

have accomplished things in other parts of Canada such as we have never attempted in British Columbia, and yet you are always able to employ white men and pay them white men's wages; and I say that British Columbia is far more able, according to her recognised wealth, to employ white men and to give them such wages as will enable them to live in comfort, peace and plenty in a glorious Province, which God has wonderfully endowed. Sometimes in this evidence you will read that one of the reasons such men have for favoring the Chinese is that they are so docile, that is to say, they think there is something advantageous about a Chinaman because he just does what he is told to do. Now, I know that there is a great difference between the docility of a Chinese slave and the docility of a white man. The difference is that some of those people want men to work for them whom they can swear at, and, if their temper be at the boiling point, whom they can kick. Thank goodness, no white man will ever stand such treatment; and it augurs a very low standard of morality and of humanity, when a master makes it a boast that he likes men whom he can kick, better than those whom he cannot; and that is practically the case with the Chinese. You also hear it remarked that there are no strikes of Chinese workmen. No; and why? Because the Chinaman is

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in the hands of the boss who can do with him just what he pleases. I do not want to go into the question of strikes; but this I will say: Why make a distinction in favor of British Columbia? Masters and men have their strikes in Ottawa, in Montreal, and in Toronto; but, after they have fought the question out they agree to begin again on quite harmonious terms; and I can assure you that the men who have made England, Scotland, Ireland, and the different parts of Canada, are quite good enough to make British Columbia all she ever hopes to be. Sometimes you hear, as I have heard over and over again from the employers of labor out there, "Oh, the white men are so bad, and discontented that we cannot get on with them; and the Chinese are so good, and contented and happy, and they just do what we want them to do." Now, I would not malign any class. The white man may be bad enough; he may have his mistakes, his vices and his faults; but bad as he is, he is a thousand times ahead of the Chinaman who comes from the jails of China. Hence, I say: Like master, like servant; where you have a bad master you will have a bad servant. Let our capitalists be good men, and let them treat their employees kindly and sympathetically, and in British Columbia, as everywhere else, these men will do their best in the interest of their masters and their country. We object to these Chinese because they do not become citizens among us. I do not know that we want them to become citizens; but they, on their part, do not evince any desire to become citizens, either. They leave China for the purpose of making a little money, and, after they make it, they desire to return to China. If they should die before they can return to China, their bones are sent