

they were doing, and what are the exact conditions of things in British Columbia. It was a good thing that there should be a large influx of Chinese immigration at the time when the resources of British Columbia were at an early stage of their development, but I say the evil will be less when our great transcontinental railway is completed, although even then there are some works which will more profitably be done, some industries which will be more profitably developed, with the cheap labor which will remain in that Province. I do not think that any one will object and I am quite sure that the people of British Columbia do not object, to seeing the class come into their country who make up the respectable merchants whom I saw in the stores of Victoria, whom I met in the drawing room at a reception held by the Lieutenant Governor of that Province. To such a class I am sure nobody there will object, except the few to whose declamations reasonable men will not attach much importance. But I say that the mass of Chinese immigrants are of a class who necessarily will compete with the laboring men, with the ordinary workmen of the country, and I say it is little wonder that objections should be raised to the large immigration of that class. I noticed that the other day some resolutions were passed by a trades union meeting at Montreal. With regard to trades unions, I may say that I have my own personal opinions with regard to these organisations. I do not favor trades unions, nor do I think that strikes are good things for the protection of the laborers themselves. I think that the laborers of Montreal have shown their good sense in the fact that they have not engaged in that kind of strife for many years, since the time when they were led into a strike by that celebrated demagogue, Médéric Lanctot, and that they are not disposed to be deluded another time. They paid too dear for their experiment at that period. I think the good work of trying to find a level between labor and capital and of allaying the jealousies and ill-feeling which necessarily spring up between the poor and the rich, of trying to prevent one class from attempting to get the best of the other class—I say that this task never can be well accomplished by mere organisations on the part of those who are interested in the contest. The task is one which belongs to those who teach the virtues that make good christians and good citizens; it belongs to those who teach the virtues of obedience and contentment, in whatever calling in life; to those who will say, and who will be understood in saying, that the laborer in his quiet labor, or amongst his family after his day's work, has perhaps more real comfort and happiness in life than the man who is engaged in the legislation of his country, or the great statesman who reaches the height of honor and power, who knows little of the comfort, pleasure and real happiness which a good, kind, peaceable, and peaceful laborer enjoys in his home. I say the solution of that great problem, which is threatening the old institutions of Europe, threatening them with revolution; the great problem of labor against capital, is not to be solved by such organisations or societies, composed of those who are most interested in raising up these feelings of jealousy and enmity between different classes of the community. But I say at the same time, that it is a natural and well-founded desire of British subjects, of the white population of this Dominion, who come from either Britain or the other European States and settle in this country, that their country should be spoken of abroad as being inhabited by a vigorous, energetic, white race of people; I say that it would be much more pleasant to have this said of the Province of British Columbia, than to have that Province even if it grew richer than it is, with two-thirds of its population composed of a race which is not similar to ours, and which cannot assimilate with ours. That is the difficulty, and we know it, and it is our duty to overcome it. The Chinese government, conservative, exclusive as it is, will understand the policy of protection which we are forced

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to adopt, notwithstanding our desire to keep friendly relations with their nation. The Chinese race, good as it is, perfect, if you like, cannot and will not assimilate with the whites—I do not say because they are too bad; I simply state the fact. It may be pretended that it is owing to the perfection of their social organisation, but I was reading the other day an article from one of the great religious writers of France, who would certainly not be suspected of being at all democratic in his ideas, belonging rather to the class of ultramontaine writers. He was comparing the two civilisations—the civilisation of China with that of Europe—and he said that the Chinese had proved the perfection of their social organisations by the fact that they had absorbed other nationalities, and not only absorbed them, but drowned them out, so to speak; because though they had a national existence extending over 42 centuries, they had been able to resist to the present day every innovation and had made of the various people they had absorbed, the same nationality as themselves, with the same laws, the same customs, the same religion, and the same institutions. For centuries past, small colonies of these people have established themselves amongst the most powerful, the most absorbing nations of the globe, and in no case have they lost a particle of their individuality, of their national character. They have one of the finest countries in the world. Every body knows that China is composed of all kinds of different climates, that its productions are exceedingly varied and that it is probably the best watered country in the world. One of the reasons why I consider that in Canada we do not stand in the same relation to what is called the Chinese question, as they do in the United States, and one reason why we are not in danger of being overwhelmed with “hordes of Mongolians,” as some would seem to fear, is in the fact not only of our race, but of our climate. There is no danger of that. I would be ashamed to be a British subject, or to be of the nationality to which I belong, if I believed for a moment that the survival of the fittest would be the survival of the Chinese race on this continent. The Chinese have said themselves that they do not want to come to this part of our country, that its climate is too cold. It is true that some have gone to New York, and that some have gone to Montreal; but the climate is too cold for them. On the shores of British Columbia where nature has been bountiful in climate, in vegetation and scenery, and then, as it were, the breeze from the old country comes to them, regenerating their nationality to such a degree that they do not even want to be buried in the land they come to colonise. They only come to the country to get labor, and in doing that they only pursue a laudable object; but they do not want to assimilate with us, and we do not want to assimilate with them. As a piece of wood in the tissues of the human body, unless it is removed, must cause disease in the places around it, and ultimately to the whole body, so the civilisation of Chinese, introduced into Christian civilisation, must disappear, or it will be a cause of danger to the community. There is no danger, it is true, to our politics, as the Chinese have not the right of voting. I asked the Consul General of China if his people wanted the right to vote. “Oh, no,” he said, “we do not want that;” and he added, with a good deal of reason, “if we sided with one political party, we should have the hatred of the opposite political party.” I suggested that perhaps the sympathy of the other side would more than compensate for that. He said, “we do not want to interfere; we are laborers who have come out here to work, and when it is done, we go back to our own country; we may have enriched ourselves, but surely we have not made you poorer.” Now, the Government have thought that the time has come to introduce legislation, which in a few words, to conclude my remarks, I will explain to the House. The Bill provides first for the payment of \$50 for the entry of any Chinaman into the country, by land or by water. The pay-