

as the man who works with his hands or in the ordinary paths of labor. The gradations of labor are simply the dispensations of Providence, by which the highest good can be obtained for mankind, and he who commences on the lowest rung of the ladder frequently attains the highest. The two kinds, while in progress cannot always be combined, though very exceptional cases, such as Hugh Millers have shewn they may be, but as an ordinary rule, they are essential to each other, and work together for the common good, each during that progress in its relative position.

Service, servitude, or help by which—ever name it may be called is absolutely necessary for the comfort of domestic life. Can that be obtained in British Columbia without the Chinese in the present state of this Province? It may safely be affirmed it cannot be, nor for very many years to come, in reality until a density of population there exists, which no man of the present day will live to see.

Service or servitude.

In the first place, the Institutions of the Province are against it—the teachings of the public schools are against it; the whole feeling of the people is against it; the silent protest of facts is against it; the unspoken language of every white father and mother in the country is against it; their children are not meant to be servants. They are on equal terms by birth and right of heritage with the first in the land, and however humble they may be, however poor in circumstances, they will toil and labor at the hardest work but never stand the lacquey or menial of those who are better off. The system of free education supported by public taxation is antagonistic to inferiority of social position. From the hour that a boy or girl enters the public school they are taught that the education so freely given at the public expense, is to raise them to the level of the highest, and that there is no position in the Province to which, under the constitution they may not aspire. In fact they are taught to work up—and it is well for the country it should be so. It ensures throughout the country a higher order of intellect, a loftier tone of thought, and a fitter class of people for self Government—it carries the country onward—but it kills domestic or menial service. As, however domestic service is a necessity, if the people of the country are of too high a grade for it, a substitute must be found where best it can be.

Institutions and education of country against.

Free education.

Incoming immigration will not supply the want. If the immigrant is a desirable one, the first thing he does is to assimilate himself to the institutions and feelings of the country. After living in the Province two or three years, he will not admit his children to be inferior to those of the other residents. They are equally entitled to the education and training of the public schools; and the seed sown in the young and virgin soil will be the more vigorous because different perhaps from that received by the parents in the old country.

Assimilation of incoming immigrants.

The declaration of American Independence a hundred years ago, struck the death blow in America to menial service. The very word servant became obnoxious and "help" was substituted for it. The feeling against it has strengthened and spread every hour. It has extended to British North America, and will be found in a more or less degree in every one of the English speaking Provinces.

American Revolution.

It may not be to the same extent in the Province of Quebec, because the Roman Catholic Bishops and clergy, and their schools, impress upon their scholars respect and obedience to their superiors and those in authority, both lay and clerical—and to look for some portion of their reward in the world to come. No such idea is taught in the public schools paid and supported by public taxation. Equality, worldly success, personal ambition, are alike impressed upon boys and girls, and success at the

Quebec.