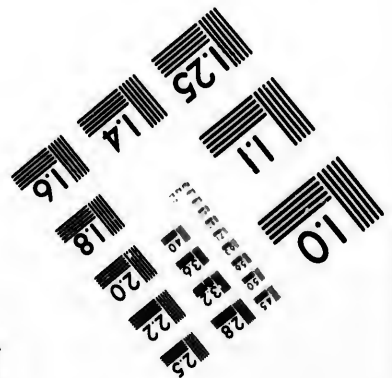
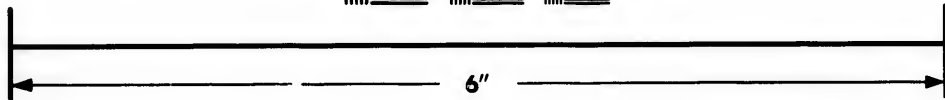
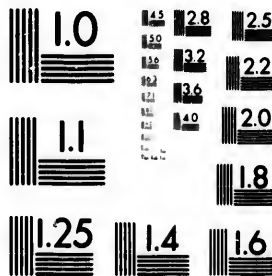


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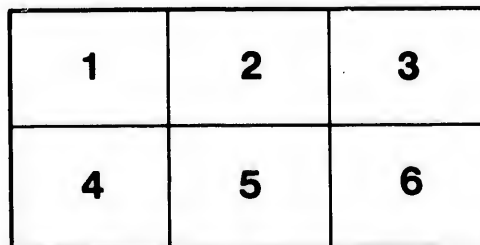
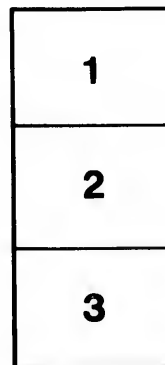
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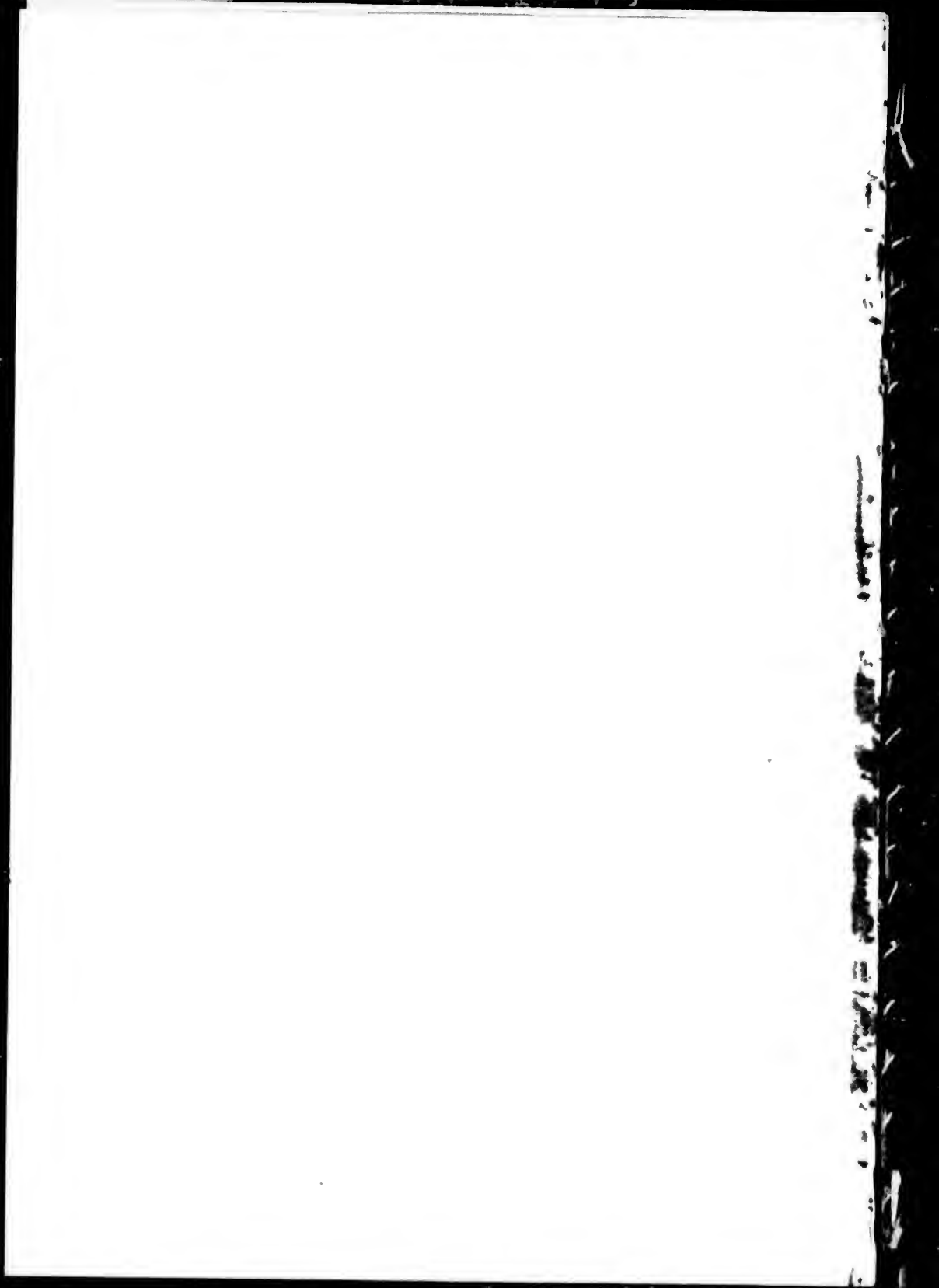
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A Review and Answer to Mr. Maxwell.

"DAILY WORLD," Sept. 18th, 1896.

Ottawa, Sept. 12.—The following is a verbatim report of the important speech delivered by George R. Maxwell, M. P. for Burrard District, on Wednesday afternoon last:

Mr. Maxwell moved for :

Copies of all petitions or memorials presented to the Government on the subject of Chinese immigration.

He said: Mr. Speaker, I deeply regret that my first venture in addressing this House should be in connection with such a subject as this, but as I have received a mandate from my constituents I feel under obligation to bring it before this House for consideration and to press it as plainly and yet as strongly as I possibly can on the attention of the Government. One circumstance makes this question a little peculiar, and that is that it particularly belongs to the Province of British Columbia. I wish in some measure there were Chinese in all the provinces, because I am sure I would then speak to a more sympathetic audience than I do to-day, honorable members generally not knowing very much about this question. But in spite of this fact, though there is not a Chinese question in Ontario, Manitoba, Nova Scotia, Prince Edward Island or even in Quebec, though I notice from the Montreal "Gazette" a few days ago a great many of the citizens of that important City have begun to be alive to the fact that they have more than enough of those distinguished gentlemen, and that some restrictive measure must be brought into existence or there will be another British Columbia practically in the Province of Quebec. I think I may appeal to members of the Government, not to look at this question from their point of view but from the point of view of those concerned. We the citizens of that Western Province, notwithstanding our Province is

RICH AND FERTILE,

perhaps far beyond the wildest dream of the wildest imagination, yet hope you will regard us out there as you are regarded, namely, that we are striving to the best of our efforts to make that portion of Canada a place that will be a home for a happy, contented and prosperous class of people. Sir, one thing encourages me in bringing this question before the House, and that is that it is not a party question; that is to say, there is nothing of the Conservative or what you may call the Liberal element in it whatever, but it is simply a question on which the large majority of the people of British Columbia are agreed. During the late contest both Conservative and Liberal candidates were pledged up to the hilt so far as this question is concerned, and I believe if my opponent had been elected in my place he would have done to-day what I am

trying to do, and perhaps with more ability. However, I am also encouraged with regard to this question, and I hope that what I may say will strike a responsive chord in his generous heart, and that, together with this Government, he will do something towards helping the people of British Columbia to free themselves from what may be called a growing evil. If my opponent in the late election said what was true—and I have no reason whatever to doubt his word—then the honorable, the Leader of the Opposition (Sir Charles Tupper) is likewise pledged to the consideration of this question. In fact, it was stated upon the public platform during the last election that the then Premier was prepared to deal with this question in sympathy with the wishes of the people of British Columbia. I may then take it, Mr. Speaker, that so far as this House is concerned, there is nothing of a party nature in the question, and that as we try to solve what may be regarded as a knotty, delicate subject we will approach it simply from the standpoint of citizens interested in the development and in the prosperity of the people of Canada. To some, my position on this question may seem a little strange; that is to say, most people to-day who take a broad view of things are in deep sympathy with what is called the brotherhood of man. I do not for a moment deny that doctrine on the floor of this House. I assent to it with all my heart. I believe that the time is coming, it is now on the wing though it is yet far distant of which our Scottish bard has so sweetly sung :

When man to man the world o'er
Shall brothers be and u' that.

But, I hold that the claim which the people of British Columbia make through their representatives does not in any way clash with what is now justly regarded as one of the noblest dreams ever conceived by the mind of man. I may say, that when I went to British Columbia six years ago, I

WENT THERE PREJUDICED

against the Chinese agitation. In the sincerity of my heart I believed the opinions of some of the distinguished men in this country, who thought that Chinese immigration would give a glorious opportunity to the church to christianise them. I was kindly disposed towards them. I have no ill-feeling towards them yet, but when I began to come in contact with the trouble—because there is a very serious trouble in connection with the matter—when I began to realise how these Chinese gentlemen affected the moral and material interests of our own Canadian people, then, I found that it was our self interest to do all the justice to our own people that we possibly could. I unhesitatingly say, from observation and contact, that as things have been going on and as they are going on at the present time, we are doing a positive injustice to those who are bone of our bone and flesh of our flesh. I heard the Premier say not long ago—and, Mr. Speaker, I desire to congratulate him on obtaining his present honorable position, and on the high vantage ground which he now holds in our political life. I am glad that after breasting the

blows of circumstance he now "can shape the whisper of a Throne and would a mighty State's decrees." I heard from his lips not long ago the statement; that self preservation was the law that we are bound to observe. I assent to that doctrine. It is only through self preservation that any one of us can attempt to feel the impulse of what is called altruism or the higher life. We must protect our own people. The land is theirs—I do not think that is a strange doctrine to preach on the floor of this House—the mines are theirs, the fisheries are theirs, the opportunities are theirs, and I do not think it is a wise policy, yea, I think it is a narrow-minded policy to fill the land with semi-barbarians and to drive out our own people who ought to possess these things, and who, if they possessed these things, would make both themselves and Canada the pride of the whole earth. Now, I want to state briefly what has been done in regard to this Chinese question. This House of Commons is exceptional because of the greatness of the number of new members, and I therefore wish to remind honorable gentlemen that this is not the first time that the question has been brought before this honorable House. As far back as 1884 a commission was appointed by the then Government. That commission was composed of the Hon. Mr. Chapleau, the Hon. Mr. Gray, Judge of the Supreme Court of British Columbia, and the Secretary of the commission was the distinguished and poetical member of West Assiniboia (Mr. Davin). Previous to that a motion had been made in the House to the following effect:

That, in the opinion of this House, it is expedient to enact a law prohibiting the incoming of Chinese to that portion of Canada known as British Columbia.

That motion was withdrawn on a promise being given by the Right Hon. Sir John A Macdonald, on behalf of the Government that a commission should be issued to enquire into and report upon

THE WHOLE SUBJECT

of Chinese immigration. It may not be amiss to state that one of these things which brought this question to the crucial point, was the unfortunate compact that was made by the then Government with Mr. Onderdonk who built what was called the Onderdonk section of the Canadian Pacific Railway. He represented that it was absolutely necessary to import Chinese in order to construct that portion of the railway. It was likewise a part of the contract that after the railway had been constructed, these Chinese should be sent back again to China, but unfortunately the promises both of the Government and of the contractor were not carried out, and instead of being sent back to China as they ought to have been, they were let loose upon British Columbia, and to that we may trace a great deal of the trouble that has arisen in our Province in regard to this Chinese question. At the opening of the commission to which I refer, the Hon. Mr. Chapleau (the Chairman) said :

British Columbia has repeatedly, by her Local Legislature and by her representatives in Parliament, solicited the Executive of Parliament of

Canada to enact a law prohibiting the incoming of Chinese to British Columbia.

Now, I want to say that the Hon. Mr. Chapleau in making that statement said the truth, the whole truth and nothing but the truth. That is still the opinion of a large majority of the people of British Columbia. But what I want to say is this: That commission brought in a report. I have read that report and it is to my mind one of the most outrageous reports that ever was presented to this honorable House. Our Local Legislature and the Federal members from British Columbia, had represented what the people wanted, and yet this commission—on the strength of what evidence, I cannot possibly make out—bring in a report almost to the effect that the Chinese were a blessing to British Columbia and that the more they had of them the better it would be. I wish to say, Mr. Speaker, that that report in no way voices the sentiment of British Columbia. While there is a great deal of evidence in that report the greater portion of it is simply the evidence of men who are interested in having the Chinese there, and so far as the mass of the people were concerned, they were not represented on the commission as they ought to have been. If they had been properly represented, the evidence would have been so overwhelming that the commission would have reported in favor of what had been demanded by the representatives of British Columbia. Now, I just want very briefly to state some of the arguments with regard to the Chinese. There is what is called the moral argument. I do not want to bring this question up in the House in this public way, nor would I pretend to say that the whites are altogether clean and pure. I know that we have our vices as well as the Chinese, but there is this difference: That while our vices, so to speak, are controlled, and moulded, and influenced to some extent by the higher forces of civilisation, not to mention Christianity; the vices of the Chinese are dominate, and influenced by the lower forces of barbarism. I need not tell this House that the Chinese are universally addicted to opium; that they are inveterate gamblers; that they are grossly immoral. These things are so well known and authenticated that I do not wish to dwell upon them in the Chamber. I might mention also, that according to the evidence which has been produced in several countries, the Chinese are mostly members of secret societies, and that the law of these societies is the law which they are compelled to obey. We have leprosy out on the Coast in connection with the Chinese. How it came we do not know; but at considerable cost to this country we have had to transport them to an island, and at the present moment, I understand, they are being supported by the Dominion Government. From these Chinese we are in constant dread of a return of what may be called the small-pox scare. A few years ago, the small-pox cost the City of Vancouver, the City of Victoria and the Provincial Government each thousands of dollars, and paralysed the whole trade of the country as long as it lasted. It may be true that the Chinese are not as bad as they are represented to be; but

no self-respecting people care to have the scum of Chinese life dumped right into their midst. It may be hard for me to tell what influence these Chinese may have upon the moral life of the people. But I ask honorable gentlemen to think of the lowest classes of Chinese being dumped in tens, fifties, hundreds or thousands, into their midst, and doing such things as we know they do and then to say that they will not affect the moral life of the people. For us to imagine that these people have not deleterious effect upon the people among whom they live, would be to imagine something not true to common experience. Our children to-day are becoming familiar with their gambling dens, their opium-smoking and their filth; and I ask you, should not the higher moral concerns of the people take precedence of all monetary considerations? We white people may not be perfect; I agree that we are not; but when you have a stream whose source is filth, and which flows over beds of long accumulated filth, flowing into the moral life of our people, it stands to common sense that their moral life will be come more and more contaminated. It may be true that the Chinese are industrious. I will grant that for the time being. It may be that they perform services which are useful. But I ask you this: Will it pay Canada to fill British Columbia with thousands of men who are

THE OFF-SCOURINGS

of the jails and the lowest life of the Chinese? What will Canada gain, if she accomplishes the lowering of the moral tone of her own citizens? I say we ought to face this question; and if I were not what I am, I would press it home with still more earnestness than I am doing to-day. But I ask you to say, with the people of British Columbia, the moral considerations are of more concern to the people of Canada than a mere question of dollars and cents. There is another aspect of this question, that is, the labor aspect. This is the essence of the whole question. Put in common language, the question of the Chinese is the question of bread and butter. If you feed three Chinamen, you take the bread out of a white man's mouth; you close up a home; most likely you drive a family out of the Province altogether. I have read very carefully the evidence that has been adduced on this subject, and the gist of that evidence is this. British Columbia wants cheap labor; Chinese labor is cheap labor; therefore, the more Chinese cheap labor we have in British Columbia, the better it will be for the development of that Province. Now, there is no more reason why we should have Chinese cheap labor in British Columbia than there is that we should have it in any other part of Canada. Our mines, our forests and our waters are surely rich enough to pay white men white men's wages in British Columbia as well as in any other part of Canada. Some men who are in favor of having the Chinese in British Columbia, talk as if our necessities were exceptional. They are no more so than those of any other part of Canada. You have your public works in different parts of Canada; but who raises the cry that you must have Chinese labor to build those public works? You

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

SIMPLY A MACHINE

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

back to the homes of their forefathers. They object to paying taxes. We have in British Columbia a poll tax of \$3 per head for educational purposes, and the Chinese, to escape that tax, will lie like troopers. Our chief objection, however, to the Chinese is that they take away the bread out of the mouths of the white population. Sometimes it is represented that three Chinamen make work for one white man. The very opposite is the case. Take the question of servants. It is the desire of every one no doubt to have capable, fine-looking servants, and I suppose that you all know that the Chinaman takes the place of the servant girl. It stands to common sense that if he is employed she cannot be; and where one Chinaman is employed, it means that a servant girl is out of employ, and to be out of employment means for that girl poverty, perhaps starvation, and worse than all, it may mean that she may be driven to a life of shame in our great cities. Think what servant girls mean to the community. They patronise the stores, they help to fill the churches, and from this class a great many young men obtain the wives that are to sweeten and brighten their homes. What then does the employment of a Chinaman signify in the community? It means nothing, absolutely nothing. He is what we out in British Columbia call a "sucker," taking in all he can get and giving out nothing or as little as possible. It is not difficult to see which of these classes is the best for British Columbia. Then

LOOK AT OUR FISHERIES.

Take, for example, our canneries. I do not want to say a single hard word so far as this question is concerned, and you will get to know by and bye of the immense importance of these canneries and the immense amount of money which is going into the pockets of a great many people in British Columbia from our fisheries. Go into these canneries, and you will find that every man employed there is a Chinaman. You will find hundreds and thousands of them swarming up and down during the fishing season. Will any sensible man tell me that the employment of so many Chinese does not keep white men out of work, yet that is what we are asked to believe by those who are in favor of the admission of Chinamen. It stands to reason that if thousands of Chinamen are employed in our Province, white men cannot be getting the employment which they have the right to expect and which they ought to demand. Go to our mines, and see the immense riches there, and you will find hundreds and hundreds of Chinamen employed in these mines. In some of the pits, you will find more Chinamen than whites. Take our market gardeners. In market gardening the Chinese are a great success, but what does this mean? It means that either the white gardener has been driven out or that he is bordering on starvation. Why? Because the Chinaman can live like a hog, on the swill of the hotels. It means that what is a profit to Chinamen would be death to the whites: they live on the refuse, on the swill, and they grow rich on what would be starvation to a white gardener's family, so that there is no class in British Columbia to-day more opposed to Chinamen than our market gardeners.

Civilisation and christianity have taught man to take a higher level in this life. They have taught him to have a home for himself, to have a wife you will brighten his struggle for existence, to have children perhaps who will fill his home with their merry prattle and songs, and wherever you have these, you have what indicates prosperity. The more white men are employed, the more white homes are in existence, the more is every industry benefited; and the fewer of these you have, the more will all legitimate business suffer. On the other hand, the more Chinamen you have, the fewer stores and industries will flourish; and the more you introduce these barbarians the more you introduce barbarianism and drive out christianity and civilisation. And so, in the name of my fellow citizens I appeal to this House that you, in your wisdom and righteousness, may help us in some way to get rid of this great evil, and that you will by your actions proclaim, so far as the future is concerned, that you are on the side of your Canadian brethren and are determined to give them all the facilities and advantages which this magnificent country can furnish them. Just one word more, and I have done. The United States have had to deal with this question. The legislatures of that country pool-pooled the agitation and the desire of the working classes, but

RIOTS BROKE OUT

in Nevada and Oregon and different other States and at last as the culminating act of the efforts of these statesmen the Geary Act was passed, which is simply an Act of prohibition. I may also refer to the struggle which took place in New South Wales on this question. But instead of wearying you with the Act which has been passed in connection with that struggle, I will simply say that the law is there that each Chinaman entering New South Wales has to pay a per capita tax of \$500. So far as British Columbia is concerned that is the demand that I have to make to-day, namely, that the per capita be raised from \$50 to \$500. With all due respect to Li Hung Chang that is our opinion and we ought to know the condition of the country a great deal better than that distinguished gentleman. You may ask why we demand an increase of this per capita tax. We ask it in the first place because the \$50 tax has proved insufficient to prevent this immigration and the influx of Chinese is going on as fast and as furious to-day as it ever did in the history of the country. The cause of this is chiefly, first, tyhees or Chinese bosses. These men are comparatively rich, and they make a profit on importing their fellow countrymen into this Dominion. They pay the \$50 tax and furnish all the necessaries required to these men, and they become their slaves until they have paid out in toil what the company exact from them. Any legislation, as far as the imposition of a per capitax is concerned, must be legislation which will prevent these tyhees bringing in their countrymen in order to make them slaves and at the same time fill up this country. Another thing which has been against us in this matter is the Canadian Pacific Railway line of steamships. I

do not want to say a word derogatory to that Company or to their steamers. I feel as proud of their magnificent service as any man in this Dominion. Their vessels are in deed a credit both to this country and to the Company that owns them. But we must speak the truth with frankness and soberness. You know, Sir, that the Company receives from this Government an annual subsidy of \$60,000, and from the Province of British Columbia an annual subsidy of \$14,000. I do not object to that, but to this I do object. If you go on board any one of these steamers, you will find them manned by Chinese sailors, and filled with Chinese firemen, waiters and cooks and other servants. In fact you would almost fancy you were in a Chinese town. Now, I put this question to honorable members. Is it fair that the people of Canada should contribute from their substance to the support of a magnificent line of steamers in order to enable this Company to employ Chinamen to run these ships? I think the people who

MAN THESE SHIPS

should be taken from the people who contribute the money. Should not these positions be given to Canadians? I know that there are many who would be glad to fill them, and I think we are making a modest demand when we ask that these steamers should be utilised for the benefit of the people whose money is subsidising them. But I may be asked will not this mean total prohibition. I cannot say whether it will or not, but I tell you sincerely I hope it will. I hope sincerely that this tax will have the desired effect of preventing any more Chinamen from coming into British Columbia or Canada. I now want to answer those men who cry out for cheap labor. Now, I grant that we must have cheap labor of some kind; but I hold that there are enough white men in Canada to do this labor and they can do it as well and as cheaply as any body of Chinamen possibly can. What number of Chinamen have you in British Columbia? According to the last census we had 10,000 Chinamen there. But I suppose honorable gentlemen are aware that census returns are not to be depended upon. In the course of the investigations of the commission of 1884, it was admitted that there were 18,000 Chinamen in British Columbia. During 1892, 3,278 came into the Province. Altogether I believe I am well within the mark when I say that there must be in British Columbia at the present time about 20,000 Chinamen—one-fifth of the whole population. Suppose we grant that cheap labor is absolutely indispensable, and even that Chinamen are needed to do it—have we not enough Chinamen in the country already for this service? Are not 20,000 enough to do all the cheap labor necessary for the development of the Province of British Columbia? There may be objections to expelling those that we have amongst us, and I do not press that point. But I say, knowing the facts of the case and anxious to do justice to all interested that are concerned, we have enough and more than enough Chinamen for all the industries of British Columbia that may require their services. Now, let me say in conclusion that this is a burning question.

The people of British Columbia are deeply interested in this subject. I will not say that they are indignant, I will not picture them before you as boiling over with righteous wrath. But this I will say—that hope deferred maketh the heart sick. I appeal to the Government, and say to them with all earnestness, now is the time to enshrine themselves in the hearts of the people of British Columbia, a people as honest, as industrious, as good as may be found in any part of this magnificent land, this Canada. Answer us according to the desire of our hearts and we will make you a Province that will be the brightest gem in the coronet with which the fair brow of Canada is encircled to-day. We want to fill that land with honest men and bonnie lasses. We want to fill it with a people who have respect for our laws, who will become citizens of the country in which they live and who will be the strong support of Canadian and British institutions. Deny us and let these people come in, let them fill our industries in the future as they have done in the past, and you will give us such a condition of things as that which Goldsmith has painfully described in *The Deserted Village*. But answer us according to the desire of our hearts and we will give you a Province which will be as Robert Burns described his native Scotland :—

Beloved at home, revered abroad.

(Cheers).

"DAILY WORLD," Vancouver.

In the current issue of the "Presbyterian College Journal," published in Montreal, there appears an article from the pen of Mr. George R. Maxwell, M. P., entitled *The Chinese Question*, and which has called forth considerable comment in the eastern press. As the subject is one of general interest to the people of British Columbia we herewith reproduce the text of the article for the perusal of our readers :

It is with considerable hesitation and trepidation that I send an article on this question to Montreal, and especially to a journal associated with the Presbyterian Church. I can remember that immediately after my bringing the views of my constituents before the House of Commons on this matter, that one of the few bodies which condemned my contentions was the learned Presbytery of Montreal. I have great respect for the fathers and brethren who compose that influential Presbytery, I admire the soundness of their theology, their theological attainments, and their good work, but it seems to me that they are hardly fitted to pronounce upon this vexed question, at least in the manner indicated. While it is true that this question is looming up in all our great industrial centres, yet it is only in British Columbia where you see it in all its repulsive features, and it is British Columbians who not only to be heard, but who ought practically to decide what should be done with the Chinese emigrants who are coming to our shores. I have, however, in this article no expectation of converting the old—they are always hard to convert—the reason is obvious, but the "lopefuls" of the church are more

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 prompts 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 Scotelmen—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

more than his share of such places, at the cost of the Canadian bread-winner and taxpayer. So, then, John has fair play given him. However the British Columbian may growl, and he has good reason, as we shall see, John is as safe, and as highly respected, as if he were in his own land.

Again, we do not ask for the expulsion of the Chinese. A great many speak as if this was our contention. Nothing of the kind. We are willing to allow those who are with us to remain and make their pile. Granted what some say is true, that a certain amount of cheap labor is required; we reply, that we have enough, and more than enough. We wish to treat fairly and squarely every Chinaman who has been brought into the country; but, at the same time, we claim the right to have a law that will make it difficult for intending emigrants to get in. No injustice is intended.

Again, the demand made that the tax should be raised to \$500 per capita is not a new thing. Of course, neither its newness nor its oldness makes it right or wrong; but there are some people who have a perfect horror of a new thing. To say that a thing is new is sufficient to condemn it in their eyes. History teaches that it is hard to establish new things. So far as this question is concerned, there are quite a few who think that this demand is a new thing, and therefore unprecedented. In short, because it is new, it ought not to be granted. But it is not new. Other countries before us have had to grapple with this self-same question. History is only repeating itself so far as Canada is concerned. Selfishness is largely responsible for what has taken and what is taking place. Sometimes Chinamen "spot" a country and make a rush for it. They crowd in, and keep crowding in. More often it is employers of labor, who, having failed to carry out their avaricious designs, have invited Chinamen to come and help them to make more money than they could or can make by means of the white workingman. That's where and how the evil has begun, and the reason why this emigration is commended and encouraged. One of the Australias has had to impose a \$500 tax. New Zealand has followed suit. Hawaii has closed its doors against the Chinaman, and we all know what America has done. We in Canada, then, who are asking the House of Commons to increase the tax to this amount, are but asking for legislation that other countries have passed, and have been compelled to pass. The very same things are staring us in the face as were before them, and I cannot see how we can avoid doing what they have done.

Again, it has been urged by some, that were our House of Commons to increase the tax to the amount desired, it would be vetoed by the British Government. This objection is purely imaginary. It is one of those hobgoblins which an objector will raise for the purpose of frightening the agitators: but there "ain't nothing to it." The very reverse will happen. While Great Britain might for her own interests wish that we shouldn't do anything of the kind, and while she might

think it objectionable legislation, yet she would do as she has done already with the colonies previously mentioned; that is, she would do nothing. Our problems are different from hers, and she is wise enough not to allow us to settle such questions as this as circumstances demand.

We have now arrived at the crucial point, viz., why do we demand fresh legislation with regard to the Chinese, or, in other words, what reasons have we which together make it necessary that something along these lines should be done. To discuss this matter intelligently, one must have evidence to guide him. We may form our opinions and give our judgment either by means of what we have seen ourselves or by means of what others have seen. We in British Columbia have all the evidence we require at our doors; you in the east may consult the report of the Commission which was appointed in 1884. That report is a voluminous volume, well printed and handsomely got up; but while there is a great deal of matter in it—not always bearing on the point—and while it is not so strongly representative of British Columbia's opinion on this subject, as it ought to have been—if the people had been properly consulted and represented—yet one will find enough in it to convince the most sceptical that we have a great deal of right on our side. As I wish neither to overstate nor mis-state the evidence, we shall glance at it as fully as possible.

Firstly—Some say the agitation against the Chinese is purely a political question. One gentleman who handed in his evidence to the Commission says: "The agitation against the Chinese has been almost carried forward, chiefly by politicians who have sought the suffrages of the laboring man by keeping up the cry of 'the Chinese must go.'" I haven't the slightest hesitation in saying that that statement is not true. There is no Province in the Dominion that has had fewer politicians and less so-called politics than British Columbia. Party politics up till the last election have cut a small figure in Provincial elections. Hence the agitation is not the work of the politicians—it is the work of the people. Sometimes this objection has considerable influence in forming the opinions of others on account of the standing of the men who make it. A great many people rightly or wrongly are prejudiced against politicians, and will believe any charge that is laid against them. I will not defend the professional politician; he can defend himself; but I say it is cruel to charge these men for doing what they have not done, for if ever a question was a people's question, this is the one beyond all mistake. Never was there more unanimity than on this, and they (the people) will fight for the triumph of their views to the bitter end. We have no sooner disposed of this than another from a different quarter confronts us. A doctor, when replying, and giving his learned views as to the source of the agitation, instead of laying the blame on the politician, throws the blame on those who throw their earnings away in buying whiskey. These are the responsible ones, according to this disciple of Aesculapius. I characterise this as another departure from the truth.

These may growl, but if such characters alone clamoured for this, why there would be no Chinese question in British Columbia. I make the statement without fear of contradiction, that the most sober, the most intelligent, the most moral, the most religious men we have are the backbone of the agitation, and their superior cannot be found in any part of Canada to-day.

Secondly—Moral considerations constrain a great many in demanding this legislation. I do not wish to enter into this question fully—as what I could say would not grace the pages of your "Journal"—but those who urge this point are in the right. You will no doubt be told by some that the Chinaman is a paragon compared with the white man; but these, in my opinion, spoil their case. The Chinaman is not an angel, as these would have you believe: he is, in truth, a fallen man. As the Hon. John Robson said—who was a good Presbyterian and an elder of the church—"I consider their habits are as filthy as their morals." Under this head we might state that their habits are most obnoxious. A great many people, especially in the east, think they know all about this problem because they have three or four Chinamen in their town. Let me say, with all possible respect to these, that they don't know anything about it and have no means of knowing about it. A Chinese quarter in a City—such as we have them on the Coast—is a damned spot, a spot that no good citizen can behold without indignation. They crowd and huddle together. In small rooms they are packed like herring in a barrel. The smell of opium is stifling. You could set potatoes in the dirt. In the words of our late Premier, their premises are filthy. But perhaps some may ask, why don't you make them live decently? Why? because they won't, and you can't make them. As the Superintendent of the City Police said, it is impossible to make them comply with any law, and especially the sanitary laws. That is as true to-day as it was 13 years ago, only the evil exists in a more aggravated form. I pass over these things lightly, because this deals with evils which no one cares about handling in public. They are there, however, in their most malignant and revolting forms. They are Asiatics, and bring their Asiatic civilisation (?) with them. They practice their vices without shamefacedness. They give us spectacle after spectacle of the opium field, and breed leprosy in our midst. Why should a self-respecting people be cursed with such things? Why should the fairest Province in the Dominion be compelled to nurture such things at its heart? Why should we be forced to admit within our gates such a mass of corruption, then have to look at it from day to day, and at last have to suffer from its corruptive influence? Why, I ask, in the name of our common humanity? I hold no reasonable man can answer.

Thirdly, Chinamen give endless trouble. A great many of them are criminals; in fact, we could not expect anything else, considering the class to which most of them belong. They commit offences, minor and major. A Chinaman can take a hand at anything in that line. From keeping

houses of prostitution, to gambling, stealing and smuggling, they make up a pretty creditable record every year. A large portion of the time of our police is devoted to these Celestials without wings, and I believe our police force has to be augmented in order to meet their demands. They are expert liars. As one capable witness says: "We have great difficulty in tracing crime through their reluctance to give evidence, and because their evidence cannot be relied upon." Another: "If any crime is committed, you cannot get anything out of them. They tell you, when asked, 'They do not savey.' They are strangers and foreigners to the truth."

Fourthly, Their secret societies are a positive nuisance and menace to our civil institutions. It is not necessary to enter into the vexed question of secret societies, but such as are founded for benevolent and charitable purposes require no defence; their good deeds vindicate them at all times. If such were the kind of societies which Chinamen imported they should have my warmest praise. Unfortunately for our country, they are of another kind. They baulk our law, and frustrate the ends of justice. Within their secret conclaves conspiracies are hatched, and murders determined. As yet these rival organisations have not dared to show their demonish machinations to any great extent; but we are familiar with their workings in places like San Francisco. What they do their will be done here whenever it suits their purposes. We are alive to the possibilities, and we are determined that such things shall not be tolerated under the Maple Leaf.

Fifthly, a large number of these Chinese emigrants are nothing but slaves. We are all opposed to slavery. The very name is abhorrent. As things stand we have a band of the most hopeless and helpless of slaves, and the law as it stands encourages and recognises the same. The *modus operandi* is something like this: We have Chinese bosses. These are our slave owners, and their grip is tight. They hire their weaker brethren in China, and by paying their expenses and other incidentals become the lords of their bodies. The slaves contract to remain in their service, to do their bidding until the uttermost farthing has been paid. They land on our shores, and are at once taken possession of by the slave-masters. From that moment every device is practised to make it impossible for these poor creatures to get rid of their indebtedness. We want to break up this slavery. The present tax only bonds the fetters the firmer. The slave-master can pay it, and by paying it, makes the slaves more and more his own. To get rid of him, and to get rid of his nefarious art, we must raise the tax to such a point as will make his business impossible, and in our humble opinion the \$500 tax is the remedy at hand.

Sixthly, the Chinese are birds of passage. They are not citizens, and have no intention of becoming citizens. They have not the slightest idea of what citizenship means. They come for one purpose only, and that it to make money. That is, no doubt, a weakness characteristic of

more than Chinamen, but every other nationality gives something back in return for what they obtain. They are suckers. They will help nothing. Every Canadian institution which is our pride and our boast would wither and die were it left to the tender sympathies of the Chinamen. They bring nothing in save a few rags, and take all they can beg or borrow out. They impoverish everyone and everything but themselves. They are of no use to our churches, schools, merchants; they which becomes the more intolerable as their number increase. What British Columbia requires and demands is citizens. Foreigners are out of place. We have many things to offer; we have untold wealth. I ask any reasonable man if our demand is unreasonable, when we demand that those who come should and must come to help us to build up those institutions which are our glory. They must be given as well as receivers. Schools and churches must be supposed. Municipal, Provincial and Dominion governments must be maintained, and for such the Chinaman is simply no good. He comes to us a stranger, he leaves us a stranger, and all the while he has been with us he has evaded every tax, and refused to bear a portion of any burdens being borne by the people.

Seventhly, the Chinese are stumbling-blocks in the way of our own working people. This is the strength of the whole agitation, and is to me the chief reason why Chinese emigration should practically cease. Our working classes are those who are pinched; they deserve and demand to be heard. Of course there are some, capitalists or the friends of capitalists, who say that the Chinese make work for our own people. That is errant non-sense. I glance over the evidence given before this commission, and it is overwhelmingly against this preposterous statement. The Hon. A. E. B. Davie, Attorney-General, says: "A laborer will usually find a market for his labor, but finds he cannot compete with the Chinaman." Dr. Helmcken testifies: "The Chinese take the work from the white laborer, and take it at a cheaper rate." The representative of the working classes declares: "Their mode of living, a few cents per day, and the absence of families among them, will make the white men powerless to compete against them for labor." That is the real Chinese question. Now, my sympathies are all with our own people. Charity begins at home, so should fair play. We ought to be just before we are generous. I wish no harm to befall the Chinaman, but I say that our first duty as a church and as a nation is to see that those who build our churches and support them, that those who are building up Canada, and helping to maintain her institutions shall have fair play, so as to earn what will support not only themselves, but also their wives and families. In spite of "gush," I say it's a crime to starve our own people in order that Chinamen may become rich. But it is said: We require cheap labor. I am no lover of cheap labor. As a minister, I know what that means. A cheap minister is a dear minister. Cheap laborers are not very beneficial to a country. Cheap labor is synonymous with poverty.

enemies, but he does not know the reason. Any sensible man can divine the reason. The boys, through neglect of their parents, have no sense and know no better. The dogs are trained by men, and are naturally inclined to attack strangers.

If a Chinaman has a boy and a dog, and they see Mr. Maxwell for the first time dressed in his best, I think it is very likely the dog will growl at him, and the boy gaze at him in astonishment, but would have learned enough from his parents not to insult him. I think this is a self-evident fact to any intelligent person, though it may not be so to an ignoramus. He accuses the Chinese of being the off-scouring of the gaols, slaves, etc. I wonder where he procured his information? Can he distinguish which is the slave who sold himself, and which the slave boss, and can he prove the truth of his statements? If he cannot prove it, his abuse is an invention of his own to cast aspersion on the Chinaman. Can he stand before God, and in the face of Justice of the Land and contrary to the teachings of the Bible. He who is a minister of God, and a member of the House of Commons, can he, I say, disregard the law? If he does not speak the truth, how does he expect to convince or teach the people if he does not treat them right? He says the Chinese fill the gaols. The Government can produce the evidence which can upset this statement. Surely he does not mean to say that all the prisoners are Chinese? All intelligent persons know better.

He says the Chinese are universally addicted to smoking opium. All intelligent persons know that opium if abused is harmful. Who introduced opium into China and forced China to take it? I say it was England, and the sooner England abolishes the opium traffic, the better it will be for all parties. But no, gentlemen, England never will, there is too much money in it.

If you educate a man to be a gentleman, he is a gentleman always. If you teach him to be a rogue, he is a rogue always, and each has his own particular liking. Some like opium and some like whiskey, both of which are harmful if abused. Which, I ask creates the greater harm, and misery. There are two classes. The good and upright will do what is right, whilst the low-minded follow what is evil. God created all things in the world, both good and bad, and in spite of all good teachings the bad element will still show itself: they cannot all follow the good way of which they are advised. How then can he say that the Chinese are the only bad people?

As a member of Parliament, Mr. Maxwell is supposed to be upright and intelligent, and was elected to promote the welfare of the country to which he belongs, and should be careful in all he says or does, and who would not then agree with him? But if he is abusive and unjust and deceiving how can he expect people to be satisfied?

If this country is not going to be benefitted by the Chinese, he can talk about keeping them out, but should not abuse and insult them.

Abuse and insult are not the weapons with which this question should be fought out.

You say the Chinese quarter is a "damned spot, a spot that no good citizen can behold without indignation." He is very quick to cast reflections of a damaging character, but how does he account for it that white merchants who have dealings and commercial intercourse with the Chinese never make any complaint such as that made by Mr. Maxwell, and again during the Chinese New Year celebration all the best people of your City of both sexes, old and young, make the round of this "damned spot" in hordes, in honor of the occasion, praise everything they see and further enjoy the hospitality of the Chinese by partaking of the good things provided for the occasion. Would this be the case if our spot were such as Mr. Maxwell would lead people to believe. So you see the evil intent on Mr. Maxwell's part is so glaring that one wonders how a man ordained as a Christian minister and teacher can so far forget himself and give vent to such fabulous exaggerations and untruths.

He wants to increase the tax from \$50 to \$500 to prevent them from coming in. Why then does he tax them \$500 and let them come in? Why not exclude them altogether?

He says they won't become citizens? Well he knows why. That is because they are ill-treated by whitemen. He says "Chinese must go" restriction to-day, exclusion to-morrow, and \$500 next day and so forth. I feel ashamed of this myself, and am not happy and am consequently in constant fear of some harm befalling me. One will naturally seek a place where his happiness is not in constant danger of being summarily marred.

He says a Chinaman will not pay if he can get out of it like a Scotchman. As far as "the Scotchman" goes, Mr. Maxwell is possibly competent to speak, but it is very evident he can know nothing of the Chinese race on this particular point, as I venture to state that they are punctual in the fulfilment of their obligations with white men, while the reverse cannot always be said, and of Chinese transactions amongst themselves, he knows nothing. Chinese doing business with whites are very little indebted to the whiteman, whereas the whitemen owe large sums to the Chinese. It is a well-known maxim with all nations: "If he can't pay, he can't and that ends it."

He says the Chinese are increasing, and restriction must be put on to prevent them from taking the country. On account of lack of inducements, such as work to keep themselves, they come in here and pay \$50, but do not stay but go to the States and other places in what numbers I am unable to say, but Canadian Customs will show.

Canada opens its doors to us, still the Chinese do not increase in number. At present I am sure there are not more than 10,000 Chinese in the whole Dominion of Canada. Considering the area of Canada, there is any amount of unoccupied land, and I do not see how 10,000 Chinese

are going to ruin the prospects of the country. So far as I can see, the Chinese are a great benefit, as for instance the salmon canneries employ from 3,000 to 4,000, miners 1,000, farmers 700 to 800, about 1,000 are in mercantile business, the coal miners employ from 400 to 500 and other kinds of work from 800 to 900.

The canning business is that in which the Chinese are most extensively employed, and their earnings derived from each seasons work are hardly sufficient to keep body and soul together on account of the shortness of the season. The best hands put in three or four months in a year, and earn about \$150, less board, the ordinary hands work about a month or six weeks and earn between \$50 and \$60, less board, which leaves but a small margin, and so you see they are compelled to work unless they get something steadier. They pay Provincial tax, \$3, and road tax, \$2, and neither run away from it or contest their liability in the courts, and there is so little left at the end of the season that they are compelled to be frugal and do the best they can by living cheaply in small places. A man of wealth would like to live in comfort in a large place, but the poor working man with no family has to live in a small place just the same as the white working man.

The tin, pig lead and other goods used in the canneries comes from England, but in return the produce of the canneries is sent to England and other countries, and the money is brought into the Province, and in order to compete with American canneries where Chinese are employed, and with better facilities and advantages, the British Columbia canneries have to employ cheap Chinese labor, for white labor would be too expensive, and make the product of British Columbia canneries too high as compared with that of the American canneries, hence I say the Chinese are a benefit and not a detriment to British Columbia.

As for gold miners, the Chinese go over the ground the second time after the ground has been worked and abandoned by whitemen. With a little patience they gather up all the gold that has been lost. Their industry in this particular may be considered a gift of nature and Canada is benefitted thereby.

The Chinese farmers raise crops of vegetables and cereals which otherwise would have to be imported from other countries. By so doing they open up agricultural lands, fertilise the soil, and I fail to understand why this is no benefit to Canada.

In mercantile business they do both an import and an export trade, and I cannot see why Canada is not benefitted thereby.

As to the laborers, who amount to a few hundred, they would like to get as good wages as the white laborer, but men of small means or working for small wages cannot afford to employ a man to work for him who expects to get as much wages as his employer. The employer must get cheaper labor than his own if he wishes to have some one to work for him.

Mr. Maxwell says a cheap man is a dear man. Under certain conditions this may be correct, but I say that a man earning a small income cannot afford to hire a high-wage man, and consequently cheap labor is of benefit to those whose earnings are small.

Mr. Maxwell says the Chinese take all their wealth to China. I say it costs money to come here, and we pay money to get in here and spend money while we are here. He does not say anything about foreigners from other countries who come here and make from \$100,000 to \$200,000 and then leave for their homes. Why does he keep both eyes open to watch for the Chinaman who goes away with his paltry hundreds, and not reserve half an eye for the other foreigners with their thousands? As I understand it, the treaty is to promote trade and commerce between the two nations, China and England not to restrict it.

He calls them "semi-savages." They were born in China and have been there for thousands of years, and are educated and civilised according to the manners and customs of their country, in the same way as the inhabitants of any other country. Here, of course, they are strangers to the manners and customs of the country, as whitemen are when they go to China, but they know right from wrong, and they study the laws of the country and abide by them to the best of their ability, and I never heard of a Chinaman abusing a whiteman, but the whiteman abuses the Chinaman, and I say that the few Chinese who are here do not prevent whitemen from coming here to settle.

The strong conservative principles of the Chinaman as evinced by his continued use of the Oriental dress, and the queue is a mark of fidelity to the present reigning dynasty by whom that particular dress was introduced, and shows their loyalty just as the English are loyal to their Queen and the Prince of Wales.

The manner of education is principally the cause of China's want of progress. She has not paid proper attention to those of her race who are not so well educated, and as they find little to do at home they are compelled to go to foreign countries to better themselves.

It is to be regretted that China has no representative here who could plead on behalf of its people in such cases as the present. Knowing this Mr. Maxwell has taken upon himself to abuse them in their helpless condition, as he knows they have no one to represent them who can answer him face to face. I have, therefore, tried to explain the truth in regard to the Chinese question, and I hope the honorable gentlemen of the House of Commons will seriously look into this question, as between man and man and do justice in the discussion of this matter as regards the Chinese who are in Canada at the present time.

CHUNG CHUCK,

President Chinese Board of Trade.

Vancouver, B. C., April 9th, 1898.

The honorable gentlemen of the House of Commons at Ottawa are the judges and jury in this matter, and taking that view of the case I beg to draw their attention to the speech of Mr. George R. Maxwell delivered before the honorable gentlemen on the 9th of September, A. D., 1896, also the letter of Mr. C. A. Colman, Missionary of the Presbyterian Church in Canada to the Chinese in British Columbia, and Mr. W. A. Cunyow, Chinese Interpreter of the Mainland of British Columbia in rebuttal of the charges made in the honorable gentleman's speech above mentioned. Next I will draw your attention to an article written by the honorable gentleman to the "Presbyterian College Journal," published in Montreal, on perusal of which you cannot help noticing to what a great extent the honorable gentleman has drawn in his horns in comparison with the speech made before your honorable body, showing that there was good ground for the statements in rebuttal made in the letters of Messrs. Colman and Cunyow.

Next I would draw your attention to the great versatility, if it may be so termed, of the honorable gentleman who preached a sermon before the Orange Society in Vancouver on the first day of November, 1896, in which the following passage occurs :

"Thanks further to the growing prominence which has been given to the fatherhood of God and the brotherhood of man, we realise that though divided in our opinions or our views of divine truths, that though we worship in different churches, with different rituals, and that though we have different denominational names, yet we are all the off-spring of one Father, and brethren of the Lord Jesus Christ, the Son of God, the Saviour of men. Yes, I repeat it, we live in better days. The truth is clearer, the light is purer, charity is sweeter, men are humbler than ever before, and our duty is, not to set man against man, not to stir up strife, not to throw bones of discord among those who lip the same prayer, sing the same songs, adore the same God, and who are striving to reach the same Heaven, but to do unto men as we would like men should do unto us. In other words in these days our undivided aims should be to teach that point : "

When each can feel his brother's sigh
And with him bear a part ;
When sorrow flows from eye to eye,
And joy from heart to heart.

When free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide
And show a brother's love.

When love, in one delightful stream,
Through each bosom flows ;
When union sweet, and dear esteem
In every action glows.

Love is the golden chain that binds
 The happy souls above ;
 And he's an heir of Heaven, that finds
 His bosom glow with love."

From this, honorable gentlemen, we may see that this so-called orator is all things to all men, a veritable jumping-jack in oratory, and judge the case accordingly. He would lead you to believe that he is an expert on the Chinese question, as it exists in British Columbia, whereas his experience has only been amongst the few of the lowest class of Chinese, such as wood choppers, market gardeners, swill gatherers and fish hawkers. Of the better class of Chinese he has told you nothing, for he knows nothing. To him all Chinamen are alike, and like many others whose wish is father to the thought, he does not know one Chinaman from another. Again, by showing you the number of Chinese who land in Vancouver by every trip of the Empresses, and adding them all together, he would lead you to believe that these are all landed and remain here, and consequently that the Chinese population is largely on the increase, whereas if he did not wish to hood-wink you he would proceed to inform you that scarcely one in ten of the Chinese landed here remain in the country. They are only birds of passage on their way to the States, Mexico, Chile, Havana and other places, where Chinese labor has to be employed on account of the torrid nature of the climate. He gives you 20,000 as the probable number of Chinese at present in British Columbia, whilst the missionaries who are pretty well posted on the matter, place the number at less than half his estimate. Now, gentlemen, I ask in all reason what dependence can you place on the utterances of this honorable gentleman who sees only the side of the question which suits his case? A man who gives you a most exaggerated statement of the evil he proclaims, and within two months afterwards preaches to his Orange brethren on the fatherhood of God and the brotherhood of man. Which side of his statements are you going to believe. That there are black sheep amongst the Chinese in British Columbia, I do not for a moment deny, and where is the flock without its black sheep?

I will now answer a few of that honorable gentleman's remarks in his article to the "Presbyterian College Journal," an article which you will see has been very ably criticised by a newspaper which has always been strongly Liberal in its proclivities, and has always posed in British Columbia as the organ of the Liberal party in Victoria.

The first remark in the above-mentioned article worthy of comment is with regard to the treatment of the Chinese in British Columbia. He says: "They are well treated" their greatest enemies being boys and dogs, especially the latter, and he says: "I can give no explanation." As to the boys, if they through neglect of their parents boasting of high civilisation cannot set a better example, what can you expect of a foreigner? But you cannot expect any better of the boys when men like Mr.

Maxwell (who is a Christian teacher) set them such a bad example in regard to speaking the truth and throwing mud. The uncivilised Chinaman as taught by Christian doctrine treats all of this with silent contempt, they care for none of these things.

Has the honorable gentleman ever visited a Siwash ranche. If he ever does he will find that Siwash dogs know the difference between the odour of sanctity of a Presbyterian parson and the fishy perfume of their lords and masters, and express their feelings accordingly.

Another thing too, the honorable gentleman well knows that many of the dogs belonging to white men have been trained to attack a Chinaman or an Indian assoon as they scent them. I don't agree with him that the Chinaman is well treated. He does not even enjoy the privileges which a Siwash does.

He then makes objection to their huddling together as contrary to the sanitary laws of the City. There is a cubic air by-law which is rigidly enforced by the Sanitary Officers, both in Victoria and Vancouver, and the Chinese have conformed to the law as far as I know, as otherwise they would have been severely punished. If the law is not enforced, blame the Sanitary Officer, why blame the Chinaman.

He continued with regard to the attempt by the religious denominations to Christianise and educate them, and in some cases I am happy to say with good results, and were they accorded the same treatment outside as they receive within religious circles there would be more likelihood of their assimilating themselves with the manner and customs of their adopted country, but under the existing circumstances a number of them join these classes solely for the purpose of learning English as quickly as possible, and at the least expense. For their own advancement.

As regards offences against the law in spite of the large Chinese population which the honorable gentleman would have you to believe to be in Vancouver, there has not been one single case wherein a Chinaman was accused of murder or attempted murder since Vancouver became a City, and the worst crime that can be laid to the charge of the Chinese in that time is that of petty larceny. But is this only found amongst the Chinese? Statistics will show it is not so.

He then claims under the first head that this is not a political question. The best answer to this is to ask another question. "How then was it that every candidate for election, on the 23rd of June, 1896, for the House of Commons, whether Liberal or Conservative, devoted so much of his time in addressing the electors on his views of the Chinese question, and all ended up the discussion with the cry 'the Chinese must go.'" It is a certain fact that any candidate who disagreed with that cry had no chance of securing the votes of the majority of the electors which belong essentially to the laboring class, and I believe that the views of the learned doctor spoken of by the honorable gentleman contained more truth than fiction, as the bar-room politician is, of all others, the most

bitter against the Chinese, and were he to work more and pay less attention to the flowing bowl there would be less objection against the Chinese.

As a politician, if Mr. Maxwell were to pay more attention to the wants of his district than he does to the Chinese question (about which he knows nothing), and would direct his efforts to local improvements he would save much valuable time and be of much greater benefit to his district.

He goes on to say that the most sober, intelligent, moral and religious men we have are the backbone of the agitation. On the contrary, it is almost without exception those addicted to the abuse of strong drink, the poorly or totally uneducated, too lazy to work, and those whom morality and religion are only a myth that are the greatest opponents of the Chinese, whilst the most intelligent, right thinking religious and industrious are prepared to give the Chinese an equal chance with the whites.

Why, gentlemen, no one ever heard a word from the reverend gentleman against the Chinese until he aspired to become a politician. He only runs them down now because he has an axe to grind. His chances of re-election, which are slim as it is, would be nil if he left the Chinese question in abeyance.

His next remarks as to the morals and degrading habits of the Chinese have already been well answered in the letters of Messrs. C. A. Colman and W. A. Cumyoun, both of whom have seen more of Chinese life and manners and habits than Mr. Maxwell ever dreamt of.

Further, were their habits so filthy and degrading as he would have you believe, is it likely that so many Chinese would find positions at good wages as cooks and general servants, and in other capacities in the best houses, the best families and the best hotels? Gentlemen a word to the wise is enough.

His next diatribe as to the criminality of the Chinese has already been answered to some extent, and I may add that according to him that which is slurred over as a minor offence, and even winked at in a white man is a horrible crime in a Chinaman. Keeping houses of prostitution, gambling, stealing and smuggling—are the Chinese the only delinquents in these offences?

The secret societies in British Columbia which he condemns in the Chinamen are not one particle different from those of the Orangemen and the Catholic societies, further than, whereas, the latter are religious those of the Chinese are political, and that not of this Continent, but of China.

In San Francisco it is different, there are so many factions, each of which has their own factories, which are fighting each other all the time, and this is carried on to such a degree that the efforts to cut under one another leads to reprisals of all kinds, and sometimes unhappily to murder. But thank God there are no such societies in Canada.

There does exist here also a Benevolent Society, which is incorporated and is a really worthy institution. The Chinese Consolidated Benevolent Society of British Columbia to-day wired \$3,500 to relieve distress caused by the drought in the Province of Canton.

His next outcry is against slaves. Here again the honorable gentleman is drawing on his imagination. The so-called slaves are no more slaves than the men hired by the C. P. R. contractors for Crow's Nest Pass or for the Stickine-Teslin Lake Railway contract. The men engage of their own free will. The bosses pay their fares and expenses over here and make just the same terms for repayment as those made by the white contractors, the principle is the same, and as a matter of fact those of the Chinese are more liberal than those of the railway contractors.

In proof of this assertion, I beg to draw your attention to the evidence taken under the Crow's Nest Pass Commission as published in the Toronto "Mail and Empire" of 30th March, 1898, which is to the following effect :

Montreal, March 29.—(Special.)—The Crow's Nest Pass Commission, composed of Judge Dugas and Messrs. Pedley and Appleton, met here to-day and heard the evidence of several witnesses. The first witness examined was a laborer named Pierre Denis, who was hired to go to the pass in October last. He was to work as a blaster at the rate of \$1.50 per day, and pay \$4 per week board. He went up with 95 others, and reached McLeod on October 13th. They were lodged in an old house, where the glass in the windows was broken, and they had to sleep on the floor, there being no bedding. The house was filthy, and they had to pick up straw from the outside on which to sleep. There were then over 300 men at McLeod. They were put to work levelling the road, and were sent up to the mountains.

A DIRTY LODGING.

They slept in this old house for three nights before the boarding-car known as "Junbo" arrived. In this car they were all huddled together, each man being allowed a space of three feet by six feet. They had no water with which to wash themselves. The only water they had was from the reservoir of the locomotive, and it was greasy and dirty. As only half an hour was given for breakfast, many of them had to go without their morning meals. There was no ventilation and no light, and Dr. Kennedy, the C. P. R. doctor at McLeod, threatened to condemn the car. They had to dress in darkness, and one doctor said they were exposed to cholera and fever. Four of the men fell sick, and remained in the car. Witness fell sick of rheumatism, and ultimately had to come back to Montreal, after having been in the hospital at McLeod. He was given a pass back by the doctor. From October 9th to December 6th he drew \$13 in cash and some goods.

DID NOT GET A DOLLAR.

James White, also of this City, was engaged on October 4th at \$1.50 per day, with the privilege of paying \$4 a week for his board or boarding himself. He related his experience in the filthy old house at McLeod. He worked 16 days in October, 22 days in November, and some five days December. After a time he was sent up to the mountains from McLeod along with others, and they were two days without food. When they reached the pass, he could not find any work, and with others tramped back to McLeod, selling his blankets for something to eat. He called upon the paymaster, and when his account was drawn up for transportation, board, medical fees, etc., he was told that he owed eight cents. He asked Mr. Turnbull to be put to work, as it was agreed that he would get six months' work, but he was refused, and told to get out of the office. The men obtained food from one of the councillors of McLeod, and slept in box cars without fires. He did not receive a dollar for all his work. With two others he started on his way back to Montreal about Christmas, and reached here about two weeks ago."

I venture to say no such treatment as is here disclosed has ever been accorded to Chinese workmen by their bosses.

It was only during the construction of the C. P. R. that Chinese were engaged and brought over to B. C. in this way, and none since. The laborers were engaged at so much per month, and anything they required besides was furnished by the contractors and charged against their wages, just as is done every day in our midst by white merchants and others.

Chinese laborers are just as anxious to go to a foreign country to better themselves as many white men are to go to Klondike, but are unable to pay their way, so by working on the railroad for three months they get a stake to take them on to where they wish to go. Is that slavery? Slavery such as existed in the United States, where the laborers were owned by the bosses, and were bought and sold as goods and chattels, and further they received no wages for their labor. Such does not exist amongst the Chinese. In this Western Province many white merchants send money back east to their friends to come out here and work, and such advance is repaid by a deduction from the weekly or monthly wages earned by the persons so brought out here.

In the canning business, the Chinese contractors hire their men a month or more in advance, and pay them advance money and give them their board up to the time of commencing work, so as to bind them, the same as paying advance money to sailors which advance money is to be repaid by work? Is that slavery?

I have no hesitation in saying. No!

The next point is that they are birds of passage, and do not become citizens, and only come here to make money, and who does not? Can you expect a Chinaman to like to become a citizen of a country where he is not accorded the privileges of a citizen. He is not allowed to vote, he is despised, kicked and cuffed like a dog. Would any one remain

in a country where they were so treated? Teach them to become citizens. Treat them as men and enlighten them on the benefits of civilisation, and they would prefer to stay and spend their money in the country where they made it, leaving only when their race is nigh run out to return to their home and lay their bones with those of their forefathers. Can you ask them to do more?

He next complains that the Chinaman avoids paying taxes. In answer I would say that in industrial institutions where Chinamen are employed, nine-tenth of them pay their Provincial and Road Tax, and as to the merchants they always pay up when called upon to do so without any demur or complaint, and in this case they pay not only the Provincial tax, but also taxes on real estate and personal property. Again supposing a laborer who has already paid the \$50 tax to the Dominion Government for the privilege of landing here wishes after a time to return home on a visit, he is only allowed six months' leave of absence, and should he exceed that period by one week he has again to pay the \$50 tax before he is allowed to land.

His next appeal is with regard to cheap labor, comparatively speaking. Chinese labor is no cheaper than white. Two sober and reliable whitemen are equal to three Chinamen and sometimes more, and as a general rule the whites are themselves alone to blame for the employment of cheap labor owing to their inebriety and unreliability, were they sober and industrious they would have nothing to fear from Chinese competition. As it is, the Chinaman is really the governor safety valve which prevents the white laborer from casting discretion to the winds and striking for higher wages. Lastly, the people of all nations are here for the purpose of making money, and if a man who can and does make money is not able to take care of it, he has no one to blame but himself, and he has no right to blame the Chinaman because he is industrious and thrifty and saves his money. If a man goes to a country where he is disagreeably treated, he does not expect to live there longer than is necessary. He makes all he can and leaves. So with the whites and the Chinese. The former come from the east to settle here and make all they can, and in a few cases to make their home here. The Chinaman comes from the west for the same purpose, and if they are allowed the same privileges do likewise, but failing the privileges they cannot justly be blamed for making all they can and then leaving an atmosphere that is antagonistic to them.

He says that you go into a Chinese house and the air is stifling with the smell of opium, and potatoes could be set in the dirt. I verily believe that the honorable gentleman, though himself an inveterate smoker, does not know the difference between the smell of opium and that of Chinese cured tobacco, and as to the dirt, if he will make the round of all the cabins in Vancouver he will find that the majority of Chinese habitations are just as cleanly as those of many whites. There are exceptions certainly, but they are few and far between, and the kitchens

of many whites who have Chinese cooks will put to shame those of the majority of white cooks.

He continues, "they are expert liars." I think after honorable gentlemen have perused this case thoroughly they will come to the conclusion that expertness in lying is not confined to the Chinese alone. There are others!

As we have no consular agency here to represent us, we are compelled to defend ourselves the best way we can. Had we had a representative, I feel sure Mr. Maxwell's remarks would have met the same fate as those of Mr. McInnes in regard to the Japanese.

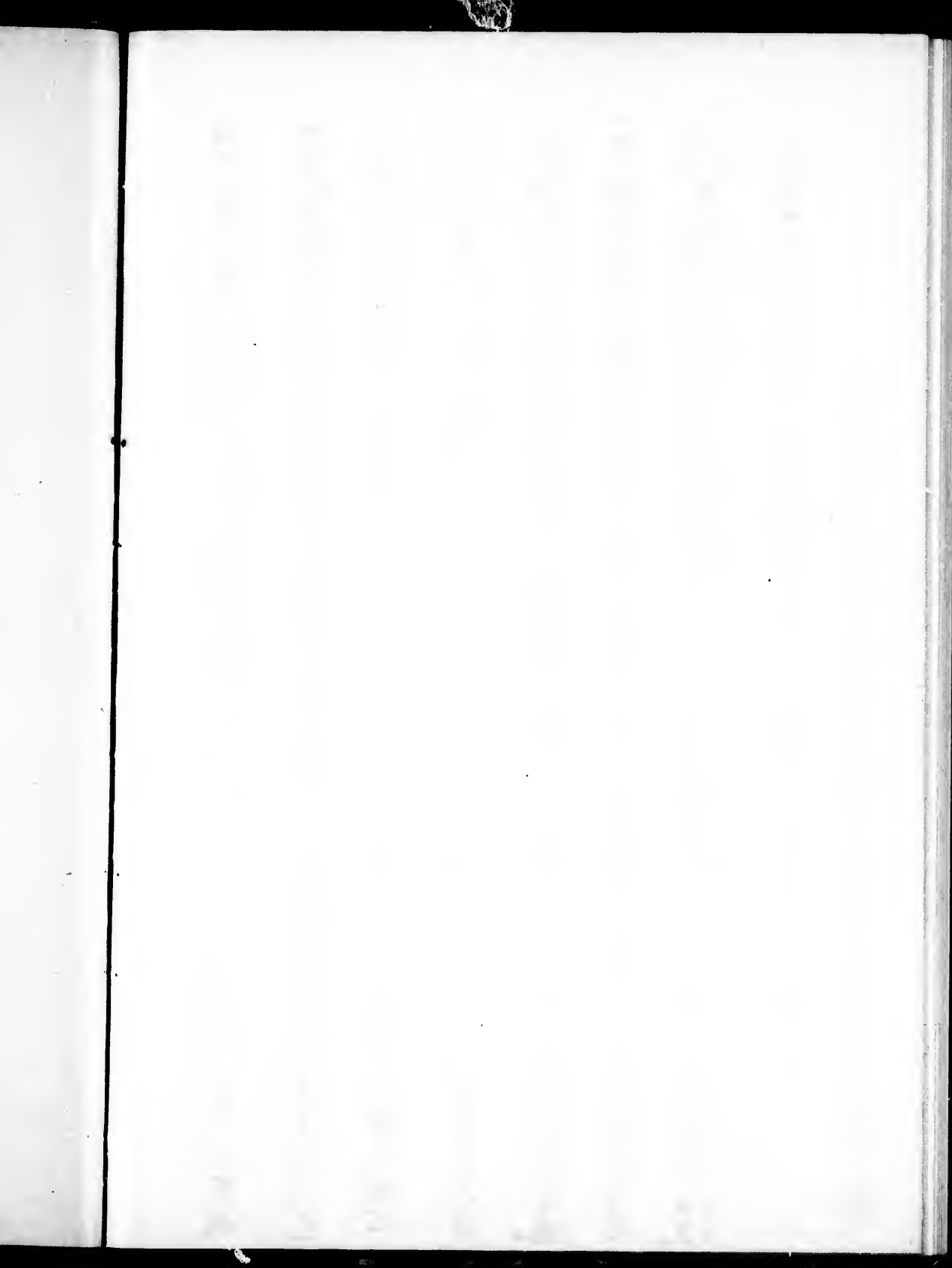
In conclusion, I ask you gentlemen, to compare the honorable gentleman's speech made before you in September, 1896, and his article to the "Presbyterian College Journal,"—as I am sure you will—for a correct estimate of the honorable gentleman's acquaintance with the subject in question and again contrast his utterances on both occasions with his sermon to the Orangemen of Vancouver, two months later on November 1st, 1896. I also ask you to consider carefully the different letters, especially the one written by the President of the Chinese Board of Trade, and the editorial from the Liberal organ in rebuttal for the Chinese side of the question, and from these data after giving the matter your most earnest attention, I am convinced your judgment will arrive at the conclusion that the honorable gentleman's statement of the case is not to be relied upon in any respect, that it is only an enormous attempt at political clap-trap, and give your verdict accordingly. In the name of British Justice and Fair Play render your judgment not as between whitemen and Chinamen, but as between man and man.

On behalf of the Chinese in British Columbia,

GOON SUN,

President of the Chinese Consolidated Benevolent Society
of British Columbia.

Dated, Vancouver, B. C., April 9th, 1898.



以中國之勢、民心之固、百折不變、更得地利之宜、物產之盛、以此制國、誰能當之、無奈國
家執古、過尚文風、不修武備、且安于太平之樂、不思革蓋、真新是故、民多失業、不得已
思國出外、委制于人、既到此地、不料事生多端、此處又無華官檄理、凡遇事故、衆心
惶惶、只有任人加罪、無可伸訴、所惜當今寄外華民、身無保護、惟有待命于仁人君
子而已、不幸更遇此議員、心存刻薄、深欺華人、孤立于此、無能辯駁、常以華人之事為奇過、¹⁰
且欲謗造、以鼓舞人心、而圖官爵、誠為可鄙、聞者枕不忍坐視、迨將來歷原情、瀝
陳上訴、敢仰望利地大議院、仁慈大員、大開明鏡、深察真偽情事、用正國家和約、
以昭大義、而敦邦交、毋任偏邪所蔽、是此寄外華民、咸沾天日矣、

寓雲高華埠華商鍾擢訴白 戊戌年春三月下澣

以中國之勢、民心之固、百世不變、更得也、何之、實、物、性、之、成、上、可、小、雀、長、下、一、三、二、一

堅利地、亦是有來有往、諒不有大虧于堅利地、又如議者、必望白人厚集、然後可以擴大地頭之想、假如有別國白人到此作世界、苟得利道滿載、遷回他國、或人帶去三百萬元、恐不能以半眼窺之、惟華人此少來往、則突眼看視、真有加意刻薄于華人也、自有通商之約、各尽土產以圖利、未聞以禁絕來往為得計、又論華人不入教、有不合于本土人情之說、此無他、華人因多居窮鄉、初到外國、地頭生疎、言語未通、規例不熟、所以多不合也、即白人初到中國、亦似不合于中國人情、何足為怪、想華人生出中國、自天地開闢數千年來、教以素行、禮義循守、入國固知問禁、華人到此、未有不遵法律、豈有白人強壓華人不測有華人敢窺犯白人也、國人之來踪、諒非因華人而阻之、識者自可見其誣也、自有通商和約、出自英國、招人來往、華人乃得到此、若英國不肯保護、華人未必擅自而來也、

堅利地、亦是有未有往、諒不有大虧于堅利地、又如議者、必望白人學集、然後可以廣大

採金之華人，每因白人採過棄殘之地，華人尾而後採，是有應棄之地寶，華人任以耐勞，而收其殘餘，取之地利，亦可謂有補于堅利地，而無虧于此也。至于墾草耨，種植蕃多，足國足民，不至利權外溢，國家有擴潤之腴田，而議者謂之無益，誠所不鮮也。又如做生意，財通四海，貨物未往，餉源徒耗，諒此華人亦不虧于堅利地。當國家之通明者，亦必深知其由來矣。其餘散項工傭，為白人所深嫉者，不過千人，華人未嘗不愛工價高貴，假如白人之有家室者，每月僅有數十元入息，宜請人在家內做工，價多則家用不給，亦宜有平工而相就也。若皆好工價，該入息少者，則不能給，如論工價貴，則必好，工價平，則無用，未必能好工價，請人也。計華人到來，當此平工，亦可為補助于白人，有不足者，國家之大，未必以此些小為介，而議者謂華人得利，盡圖帶回中國，據華人初來，先備船脚稅金而入。

採金之華人、每因白人採過、棄殘之地、華人竟如復採、是百基其之也、

除之食用所剩無幾、想如此賤、華人若有一條好叢、亦斷不肯當此工業矣、每年王家讀
書紙、近地路紙、俱各照納、華人可應籌者、未嘗見拒、惟有利餘無多、迫于不得不從
廣儉窄而住、至上等富貴者、必營華廈、而重虔潔、無奈下等貧窮之人、又無家
室使喚、是有甘從窄狹、而藏身白人、不如是不獨華人為然也、富貴重禮義、貧
賤甘底頭、非華人愛財、而不重禮拜堂、實執窮所迫也、以本有魚濕之利權、皆從外
國而入、華人之價之平、實有大裨益于堅利地、何也、別國亦有魚濕、他處地土肥美、作
者工長業大、乘本畧輕、可以從廉而獲利、如堅利地之魚濕、工短而業小、若非華全廉
相就、即用白人、乘本必重、魚濕之利權、吾恐不能共他國爭衡于市上者矣、據此華
人之工利、實從外來、兼幫堅利地、故入利權、真有益于不少也、明者自當知之、又至食力

除之食用、所刺無益、想如此賤之、華人若有一線好處、亦斷不肯當此之業矣、每年王家責

未。華人納稅入堅利地者，多因工業少短，不能存活，乃轉往別國，衣旗呂宋，等處，各雜志數。想堅利地各省各埠，亦有冊籍可憑。近數年間，華人之未踪，必形踴躍。然所聚于堅利地者，實有少無多。即堅利地大開門戶，招納華人，而華人亦未必能多聚于此也。現今通計華人在堅利地者，不滿一萬之數。以堅利地之大地廣人稀，望闢未盡，即如此數千之華人，亦未足為害也。且見華人到未堅利地，非能奪其利權，仍有益於堅利地者。固何而益，今畧而推之。通計本省做魚混華工，約有四、五千人。食力採金者，約有一千之多。墾土開耕，不下千人。做生意，亦有千餘人。業煤炭土，有數百餘。外散項工傭，以今計之，尚存不滿千數。該省工業，以做魚混為大踪。惟其工價廉，而且賤。每年上等工，僅得三、四個月。下等工，得一月之餘。上等工，每年所獲工銀百餘元。除伙食外，所剩不過百元。下等工人，每年僅獲工銀五、六十元。

未、華、人、納、稅、入、堅、利、地、者、多、因、工、業、少、短、不、能、存、蓄、乃、轉、生、別、國、後、其、子、孫、亦、不、能、存、蓄、

國有仁愛善政，豈能保護我身者，然後往之，先圖其安，亦因之以求利，是人同此心也。想到英國之大，教化之美，得到此地，宜于安家樂業，可以為長久居也。為何每思返中國，惟因本委白人與華人多形分別，若有議者，今年設禁，明年擬逐，聞者恥之，身居此地，常若不安，犹恐時刻加禍危身，人之有心者，必擇善而處，是不欲久居于利薄之地也。華人亦非有賣身為奴，亦無買人勒做之主，敢求細心察焉。而議者又謂華人欲財負欠，不肯還人，如市吉治一樣，未必。如是，講者所識不廣，似非大人之言。已見域多利報市報館，駁之已詳矣。華人之交易，無勞潤涉，但見華人與白人交易，華人負欠白人者甚多。至白人欠華人，不還者畧多。交易中，欠債難償，各國皆有，豈獨華人與市吉治哉。又據謀議者，誠恐華人日來日多，必圖禁截，免被華人倨為屬地之計。細查近數年

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恐非合 上帝教化之所宜言也。若因國家大計，合則招之來，不合則揮之去，曲直自有公論，不宜以誘造羞辱加人之身。前定以五十員身稅，今又欲加以五百元，使得入口，想此論當國家之通明者，未必貪此活利耳。既如此，有銀則能進口，亦恐非實意憎惡華人也。所云禁絕華人，擬收五百元之例，先已起于新金山，但夫崙、松看山等處，今據議者，欲使堅利地効之，想此數處，既以禁絕華人，未必白人回，致富埠頭亦未必因而全盛。如香港、安南、新嘉坡等處，任華人來往，而白人未必無生話計。埠頭亦未必因華人之阻而不能擴大也。據現有智識者論及國家之盛，在于得民，此不易之理也。如今日中國之勢，人民固多，理當強盛，所恨當國政者不能改制養民，國勢是以不振。間有窮人無所相依，不得已思圖出外，人云窮其生命必自重，凡當出門之際，必思擇其大

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必監房之地、係華人多佔、識者必見察焉、又論華人多食洋煙一節、在于有識者、無不嘆其敗也、惟其敗蹟、皆由印度種植而出、流害于中國、與中國之人、不自諒而染之、亦固英國之不善體恤、不肯禁其來源也、然世之有嗜飲酒、有嗜洋煙、皆同一弊、上等之人、必從善而升天、下等之人、多染邪僻、自取其害、想天地造物、有善惡貴賤之分、亦惟人自招之、唯期俱善、要于教化大行之國、尤不能使其絕跡于弊端、何獨怪中國之人哉、又據議者、謂華人住叻、見者皆為憎惡之語、華人住叻、亦常有埠中地方官查察、諒不能任作污穢、所見本省白人君子、常與華人住叻未往交易、未嘗見憎、每逢華人新年時候、近叻名識大人、暨各眷屬、走幼男女、踵趾而到、華人住叻、嘗有賞識、亦未人憎惡、其意然肯來、可知議者、獨存妬念、生事誘人、

必監房之地、
凡係華人、
多佔、
識者必見、
察焉、
又論華人、
多食洋煙、
一節、
在于有識者、
無不

仁正之心、不忍任其誣、願傷在天理、力出新聞、駁之、辯論到底、邪不勝正、已見奸計、愚萌、無
可回答矣、不意今年、毒心又發、謗造多端、其內有云、華人到此、惟孩童、狗子、最為憎
惡、彼謂奇也、有智識者論之、亦非新奇、想孩童無知、惟父母是命、狗子皆現人意、
怒非其主物之常也、譬言之、華人養孩、畜犬、即若牧師、議員之名望聲色、初到吾
地、吾孩、其犬、亦無不憎惡、怒其卒來也、此事惟無知者以為奇論、識者亦未足為奇、
又謗華人之出外國者、多是監犯、多是奴僕、未曉從何知之、敢求認出、那個是監犯、那
個是奴僕、那個是買奴僕之主、那個是賣身之人、果有憑據否、如無親見親聞証據、
頭係妄自造謗、加辱于人、有國家法律、上帝聖經、誓願之報、向心豈無自愧、又謗華
人犯罪、充塞監房、想犯罪者、各國皆有、如華人犯罪之多少、亦有王家刑部所據、未

仁正之心、不忍任其誣賴、傷在天理、力出所用、敬之、辭論到底、下不蒙玉、一見千計、甚有、共

訃詞

蓋見有牧師而充議員者、自在長老會內、造出新聞、專以誹謗加辱華人、無中生有、盡惑人心、是欲沽名罔爵、全無公正之心、近狎邪僻、嫉妬成性、若使充當議員、則洲絕邦交、吾乃中國商民、不敢共論大事、惟有知 上帝教儀之仁、無分彼此、不以貴賤為好惡、天下人民、皆如兄弟、故其道也、感今未士嚙的士路、身居牧師、薦膺議員、必有才識、兼人則人皆仰望、而欲有為、奇能益國、用德優民、詎料胸襟太窄、不能容物、毫無奇策、惟有刻薄華人、自作奇功、常以爾我分別、言行異、上帝相友、既不合于國家善政之體、更不合于傳教之道、不願為天下恥笑矣、自前年毒疊出、徑錄新報、有同堂之義、及公正之體、上帝行

訴
詞

