when they are willing to be liberal their liberality really borders on extravagance.

"There is nothing in their religion or in their education to counteract or ameliorate those tendencies. Their religion is rationalism run to decay; their education is principally directed to forms and ceremonies. In fact, their civilisation is so ancient that it has become rotten."

"Thus the Chinaman has brought to us and planted within our border all the vicious practices and evil tendencies of his home, aggravated somewhat, perhaps, by the circumstance that he has lost what little restraint his home Government imposed upon him without submitting to the restraint of ours."

What is mentioned here as being something repulsive to our civilisation is, when reasoned out, not sufficient reason to explain that hatred, that natural, instinctive repulsion felt towards them. What, then, is the real reason? I have stated first, those differences in physical peculiarities, in dress, in habits, which might not be an object of special attention and special estrangement, were it not for the prejudices which, at every moment, point out to those differences and produce that repulsion. Suppose for example, says a writer, that red-headed men were rigidly excluded from general society and compelled to consort together. The result would be, that in a few generations we should have a red-headed sept, and after eons of ages it might be, or at least it might be believed that there were mental as well as physical differences between us. Physical peculiarities tend to make other and less important divergencies conspicuous, and in this and other ways are constantly operating to isolate the race possessing them from other races. I am inclined to think that physical peculiarities which now pass unnoticed might, if a prejudice were aroused against them, ultimately result in the separation and isolation of new races and septs now unknown. Upon the whole, I doubt if there is any obstacle in the way of the fraternisation of races so difficult to overcome as this one of physical peculiarities, and the prejudices, sometimes very idle and senseless, which are begotten of them. The continuation of the prejudices engendered by those differences is certainly, and has been, acting very forcibly upon the estrangement of the Chinese race amongst other nations. We are prone to generalise the fault of the

individual culprit and attach its stigma to the whole nation to which it belongs. A Chinese servant runs off with my spoons; I hasten to vociferate that all Chinamen will steal. An Indian horse-trader tells me a falsehood I feel safe to say that no Indian ever told the truth. Worse than this, the sin committed against me is taken up by my race as a sin committed against our whole family, and individual crimes are thus catalogued into national grievances. This sort of race hostility is materially strengthened by a large class of men who find their principal scope feeling and fostering race enmities.

To them the community is everything, the individual is nothing. Insult them and you may be forgiven, but insult their sept and you have committed an unpardonable sin. Lost in such a generalisation, they become morbidly sensitive as to the community's honor, fretfully irritable as to its grievances, and inordinately jealous of its rivals or competitors. For such small cattle they are capable of a great deal of harm. It is admitted that Chinese immigration has done an immense amount of good, both in the United States and British Columbia. In the States, what are the great works they not only have aided in building up, but which, without their assistance, could not have been built? These people have been the cause of the prompt, efficient, and profitable, building of the Union Pacific, the Central Pacific, and the Southern Pacific, the greatest enterprises of modern industry. I am sure I will not be contradicted by those who know, when I say that they have been, not only a good element but a most efficient element, in the carrying out of the works of the Canadian Pacific Railway. What is the testimony rendered to them by those who have employed them? I was, when visiting British Columbia, brought in contact with the general superintendent, I think, at all events he was acting, and was really, the assistant contractor, a gentleman by the name, if I am not mistaken, of Michael Haney, who was conducting the works of Mr. Onderdonk the contractor. He was an Irishman of pure water, and boasted of it with reason. He had all the intelligence, the wit, the pertinacity, and the vigor of his nationality. That gentleman told me that when he came to take charge of the works he had decided—he was quite a young man, I must say, to his credit, a few years over 20—not to employ Chinese laborers, if possible, in the building of the road. More than that, I think that at the time the contractor imported from the States other workmen who were christened a rather singular name; they were called Onderdonk's lambs; they were not Chinese. Every one will understand the difficulty, in districts where there is no administration of justice to speak of, of controlling and directing an assemblage of 10,000 people. That gentleman had come with a distinct determination to do without Chinese labor. Read his testimony, and you will see that, by himself, without any other reason but the experience he had of these men at work, he came to a conclusion diametrically opposed to his former views; his testimony goes to show that, as far as practical work is concerned, as good patient laborers, as peaceful men, important to bring to success such an enterprise under such difficulties as attend the building of those roads in the wilderness, they were the best kind of people. That was the evidence which in San Francisco was given before by Mr. Crocker of the Central Pacific, and by several other gentlemen who were examined and who gave the same testimony in favor of the Chinese laborers. What is, then, the reason of that antipathy? Have they not done good work? They have built these immense works in the State of California. They have done more. One of the most important industries in the State of California is that of fruit growing, vine growing. By those who are cognisant of that industry it is plainly admitted that, without that cheap labor, that most important industry would not have succeeded; and that industry represents millions in the great Pacific State. Another one