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CHINESE IN BRITISH CO

How Their Presence Affects the Industrial Progress of the Country.

They Live Lives of Lawlessness, Immorality, Crime and Wretchedness.

Powerful and Original Descriptions of the Flowery Kingdom-Our Trade With China and Japan --- Terrible Effects of the Opium Trade ---Japanese Miners at Nanaimo---Some Black Historical Facts---The Chinese the Coming Race---Battles in China.

BY CAPT. H. J. ROBERTSON, MORESBY ISLAND.

tentive memory of the captain can pass through such awful scenes as he describes without forming very strong ppinions. Indeed, the history of Capt. Robertson's life if published would throw into the shade the most powerful efforts of fancy and imaginative genius ever penned. Knowing what he does about the Chinese, Capt. Robertson fully realizes the tremendous importance of the question, and although his forebodings of coming evil to the white race may not be fully shared by all, the intelligent readers cannot fail to recognize in the warning given by the talented writer matter for careful consideration. The captain's remarks upon the missionaries and their labors among the Chinese will come as a revelation many who have been led to understand that those gentlemen are leading far different life; who believe that the ssionaries among the Chinese are makng vast strides, and are living lives of istian abnegation and toiling for the dvancement of the Christian faith. The emainder of Capt. Robertson's interest-ing review of the Chinese question will

CHAPTER I. THE GREAT CHINESE QUESTION The historian Robertson says:—"There three things in this world which de-rye no quarter:—Hypocrisy, Pharisaism

published in a few days.

Editor Times: A Victoria correspond-nt of the Vancouver World on Feb. writes: "This afternoon was spent discussing the threadbare subject, nese immigration.

It is evident that this writer, like lany others, unfortunately for British columbia, thinks that any time spent in iscussing any measure brought up for ne protection or welfare of the work-eg class and the helpless poor is simply much time lost; that our Heaven-ected executive and their coadjutors hould attend strictly to business; i. e., orward the chimerical schemes of their hilanthropic friends and supporters (not orgetting themselves) that have been so ery effective in filling the pockets of he few and in doing injury to our pro-

rince in the past.

From knowledge gained from bitter actical experience in China and Brit-a Columbia, I am firmly convinced that ne Chinese question is one beyond all thers the most vital. It is the graves nenace that threatens the welfare of ne white race, morally, physically and ntellectually. It is, I believe, utterly npossible for the white race to withand the insiduous influence of the hinese. Neither the rich (i. e., selfontained) United States of America nor ritish Columbia with its latent possiities, now one of the poorest states, a afford to allow the present state of nings to continue. In order that a uality, the outcome of injustice and ud, our people are seemingly doomed

Several writers from their particular adpoint have made known to the dd their views on this subject. Some e written from hearsay, others from k knowledge, others from the obsermade during a few days, weeks, ths or years, but very few from act-experience of many years. The last oned are surely worthy to speak humanitarian, looking beyond

sees in the typical Chinaman a ure of circumstance who has no in the affairs of his own land, and natural instinct is cunning, the ance of slavish fear, passed down n through countless generations of a human being to be pitiel rather ondemned for his moral delinquen-

hypocrite, the typical missionary, the guise of religion, sees in the ese a means to extract from ben-nce the means to live a life of With the missionary the end he means. The Pharisee finds in the Chinese effective instrument with which to

e and demoralize the poor of our oerce and demoralize the poor of our ace, by forcing them to compete with lave labor. What matters it to the Pharisee if our laboring men and boys are driven by starvation to theft, or our women and girls to worse?

The swashbucklers say the Chinese will make splendid food for powder, setting down his stolldity for bravery, without knowing the truth of it, and prethat at some future time the Chi-e will, by force of arms, conquer world. Some of our physicians find he Chinese propagators and transers of malignant diseases beyond pare, aided by that relic of barbar"order-in-council," which is field up people with the cry, "stand and

Dominion boodlers find in the se a perfect bonanza. What matto them if the Chinese destroy de, drain the country of its capital must record? murder people? birds of prey find the Chinese a tient medium for sucking the life's out of the poor workwomen. Robassociations, monopolists, and cer-nanufacturers cry out, "We must, ill have slave labor; we will rot our profits reduced."

sheep. mperial government, having due to the necessity of having agents om regard for human life is an yn quantity), able and willing to ntroduce and spread that blessed in agency, opium, over the civilworld, expressly stipulated, and (very) persuaded the Manchoo lled Chinese) government to insert treaty signed at Pekin on Oct. 1860, free coolie emigration. "The se will retaliate," is the bugbear of our politicians, to further their one individual of 400,000,000 people

There probably is not to-day a man in British Columbia or on the Pacific coast better qualified to discourse upon the Chinese question than Capt. Robertson of Moresby Island. The major porof Moresby Island. The major portion of Capt. Robertson's long, stirring and wonderfully varied life was spent among the people of the Flowery Kingdom. He has seen them in every conceivable phase of life, and no man gifted with the acute observation and rebe proceeded with. It also rests with our people to judge whether this child-ish twaddle to which I refer is quite dis-Interested, or intended to gull and in-timidate the credulous and ignorant.

> CHAPTER II. OF CRITICISM.

Fully understanding that any writings on this subject will have to undergo a searching criticism, not only by those in favor of but those who are against the nese slave labor, and having had considerable practical experience in China and with the Chinese, and with the firm belief that some of this experience may be useful to my fellow-men, I venture to address them on this question, Chinese slave labor, from the standpoint of hu-manity, proving that the dire effects of "Heaven's light" on the Chinese will in-evitably react on the white race on the Pacific coast, as it has in other parts of the world, where it has been introduced by the Chinese. Our safety lies in stopping Chinese immigration now and forever. It is quite true that a few may not realize such large profits, but they will simply have to try and live with less in order that our poor may live, not in luxury, but in the actual necessities of civilization.

Man is more or less changed by his surroundings. I came of several generations of seamen and was brought up from childhood on the sea. I claim to be no better, and I hope but little worse, then my compacts. than my compeers. Seafaring men are not a religious class. Their strong point is humanity. If they use you hard one minute they will give you a fair share of all they have the next. They are not ready writers; the experience gained in their youngs through life in strong in their voyage through life is rarely made public outside their own circle, and there must be something radically wrong before they take pen in hand to address

The danger threatening our people and our homes and property through mal-administration is so great that it is the bounden duty of everyone to add his mite for the general good. i will do my best according to my light to place my experience before the public. My statements are the truth, although my skill in making them known may not be up to the standard. I appreciate the fact that I have taken in hand a severe task. Have I sufficient experience to justify my writing on the Chinese question? My readers shall judge. judge.

CHAPTER III.

MY ADVENTURES IN CHINA I arrived at Shanghai in February, 1853, and left for British Columbia on Aug. 7th, 1887. Except a few months' holidays during 1870, I never left the country further than travelling up and down the coast. I have had dealings with all sorts and conditions, from the vicence of the province dearn. viceroy of the province down to the coolie. I have seen the Chin-se at coolie. I have seen the Chin-se at their best and at their worst; during their happiest and at their last moments before death; in their houses and in their hovels, and in the open places where they have been dragged to die, writhing in the agonies of cholera, dysentery and small-pox; after battle, accident and wreck, and before execution. I have fought for and against them, afloat and ashore. I have commanded them fighting against the robels, beating off pirates, and struggling for life during the typhoon, when death seemed almost inevitable, and also when they were suffering from famine.

I have been wrecked three times during typhoons; on one occasion some of my crew, under the influence of opium, had a rope around my neck to strangle me. Another time after wreck I was dragged with a rope around my neck and my hands lashed behind my back and tried for my life, charged with being an opium smuggler. I was once taken by pirates after being nearly smothered by stink-pot-fire. I have undergone some of their little pleasantries for hours when death would have been most welcome. I have heard them most welcome. I have heard them shricking in their rage: "Strike, cut, kill the foreign devil!" For cruel treatment or abuse? No, for stopping the pay for bad work. But I am not writing my life in China, but simply proving by these facts that I have had some little experience of the (Wineya

little experience of the Chinese.

I have, at different times, on divers works, employed many thousands of Chinese, including skilled artificers, artisans and the coolie, the beasts of burden of the country, just a short remove from the brute beast. 'The Chinese generally follow the callings of their dous works, but their tools and implements are of the same primitive order to-day as they were three thousand years ago, and their designs are as crude to-day as they were in the olden time; in fact, they make little or no change and bitterly oppose all change. As artists they are not even within measureable distance of the Japanese, and notwithstanding their stolid contempt for death under certain conditions, one Jap in their own country, on their own roads and amongst their own people can make half a dozen of them run with their tails on end like a flock of frightened

CHAPTER IV.

THE CHINESE COOLIE. "Man is the sum of all animals structure as in development." The typical coolie is the descendant of animal

tain works, or for the vilest purposes, for a term of years or forever. The unborn child is sold on chance. If it turns out a boy the purchaser rejoices; if turns out a boy the purchaser rejoices; if a girl he curses, and if the girl canot be sold again she is drowned like a blind puppy. A very small sum will purchase human beings for the vilest purposes without let or hindrance from the authorities. Men are sometimes sold as substitutes for execution, and go willingly and suffer death with stolid indifference. The Chinese say: "With money you can command devils; without thoney you cannot even command a HABITS OF THE PEOPLE IN THEIR OWN LAND. money you can command devils; without money you cannot even command a man." Again, "I will come if you beat me, if you curse me, if you use me vilely, but not if you cut my pay." For money, the coolie will submit to any and every indignity; for money he will commit any crime; having little regard for his own life he has none for the life of other persons. If he be caught and condemned he will suffer death without a murmur; it was his fate, and it is a murmur; it was his fate, and it is useless to contend against fate. He will cheat every person he has dealings with, he will tell the truth only under torture unless there is some money consider. eration; for money he will say anything you wish. He is subject to every known vice. Sodomy is an established institution of his country, therefore not a crime. He is most filthy in his person and habits. His vocabulary is stocked and natures. His vocabulary is stocked profusely with the vilest, obscene oaths and indecemt gestures. In all his moods, in anger as in jest, in buying or selling, from the grey-bearded men and aged women down to the child that can just speak-from one and all nothing but obscenity. And all appear to take great pleasure in teaching foreign children their vile actions and oaths. Where European parents can afford it their children are sent out of China be-

fore they arrive at an age to under-The fearful struggles of his progenitors for life and food has produced a hu-man being lost to all sense of moral obligations. From my experience, I can-not truthfully say that there is one re-deeming ethical trait in the typical (i. e.

low-class) Chinaman's character. "John Chinaman, my jo, John, when nature first began

To make the ugliest thing she could, she made a Chinaman.

She took a monkey's head, John, and caused a tail to grow,

And this it was the origin of John Chinaman may in man, my jo.

> CHAPTER V. OF RELIGION AND STOICISM.

The Chinese do not affect religion, they follow and conform to the customs and ceremonies of their forefathers. Every known event from birth to death and after death, to the manes of the dead; also in all their business relations, each and all have their prescribed ceremonies which are performed by some of the family or by proxy, varying in gree according to their means. D cations are annually made on the graves of their relations, of cooked food, from a large roast pig, the Chinaman's great delicacy, with fruit, wine and cakes in abundance, by the rich, down to the basin of rice with a small piece of pork, by the poor; burnt offerings in like proportion. The rich have all they were accustomed to on earth sent to their manes by burning paper invitations, the poor according to their means. Each year the graves are put in order and the professional howlers, women, get off some of the most horrible music the human animal, after years of practice, can emit. I can only describe this music by comparing with the syren steam whistle, making due allowance for strength. Herein lies the grand secret of the Chinese deto have their their own country. It is not love of country at all. Let a foreigner, out It is not love of of sympathy or curiosity, walk near these sweet singers, and obscenity that nearly makes his hair stand on end is

he result. Beyond the foregoing all the religion the Chinese have is comprised in pantheistic fatalism. They believe that everything is predestined, and nothing depends on man; nothing follows man's calculations; nis, whole life is arranged by fate. Everything is settled beforehand, so it is no use to fret over this transitory life. Wife, children, pay, position, rank, are all predestined; every thing he eats or drinks is predestined; everything may be overcome, but not fate; the man can but his fate cannot; herein lies the keynote of all their action: "Have got good chance. No got good chance," is their everlasting cry.

I will give an example of the stolidty of the Chinese when condemned to death. It happened in Saanghai city while it was held by the rebels. Three men, Imperialists, were brought down o the tea gardens near the quarters of One of them was thrown the chiefs. lown, his head cut off at one blow, his body ripped up and slashed across, the heart taken out, chopped in pieces and held on the points of the swords, then eaten, the two others looking on. The second, then the last, submitted without a murmur; not a cry for mercy. Why? Fate. I could cite numerous instances of the same nature, but this is the only one where the wretches ate a piece of their victim. Again, I bave seen Chinese, for a few dollars' worth of wreckage, risk the rifle shot of the watchman. I have seen them risk their lives for the smallest gain; so small that even our poorest would hard-

take it as a gift. They have great belief in the fatidical power of their bonzis (priests) and Fonz Shin, geomancy, Tein (sky) Te (earth) everything good is brought about by Tein; everything bad from Te. All dedications are made to 'Te that it may not injure them. Tein and Te, Feng, (wind), Shin (water), are always consulted through their bonzis before any transaction of any importance, social or otherwise, is undertaken. This governs their life.

CHAPTER VI. OF THE MISSIONARIES.

Have the foreign missionaries with all the millions extracted under the guise of religion from the benevolent, changed this? Let my readers judge. Hudyn's Dictionary of Dates has some startling facts thereon. A. D. 635, the Nestorian Christians were permitted to preach; in 845, after 210 years, they were proscribed and extirpated. In 1692 Jesuits were admitted: 1724-32, they were expelled. In 1812 an edict was promulgated against Christianity; notwithstanding this the missionaries forced themselves upon the Chinese under cover of our guns. The immensity of the trouble they have caused in China s proof positive that they are extremely objectionable. That the efforts of a few of these men are highly com-mendable is true, some of them are humanitarians, especially the medical class, who do much good. Some of the women do good by teaching the poorer class to earn their living by sewing, but what is gained in this way is lost when the typical missionary undertakes to explain the Christian doctrine of the trinity. The cunning Chinese, judging others by himself, has very little belief in man's goodness, more particularly the goodness of the Fan Quai (foreign devil.) The life of many foreigners is (very) persuaded the Manchoo led Chinese) government to insert treaty signed at Pekin on Oct. 1860, free coolie emigration. "The se will retaliate," is the bugbear our politicians, to further their our politicians, and of many of these purely one individual of 400,000,000 pccple individual of 400,000,000 pccple individual of 400,000,000 pccple individual of 400,000,000 pccple in return for our poisoning some of the descendant of animal goodness of the Fan Quai (foreign goodness of the Fan Quai (foreign devil.) The life of many foreigners is made public by their servants, consequently the good effected by the human for our poisoning some of the atrocions cruelties perpetuate of the many foreigners is made public by their servants, consequently the good effected by the pretender and hyprocrite. The good suffer for the bad. Intelligent Chinese will say, "Yes, foreign devil.) The life of many foreigners is made public by their servants, consequently the good effected by the pretender and hyprocrite. The good suffer for the bad. Intelligent Chinese will say, "Yes, foreign devil.) The life of many foreigners is made public by their servants, consequently the good effected by the pretender and hyprocrite. The good suffer for the bad. Intelligent Chinese will say, "Yes, foreign devil.) The life of many foreigners is made public by their servants, consequently the good effected by the pretender and hyprocrite. The good suffer for the bad. Intelligent Chinese will say, "Yes, foreign devil.) The life of many foreign say the servants, consequently the good effected by the pretender and hyprocrite. The good suffer for the bad. Intelligent Chinese will say, "Yes, foreign devil.) The life of many foreign say the servants, consequently the good effected by the pretender and hyprocrite. The good suffer for the bad. Intelligent Chinese will say, "Yes, foreign devil.) The life of many foreign say their servants, consequently the good suffer for the bad. Intelligent Chinese will say, "Yes, foreign devil.) The life of men, women an

brother, as occasion requires. He or she can be sold into bondage for certain works, or for the vilest purposes, with the writings of their great philosopher, Confucius, and say it is good; it is according to his golden rule. No doubt there are some who believe the Chinese who claim to be Christians; others, whose wish is father to the thought, proclaim to the world the won-derful progress they are making in China. There is one thing, that a Chinaman is, anything you wish; the highest price always fetches him. There are thousands who claim to be Christians to get the protection of the foreigners. This is the source of much trouble; they will carry on their rascalities, and when caught will call on the missionaries to get their consuls to intercede, claiming that they are proported. claiming that they are persecuted be-cause they are Christians. There may be Chinese Christians, but I do not think there are. Further, I think it is impossible to change the hereditary bias of this race except through fusion with the whites. If there is any man, voman or child that has a few cents to spare, and cannot dispose of them amongst our own poor, let them walk down, if not too far, and throw the money into the the harbor; it will do equally as much good as giving it to the poor (?) foreign missionary.

CHAPTER VII.

OF THE VAST CHINESE EMPIRE. China proper is an immense empire, of which we, after many years of inter-course, know very little, when we take into consideration that it is over 1600 miles in length, and from 900 to 1300 miles in breadth, with fully 2500 miles of a sea-board, and that our knowledge is principally concerning the sea-board. There are eighteen provinces, and if we may judge by what is known of the seaboard provinces, they are as bitterly op-posed to each other as they are to the foreigners. Though their written lan-guage is the same their pronunciation is so different that in a few miles even a foreigner can perceive the difference. Hence the bitter animosity against neighbors only a few miles apart.
Of all the provinces the natives of Kwong Tung are the most hated. Ninety-five per cent. of all the Chinese on the Pacific coast and in the Sandwich

Islands are from this province. They rawaged the whole coast, levied blackmail openly, had their agents in each of the large ports and on paying a certain percentage, flags were granted to vessels, which were respected by the pirates. The high authorities were perprates. The high authorities were perfectly helpless, so they made a virtue of necessity and countenanced these pirates, even engaged them to keep outlying districts on the sea-board in subjection. When anything out of the common was called for, to fight the foreign devils for instance, the pirate chief received a mandarin's button of rank in proportion to the service rendrank in proportion to the service rend-

When the writer arrived in China the blackmail rate was so high that over 100 foreign built vessels were engaged in convoying fleets of junks from one port to another, and received very large pay. The service was somewhat risky, ut it had its pleasant side. Our war vessels found splendid gun practice on the pirate junks. In 1885 pirates took the British steamer Greyhound; in December, 1890, the steamer Namoa was taken, the captain and three other for-eigners being murdered. Without doubt a few of those beauties, finding their own country too tropical, are now plying their trade in a different way in British Columbia.

This preamble is therefore necessary to show that the foreigners' knowledge about China is simply relative, and when it s source is interested it should taken cum grano salis In the extreme north of China, on the orders of Manchooria and Mongolia, is situated the capital and metropolis of China; and China is now, and has been for 271 years, governed by an alien race; yet, 1100 miles distant the edicts of this governing power are as much respected as they are at the capital, Pekin, it not more so. Distance seemingly tends to make the power more formidable.

This brings us to the question, how is this immense empire governed? I will try to explain. Each province is governed, nominally, civil government by a viceroy, usually, some high Chinese literary graduate, catspaws of the Tartar, open to the poorest boy in China. The military, or eal government, is by a Tartar gen-ral. The criminal judge and provin-ial treasurer are also Tartars. The people of the province are kept in subection by the viceroy with the provincial militia, subject to instructions of the Tartar general. Each provincial Tartar general: Each provincial is garrisoned with a force of Tarsoldiers, and has within its walls large granaries that serve a twofold purpose: to supply the Tartar troops in case of rebellion, and to keep any philan-thropists from getting a little corner in rice. Whenever the price of rice exceeds a certain rate the granaries are opened. This keeps the people quiet and averts rebellion. The provincials are governed by the simplest means. The head of each family is held responsible for all its members; let any one of a family commit any misdemeanor, or rime, some yamen court official residence runners is sent to the person's residence. These runners are feasted and bribed according to the means of the people. The greater portion of the bribe is paid by the runner to his chief. Day after day, week after week, month after month, this squeeze goes on, being graded according to the crime commit-

ted. When there is no more money the man is arrested. Again the squeeze is tried; if the family is utterly ruined then the man is punished. It is not the actual fear of punishment, but the fear of the utter destruction of the family that keeps the Chinese in subjection. In province, district, town, down to the village Tepon (Land Elder), the Chinese viceroy, usually appointed for three years, has perforce to be a thief, and get all the money he can by squeezing the people and as this has to be done the people, and as this has to by means of understrappers who fail not to enforce a good round portion for themselves, the viceroy and such high officials have to pay at each turn. When his term of office expires, he returns to make his obeisance to the Emperor. I have said that there are many things done in China that are criminal with us; there are also many things done that would enable the Chinese officials to ef-fect large squeezes but the are condon-

CHAPTER VIII. OF SANITATION AND MORALS. There are no laws governing sanitary matters. Each and all appear to do just as they like. The latrines are private property, and are as closely guarded as one of their shops; the narrow streets, reeking with filth; here malignant disease is met everywhere. Smallpox in all stages of the disease is met in the streets during the season, also the dysentery which one can smell 50 yards off. There are no native hospi-tals for the sick, no asylums for the in-

ed by the understrappers.

sane, no homes for the aged or help-less, or for incurable diseases. Deform-

portion of the vileness to be seen in walking the streets work, while the men Morals and crimes are relative. What is thought immoral in some parts of the world others think natural; some think it is right to kill and eat their enemies; others to torture them to death. 'Ine atrocities committed by the Chinese now, are, however, not worse than the

provincial city of Fokien, Foochow, there is a man who wields great power. This man holds every beggar in the district in his power; the beggars obey him to the letter. He is called the king of the beggars. Each cheek large are the to the letter. He is called the king of the beggars. Each shop, large or small, is asked for so much cash per month, which is usually paid on call. Should any be foolish enough to object, nothing is said, but in a very short time a beggins carrying another suffertomers will go near, some person is sent to find the king, usually not far away,

In British Columbia we do this work under the authority of the order-incouncil and are forced to submit to vaccination; the sacred right of man in his person is outraged. How many suffered this indignity? How many mothers are there in this province now who would rather suffer death than have their children so torture! again? How many are there that have been their children so tortured again? How many are there that have been poisoned with the fifth stuck into their system? As the man in the desert system? As the man in the desert cries for water, as the starving in our great cities (victims of the birds of prey) cry for food, as the political Christian for credulity, as a sailor does for a change of wind when on a lee-shore, as the swashbuckler does for war; yes, even as the opium smoker does for the drug, so do the doctors cry out for a good, healthy epidemic. Dr. Garth Wilkinson says of vaccination: "As forced upon every British cradle, I see vaccination as a monster instead of a poisonous midge; a devourer of nations: poisonous midge; a devourer of nations; as a destroyer of the honesty and humanity of medicine, which is through it a deeply degraded profession; as a tyrant which is a broad of tyrants, and through Pasteur and his like a universal pollution master; as a choul which sal pollution master; as a ghoul which sits upon parliament and forces the contamination by-law and prepares the way for endless violations of personal liberty and sound sense at the bidding of cruel experts. Not denying other forms of social wickedness, I now, after careful study, regard vaccination as one of the greatest and deepest follies, abolishing the last hope and resort of races, he new-born soundness of the human

Just as long as Chinese are admitted into this or any other place, just so long will there be small-pox. Everywhere you find a cotton-padded quilt, a long will there be small-pox. Everywhere you find a cotton-padded quilt, a cotton-padded coat, that has come from China. In these padded things the chances are that at the very least 19 out of 20 of them have not only small-pox germs but the germs of other horripox germs but the germs of other ole diseases.

What has this small-pox scare cost British Columbia that a few medical might have a helping hand during

British Coulmoid that a few medical men might have a helping hand during the hard times?

Provincial account (out of people's purse), \$13,584.01; corporation of Victoria (one item only), \$4,212.75; Nanaimo, Vancouver, New Westminster, \$17,796.81; private loss among the people, loss to labor, loss of trade, loss of local themselve companies and the people, loss to labor, loss of trade, loss of local themselve companies are transplant to the loss of trade, loss of local transplant are transplant to the loss of local transplant tran will half a million dollars cover this this loss? It is very doubtful if this sum would cover the actual in a let alone the contingent losses. It may safey be said that one year's work was thrown away. Has this done any good towards keeping out small-pox? None Small-pox is just as prevalent now as it was before the grand scare, but it would not do to carry this too far. The people might kick. We are now going to expend some thousands of dollars more of the people's money in building a quarantine station, etc., etc., etc. Cost of keeping up this establishment. medical etc., etc., two or three little sine cures for friends, in addition to gross personal outrages committed on

> CHAPTER X. OF CHINESE IMMIGRATION.

Our Heaven-directed executive have decided out of consideration for the Fraser river canneries and the C. P. steamship company that Chinese immigration much and child. gration must and shall continue, and with God's help they will enforce the same. The following few items must be included, and no doubt divers others: 26.3 per cent of the convicts in the penitentiary are Chinese; 16 per cent of the insane in the asylum are Chinese; 30 per cent of the prisoners in the pricoin recall prison are Chinese. The city jails no doubt have their share. At least one-third of the time of our courts is the property of the city pairs one-third of the time of our courts is taken up with Chinese criminal cases. Our people hardly know, any more than the writer, how much we have 'o thank our executive for. The very grevious injury done, not only to British Columbia, but to the Dominion of Canada by political Christians can hardly be esti-mated, and the greater part of which is beyond reparation. Excessive duties have been placed on foreign goods, provisions and other necessary things, that the boodlers might have more money to squander on their friends and support-ers. The whole of Canada has been Irained of its hard-earned money drained of its hard-earned money to fill the pockets of the boodlers and alien slave labor contractors, and the country's name has been brought into country's name has been brought into disrepute. But the worst has been the depopulation. The country has lost over 30 per cent of its workers, its life's blood driven into the United States.

It has been said repeatedly that the Liberal's (Opposition) have no policy. Canada's loss is their gain. At least 90 per cent. of the immigrants who have been induced to come to Canada find their way over the border. Why? They find there is no posible chance of earning an honest and respectable living. try is overrun with boodlers, whose cry is "Plunder! Plunder!"

CHAPTER XI.

OF SELFISHNESS AND STUPIDITY. The Canadian Pacific railway com-The Canadian Pacific railway company dominates the whole country, and our executive, having due consideration for self under cover of duty and humanity, are working our ruin. These men have had such great success in gulling our people that they do not even try to blind us now; they simply walk rough shod over us, "will ve nill ye"; saying "We will! You shall!" That is the state of affairs in British Chumbia at the present moment. Five per cent

ple are voting down resolutions restrict-ing Chinese immigration. Not that they but they openly declare that it is their intention to uphold Chinese immigration. Let every man (or woman), no matter what his trade, atrocities committed by the Chinese atrocities committed by the Chinese now, are, however, not worse than the cruelties inflicted by the Holy Office or the Inquisition, which commenced its work in the year 382, and only abolished in 1820; 1438 years.

I will close this part by pointing out the different means of extracting money in China and British Columbia. In the provincial city of Fokien, Foochow, there is a man who wields great power. This man holds every beggar in the dissertion in the disease of profession (lawyers excepted), who reads these lines, written on behalf of humanity, think over this proposition: "Am I benefited by the Chinese Could I run my business with the support received from them? Can I run my mill on the money they spend for lumber? Can the professional men who get employment designing, on the press, or in the divers other things that make and build up our institutions and industries live on what stitutions and industries live on what they receive from the Chinese?" If not, it is maniftse that these who employ either one or one hundred Chinese are absolutely living on them indirectly; the employer of Chinese is sapping the foundations of all trade and all prospect any be foolish enough to object, nothing is said, but in a very short time a beggar comes along carrying another suffering with some loathsome disease, and dumps this poor creature down on the counter. The Chinese are not afraid of smallpor or any other malign disease. The poor shopman has now to pay for the poor creature being taken away, no other person will have any truck with the filthy creature, while there are many outside jeering the shopkeeper. No customers will go near, some person is sent of improving morally and physically the white race. Our farmers, only those who are favorably circumstanced, are making a little profit, and then only with strict economy. Others, who have to fight hard for a living, find that the only profit is in the slight improvement made in clearing a little more land.

Money is being squandered by our executive without the slightest regard to the actual necessities of the farmers for roads, bridges and what. for roads, bridges and whires. A glaring example of this is the spending of money on superfluors. sto find the king, usually not far away, and after paying a good sum, the sickening object is talken away. Do the officials stop this? No, there yamen would in a few hours be swarming with most filthy creatures.

CHAPTER IX.

OF SMALLPOX.

In British Columbia we do this work under the authority of the order-incouncil and are forced to submit to vaccination; the sacred right of man in his person is outraged. How many suffered this indignity? How many mothers are there in this province now who would rather suffer death than have their children so.

bia.

Even John Stuart Mill, in all his applications of political economy to social philosophy, never considered the effect of an alien slave race earning by labor of an alien slave race earning by labor. or otherwise the money (capital) of a country and sending that money out of the country and sending that money out of the country to pay their task masters and for food, clothing and luxuries. It may safely be said that at the very lowest estimate at least \$1,250,000 has been sent out of British Columbia each year for at least six years, and that \$7,500,000 has been drained out of and year for at least six years, and that \$7,500,000 has been drained out of and totally lost to British Columbia. This is going on all the time, yet men of intelligence, for, notwithstanding their short-sightedness (selfishness) of our "Heaven-directed" legislature (no one will call them fools) advocate Chinese immigration. Had this money been kept in the country and expended year after year in building up and establishing industries it would have supplied many of our requirements that we have still to have out money from Parities. still to pay out money from British Columbia for. For each Asiatic we have now sapping our very life's blood we should have had twice that number of our race and twice the acreage of land under cultivation and the revenue twice what it is now. What stopped all this? Self, self; frail humanity. From the past we may safely judge what, we are to expect in the future under the present regime. Our young men on the farms are getting dissatisfrom their home on the farm few, few, will ever return; therefore the land will not be cultivated, for there are few farms that can afford to employ outside labor. The boys go; the girls wish to go also. None can compete with the go also. None can compete with the Chinese; they can always sell just a little under the white when they meet competition, and it is only the competition of the white that keeps down the price of the Chinese. We see examples of this on farms cultivated by Chinese at Saanich and other places. In denviving our formors depriving our farmers of protection against the Chinese we simply deliver ourselves over to their tender mercies, which, from experience, I really cannot recommend.

CHAPTER XII.

REACTIVE TENDENCY OF MISDEEDS. If we deprive our people of the protection against competition with alien slave labor it is not the poor laboring class only that suffer. We cannot inclass only that suffer. We cannot injure others without injuring ourselves; every one suffers, directly or indirectly; even the boodlers and "philanthro pists" cannot find safe investments for their ill-gotten gains; trade in all its ramifications is now paralyzed in Brit-ish Columbia. Our store keepers are assigning one after another. Why? The laboring class, that earned the money to spend, no matter how, it was kept in circulation in the country and trade was supported, is gone. Without white labor what is to support trade? No doubt many of those who have gone under tried their utmost, but bad debts and stagnation of trade was too much, the struggle too great and the end was only struggle too great, and the end was only put off from month to month. The white man does so hate to be beaten: it is the best part of our nature to excel and succeed in our undertakings. Every expedient is tried, but the end is inevitable collapse.

This affects the wholesale trader, who depends on the retail dealer. Here the same struggle goes on, more or less pro-tracted according to the means of the trader, but the end is the same.

The manufacturer is affected in his

turn. After years of toil and eare spent in building up and establishing an industry employing more or less labor, he fights the bitter fight, but all to no purpose. Down he goes with a crash, and, it may be, drags others down with him. Why is this? Simply because we do not protect the worker; for all his superstructure was built and kept up by the worker, not by drones; and these drones are kept up by the sweat of the brows of the credulous who are gulled here by

It has been said repeatedly that the Liberals (Opposition) have no policy. Witness the ceaseless efforts of the few under the guidance of their very able chief, who is not called "honest," or "Czar" Robert in derision, against whose character not one word is said ing an honest and respectable living. If they succeed in getting work they find that a dollar has not the purchasing value of a shilling in Engalnd, or of 50 cents in the United States. The country is overrum with boodlers, whose cry pel or grog shop. He has honestly established his right to the leadership of the Liberal party. For years, with but few at his back, British Columbia, he has been striving to protect our inheritance and fighting in humanity's cause. The Liberals are in humanity's cause. The Liberals are not to be blamed that many of our statutes are gross outrages on our

To infuse new blood into the Patricians it was found necessary to pass the Conulcian law. In order that we may have reform it is absolutely necessary that we infuse more humanity our legislature, provincial and Domin-

Our judicature can only administer the laws as provided, good, bad or absurd, hence they are in no way responsible for the present state of affairs. The ex-