

back to the homes of their forefathers. They object to paying taxes. We have in British Columbia a poll tax of \$3 per head for educational purposes, and the Chinese, to escape that tax, will lie like troopers. Our chief objection, however, to the Chinese is that they take away the bread out of the mouths of the white population. Sometimes it is represented that three Chinamen make work for one white man. The very opposite is the case. Take the question of servants. It is the desire of every one no doubt to have capable, fine-looking servants, and I suppose that you all know that the Chinaman takes the place of the servant girl. It stands to common sense that if he is employed she cannot be; and where one Chinaman is employed, it means that a servant girl is out of employ, and to be out of employment means for that girl poverty, perhaps starvation, and worse than all, it may mean that she may be driven to a life of shame in our great cities. Think what servant girls mean to the community. They patronise the stores, they help to fill the churches, and from this class a great many young men obtain the wives that are to sweeten and brighten their homes. What then does the employment of a Chinaman signify in the community? It means nothing, absolutely nothing. He is what we out in British Columbia call a "sucker," taking in all he can get and giving out nothing or as little as possible. It is not difficult to see which of these classes is the best for British Columbia. Then

LOOK AT OUR FISHERIES.

Take, for example, our canneries. I do not want to say a single hard word so far as this question is concerned, and you will get to know by and bye of the immense importance of these canneries and the immense amount of money which is going into the pockets of a great many people in British Columbia from our fisheries. Go into these canneries, and you will find that every man employed there is a Chinaman. You will find hundreds and thousands of them swarming up and down during the fishing season. Will any sensible man tell me that the employment of so many Chinese does not keep white men out of work, yet that is what we are asked to believe by those who are in favor of the admission of Chinamen. It stands to reason that if thousands of Chinamen are employed in our Province, white men cannot be getting the employment which they have the right to expect and which they ought to demand. Go to our mines, and see the immense riches there, and you will find hundreds and hundreds of Chinamen employed in these mines. In some of the pits, you will find more Chinamen than whites. Take our market gardeners. In market gardening the Chinese are a great success, but what does this mean? It means that either the white gardener has been driven out or that he is bordering on starvation. Why? Because the Chinaman can live like a hog, on the swill of the hotels. It means that what is a profit to Chinamen would be death to the whites: they live on the refuse, on the swill, and they grow rich on what would be starvation to a white gardener's family, so that there is no class in British Columbia to-day more opposed to Chinamen than our market gardeners.