

plastic, and I trust that among these we may find champions, who will champion our cause worthily.

Perhaps I may be pardoned for one more reference to the older, and shall I say wiser heads of the church. Their position promotes my sympathy rather than my condemnation. Believing, as they do, in the fatherhood of God, and the brotherhood of man, the demand to tax, and to tax highly, a brother man coming to our fair Dominion seems, to say the least of it, unbrotherly. Perhaps stronger terms might be in order, and from a superficial consideration of the demand, might be perfectly justifiable. I can remember the time when I would have characterised this agitation as almost a disgrace to our common humanity. But doctrines are not the criterion by which grave social, industrial and political evils are decided. Sentiment is not always a safe guide. It is true that circumstances alter and must alter cases. Theories sometimes work badly in practice. Certain conditions demand the application of new remedies. This is one of these peculiar cases which upset the theories of political economists, and make it impossible to carry out the teachings of certain noble doctrines, much as we would like to do so. We have seen the evil complained about. For seven years we have been face to face with it. We have come in contact with all its ramifications, so that having seen what we have seen, we haven't the slightest hesitation in saying, that a prohibitory law would not only be good for British Columbia, but would be good for the Chinese themselves.

Let me now deal with a few points which have some connection with the subject in hand. First, the Chinese are kindly treated in British Columbia. I make that statement, because some might imagine otherwise. Small boys and dogs are their worst enemies—especially the latter. It is strange but true, every dog has a growl for a Chinaman. I can give no explanation: You must draw your own inferences. There have been a few assaults made on our Celestial band—but very few. They enjoy the same protection as any other member of the community, and an assault upon a Chinaman would be more severely punished than one upon a white man. They are, as a whole, specially favored. They are permitted to congregate, to huddle together, when white men would be brought up and fined for violating the sanitary laws of the City. Every church is open to them. Every domination has special classes for them. They are given secular and religious education often without money and without price. To draw them more powerfully, a great many young ladies become their teachers. Ninety per cent. of them make fairly good wages, but John is like many Scotchmen—he won't pay if he can get out of it. No doubt he is amazed betimes at his own self-importance, as manifested by the solicitude on the part of the churches, and when he sees them so eager to bring him into industrial competition with his white brother, he says it's a good joke, but let them pay for it. The kingdom of money is of far more importance to John than the kingdom of Heaven. Our jails are open to him, and judging from statistics, he occupies far