

the laboring classes in British Columbia will also pass away. But there is a nobler duty we owe to ourselves, which is this: we are told by Divine authority to go amongst all nations of the earth and Christianize them, but how can that be done? One missionary cannot go among a million Chinamen and expect to do a great deal of good; but let the Chinese come amongst us; let Shem and Japhet live together in the same tent, and then I think the beauty of the Christian religion not only from its precepts but its example by those who profess it, will do more to Christianize the Chinese than anything we can do in the way of missionary work in their own country. They tell me that the Chinese learn more vices than virtues from the Caucasian. I say it is not the case. I dare say that in seaport towns, our seamen who are without the benefits of religious teaching on board ship, and have no means of keeping up their religious practices—where Sunday is the same as any other day of the week—are not a fair example of the Christian religion to Chinamen; but let these men come on shore and live with us, and I think they will see the beauty of the Christian religion as it exists among the British people. But, hon gentlemen let me say to you that the Chinese religion is not at all a bad religion. I think that Budhism acknowledges one God and perhaps a number of offshoots from it; but I think it would not take very much to convert the Chinese, under favorable circumstances, to the Christian religion. There is another reason why I should like very much that the Chinese should be introduced amongst us. We all remember the old boast of Britain that the shackles fell from the hands of the slave the moment he landed on British soil; his labor from that out was his own, and the fruits of his labor he enjoyed. Such was the boast of England when almost every other country in the world acknowledged slavery. How will it be now if we pass an Act to say that there is a dividing line between Canada and the United States. Of what does it consist? Is it a river? No, it is not a river. Is it mountains? No, it is not mountains; the dividing line is, that in the United States a Mongolian is not

a free man. Can we any longer point with pride to our flag and say that under that emblem all men, be they Mongolian, Circassian or Caucasian, are equally free? We all know that gigantic falsehood, the Declaration of Independence, which states that all men are born equal with equal rights and privileges, while at the same time the Americans had their slaves to prove the falsity of the declaration. That Declaration of Independence is supposed to have been written by Jefferson and Franklin. Jefferson, who was the third President of the United States, not only had slaves, but the report is—which I believe to be true—that a number of the slaves were his own children. Tom Moore, alluding to Jefferson, in one of his poems said:

“Or wooes, perhaps, some black *Aspasia's*  
charms,  
And dreams of freedom in his bondsmaid's  
arms.”

This was the man who wrote the Declaration of Independence which declares that all men are equal. I should like very much that this House, if it were possible, should do away with the whole of this Chinese legislation and let us boast that this in reality the land of freedom—that it is a land where no color line divides the people. If those observations have tired hon. gentlemen, they have given me a great deal of trouble to make them—therefore we are equal in that respect. The amendment I am going to propose, when this Bill goes into Committee, is to the clause which provides that the Chinese wife of a white man shall be admitted into the country free of duty. I shall move to strike out the word “white man” and provide that the wife of any man coming into this country shall be admitted without paying that frightful tax imposed upon her by law. My reason for this is that there are 15,000 Chinese in this country, and how many of them are women?

HON. MR. MACDONALD—Very few.

HON. MR. ALMON—I think I saw but two Chinese women in Victoria when I was there. Now, setting religion and questions of labor and color aside, is that