

countrymen, as I will have to swallow the humiliation of not enforcing the penalties which should have followed the outrage which was committed." "Well, sir," replied the Consul General, "I do not know what answer to send to my master, unless I would advise him to send the Chinese to Ireland, the only place where the Irish do not rule." It was well known that in California, this bad treatment was going on with impunity, so far as the ruling and voting element in the community was concerned. Well, in British Columbia, the first comers of Chinese origin, have also been welcomed. The question of how their presence in British Columbia is now appreciated is one which I suppose this House will not have any difficulty to understand or to judge by the expression of opinion of the Legislature of British Columbia, and of the representatives of British Columbia in this House. Are we to discuss here what is the reason of this violent opposition to Chinese immigration? The opposition to Chinese immigration is two-fold. Some people say that they are a degraded race; they are a mischievous race; they are an uncivilised race; they are barbarians of some kind; and the advanced civilisation developed under British institutions, cannot suffer such an element on British territory. Others say no, no, it is not that, but they are actually invading all the different paths of industry. If you allow them to come in, they are going to monopolise every kind of labor and industry in the country, and with the hordes of hundreds of millions that inhabit the Chinese Empire, no one knows what America will become, if a check is not put at the beginning upon the invasion of these barbarians. I must say that both in California and British Columbia, opinions are divided as to the appreciation, abstractively, of the Chinese race and Chinese immigration. In California, if you consult the manufacturer or the railway contractor, the vine grower, the land reclaimer, the mining proprietor; if you consult the man who wants to develop some large new industry in the country—for California is still a new country—requiring a large amount of labor, and not having at hand all the labor, and especially all the cheap labor, which is necessary to make those works productive, they will tell you that Chinese immigration has been and still can be made useful and desirable. In British Columbia amongst the foremost men in the community, opinions are divided as to the good that has been produced by Chinese immigration and the evil which would eventually be produced if Chinese immigrants were driven out of the country. In general, the wealthy class, the best educated class, is favorable to the Chinese. There is perhaps no question that has so much divided writers, thinkers, historians and philosophers as the question of what is really Chinese civilisation and whether China is an effete nation or a nation having attained a peculiar perfection, which has stood the ravages of centuries which have gone over other nations and other societies, and under which those nations and societies have sunk and disappeared. I only mention these differences of opinion. If you open books treating upon that subject you will find opinions divided, with certainly a majority of the writers, historians and thinkers in favor of the yellow race rather than against. At the same time you will find contradictions in these appreciations. Well, Sir, what are the bad qualities or the defects which prevent us from accepting that immigration as desirable? In the whole of the investigations we have made—I do not speak of the books that have been written upon the subject—with perhaps one or two exceptions, which will not count at present, the conclusion has always been, and very naturally, the same. No doubt, Sir, Chinese immigration has been useful; no doubt it has done a great deal of good; no doubt it may still do a great deal of good; no doubt if all the Chinese immigrants were taken away from the State or the Province, great injury would be done to the State or the Province; but we prefer white immigrants to Chinese immigrants. There exists a certain natural repulsion to these people.

Mr. CHAPLEAU.

What is the reason for that kind of repulsion, which I must say is almost general and natural? Is it because of the color of the race? Surely not. Though the negro population is certainly more distinct and should be more repulsive, we do not see that black immigration has been prevented by the means which have been used to prevent Chinese immigration into the different countries of the world. How is it that when people are discussing this question, they cannot avoid not only expressing themselves strongly against the incoming of that race, but using invectives almost instinctively against them? Is it by reason of their color? No. Is it by reason of their dress? Why should it be? Certainly there are other nations in the world who dress more extraordinarily than the Chinese. The garment the Chinaman wears is after all not very different from the workingman's blouse in France. Is it on account of the dress? I do not think so. Is it on account of the manner in which they braid their hair, or the manner in which they shave a part of their head? Surely not; the shaving of the head is an element of cleanliness; and I am still of opinion that the braided queue is after all not so repulsive as the methods of wearing hair in some other nations—Indians, for instance, who do not excite the same repulsion as the Chinese. Is it their religion? Why should it be? They are not fanatics; they have never interfered with the religion of others; they are peaceful in that respect. It is said that the Chinese are free-thinkers—that their religion is rationalism run to decay. Well, in some parts of the world, which are considered to be very enlightened, some people are regarded as more highly gifted intellectually than others if they put forward their title of free-thinkers, of having the right to criticise their own creed and that of others. It cannot be that. Is it their way of living? After all, when we regard it closely, it certainly cannot be their diet. They eat and drink lightly, which is a virtue with us. Is it their way of living altogether in filthy dwellings, where many are congregated together, and where ventilation necessary to life is not found? That reason would certainly have a good application, if by it bad health or diseases were engendered. Nothing of the kind—and I say it most emphatically—has been shown either in the United States or in British Columbia. All that can be said is that Chinese quarters were a most unenviable neighborhood. People at times speak as if leprosy was a common disease among the Chinese immigrants. Well, I have interrogated many of those who were able to speak on that subject, and the only case of so-called leprosy which was mentioned by any of the witnesses—and certainly not well disposed witnesses—was not only contested, but was denied by the professional man having charge of the gaol where the case was reported to have been discovered. It is true that the neighborhood of the different quarters where they reside are not tempting or attractive. This might be remedied no doubt by municipal legislation. Still, I must say that cleanliness for cleanliness, disorder for disorder, repulsive appearance for repulsive appearance, I have seen in some of the streets of San Francisco something that was a great deal worse than the worst sights I have seen in what they call the Chinese slums. No doubt this is a condition which is found in certain classes of humanity, as well amongst the Chinese as other races. I had occasion to visit some of the good Chinese restaurants in San Francisco. I visited a couple of high class Chinese clubs, and I confess that the comforts, the luxuries of life are as well appreciated and as easily found as amongst the best of ourselves. Have we repulsion for them because they lack courage? Surely not. It is true they are a timid people, but they have a kind of courage which is considered, amongst some civilised nations, as heroism. The fact is that we are naturally disposed, through inconscient prejudices, to turn into defects even their virtues. In support of my pretension I might quote here one of the writers on the subject, and one who,